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THE ENDLESS PROCESSION.

Down the vista of the ages,
Saints and sinners, fools and sages,
Marching onward, slow and solemn,
Go in never-ending column—
Here the honest, here the knave—
With a rhythmic step sublime,
To the grave.

Like the rolling of the river,
Going on and on forever—
Never resting, never staying
Never for an instant staying—
Peer and peasant, lord and slave,
Equals soon to mix and mingle
In the grave.

Duty can not, nor can pleasure,
For a moment break the measure;
They are marching on to doom,
They are moving to the tomb—
All the cowards and the brave,
Soon to level all distinction
In the grave.

Since the morning of creation,
Without break or termination,
Ever on the line is moving,
All the loved and all the loving,
All the mothers ever gave—
On to silence and to slumber
In the grave.

Here no bribe the bond can weaken,
Here no substitute is taken;
Each one for himself—no other,
Son nor father—no, nor brother;
Love the purest can not save;
Each alone the roll must answer
In the grave.

Who commands the dread procession?
Who shall know no retrogression?
Who can be the great director?
Ha! that grim and grizzly spectre,
Him that sin to Satan gave,
Death, the mighty king of terrors,
And the grave.

Jefferson Davis.

REMARKS OF ATTICUS G. HAYGOOD AT THE MEMORIAL SERVICES, DECATUR, GA., DEC. 11, 1889.

Jefferson Davis, the first and only President of the "Confederate States of America," has this day a nobler funeral than had the Macedonian, Alexander the Great. For he who loved us with all his heart, and served us with all his strength, and suffered for us as few men have ever suffered, is carried to his burial with the love of all his people. Power and wealth can command or buy costly and magnificent pageantry; only love can win the tributes paid this day to a poor, defeated, and powerless old man. It is a spectacle never witnessed before. There was never such an occasion; it can never occur again. The burial of Jefferson Davis, in a true and important sense, terminates an epoch in the history of a great nation.

God grant that the concluding words in an editorial of a great newspaper, as far removed from Mr. Davis and the cause he stood for as is the New York *Tribune*, may find response in every heart that loved the Union or the Confederacy in the bitter days of war. In Sunday's *Tribune* an editorial, concerning the death of Mr. Davis, closes with these words:

The North long ago recognized that the magnanimous offices of Horace Greeley were a first expression of Northern sentiment; and it now listens, without pain or antipathy, to Southern eulogies of the leader on whom it once invoked retribution. The last vestige of a deplorable past ought to be buried next Wednesday, and from that grave should spring the perfect flower of national unity.

If the Southern people did not this day do honor to the memory of him who, for nearly five momentous years, was their chosen leader, they would be base, indeed. We have, at this time, absolutely nothing to do with what his critics have said, or may yet say, as to his conduct of the revolution committed to his hands, or as to the various views of men, North or South, whether he has been ideally wise, either in his speech or in his silence, since April, 1865. Whether he made mistakes or did not, does not concern us at this time. It is idle now to inquire concerning these matters. After all is said, affirmed or denied, praised or blamed, this abides: We of the South that made up the Confederacy called him to be our leader. We placed this great burden upon him. He accepted it reluctantly; not because he lacked devotion to the cause upon which nearly all the best people in the South staked their all, but because he had prevision of the magnitude of the task we had undertaken. But he did enter upon the work to which we called him with absolute patriotism and absolute conscientiousness. To that work he consecrated all his great powers. From the porch of the Capitol in Montgomery, when he first took the oath of office, till the bitter end, he faltered not one hour. He poured out his soul in doing what, to him, was the supreme duty to God and man. When it was all over, the world said, "He failed." If not to-day, then to-morrow, just history will say, "He failed, indeed; but in stainless honor." If he had been a bad man; if he had failed in duty to the people who trusted him; if he had, for one moment, turned aside from the work to which he consecrated himself; if he had ever sought private advantage at the expense of the trust committed to him; if he had, in any way, betrayed or deceived us, or been in the least degree false to the cause we of the South called him to lead—then, indeed, we might be humiliated when narrow or vindictive men denounce him, now that he is dead. But bitter words and unjust words need not concern us. Those who can, in such a country and in such an age as ours, be intolerant or vindictive toward our dead leader nearly a lifetime after Appomattox, are not men for whose opinions a self-respecting friend of Jefferson Davis will care. There may, indeed, be a considerable company of such writers and speakers; but, among more than sixty millions of people, they count for little.

It is a common misfortune that the press is aptest to give widest circulation to the ugliest words, spoken or written; but it would be a calamity if the Southern people should conclude that such utterances fairly express the sentiments of the best people of those States that triumphed with the cause of the Union. They no more represent the best Northern feeling than the insanity of an occasional Southern utterance, antagonistic to the Union, really expresses the all-controlling thought of the South to-day. But if all the world, outside the States that made the Confederacy, united in denouncing and traducing Mr. Davis, we would be mean if we did not honor his memory. At last, it is not a question as to what others may think of him, but what we know of him. Of him we know that he did his best for us; that he never failed us in purpose and effort; and that with dauntless courage he bore up under our appalling misfortunes, suffering for us as few men have been called to suffer for any cause, or for any people.

It is a strange thing to me that some have been relentless toward Mr. Davis, even now that he is dead, while gracious enough to thousands who followed his leadership. If it be answered, "Because he was leader," the reply is, "We made him leader."

In what was he more guilty than the millions who chose him to be their representative? It is not sufficient to retort, "He never asked the removal of the political disabilities that dedisenized him." He had reasons for silence that no other had. What other Confederates, prominent enough to need political pardon, might most properly seek, he might not. Such a man was not silent in sullen defiance; of so small and paltry a motive he was incapable. Just how he would have put his reasons for silence into words, we do not know. But we know that they were reasons worthy of a great and true man. We do know that he had no censure for his comrades who sought and received political rehabilitation. We know that he rejoiced when they could again serve their country and contribute to the restoration of peace and national unity. A man so conscientious in all other things had motives of conscience stronger than any mere feelings of pride for accepting silence the issues the breakdown of the Confederacy brought to him.

Besides, I have often asked myself the question: "At just what time, since the final surrender, and from what administration, could Mr. Davis have asked for the restoration of his citizenship with propriety or profit?" Who is wise enough to answer? The application would have cost over-much. His petition denied would have exasperated the South; granted, it would have brought increase of passion where (for the South, at least) there was already too much. It was the part of a wise and magnanimous man, placed as Mr. Davis was, to be silent. For himself and for us, it was best that he preferred no petition for himself.

Many times, before this day, both North and South, in speech and in writing, I have sought, so far as a private citizen might, to foster a true national spirit, which is, at last, but another name for brotherhood. Some things I wish to repeat to-day. If any in the North would hear me, to them I would say: The Southern people know that the Confederacy failed; they know that secession was not their remedy; they know that slavery is done with. What Senator Benjamin H. Hill said on these subjects the South says and means. The Southern people are part of an indissoluble Union, and rejoice in it. But those people of the North who require confession of crime, in the matter of our adherence to the Confederacy, before they will trust our sincere devotion to the Union, require a condition that can never be met. To make such a confession would be a crime, for it would be false. We did not believe that we were doing wrong in entering into the Confederacy, or fighting its battles. We believed that we were doing right. I am not speaking of the obscurities in a Constitution of compromises that made possible and inevitable the different constructions that were the substance of political debate for seventy years and more. I am speaking of a simpler thing. I am not considering the wisdom of secession (we know now that it was not wise), but a matter easy of apprehension. I am considering only the case of conscience in a man who threw all he had and was into the Confederacy. Let each man who did that answer. Those among us who lived through that tremendous ordeal know—know absolutely—that the vast majority of the very best men and women in the South—as good, as religious, as God-fearing people as live—believed in their inmost souls that they were doing their duty to stand by the Confederacy, and that to have failed in loyalty to that cause would have been a crime. So they thought, felt, lived, prayed, suffered, fought, died, and failed. No good Northern man should respect or trust any man who went with the Confederacy, and would tell him now: "In the sixties I was a conscious criminal; I knew that I was doing wrong; I was a hypocrite; forgive me."

If any in the South would hear me, to them I would say what, in effect, I have been saying for many years: Let us respect facts and be as true to the duties of to-day as well as to the memories of yesterday. Both are sacred. Let us cultivate a broad and national spirit, and stand squarely by the Constitution as we have helped to make it. Let us teach our children to love the Union. So did Robert E. Lee till he died; so have done our noblest and best; so did Jefferson Davis as occasion allowed him. The limitations that hedged him about were many. If he did not when, on rare occasions, he wrote or spoke, always say the things that all might approve, remember that no other was circumstanced as he was. Not to teach our children to love the Union would be lunacy; to so teach them that, when we are gone, they should not truly and profoundly love their country, would be a crime. In many things, doubtless, Mr. Davis has suffered injustice. History will find the true verdict. There was an England that saw the bones of Oliver Cromwell hung in chains at Tyburn; there is a civilized world that knows how the Lord Protector wrought mightily for civil and religious liberty.

Of one injustice done Mr. Davis, and not infrequently in Southern circles, I wish to speak briefly. I confess that sometimes, for a passing moment, I have indulged the ill-judgment to which I refer. It has been asked, "Why did Mr. Davis continue the war so long? Why did he not treat for peace in 1863 or 1864, and save the country from the last eighteen months of the fearful struggle?" Looking backward is easy, and, looking backward, some say: "Mr. Davis must have known what the end must be." People grown up since the war, and people brought up elsewhere than in the South before the war, will not understand what I am going to say. Some who were in the swirl of that tremendous movement will understand me.

How could Mr. Davis know what the end must be? Who else knew? Call it lunacy, fatuity, judicial blindness, destiny; call it whatever one pleases, the truth is this: Our people, as a people, did not believe they were going to fail till they were absolutely falling into the abyss. The night Atlanta fell, while lurid fires lit the very sky, between midnight and day, I walked through this old town—my home behind me, and my family scattered; but I did not believe we were going to fail. "But that was only a boy's enthusiasm and folly," suggests a cool head of 1889. Not so. Our best people felt this strange and invincible confidence. Soldiers in the field, statesmen in the council chamber, ministers of God at the altar, old men and women sending their beardless boys to the front, soldiers' widows and orphans (though cold, hungry and houseless), the men in the trenches, half-fed and ragged—all felt that we could not fail. Such a passion of hope and confidence never dominated the heart of a whole people.

A weather-wise man there may have been here and there, who knew, even in 1863, that the war ought to stop; as a rule, a man feathering his own nest and making money while his people were bleeding to death, and cool enough to foresee events because he was too selfish to feel the throb of the breaking hearts of the Confederacy.

But the overwhelming mass of the people did not believe that the war ought to stop short of absolute independence. Mr. Davis could not, in 1863, have stopped the war. Had he tried, it would have cost him his head and plunged the South into convulsions worse than the war itself. As well speak of stopping a cyclone by incantations.

Let us be just to our heroic dead. He did just what we put him at the head of the Confederacy to do. If he thought the war should be pushed to the bitter end, or to independence, so thought we all. If not all, yet the most, and the best Southern men and women there were.

The heroism of the people of the South was only matched by their religion. Their perfect confidence was bottomed on an absolute conviction of the righteousness of their cause and a perfect assurance that Almighty God would vindicate them. And when their flag went down in black night and the Confederacy was dead, they accepted the providence that crushed their hope and shocked their faith, and utter failure did not breed unbelief in the South.

These things, concerning that time, I have said because they were true. And concerning this time, I say because I firmly believe: I devoutly recognize the wise and good hand of God in overruling our purpose and effort; thank him for the end of slavery and rejoice in a restored Union, as the best government in the world, and as the most potent instrument of Divine Providence in saving the human race.

Not at this time would I enter upon any minute analysis of Mr. Davis' public career or private character. His public career belongs to history. As to his private character, I did not know him as a friend knows a friend. Twice only I saw him, each time being only one of a nameless crowd. First, as he passed through Atlanta, in the spring of 1861, on his way to Richmond; second, as he rode through the streets of Atlanta, twenty-four years after, at the unveiling of Senator Hill's statue. I speak only of what the country knows.

1. The greed of money did not dwarf his soul nor canker his heart. His hands were clean. His worst enemy can not think of Jefferson Davis as lending his influence to corrupt practices. The most brazen obbyists could never have approached him. Had he been in the Senate a hundred years, the white light of his honest soul would have abashed the boldest of the bribe-givers. We can not so much as conceive the thing to be possible; that this clean and kingly man could have sold himself.

2. We honor his self-respecting independence. Pressed down by debts that were without dishonor, he toiled on till he died and would not accept charity from a loving people, who would have made him rich. He did not ask cash for patriotism. Now that he is gone, the Southern people will honor themselves in paying a debt of gratitude so far as money can pay. They will be responsible for his debts and his family, and in a way so honorable as not to shame even him.

3. Let our young men remember and emulate his knightly courtesy toward women. During our past history, this grace has characterized our best men. Let us cherish this feeling. There is no highest manhood or noblest womenhood without it.

4. I do not know enough to speak minutely of his religious character. It is common enough to make up verdicts about men's relations to God. I do not. But I believe Mr. Davis was a true Christian. He recognized God and his Son Jesus Christ, and died in the Christian Church.

While our cities contend in loving strife for the honor of his grave and when they build monuments to his memory they rightly honor a man who, thrown into the whirlpool of a world-shaking revolution, bore himself grandly, and who, when it was all over, accepted what came upon him with perfect dignity and unflinching fortitude.

All over the South to-day our people are trying to voice their gratitude and love. There will never be such a scene again. As the historian, Motley, writes of William, Prince of Orange, some may say this day of Jefferson Davis: "And when he died, the little children cried in the streets."

Letter from West Point, Miss.

MR. EDITOR: I enter upon my fourth year at West Point under most favorable conditions. Our house of worship is comfortable and neat; still other improvements should and will be made. Our parsonage is comparatively new, comfortable and neat. For the first time in four years we are out of debt. This would make any church or individual feel better. Our improvement here for many years was very slow, but perceptible. For a time we seemed to struggle for bare existence. But ours was a heroic band. When we numbered sixty, our Baptist brethren numbered 150. Now we number 231, and they 250. In three years our net gain in membership has been over 25 per cent., and that in the Sunday-school about 70 per cent. We have taken numbers into the church for the past three Sundays on which I preached. We closed a fine revival on Sunday night before Conference. The Rev. Jos. J. Jones was with us for about ten days, preaching in the spirit and power of the Master. I had shared largely in the prejudices against this brother as the result of what I had heard and read about him, and persistently declined to ask him to hold a meeting in my charge. Finally, such an appeal was made as I could not resist, and I yielded. I received him with many misgivings, and for the first few days, at times, at least, I heard him with actual fear and trembling. Some here, not specially noted for piety, refused to hear him at all; but their number was very small. Others, after hearing him, resolved to hear him no more; but they failed to keep their resolutions. After the third day the current was completely in his favor, and he managed with the skill of a master to the last. I am free to admit that he says some things which I think are not proper things to be said in the pulpit, and I so told him; but nothing half as bad as I had heard him reported as saying. But he says so many good things that I could well afford to condemn the others. I have rarely heard a man who more thoroughly convinced me of the soundness of his conversion, and of the fact that his heart is overflowing with the love of God and man. His treatment of a subject is unique, his grasp remarkable, and the tenacity with which he holds on to, and the skill with which he draws and applies, very striking. My people will hail with delight his coming at any time. He did much toward helping Christians to a better life, reclaiming the backslidden; and many, I trust, were savingly converted. We have a partial, almost positive, promise from him that he and his brother, "Sam," will hold a meeting for us between now and spring. We pray for their coming.

J. D. CAMERON.

DECEMBER 26, 1889.

Pulpit Language.

Some time ago we published an article on the above subject, and we received many letters and verbal messages of approval. We herewith append some striking sentences from Prof. Hoss, of the Vanderbilt University, on the same subject. Prof. Hoss, writing in the *Nashville Advocate*, on "Evangelists—Good and Bad," takes occasion to say this, which we heartily endorse:

There must be a prompt and permanent stoppage of the flood of foul talk that in some quarters is streaming from the pulpit. That great plainness of speech is eminently becoming in a minister of the gospel is not to be denied. That the courageous denunciation of sin in all its forms is one of his highest duties, must be admitted without question. Thus far let us go, but no further. Our Lord himself has set us the great and perfect example. From no one else do we get so scathing a characterization of the evil doings of wicked men; yet all his words are as chaste as the mountain snow. Among merely human preachers of modern times, John Wesley is the highest type of rugged and unsparing honesty; but in all his sermons there is not a passage which could not properly be read aloud in a family circle. A message that is too dirty to be delivered to a promiscuous audience should not be delivered at all. I seriously doubt whether the practice of preaching sermons "to men only" is not radically wrong in principle, and pernicious in effect. Certainly there is no warrant for it in the New Testament.

Is it not an awful thing when the style of preaching is such as to incur the just reproach of decent people of the world? Are there not natural obstacles enough in the way of the church? Shall we multiply them needlessly? Shall we be guilty of the folly of creating difficulties, and of blocking up our own path? The worst of this whole business, as has already been intimated, is that its evil effects are not at once visible. They require time to show themselves. Sooner or later they are sure to come—a bountiful crop. If I have spoken with more than ordinary warmth, it is because there is occasion for it. To keep quiet while such tendencies are manifesting themselves would be recreancy to duty.

Nothing to Give.

So said a member of a city Church to one of the appointed collectors of foreign missions; and yet he professed to be a disciple of Christ—to be governed by the self-denying principles of his gospel.

Nothing to give! And yet he talked of the preciousness of the gospel to his own soul—of the hopes he entertained of his salvation through its blood-purchased provisions.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the gospel to the ends of the earth. If dollars were as cheap as words, the treasury of benevolence would be full.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort to his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God, in his providence, is constant and munificent in his benefactions. God never answers to the claims of creatures upon his daily benevolence, "I have nothing to give."—*Selected.*

The simple truth is that any temptation may be too seductive for any one of us, except as we are upheld by divine aid. We may be, as we suppose ourselves, relatively stronger to resist some sins than others, but, absolutely, we are too weak of ourselves to conquer any of them. Here is another, and a more important, reason for our failures. We forget to depend upon the Holy Spirit. We try to overcome in our own strength alone.

Is not the moral plain? We can be strong, even in our naturally strongest points of character, only as we remember that of ourselves we can do nothing, and that all our sufficiency is of God.

Christian Advocate.

THURSDAY, JANUARY 2, 1890.

THE DEATH OF THE YEAR.

A cloud came out of the golden west,
A bell rang over the silent air.
The sun-god hurried away to rest,
Flushing with kisses each cloud he prest.
And O! but the day was fair!

"How brightly the year goes out," they said;
"The glow of the sunset lingers long.
Knowing the year will be over and dead,
Its sad hours over—its sweet hours fled—
With service of Even song."

"How sadly the year came in," they said.
I listened and wondered in dusk of night.
To me no year that might come instead
Of the old friend numbered among the dead
Could ever be half so bright.

The sun-kissed clouds grew pale and gray,
The bells hung silent in high mid-air,
Waiting to ring the year away
In strains that were ever too glad and gay
For me—as I listened there.

O, hearts! that beat in a million breasts;
O, lips! that utter the same old phrase;
I wonder that never a sorrow rests
In words you utter to friends and guests
In the new year's strange new days!

Is it just the same as it used to be?
Have new years only a gladder sound?
Forever and always it seems to me
That no new face can be sweet to see
As the old ones we have found.

* * * * * * * *

There is no cloud in the darkened west,
The bell is silent in misty air.
The year has gone to its last long rest,
And how I loved and who knew it best
Shall meet it—God knows where!

—*All the Year Round.*

Louisiana Conference Reports.

BOARD OF MISSIONS.

It is a matter of surprise, and food for thought, that the church, through assemblies like the present, has to urge its membership to the discharge of missionary obligations that should press as a burden, and whose performance should be regarded as a privilege.

Christ has died for sinners; sinners on this side of the sea, and on the other side; sinners in Africa and India, as much as in America. This good news of pardon, with the invitation to heaven and eternal life, has been committed to the church. If she does not deliver the tidings, who will? And who, indeed, can? Will the national government, or the great monied corporations of the land? As for the first, it is content with a Thanksgiving proclamation; and the second constitutes the great violater of the Sabbath which the gospel imposes upon us. If the message be ever given, the church must and will be the messenger. Through her holy lips the nations are to hear of free and full salvation. And she will yet do it.

But has it occurred to you that the church has had this gospel, or good news, nearly 2,000 years, and the world has not yet, in its wholeness, heard the tidings of pardon, peace and purity for the sinner?

Two thousand years! Tiberius Cæsar was living when the church first received this command from the lips of Christ: Go ye into all the world and tell the people I have died, and they can now live. Pompeii had not then been buried; England was filled with savages when Christ said, "Go." And now to-day England is hoary with records of history. Long lines of kings have come, achieved, died, and gone to ashes. Pompeii, after the burial of ages, has been uncovered, and travelers stand wondering in the midst of its hoary monuments. The Cæsars are now like shadows in history—they are so far removed; and yet, still the church has not yet delivered that message to the world.

Look at it, brethren! One-third only of the world to-day has been reached with the tidings of salvation. Livingstone has gone through and through Africa. Stanley has crossed and recrossed its broad dimensions, and has pierced its darkest and most tangled jungles. Scores of daring men have wrestled with icebergs of north and south, and gone beyond the habitation of man in the interests of commerce and science; and yet the church, with millions of men and countless millions of money, has not yet carried the message of Christ to the world, after the flight of twenty centuries. What is the occasion of this failure? It is not physical inability. The writer firmly believes that one reason God has pushed the Stanleys and Livingstones, and daring explorers and navigators in every direction over continent and ocean, was to show us what we could do. It is a picture-lesson. It is the cry to come on. Not that the church, in an individual sense, needed this (for Livingstone was a Christian, and the missionary in all lands has been a daring traveler, and has often preceded the man of commerce), but the church, as a body, needed to be stimulated by these spectacles.

Again, it is not for lack of money, for the church to-day is rich. Read Dr. Strong's book, and see how vast is the wealth of the religious denominations of this country alone. It is not that the land can not be taken. God gives the answer in the achievements of Bishop Thoburn in India, and Taylor in Africa, and Gen. Booth all over the world. This last-named man has sent thousands of workers, for Christ over the world.

One of the remarkable features of the age is the number of self-supporting missionaries in the world. What, then, is needed? Everyone who loves Christ and souls should ask that question. You may answer it as you will—you may offer different suggestions; but I firmly believe that prayerful thought will convince you that the vital and pressing need—the thing we must have—is the baptism of the Holy Ghost upon the church as it was given on the day of Pentecost. It was a blessing of expulsive driving power then, and will be so again when received. It turned God's people into flaming messengers of love and zeal then, and will again. It was so essential—that Christ said then, Tarry until you get it—and it is so essential now, that the church must not only tarry to obtain, but can do nothing else than tarry until she is filled with it. She comes into fullness of life and strength and highest activity only with this blessing. May God send it upon us! The baptism of the Holy Ghost on the pew will open the purses and hearts of the people, and the same baptism on the pulpit will give us men of holy fire and fervor, before whom sin and Satan and the world can not stand; and the nations shall be won to God.

Concerning the domestic mission work in the bounds of our Conference, we can say little, owing to the absence of reports which we solicited in the beginning of the Conference. Nevertheless, the work has been well manned, and faithful service has been rendered in the wide fields of our Conference.

At a meeting of the Conference Board of Missions, held on yesterday, it was resolved that, in consequence of much dissatisfaction expressed—and because of a better business system—that hereafter the treasurer of the Board will, on order drawn by president or secretary, pay the salaries of our home missionaries quarterly in advance. The presiding elders, in case of unfaithfulness, duly notifying the president or secretary of Board.

B. Carradine, Sec'y.

TEMPERANCE.

The subject of temperance is one that has come before us so often, and under such a variety of presentations, that your committee hesitate to offer anything beyond a brief summary of facts, setting forth the particulars in which it affects us and in which we may possibly affect it. It is a question vital to Christianity and good government. As a church, we are loyal to temperance; as the citizens of a great republic, we are pledged to the triumph of temperance principles. And it may be well for us, as a body of Christian ministers and laymen, for many reasons, to utter a new manifesto upon this subject at this time and place, and to declare ourselves, socially, politically and ecclesiastically, committed to the destruction of this common foe of mankind. There is said to be only one doctrinal mean upon which all men can stand, so various is the moral constitution of the race to which we belong, and that is the law of self-preservation. Upon this broad platform we may assemble with all the fragments of contending nations and municipalities of earth, and realize a federation of the children of Adam, a brotherhood of man. In this age of broadening franchises and of the extension of freedom's empire to North and South and East and West, we do not hesitate to align ourselves with all the moving hosts of temperance, black and white, free and enslaved, male and female, doctrinaire and fanatic, and declare ourselves the eternal enemy of this enemy of our eternal interests. Not that we commit ourselves for a moment to field campaigning against this stronghold of Satan, for that would prove a fatal weakness which this artful enemy would certainly employ to our disadvantage, and, perhaps, destruction; but to help those, as we are in duty bound, that helpus and to present an union of hearts against this triumphing Xerxes, strong as the three hundred that beat with a single pulse at Thermopylæ, and an union of arms as mighty as that which linked together the mailed members of the Pyrrhic phalanx in every conflict for popular freedom. That this enemy of all liberty, this ensnarer of men's consciences *par excellence* this arch-author of all devices, of pitfall and cunning ambuscade to enslave the bodies and souls of men, should have appeared recently in the sublime roll of a William Tell and of a George Washington and have declared himself the author and chief patron of our freedom as a nation, is or ought to be proof positive that in the great political-religious tilt, which is progressing in our country against intemperance, that we are not contending against an angel of light, but only his counterfeit, and that we should have, by fair means or foul, and certainly by all means, a sumptuary law, or something exceeding like it, to gag this Satan. But, however warm our patriotic incentives, and however passionate our resolve to serve God and country in this sublime warfare, let no minister of the gospel leave his fortress, his strong rock, his high tower to engage this consummate politician on ground of his own choosing. In conflict with this foe a word less than quick and powerful would be wasted rhetoric, and there could be no situation of encounter so favorable as that from which the Son of God and the apostles themselves thundered in the ages past. What is the wisdom of a man when matched against the infernal diplomacy that led a third part of the angels into rebellion, and in a myriad encounters has humbled the genius and pride and pomp of man? And who has not learned from the history of the second temptation that there is only one weapon which can parry the fiery darts which he voluminously employs both against nations and individuals—the two-edged sword of the Spirit, the Word of God. Whenever the cause of temperance shall, in the providence of nations and churches, become divorced from Christianity, Satan will find means to corrupt it, and whenever we enter the arena against him stripped of our armor of light, and without the trusty blade with which the Holy Spirit arms us for the fight, it will be to suffer defeat. The gospel of temperance, which is the gospel of Paul before Felix, and which, aided by the Divine Spirit, brings forth a blessed fruit of moderation in human character that is equal to all human purposes of reform and all offensive and defensive exploiting against the enemy of truth, is the most powerful auxiliary of human skill and eloquence in this warfare; and shall we resign it for the cold logic of statistical tables, or for dusty platitude, or vapid moralizing upon the endless wherefores of this and every other uninspired theme? Gospel grape and canister is the only thing this enemy fears, and the soldier of Zion who does not occasionally stun him with a volley has left out an important member of his commission, and is not more than one third, at most, a preacher of the unsearchable riches of Christ. The god of intemperance is all powerful on the hustings, and he is a mighty manipulator of ballots, and, for that reason, often prohibition does not prohibit; but the gospel prohibits. It prohibits with a vengeance, at least, equal to omnipotence; it prohibits the drunkard's thirst for drink, and the politician's lust for power, and it puts a hook into Satan's jaw and makes him as domestic in his views of law and order as a chained bear. It would seem upon gospel principles that a man is of little use in the world, except when under the influence of powerful moral intoxicants, good or evil. If the man can not be quelled, the devil can not rise, or the God can not assert himself; and, therefore, it is that, perhaps, by the grace of the arch-deceiver we live in an age of breweries and in a government of saloons; and, therefore, it is likewise that the Son of God ascended to his Father that the Holy Spirit might come to all nations and communities and homes and hearts. If we see a man drunk, as the apostles of Pentecost, it is important to know whether the agent of his insentiency be the evil spirit or the good spirit. Whisky is the semi-ethereal agent, with which Satan carries on his campaigning conquests against nations and men, and it kindles a hell in the breast of the sinner as readily as that Holy Spirit of God, by which Christian empire is established, causes a heaven to spring up in the heart of the Christian. Each in its sphere is a symbol of fire, and each burns unquenchably whatever of antipathetic substance to which its flame attaches itself. The spirit of evil, the demon of drink, burns up, as though it had a special commission from the Creator himself to do this work, the gold of human character; and the Holy Ghost, with more than crucible heat, its dross. All virtues of man's being are correlated with the ministry of the Holy Spirit, all the vices of his nature with the evil spirit of alcohol. But however instructive may be these analogies we can not pursue them further, and beg to cite you finally to the logical conclusion that as Spirit is more powerful than matter, and God than Satan, we can most effectively oppose the ministry of the latter by the ministry of the former, and to record the prophecy that the spirit of intemperance in the nation and church is doomed to extinction by that mighty agent upon which our Savior's kingdom of righteousness, peace and joy rests as an eternal foundation.

Resolved, That, as a body of Christian ministers, we pledge ourselves to the support of prohibition for the home, the church, and the nation, and at the same time that we regard with favor that Christian conservatism which views with jealousy any effort to accomplish a divorce between Christianity and temperance.

Resolved That we will, during the ensuing year, preach oftener upon the cardinal doctrine of the blessed gospel of the grace of God.

Resolved, That we are in hearty sympathy with the Woman's Christian Temperance Union in their noble and self-sacrificing labors for the extension of their order and for the subjugation of their great foe and ours.

Resolved, That in view of the benign effect, both political and religious, of prohibition in those parishes of our State where it has been established by law, that we record a grateful sense of the benefit conferred upon this great cause by the wise legislation of our law makers in council, and that we urge them to still further efforts in legal campaigning against this deadly foe of our commonwealth's peace and liberties.

Resolved, That we are uncompromisingly opposed to the compromise with liquor manufacturers and dealers known as high license, regarding it a device of Satan to catch the unwary, and which will not fail to secure the support alike of the half-hearted friends of temperance and of its most inveterate enemies.

J. M. Beard, Chairman.

BOOKS AND PERIODICALS.

Several papers have been referred to this committee. Among them the report of the Publishing House at Nashville. We can not but note with gratification the marked growth and prosperity of its every department. We express ourselves pleased with the appearance, as well as character, of our recently published works.

The report of the New Orleans Christian Advocate is likewise before us. We have only words of strong commendation and approval to both publisher and editor. The increase upon the subscription list of two thousand names in a single year is significant. The thrill of a new life has been felt for over a year. The paper is improving in various respects. Its improved appearance is manifest. Among the entire family of the *Advocates* we know of none to-day that presents a more tasteful, agreeable and, we may add, solid appearance than our Conference organ. The publisher has been at great pains, and at the cost of much sacrifice of time, personal convenience and money, in advancing the interests of the paper. He has lately introduced into the business management Bro. D. L. Mitchel, a member of Carondelet Street Church, a man of business experience, zeal, and activity. Under this partnership of labor and wisdom we are justified in saying there has never been a more correct and satisfactory business system in the Advocate building than is felt to be established there now. Our publisher deserves the thanks of this body. The editorial management of the paper has been this year excellent. Besides this, we feel that it is nothing but just to Dr. Carter to say that, perhaps, no editor in our connection has traveled more among the District Conferences and various general church meetings than he has done this year. The result of this has been, beyond all peradventure, good to the church. Doubtless, it will be proper for the Conference to be informed at this time that the editor and this writer raised this year, by their personal exertions, money sufficient to liquidate a debt against the Advocate of twenty years' standing.

Our colporteur, Rev. F. D. Van Valkenburgh, has filed his report. We are gratified to see that his appointment was not a mistake. Over $10,000 worth of good books has been sold by him this year; 5,000 pages of tracts distributed, and $900 worth of Bibles. This is the sowing of good seed, indeed. A sowing that can only bring good to the people; a work that means blessings for individual, family, and community. We endorse the brother in his work, and bid him God-speed.

On motion of C. W. Carter, B. Carradine, S. S. Keener and J. M. Beard were elected as the Publishing Committee of the New Orleans Christian Advocate from the Louisiana Conference. B. Carradine, Chair'n.

Letters from Japan.

Mr Editor: I have been absent from Kobe for some six weeks on a part of my work, some distance from Kobe, at the southwestern end of the great island of Shikoku. A part of my time was passed in Uwajima with our native church there, as many of them wanted to be more fully instructed in the truths of the gospel. Some who are not yet members of the church attended our meetings, and also invited us to go to their homes and hold meetings, which we did. After being there some two or three weeks, we visited several other towns and met with many who are anxious to know more of Christianity. In some of these towns they have invited me to return and remain some time with them.

While at one of these towns a government officer came from a town, some ten miles distant, to see me and learn more of Christianity. He said he wished to have his people hear about Christianity, and at some time he would like me to go and tell them of the doctrines of Christ. Said he himself was not a Christian, but had heard the gospel preached in Tokio. He bought a Bible, New Testament and some tracts and returned to his home. I hope to see him again on my return there this week, or next.

During my absence a letter came for me from several persons in the town of Tadotsu, in the island of Shikoku, on the Inland Sea, just one hundred miles from Kobe. The letter was forwarded to me at Uwajima, and I found it was from some friends in that town whom I met last May on two occasions and had meetings with them. They urged me to come to their town and open a church, as there were eight or ten who desired to join the church and become Christians. When I reached home I found they had written again, and not hearing from either of their letters, they sent a telegram, which Mrs. Lambuth answered.

In a day or two another letter came to Mrs. Lambuth, asking her to let them know where I was, and at what hotel, that they might send for me. After reading this letter, I felt it was the call of God and I had an intense desire to go and tell them the way of salvation more perfectly. I had met some of them twice; and I found that one of them, Mr. Mitane, had a son in America who was a Christian and a preacher to his people in San Francisco. He has been writing to his father and mother, urging them to embrace Christianity. They have been studying the Bible for some time, and now, with others, earnestly desire to be received into the church. I prayed that God would open the way for them, and I have urged some of our Presbyterian friends to go to their help, for I then could not see how it was possible for me or any member of our mission to go, our hands being so full of work. I wrote them that just now I did not see how we could go to them without neglecting other work. In a few days another letter came from them, saying, "There are some eight or ten persons who want to join the Methodist Church; and if you can not come to us, we will go to you and be received into the church." When I received that letter I felt I could not longer refuse to go to them. At once I wrote to them I would leave here on November 29, to spend several days with them while on my way to another part of my work. How could I refuse to go in answer to such an urgent call?

My dear brother, this is another Macedonian cry for help; and are there not young men willing to give their lives to this work of saving these perishing millions who earnestly implore Christian help? Are there not hundreds, if not thousands, in our church to whom God has given the gold and the silver of this world to use for his glory, who would be willing to send help if they can not come? Oh, for a baptism of the Spirit and of fire in the hearts of God's people, that they may be willing to go or send! Pray for us, brethren. Yours in Christ,

J. W. Lambuth.

Kobe, Japan, Nov. 26, 1889.

Mr. Editor: Though so far away, by your kindness I am now learning more about the work, the ministers and other zealous-minded ones within the bounds of your two Conferences than ever before.

The Advocate comes to our house regularly twice a month—two at a time—and by means of the hasty scanning of your columns, we gather names, facts and figures that serve to spread the work before us. One fact must be apparent to anyone who has read the Advocate—namely, that there are some people in Mississippi and Louisiana who have the *true missionary spirit*. Remember what a sum of money you raised more than two years ago for the purpose of sending out missionaries to foreign fields. I think I was one of the number sent out by that fund. I know not their names, but shall ever feel a tender affection toward the unknown donors. They live somewhere in Louisiana and Mississippi. May God bless them richly in all good things for life and godliness!

Again, see how the present fund for "another missionary to Japan" is steadily growing.

Another fact to be noted concerning the Methodists of your two Conferences, is their kindly interest in Japan. Not unmindful of other mission fields, your people are discerners of the times and movements in the kingdom of God throughout the world. From some cause, they think this is the day of the Lord in Japan.

Now, if a suggestion may be offered: why may not some young man from Louisiana or Mississippi be sent by that fund to Japan? Since your people are giving the money, let us pray the Head of the church to move some sturdy young preacher from your territory to offer himself. Dr. John and the Board and the Bishop would, no doubt, recognize the fitness of such a thing. If you will send us a young man who shall become another such a missionary as the Mississippi Conference has given us, and who shall be spared to labor for so many years in the East as he has, then, indeed, will the fruits unto eternal life in that day rise up in blessing before the eyes of those who have contributed to the fund for "another missionary to Japan." Sincerely yours,

J. C. C. Newton.

Kobe, Japan, Nov. 22, 1889.

Two men please God—who serves him with all his heart because he knows him, who seeks him with all his heart because he knows him not.—*Panin.*

From the Work.

GRAND CANE, LA.

Mr. Editor: About fifteen years ago, the Methodists living around the present site of the pleasant and flourishing town of Grand Cane, realizing the necessity of a house of their own in which to worship, built a very neat little church under the ministrations of Rev. John Pipes. But as Methodism is aggressive and progressive, having an elevating and civilizing effect upon the human race wherever its doctrines are faithfully preached, that little church in the Beech Grove has given place to one of much larger dimensions, so that in style and beauty the latter has more glory than the former. Near two years ago, after deliberation, those people concluded that they needed and must have a better and larger house. A building committee was, therefore, appointed, and steps were immediately taken tending to its erection; so there now stands, conspicuous and towering high above the town, within two hundred yards of the old, one of the most beautiful little churches in Louisiana, speaking in unmistakable tones of the enlightenment and civilization existing among this estimable and devoted people. On the second Sabbath in December a large audience assembled to listen to an eloquent and instructive sermon by the venerable builder and dedicator of the former in this new house, and to witness the dedication ceremonies which consecrated this monument of praise and glory to God. The bell, chandeliers and carpeting for the aisles are still lacking; but with such men and women (and especially women) these are very small matters, and ere the close of the present Conference year, doubtless, all will be complete. Then, with its three churches and large and flourishing school, under the management of Professor Williamson, Grand Cane will be one of the most pleasant and inviting towns in all North Louisiana.

W. F. Henderson.

SALLIS, MISS.

Mr. Editor: Our welcome at the newly remodeled and much improved parsonage of the Methodist Episcopal Church, at Sallis, December 19, by the Ladies' Aid Society, presided over by Mrs. Dr. Shiler, was hearty and in good style. The ladies made our safe rich and sweet with their free-will offerings. Such a welcome from such a people is very encouraging and inspiring. Our outlook is promising. Thanks to and blessings upon the entire community and charge!

Gratefully and hopefully,

R. M. and Lilly Evans.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

New Light from Old Eclipses; or, Chronology Corrected and the Four Gospels Harmonized. By W. M. Page. Introduction by Rev. James H. Brookes, D. D. St. Louis: C. R. Barnes Publishing Company.

The author has taken great pains in the construction of this book. He has reconstructed and corrected all the solar and lunar tables, so as to determine the time of the eclipses mentioned in history and, applying these corrected tables to the New Testament record, he has reached conclusions quite different from those ordinarily held in regard to the birth, ministry and death of our Lord. For instance, he maintains that Jesus was born during Passover week, about the latter part of March or first part of April, B. C. 3; that his ministry lasted but one year, that his crucifixion occurred on Thursday, March 17, A. D. 29. He has also constructed a harmony of the four gospels on his theory. The book is one of great interest to all Bible readers.

The Life and Death of Jefferson Davis. Edited by A. C. Bancroft. J. S. Ogilvie, Publisher, New York. Price, 25 cts.

This book purports to give a full history of Mr. Davis' eventful life and death, together with an account of the funeral services and comments of the press from all parts of the country.

PERIODICALS.

—The Missionary Review of the World, for January, comes to us in a new dress, and with the whole mechanical appearance improved. This number begins a new year and the prospectus promises an "embarrassment of riches," a host of new writers, and progress along every line. The "Literature" department contains several noteworthy articles. Dr. Pierson leads off with a characteristic paper entitled, "Is There to be a New Departure in Missions?" which merits careful reading. Perhaps the most noted paper in the number is contributed by Rev. James Johnston, F. S. S., of England, secretary of the late World's Conference on Missions, on "Education as an Evangelistic Agency," an eminently timely subject, and one which at present greatly agitates the friends of missions, especially abroad. The other seven departments of the Review are full of missionary intelligence from all parts of the world-field, reports of societies, statistics, Editorial Notes and Monthly Concert matter. On the whole, the third year of this review of universal missions opens with, if possible, increased vigor and promise of enhanced power and usefulness.

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1 50. Specimen numbers, 20 cents.

—The Chautauquan, for January, is full to overflowing with the very best magazine reading. Dr. T. L. Flood, Meadville, Pa. Price, $2.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON II.—January 12.

THE SONG OF MARY.

Luke i, 46-55.

GOLDEN TEXT.—*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.*—Luke i, 46, 47.

TIME.—Possibly B. C. 5.

PLACE.—"A city of Juda," in "the hill country."

46. And Mary said—That a rustic girl like Mary should attempt poetry in any case has seemed strange to some minds, and the similarity of her song to that of Hannah (1. Sam. ii, 1-10) has been a stumbling-block to others. 'Familiarity with Oriental customs clears away both of these difficulties. In the East poetry has never been fenced off from prosaic life by as high partitions as in Europe and America. Rhyme is but slightly depended upon, rhythm is emphasized by few and simple rules, and stock phrases and venerable similes are freely used. There are few great poets or poems, but diluted poetry is everywhere, and improvisations are of daily occurrence. Before the civilization of Japan was modified by European influences, ladies and gentlemen were expected to make verses on every occasion of social compliment or pleasure; in Scheherazade's story of "Habib and Doratil-Gonse" (in the Arabian Nights' Entertainments) Amiraia sings over her newborn child a song of thanksgiving which may well be read as illustrative of the Magnificat; and common Bedouins in the present day are capable of taking high flights in the pervading poetical atmosphere. It was easy for Mary, a daughter of David's royal race, well acquainted with the lyrics of the Old Testament, favored by God and filled with the Holy Ghost, to become in an instant both poetess and prophetess. The Magnificat was first used in the church ritual in A. D. 507. It is so full of Hebraisms as almost to form a mosaic of quotations from the Old Testament.

47. Hath rejoiced—Rather, *exults. God my Saviour*—The title "Saviour" is often applied to God in the Old Testament. The Greek gives the articles: "*The* God who is *the*, or *my*, Saviour." Mary says, *My* Saviour: she is, then, a sinner, needing a Saviour like any other child of Adam. Undoubtedly Mary was looking for civil and political blessings through the birth of the Messiah; but we overlook the clearness of her views, and the depth of her mind, by thinking that her expectations were only, or chiefly, fixed upon these. The temporal salvation which she expected was in her eye only the type and symbol of that higher salvation which she desired above all things.

48. He hath regarded—Rather, he looked upon. *The low estate*—The word may be rendered "humiliation." The reader will notice in this hymn more than one anticipation of the beatitudes. *All generations shall call me blessed*—These words have, of course, been partly instrumental in bringing about their fulfillment; but what a vision of the future they must have implied then on the part of the village maiden who uttered them!

49. He that is mighty—The Almighty, the King of glory. *Great things*—It is the Creator's nature to make something out of nothing. When one realizes his nothingness, God will make something out of him. *Holy is his name*—Psa. cxl, 9. "Thou only art holy." Shem, "name," is often a reverent periphrasis in Hebrew for God himself.

50. Mercy—The word emphasizes the *misery* with which *grace* deals; hence, peculiarly the sense of human wretchedness coupled with the impulse to relieve it, which issues in gracious ministry. Grace takes away the *fault*, mercy the *misery*. *From generation to generation*—Rather, unto generations and generations.

51. Showed strength—Literally, *made strength. With his arm*—"Thou hast a mighty arm." The nearest parallel to the remainder of the verse is Job v, 12. *The proud*—Of whom the speaker thought as the "proud," we can not know. They may have been the potentates of the world in which she lived, Herod and the emperor of Rome. They may have been the men of Jerusalem, who despised Galilee; or those of the other towns and villages of Galilee, who despised Nazareth; or, though less probably, those of Nazareth itself, who despised the carpenter and his betrothed. *In the imagination*—The faculty of thought, understanding, especially *moral* understanding. Some prefer to render, "*by* the imagination," thus making the proud the instrument of their own destruction.

52. He hath put down the mighty from their seats—Rather, he puts down potentates from thrones. The thought is common throughout the Bible. Mary would have been no true daughter of David if she could have spoken these words without primary reference to Herod; but no believing Israelite if she had thought of Herod alone. The overthrow of all anti-Messianic power seems, in her imagination, to begin with the fall of the Idumean usurper. *Exalted them of low degree*—How Mary's Nazarene neighbors would have laughed and sneered had they heard her thus sing! An obscure girl, with the Galilean brogue on her tongue, and a peasant's awkward dress and manners, at the best only the betrothed of a poor carpenter, and hereafter to be his wife with a deep stain on her name, certainly her "exaltation" was not as visible as her "low degree." It took a seer's eyes to discern that the poverty-stricken peasants grouped about Jesus from his birth to his death would loom up as the most considerable figures of their century. But how true her foresight was! You never knew a baby baptized Herod, or Caiaphas, or Cæsar, or Cyrenius; but Marys and Johns and Elizabeths and Josephs are in almost every family. The names are equally foreign to our tongue; and the only reason for the universal rejection of the one set and the adoption of the other is that, by the help of the perspective of centuries, we see that those of low degree in Herod's day were really the most highly exalted of all generations.

53. He hath filled the hungry—It is interesting to note the manner in which the song of the Virgin anticipates the beatitudes as reported by St. Luke (vi, 21). The words, like those of the beatitudes, have both their literal and their spiritual fulfillments.

54. Hath holpen—Literally, *took by the hand.*

55. As he spoke to our fathers—As the sentence stands in English, the words "Abraham and his seed" seem in apposition with "forefathers," and to be added as explaining it. In the Greek, however, they are in a different connection, and belong to what had gone before, the construction being as follows: "To remember his mercy (as he spake unto our forefathers) to Abraham and his seed forever." The mercy that had been shown to Abraham was, as it were, working even yet. It is not without interest to remember that when the evangelist transcribed the words he must have known St. Paul's interpretation of the promises to the "seed" of Abraham (Rom. ix, 7). Mic. vii, 20, "Thou will perform...the mercy to Abraham which thou hast sworn unto our fathers from the days of old." Gal. iii, 16, "Now to Abraham and his seed were the promises made."

Missionary.

Letter from Mexico.

MR. EDITOR: After an absence of three weeks, Mr. Weems came home to spend a day with me. During his absence I fully realized what it is to be the wife of a working missionary. For days I saw not a soul who could speak a word of English; but the days were filled with work. The dear children of Carondelet Sunday-school, who surrendered the pleasure of a Christmas tree to make the poor Mexican children happy, are a blessing to me now, as I trust they will prove to the children here later. I can, by my own work, make their money go farther and give happiness to a greater number; so I give my whole time in the day and until nine o'clock at night to this labor of love, which keeps me interested, and leaves no time for loneliness or idle fears for my husband's safety. Had you seen him when he left, I am sure it would have excited your risibles, as his Mexican sombrero, for the country journeys on horseback, is not the most becoming headgear I have seen him wear. With a traveling bag in one hand, a large shawl on his shoulder, an immense bundle of Bibles from the American Bible House in the other hand, another in his arms, he made his way to the street car, laden in regular peon style. Though not elegantly equipped for the journey, the dear Lord did not refuse his company, and he not only went with him, but abided with him. His first quarterly meeting, held in Spanish, was a success. Bro. Watkins accompanied him, following up each Conference with special services. The first resulted in thirteen members in the fanatical city of Toluca. From there they went to Rincon, an Indian village, forty miles in the country, making the journey on Indian ponies. After the first week they were afar in the country, where there were no mail facilities, and I could not hear a word. In Rincon it was so cold, and the people had to travel so far, they thought it advisable not to attempt protracted service; so they baptized six children and went to Tenango, many leagues away—part of the journey made in a diligence and the remainder on horseback through mountain fastnesses, where highway robbery is of daily occurrence. They had no use for weapons of defense, traveling safely under the watch-care of him they were trying to serve. In this village they received ten members; with three here, makes twenty-six. In this land this is most encouraging. They have been out a month.

Mr. Weems says he never saw such hunger for the gospel, and their pleading to open new work he will attend to to the extent of our ability. When he reached home, wearied and sore, having slept on Indian beds and eaten *chili* enough to warm him internally, at least, he found me with a stiff neck from cold, but happy in the reception of a letter from a friend in Alabama, who assured me that she and several other friends would support a Bible woman in Mexico district. This is a most important branch of work. Through her efforts the Catholics are induced to come to church and hear the gospel read. We sadly need one in Toluca, and will use the means to employ one for that place. If we had not been so blessed, and received so much sympathy and expression of interest from the friends at home, we could not now be so happy and hopeful.

I received a letter yesterday from Bro. Aguilar, who had heard of the contemplated Christmas tree in this city, beseeching me to share it with the poor children of Amecameca, appealing to my sympathies in such a way that if I could live and give it, I would go to Amecameca and give them a tree myself. Alas! my desires are greater than my ability; so I have written to him and explained my situation. I shall inform the superintendent and children of Carondelet St. Sunday-school of the result of their gift. I pray it may prove a great blessing to them, as well as to the poor Mexicans. The tree will differ somewhat from those at home, filled with ornamental and elegant gifts. Ours will have clothes for the naked, Bibles for those hungry for the Word of Life, and many other useful, as well as ornamental, things. I am sure it will bring joy to many dark homes, and brighten the lives of many desolate ones. May God bless all who help poor priest-ridden Mexico!

MRS. S. G. WEEMS.

CITY OF MEXICO.

Temperance.

The new State headquarters of the Pennsylvania W. C. T. U. were formally dedicated and opened December 10. The rooms are in a new and handsome building on Arch street, Philadelphia.

The work of the Wisconsin W. C. T. U. in building a home for friendless women is actively progressing. Eau Claire has been selected as the location and the building and site are to cost between $20,000 and $30,000.

The Woman's Christian Temperance Union, the Independent Order of Good Templars and the Prohibition party of Nebraska have formed a triple alliance to work for the State prohibition amendment.

Mrs. S. F. Grub, superintendent of W. C. T. U. work among foreigners, is now publishing her tracts in fourteen different languages. She has begun to issue these tracts as semi-monthly temperance talks, ten thousand at an issue.

The *Mid-Continent* tells of a Tennessee judge of the criminal court who has created a sensation in religious circles by officially declaring a church raffle illegal and charging a Nashville grand jury to indict all persons buying or selling tickets.

Gus Kidder, of Fort Dodge, Iowa, has been fined $1,000 for violating the prohibitory law. W. H. Colby, a prominent business man, was also fined $1,000 for allowing liquor to be sold in a building owned by him, after an injunction was granted.

The Nashville *Issue* claims that the money that Tennessee pays annually to the whiskey shops ($15,000,000) would meet all the regular expenses of the State for ten years. Nashville saloon receipts alone would carry on the government.

The Chicago *Daily News*, which has lately stood out so bravely against the saloon, uses 375 tons of paper a month, this being more, by twenty-five tons, than the *Tribune*, *Inter-Ocean*, and *Staats Zeitung*, the three strongest anti-prohibition papers, use all combined.

A wealthy gentleman of large business experience who was an interested visitor at the national convention of the W. C. T. U., said he could not understand how this great organization was able to do so much for the temperance cause with so little money, and incidentally remarked that the sum of $25,000, more than the entire amount which passed through the National W. C. T. U. treasury last year, would hardly be sufficient to buy the beer for a political convention!

Ohio W. C. T. U. never, with the exception of the "amendment year," organized so many new societies. The reports show sixty-nine W. C. T. Unions, and twenty-five Y's, total ninety-four. The Y's have effected organizations in thirteen counties which last year had none. Seventy-five new Loyal Temperance Legions are also reported. There are now but five counties in the state having no organization of the W. C. T. U. This does not look much like disintegration.

Senator Blair has introduced in the Senate a bill to provide for a commission of inquiry on the alcoholic liquor traffic, with a joint resolution to amend the Constitution by prohibiting the manufacture and sale of alcoholic liquors as a beverage. This bill is especially supported by a petition from the national temperance society, praying for the institution of such a commission of inquiry and asking the adoption of an amendment to the national Constitution prohibiting the manufacture, importation, transportation and sale of alcoholic liquors as a beverage, throughout the entire national domain.

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No. 3.....5:55 pm	No. 1..... am
No. 5.....10:10 am	No. 6.....3:50 pm

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No. 3 Lim. Ex. 7:00 am	No. 4 Fast Ex.. 8:15 am
No. 1 Fast Ex...7:20 pm	No. 6 Coast....3:50 pm
No. 5 Coast.....9:15 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL

No. 1 Passen'r. 10:35 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:15 pm

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THURSDAY, JANUARY 2, 1890.

The New Year.

We have come again, dear reader, to the beginning of another new year! How many New Year Days can we count? Some of us can count many; some of us but few. Each year, whether many or few, has brought its sunshine and shadows, its joys and sorrows, its pleasures and pains, its victories and defeats, but through them all the "Lord hath brought us by his love." It is fitting that we should pause on the threshold of the new, and look back and recall the past and gather up wisdom from experience, before we pass into the year of our Lord 1890. We might study our successes and failures to profit. We might meditate upon our blessings and crosses to spiritual edification. Even the memories of past enjoyments and disappointments might be made fresh starting-points in the journey of life. The Psalmist says: "We spend our years as a tale that is told;" and now is the time to read carefully and seriously and prayerfully the "tale" that our former years have told. It may with some be a sad tale, with others a tale of joy; still let it be read with the light of present position thrown full upon it. We might ponder, with usefulness to ourselves, the question, "*What is the meaning of my life?*"

But whatever may have been the past, we, to-day, look out upon a future such as the world never looked forward to before. The age is characterized by an intense and earnest activity. Men and women are toiling and scheming and thinking and pushing ahead with an intensity of purpose and a buoyancy of expectation that has no record in all the annals of our race. No seer dares to predict to-day what to-morrow will bring forth. Wonders come forth with such frequency that they have ceased to be wonders. The marvels of yesterday have come to be the commonplace things of to-day. The possibilities that are now hidden in the womb of time will become the actual experiences of every-day life as the year rolls along. A gentleman said to the writer the other day: "If you live twenty years, you will see the coming of the Lord." Who knows? The present condition of the world means something more than any other condition has ever meant. This new year begins its round with the added momentum of six thousand years of human history pouring its tide upon it. And who can tell what will be the result a twelvemonth hence. Surely it is a time for girding up the loins and keeping the lights burning.

There is more thinking, more planning, more work, to be done this year than in any year past. The Christian must be the busiest man in his community. Of all the men in the world, he can least afford to "eat idle bread." He is in touch with the whole world, and the world is waiting and expecting to feel that touch for its uplifting. Steam and electricity have laid the needy and helpless of earth at the door of the church, and every Christian hears the cry of distress, unless he has deliberately stopped his ears. Now is the time to take on a fresh supply of sympathy and love and liberality. Now is the time to meditate on the divine love as incarnated in Jesus, and find the full meaning of that great transaction as it lies hidden in the words, "It is more blessed to give than to receive."

The new year imposes new obligations, because it has brought us into new relations. Heavier responsibilities have been added to those already heavy. We stand upon the threshold of 1890 weighted down with the most solemn obligations. But God has promised help, and we may go forth to the future trusting him to keep his promises and to supply every need. Oh, when we remember his grace, trials and troubles and duties and responsibilities but become helps and efficient aids in our work and life. Seeking the "wisdom that cometh from above," and leaning upon his almighty arm of love, we may go forth with hope and encouragement; we may lead brave and helpful lives; we may fight successful battles; we may grow stronger in virtue; we may conquer selfishness, "endure hardness," and march from victory to victory. Having faith in God and faith in ourselves, we may each move along our several lines of duty with the firm tread of one conscious of moving in the right direction under the impulse of a right motive and toward a right goal.

Our Three Conferences.

We have been able to attend all our Conferences, spending nearly a whole Conference week with each. We observed the routine of business, mingled freely with the brethren, joined in their songs and prayers and preaching, and enjoyed the generous and Christian hospitality of men and women of God. It has been a three weeks of continuous pleasure of the purest kind. We have never known such a mellow spirit to pervade our Conferences. There was not a jar anywhere. There was less debate on the Conference floor than we have ever known. Every member, layman and preacher, seemed to be in a good humor with everyhody else. The business moved on from beginning to close without a jostle. The spiritual condition of our churches is very fine. The financial reports are better than ever before. The church has moved *forward* on all material lines and *upward* on all spiritual lines. Methodism in Mississippi and Louisiana was never so strong as it is to-day. It never held so good a position. It never was so well equipped. It was never so well officered. It never had as many loyal soldiers as are marching under its banners now. It never presented such a formidable line of battle to the enemies of good as it makes to-day. One hundred thousand members is no mean army, and, if properly handled, it may win many decisive victories. Our preachers are going out into all the "by-ways and hedges" and gathering recruits for the Lord's army in every place, and if every preacher and layman will be prompt in the discharge of duty to the cause of Christ, a year hence this great army will be increased by thousands. Let the watchword of everyone for this new year be, "Every one to his work!"

Mississippi Methodist College.

The work of endowing our Mississippi Methodist College moves on grandly. The readiness with which our people have responded to the call can not but be gratifying to every friend of the cause of education. It is an expression of their intelligent interest in the enterprise and a prophecy of the successful establishment of the institution. The raising of the first $50,000 ought to be but a stepping-stone to the accomplishment of more generous things, and the interest already manifested shows that all that our people need is that a proper presentation of the cause be made to them and an opportunity of subscribing be given. The willingness with which subscriptions are converted into notes and the promptness with which these notes are paid upon, and often before, maturity show that the college has taken a strong hold upon the hearts of the Methodists of the State.

The converting of notes into cash is the only solid foundation of the enterprise, and the only basis of intelligent operations, and it is to be hoped that there will in no case be delay in paying the notes as they fall due. The money as soon as paid in is invested by the treasurer of the Joint Committee, Major R. W. Millsaps, in interest-bearing bonds, and thus begins at once to work for the cause for which it was paid. These bonds are as good as gold, and are deposited to the credit of the Joint Committee in a "safe-deposit" vault. I have to-day seen $5,000 of such bonds placed to the credit of the committee.

Send in the money at once that it may work night and day for this great enterprise. Let every Methodist in Mississippi take advantage of this, the grandest opportunity in the history of Mississippi Methodism.

Remit as heretofore to Major R. W. Millsaps, Jackson, Miss., and for any information upon the subject write to the agent at Jackson, Miss. Correspondence is invited and will receive prompt attention.

A. F. WATKINS,
Agent Mississippi Methodist College
JACKSON, Mississippi.

"Newspaper Poachers."

The *Southern Christian Advocate* has an article on this subject, which we transfer to our editorial columns with our unqualified endorsement. Here it is:

The NEW ORLEANS CHRISTIAN ADVOCATE is the official organ of the Conferences in Mississippi and Louisiana. The paper is owned and controlled by these Conferences, and it represents their interests with marked ability and fidelity. It seems, however, that some of the other church papers wish to come in and share the patronage of that territory with our New Orleans contemporary. At any rate, at the recent session of the North Mississippi Conference representatives of quite a number of church papers were present, some of whom, at least, were pressing the claims of their journals upon the North Mississippi brethren. This leads the editor of the NEW ORLEANS ADVOCATE to remark:

"Judging from the number of newspaper men at the session of the Conference, one would suppose that its territory was lying around loose, and that one paper had no more right there than another. Why is this thing thus? Have the papers all worked up *their own* territory? Is *our* territory better *picking* than their own? In the nature of things is such a procedure exactly right to all concerned? However, the NEW ORLEANS ADVOCATE carried the day over all the 'poachers.'"

So far as *The Southern* is concerned, we are quite willing for any of our church papers to seek patronage in our territory, provided they will stand on their own merits, and not attempt to take any undue advantage of the home paper. But when a paper a thousand miles from us sends out circulars and prints advertisements making extraordinary claims and offering extraordinary inducements, in order to build up its own circulation at the expense of that of the home paper, its course can hardly be commended as fair or honorable. And this is just what the *St. Louis Advocate* has done in the past and is doing to-day.

Some years ago the publisher of that journal sent circulars to Methodist preachers throughout the connection, urging them to take new subscriptions at fifty cents a year, we believe, and offering large commissions. The result was that thousands of new names were added to the subscription list, but with what result? At the end of the time paid for, the paper was not discontinued, but continued to come in the absence of an order to the contrary. Many of the subscribers overlooked the matter; others allowed the paper to come on, thinking that they would only have to pay the cut-rate price of the first year. But at the end of the second year bills were sent to these delinquent subscribers charging them two dollars and a half a year!

The *St. Louis Advocate* now makes another proposition, and it has the cheek to ask the Southern Methodist press to advertise it in their columns. We have nothing to say now of the extraordinary claims it sets up for itself as the "General Conference reporter," except that the same may be said in behalf of every other connectional paper. They will *all* contain full and interesting reports of the General Conference proceedings, and in this particular the *St. Louis Advocate* will not be one whit ahead of its contemporaries. But is it fair to the other religious journals of the church to enter their territory and seek subscribers on a specious plea and *at half the usual rates?* We do not think it is, and we do not believe there is another publisher in Southern Methodism that would attempt it. We believe in competition, but let it be fair and honorable competition. The *St. Louis Advocate* offers no such special rates in its own territory and for the benefit of its own people. It throws out this as a bait to secure patronage that belongs legitimately to other church papers. And when our people are induced by these flattering offers to send on their subscriptions, the paper will be continued even after the expiration of their subscriptions, and they will be called on to pay for the next year at the rate of two dollars and a half per annum! This may be "business"—catching subscribers by guile, as it were—but it does not impress us as a very honorable method of conducting the business of a religious newspaper.

The *St. Louis Advocate* is heartily welcome to all the subscribers it can get in South Carolina at the regular rates. We have no fears of an honorable competition with that or any other church paper. But we do protest against its effort to build up its circulation in other Conferences at the expense of the home papers.

Bible Studies for 1890.

There are unmistakable signs of a new interest in the study of the Bible. It can hardly be called a revival, for it is of different character from the Bible study of the past. The Bible is being examined as a key to history, a fountain of thought, as the supreme literary product of the ages. Schools and classes are being formed to take it up, not primarily as a book of spiritual instruction, but as a library, treating of the historical development of human character and of its ideals. An enthusiasm for this study is spreading in colleges and communities, which may become not less important than the revivals of learning in the sixteenth and seventeen centuries.

For with whatever motive men approach the study of the Bible, their interest must come to center in its one hero. Jesus Christ foretold, prepared for, manifested, preached, glorified, is its one theme, which will command and enchain the student's attention. And to those who do not study the Bible, he is becoming more and more the pre-eminent subject of thought. Socialism is feeling after the same ideal which Christianity seeks, and which the Christian religion presents—the highest welfare of each from each, making the best good of all the aim of his life. But Christianity is an unsolvable riddle without Christ. He made, and is, Christianity. He is ever re-creating it; is its cause, its explanation, its inspiration and its ideal. A sympathetic study of Christ, and nothing less, will lift the churches above sectarian jealousies and rivalries into real unity and resistless influence; and in such study they will draw after them, and into them, the restless multitudes who can find rest only in him.

The coming year will afford an opportunity to stimulate and guide this study such as has never occurred before. The Sunday-school lessons for 1890 will concentrate the attention of ten millions of people on the life of Christ, as recorded in the Gospel of Luke. The abundant literature of recent years on this subject will be called into service. The best thought upon it of the best minds will present its facts and interpret its lessons for all classes. The way is open to urge men and women in the churches, who are not connected with the Sunday-school, to organize themselves into classes for this study and to take advantage of this growing popular interest to invite those quite outside of the churches to give attention to this most important subject. Classes may be formed in the week, as well as on Sunday, in private houses, as well as in church buildings. It is not necessary that the outlines of the Sunday-school lessons should be followed in all cases. The courses of study may be pursued which are prepared by the American Institute of Sacred Literature, or by the Chautauqua Normal Union. Pastors may increase the interest by courses of lectures running through the year. The writer once led his congregation through the Sunday evenings of an entire year, in a series of studies in the life of Christ—following his journeys on the map, picturing the scenes, paraphrasing the conversations, leading their thoughts from the angelic pre-announcement of his birth to his ascension, opening the kingdom of heaven to all believers. There was a constantly increasing attendance, and sustained interest to the end of the year.

No work can be so important for 1890 as to enlist as many as possible in this study of the life of Christ, and to make that study as effective as possible. In him will be found the only satisfaction for the social unrest which characterizes this age; the only solution of the great problems which are individual, but also general, which concern the world because they concern each person in it. Let every Christian use his influence to make the coming year memorable by the enlistment of the world in the study of its King.—*Congregationalist.*

Cranky Good People.

A writer in the *Advance* gives two opinions in regard to the genesis of crankiness among Christian people. We do not know if he is right, but the subject is worth thinking about. He says:

Often I wonder why some of the best men are so cranky. Some of the most devout, earnest, spiritual and zealous Christian men are so unbalanced, singular and peculiar, that they seem to possess as great a variety of efficiency and inefficiency as a certain image mentioned in the Scripture that had head of gold and feet of clay. The fact I suppose is one which all admit. The reason of the fact is open to question. I suppose the reason really is that the goodness of such people is pre-eminently of the emotional sort; and men are so made that if the emotional element is too large, the intellectual element is relatively too small. Therefore, the apparparently best men are cranky. But some one has sought a more recondite explanation. This theory is, I believe, that the origin of these peculiarities is of the devil. The devil endeavors to keep the Christian from being thoroughly consecrated; but when the man has circumvented the devil and does become thoroughly consecrated, the devil causes him to be unbalanced, and thus injures his influence. I have always felt that the devil had too many burdens laid upon him, and I think he should not be obliged to bear this. I think my psychology of the case is more true.

La Grippe, or Russian influenza, prevails, to a large extent, over all Europe and over a great part of the United States. It is, therefore, a general epidemic, and, in many cases, proves fatal. Prof. Bartholomew, of Jefferson Medical College, says: "Influenza comes suddenly, goes as quickly. The least robust, at any age, and women, seem to be the first victims. It is a question of bodily condition, not of the sex. The large number simultaneously attacked attracts general attention, and thus those most impressionable are seized, the onset being facilitated by any depressing emotion like fear."

The *Wesleyan Christian Advocate:*

Miss Anna Muse will take a course of study in the theological department of Vanderbilt University before her return to China. Her request to be admitted into the University has been granted by the faculty. So it is stated in the dispatches to the press. It ought not to require any special application from a lady devoted to missionary work as Miss Muse is, to obtain the advantages of the University. But there may have been some mistake in the wording of the dispatches.

Notes.

In the death of Henry W. Grady, of Atlanta, Ga., the country and the church have lost, perhaps, the most promising man of this age. As a journalist, he exhibited the most brilliant talents and aptitude for that great profession. As an orator, his magnetic utterances were listened to with growing wonder and glowing enthusiasm. He had come to be an acknowledged leader in all the great enterprises of the day and an authority on all the questions that are agitating the public mind. Besides this, he was an humble and consistent member of our church, and she mourns over another star blotted from her galaxy of "bright, particular stars." His early death is a sad reflection on the fulfillment of earthly hopes, and reminds us that many brilliant men before were cut off as he, just as their years were ripening into golden fruitage.

The missionary spirit is growing continually. Missionary lectureships in colleges is the movement now. W. F. Graves, of Syracuse, N. Y., has endowed such a lectureship in Rutgers College, and Dr. Pierson is announced as the lecturer for 1890.

There are in the United States twenty woman's missionary societies, having 29,670 auxiliaries and bands, and supporting 850 missionaries in the field and having a yearly income of $1,157,032. The *first* one of these societies was organized in 1861 and the *second* in 1868.

This is so pertinent that we print it for the benefit of parents who read the ADVOCATE:

The *Christian Standard* made this good point on the elect-infant question: "We have known parents, controversially hot against the Calvinistic doctrine, horrified at the thought that their infants dying should go to perdition, but carelessly permitting them to go that way while living."

Be sure and read the two letters from Japan. Bro. Newton is the missionary sent out by the *first* thousand dollars raised by the readers of the ADVOCATE. And now we have another thousand ready to send another missionary. Surely the readers of our paper are in earnest in their efforts to extend the Lord's kingdom, and the Lord is rewarding their efforts with success.

Dr. A. T. Pierson: "We have often said what we now calmly and deliberately repeat with emphasis, that with one tithe of the "dash" and "push" with which all worldly enterprises are carried forward, the thirty millions of Protestant church members now on the earth would not let ten years pass without belting the globe with missionary effort, and hearing the good tidings of the gospel to every family of man."

It seems that Dom Pedro, after he arrived in Europe, repudiated and refused the subsidy granted him by the new republic of Brazil, because it was an act of the revolution, but accepted the civil list as a right based upon law. Whereupon the Brazilian government cut him off both from the subsidy and the civil list, "as an act of mere common sense." This leaves the ex-Emperor stranded high and dry, with no visible means of support.

The North and South Georgia Conferences have adopted a "plan of publication of the *Wesleyan Christian Advocate.*" Hereafter the paper is to be under the management of a Board of Twelve Trustees, six from each Conference. Members of the Board may be either clerical or lay, or both, and are elected by ballot of the respective Conferences. The Board is empowered to elect editors, publishers or business managers as they may see fit. The editor is to be elected for *four* years. The Board is to meet for organization in Macon, Ga., April, 1890.

The church work of these days is the most wonderful chapter in current history. That the church is making marked progress no man in his senses, and who reads, can gainsay. In many places in the bounds of our Conferences that progress is "hampered by illiberal giving and lack of holy enterprise," and our leaders are called upon to infuse enthusiasm and liberality into their followers, and also to see that the church is not fettered by *too conservative methods.* These things accomplished, we shall see marvelous exploits and wondrous progress during this year of our Lord 1890.

The New York *Sun* gives an account of the man who started The *Sun*. His name was B. H. Day. He began publishing the *Sun* two years before Bennett began the *Herald* and eight years before Greeley started the *Tribune*. The *Sun* says that Day did not know how big was the idea that possessed him when he made that start. It further says that Day "led the way in the establishment of a low-priced paper;" that he "set a new standard of news interest," and that he "invented the American newsboy." The size of the paper was so small that the *Sun* of to-day contains about fifty times as much matter. The first paper was printed December 23, 1833.

Personal and Otherwise.

Rev. D W. Dilehay, a superannuate of the Mississippi Conference, died at his residence in Newton, Miss., December 28. The old soldiers pass away, one by one.

Rev Sam Jones begins his meetings in this city, Sunday, January 5, 3 P. M., at Artillery Hall, on St. Charles street.

A note from Rev. G. D. Anders informs us of the death of Mrs. Sarah Petty, wife of Rev. P. S. Petty. "She was ready to go."

Some of our church papers are advocating the plan of our Mission Board holding its annual sessions in "the various centers of our Methodism" instead of at one place continually. We think the suggestion wise, and, if adopted will do a great deal toward bringing our mission work to the front. Let the sessions also be held in public, like a Conference.

We are indebted to E. B. Treat, 5 Cooper Union, New York City, for a superb photogravure of the celebrated picture, "L'Angelus."

The papers published last week a sermon purporting to have been delivered at Cana, of Galilee, by Dr. Talmage. We believe this whole business of Talmage sending sermons by telegraph from the East is but one other phase of the celebrated Doctor's "sanctified clap-trap."

A letter from J. M. Weems, our preacher at Ventura, Cal., says: "Our Zion is entering upon a career of unprecedented prosperity on this coast, there being nearly, or quite, thirty-five per cent. net gain in our membership last year, and a corresponding increase in material interests." We are glad to chronicle such advance as that.

A writer on missionary work asks, "What reason is there why every church of average numbers and resources may not have its missionary abroad as well as its pastor at home?" That would simply come up to the ideal church of Christ.

Dr. A. G. Haygood has removed to Sheffield, Ala., and henceforth that will be his postoffice address.

Dr. A. T. Pierson is in Scotland stirring up the Scots on the subject of missions. He is one of the editors of the *Missionary Review*, and foremost in all missionary enterprises.

The *Louisiana Journal*, of Homer, La., has published the resolutions adopted by the Louisiana Conference on the Lottery!

Quite a number of brethren, *en route* to the new fields of labor, called upon us last week. Among them were the venerable B. Jones, of the Mississippi Conference, and B. F. Alexander, the full presiding elder of Louisiana.

The councilman who introduced a bill before the City Council to prohibit smoking in all the street cars deserves and has the thanks of every lady in town. We hope he will push it to a success, and so abolish one abomination.

The Christmas tree at Louisiana Avenue Church, last Friday evening, was a great success. The house was packed with rejoicing little folks and their glad parents and friends, and the presents handed out by venerable St. Nich. added greatly to the general joy.

In receiving the class of young preachers into full connection in the Texas Conference, Bishop Key said: "I welcome you to toil, to privation, to hardship, to suffering; I welcome you to the cross and to the crown."

George F. Wharton, No. 5 Carondelet street, has brought us under special obligations for a splendid copy of Owen Meredith's celebrated poem, "Lucile," beautifully illustrated by F. M. Gregory.

Be sure to read the "Letters from Japan," on the second page. They will show you how much your contributions to missions are accomplishing, and give you encouragement for future giving.

The new grand organ in Rayne Memorial Church was opened last Saturday evening by a sacred concert under the direction of Prof. Eckert. The instrument is a fine one, adding greatly to the appearance of that beautiful house. Our friends there are to be congratulated on this improvement in their appointed means of worship.

A brother writes: "I see that the subscriptions to the Japan Missionary Fund have reached $987 75. Let me commemorate this sweet Christmas-time by putting on the cap-stone to the $1,000 with the enclosed check for $12 25." That is the way to do a handsome deed!

Our new church in Gretna will be dedicated next Sunday, January 5, at 3:30 P. M. Everybody is invited to this opening of a new house of worship in our city.

Persons willing to sing at the Sam Jones' meeting will please present themselves at Mr. Phillip Werlein's store, 135 Canal, on Thursday, January 2, at 7:30 P. M.

Another Missionary to Japan.

Reported previously	$987 75
Friendship	1 00
Mrs. E. P. Maekle	1 00
Cash	5 00
Mrs. E. M. Montgomery	2 00
Little Workers of Magnolia, Miss.	2 00
Mrs. Kibbie Clark	1 00
A Christmas Gift	12 25
Total to date	$1,012 00

North Mississippi Conference Report on Spiritual Interests.

We, your committee, to whom was referred the spiritual interests of the church, would report as follows:

The reports coming before the Conference by the pastors have not been full enough to get therefrom material for such a report as we would offer; hence we have seen nearly all the pastors personally and gotten all the information we could from them. We are pleased to be able to report to you an improved spiritual state of the church. There have been about, if not quite, five thousand conversions in our charges during the year. The increase in our membership is considerable.

It is matter of rejoicing that many more of our young people than usual—especially our young men—have come into the church. Also that there has been a giving down of worldliness that is general.

Again, that more of our preachers are preaching to the negroes than heretofore in their own churches, and that many of the negroes attend our protracted meetings. Especially is this true in the Greenville district. These are matters whereof we ought to be glad. JOHN W. BELL,

In behalf of Com.

Home Missions.

MR. EDITOR: Apropos of the remarks of Bro. S. S. Keener, in a recent number of the ADVOCATE, I desire to make some inquiry:

1. To *what charges* in our Conference did the Board of Missions make appropriations at our late session?

2. How much to *each of these*.

3. What new territory are the charges to embrace in consideration of these appropriations?

4. What number of Methodists are in these charges, and how long have those people constituted a pastoral charge?

The church has a right to know all that the answers to the above questions can reveal. Let the secretary of the Conference Board of Missions gives us this information.

I hope all information touching these questions will be published in the Minutes. Respectfully,

J. A. PARKER.

BATON ROUGE, Louisiana.

Our Mississippi Methodist College.

MR. EDITOR: We will soon be able to report the full $50,000, secured in notes and cash, necessary to complete the first $100,000 of endowment. Only a few thousand more will be needed. But to increase this sum largely, and especially to collect the notes, take charge of the business, which has become burdensome, and look after the varied and urgent details of the proposed enterprise, it was found necessary to have the entire time of one man, and I have appointed Rev. A. F. Watkins as agent. By this arrangement the endowment fund will be collected more speedily, the canvass conducted more systematically, the correspondence answered more promptly, and the opening of the college next fall more perfectly assured.

CHAS. B. GALLOWAY.

JACKSON, MISS., December 30, 1889.

Missionaries for China.

Over six months ago we called for two men for China. One has been accepted and sent; another is needed. Our work in China is expanding. Our missionaries are overworked. They have been pleading for reinforcements. Who will go? Will the church pray that God will call workmen for this field, and put it into the hearts of our people to send them?

A young lady is needed to take the place now filled by Miss Lipscomb, in the Anglo-Chinese College. Dr. Allen calls earnestly for help. Who will go?

Applicants for either place will please write to Bishop Wilson or the undersigned. I. G. JOHN,

Sec. B'd. of Miss., M. E. C., S.

MISSION ROOMS, Dec. 24, 1889.

Notice.

To the Preachers and Members of the Brandon District.—

DEAR BRETHREN: We have made large advancements in some departments of church work over any previous year. We are not up to the measure of our ability. God has blessed us abundantly. Let us do better this year. We can and must advance; God requires it of us. I ask especially that the stewards see that the preachers are comfortable in their homes. God bless you more and more this year!

Fraternally, P. A. JOHNSTON.

Assessments for Mississippi Conference.

MISSIONS.

	Domestic.	*Foreign.*
Jackson District	$561	$1,290
Vicksburg "	561	1,290
Meridian "	528	1,220
Brandon "	396	930
Seashore "	396	930
Brookhaven "	495	1,130
Woodville "	462	1,070

CONFERENCE COLLECTIONS.

Jackson District	$ 700
Vicksburg "	700
Meridian "	675
Brandon "	375
Seashore "	425
Brookhaven "	700
Woodville "	425

CHURCH EXTENSION.

Jackson District	$ 400
Vicksburg "	400
Meridian "	300
Brandon "	210
Seashore "	300
Brookhaven "	400
Woodville "	300

BISHOPS.

Jackson District	$ 193
Vicksburg "	193
Meridian "	186
Brandon "	101
Seashore "	117
Brookhaven "	193
Woodville "	117

Mississippi Conference.

The Minutes of the recent session are now in the hands of the printer, with the promise that they will be out as soon as possible. I desire to have the postoffices of all the preachers where the postoffice is not obviously known. Please advise me at the earliest convenience.

C. G. ANDREWS, Sec'y.

MERIDIAN, MISS., Dec. 27, 1889.

Brookhaven District, Mississippi Conference.

The district stewards will please meet in the Methodist Church in Brookhaven, on Friday, January 10, 1890, at ten o'clock A. M. Accommodations will be provided for those coming from a distance. A full attendance is desired.

W. B. LEWIS, P. E.

DECEMBER 30, 1889.

Daves' Training-School closed its third Fall Term on December 20. The Spring Term opens December 30. This is a first-class Classical and Commercial School. The Senior Principal will receive boarding pupils in his own family. For particulars address Principals, Lake Charles, La.

The week of prayer suggested by the Evangelical Alliance for the United States begins Sunday, January 5, and ends Sunday, January 11.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

Dr. Pierson: "In many a church enough money is spent on a quartette choir to sustain three missionaries in the centers of heathenism!" Maybe the choir is more important than sending the gospel to the perishing!

Catarrh is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength. Try this "peculiar medicine." It is prepared by C. I. Hood & Co., Lowell, Mass.

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to those worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

To those wishing roses, hardy plants, bulbs and seeds for home planting, we cordially recommend the old reliable house of The Dingee & Conard Co., West Grove, Pa. They are admitted to be the largest rose growers in America, and their roses and plants are well and favorably known all over the United States and Canada. Their New Guide, 110 pages, handsomely illustrated, describes and tells how to grow more than two thousand varieties of the newest and choicest roses, hardy plants, bulbs and seeds, and is sent free to all who write for it. See advertisement in this paper, and address The Dingee & Conard Co., West Grove Pa.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cuudurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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CASH ASSETS, December 31st, 1887,	$413,860.76
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New Orleans, La., March 20, 1889.

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Improvement

in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

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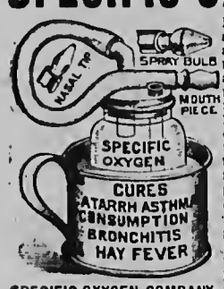

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Our Young People.

For the Advocate.

THE CHILD'S PRAYER.

BY E. A. CURRY.

God of wisdom, love and might,
Bless a little child to-night,
Hear my humble, feeble prayer;
Ever let me be thy care.

Gently guide me through the day,
Take all sin from me away;
Keep, O keep me in thy grace,
Show me, Lord, thy smiling face.

When the shades of night come on,
And I bow before thy throne,
May I say "Thy will be done!"
For Christ's sake, thy blessed Son.

The Royal Children of Germany.

The young Emperor of Germany, William II., has five little boys. The eldest is seven years old. He is the Crown Prince, and the heir to the throne. He will some day be Emperor of Germany. He is a fine, manly little fellow.

Germany is a very military country, and the Emperor William is such a thorough soldier that strict military discipline is the order of the day in the nurseries of his little people. As soon as the petticoats are left off, the tiny boys are dressed in baby uniforms, and the young Crown Prince looks quite like a little soldier.

When their father visits them in their own quarters (as I suppose I ought to call such a military nursery), the Crown Prince commands his smaller brothers to "fall in." Then Frederick and Albert, who are scarcely more than babies, "fall in." Little Prince Albert is such a mite that he is not able to keep his position for long, and he soon trots away to his nurse's side. But the Crown Prince, and Prince Frederick, stand stiff and starched like real soldiers till their father returns their salute in proper fashion.

When the little Crown Prince was six years old he was given a bed-room to himself instead of sleeping in the nursery with the others. He was very pleased, and said, "Oh! that is nice; now I need not be with the children any more."

In the summer of 1888, all five boys had a charming holiday with their mother at the beautiful castle of Oberhof, in the forest of Thuringia. Their father was away. A little fort was built for them in the corner of the gardens, with a tent and two small cannon. The eldest three, dressed in officers' uniforms, paraded in front of the fort. Then while the Crown Prince beat the drum, an old soldier showed the other two how to attack and defend the fort. Little Prince Augustus William, who was only a year and a half old, was dressed in white and wore a tiny helmet. He looked on and clapped his hands.

In Germany every boy, whether he is the son of the Emperor or of a peasant, has, some day, to be a soldier.

The Emperor is very fond of his five boys. Almost his first question is, when he returns home, "How are the boys?"—*Little Men and Women.*

Other People's Boys.

"It is strange, considering you have never had any boys of your own, that you should be so interested in other people's boys," said a man in a tone of inquiry to another noted for his interest in young people.

"Ah," came the cheery answer, while a look of yearning shone in his eyes, "it does not seem strange to me that I should care for other people's boys even if I have none of my own. Every boy upon God's footstool is somebody's boy and is dear to somebody, either in this world or the other; somehow I'm interested in everybody's boy."

"Yes, yes, of course you are, not a doubt of it," laughing. "You put yourself out more than I'd care to please everybody's boy—I wouldn't bother so."

"But I get a blessing every time. Isn't that worth the effort? I read a little story in one of the papers I'd like to tell you, my friend."

"About somebody's boy?"

"Exactly."

"Go on with your story."

"It is this: Through Rochester runs the Genesee river, between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of a river a lot of excited men.

"'What is the matter?' he shouted.

"They replied: 'A boy is in the water!'

"'Why don't you save him?' he asked.

"In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair, he exclaimed: 'O God, it is *my* boy!'

"The writer then commented on the incident thus:

"'He plunged in for the boy of somebody else and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death; and do not know what a reflexive wave of blessing will come to our own souls. In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.'"

"That's a good tale."

"Yes, so it is; the blessing is sure to come with every duty done. While there are other people's children to save, I shall always lend a hand."

And he always did. The days sped on—the months rolled away—even the years had counted up to the last, and over the body of this noble man, the heart-broken pastor sobbed out the words: "He sleeps as he lived, *in Jesus.*"

"Other people's boys!" how they flocked about him as he lay on his white couch, pale and still, with a smile upon his lips. How they moaned and sobbed and wrung their hands in grief unutterable!

"He watched beside me when I was sick and suffering!" said one, tearfully.

"He took my hand and led me away from the pit toward which I was reeling, and pointed out the way toward the Rock," sobbed another poor fellow.

"He gave me a word of cheer when I was so discouraged I couldn't see my way," remarked a third, with quivering lips.

"I never in all my life loved anyone as I loved that man," a boy yet in his teens said brokenly. "My heart was bleeding when he came to me, but his goodness and tenderness healed the wounds."

Sweet life! Precious life! Life of sweet revealing! when it passed it left its perfume in the souls of other people's children.

A Little Girl's Creed.

Not long ago a little girl in a Christian family died. She was only six years old. About a year before her death she had a small writing-desk given to her. After she died her mother unlocked it and found this writing:

"The minute I wake up in the morning I will think of God.

"I will mind my father and mother always.

"I will try and have my lessons perfect.

"I will try to be kind and not get cross.

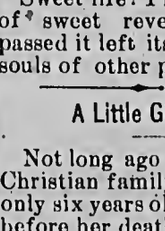
"I want to behave like God's child."—*Religious Telescope.*

MR. EDITOR: I am a little girl ten years old. I am now on a visit to my grandpa, Rev. D. W. Dillehay, who is very sick. He has been sick four weeks, and I wait on him every day, and I do hope God will reward me for it. My grandpa is a worn-out minister. I will close, as this is my first letter.

Your little friend,

LUCY R. HYDE.

NEW ORLEANS, Louisiana.



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Household.

Rest.

We know well enough that if trains are run at fifty miles an hour over roads built to endure only a speed of thirty miles an hour, everything, in a short time, begins to give way and to wear out, and the whole road and all the rolling stock gets into a dangerous condition. Every rail, every tie, every joint, every nail, every wheel and bit of machinery feels the strain and wear.

The human mechanism is not less sensitive than are railroads and locomotives. The tendency of the time is to increase the speed of individual movement and progress. The over-driven human needs constant rest and repairs, as do railroads and locomotives, and a thousand-fold more, for his mechanism is infinitely more complicated and delicate. Instead of adding more fuel to a disordered engine to make it go, we would send it to the repair shop, and let it be restored by skilled workmen to soundness. So when the mind and body are worn and weary, send them to the repair shop for rest. Sleep, quiet, nutritious food, the absence of all stimulants and whips and goads—these skilled positive and negative workmen of nature will restore (if anything can) the wasted vitality, and bring back health and strength and soundness.

Such are the demands or seeming demands on many men and women that they feel compelled to work all the time that they are not eating or sleeping. In order to do this they drink strong coffee or strong tea, or beer or bitters or brandy, or use tobacco or opium or quinine or cocoa, or something that will keep up muscular and nervous tension. In all these there is not one particle of nutrition; they are poisons slow and sure; they are spurs and goads, or destructive tranquilizers. They drive the blood to the brain; they quicken the beatings of the heart; they tighten nervous tensions or relax them. For the moment they may give relief, seeming strength, concentration of mental or physical energy; by and by, under continued applications of these various stimuli, the brain breaks down, the heart becomes diseased, the nervous system is prostrated, the digestive organs mutiny, and general debility paves the way for easy victory for any disease that may come in the way.

Sleep and rest, if taken regularly and in time, will prevent and cure a great many diseases and disorders that otherwise will become incurable.—*Christian Advocate, N. Y.*

What to Teach Boys.

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.

WEST BROOK, N. C., Sept. 6th, 1886.

DR. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to everyone suffering from Malaria.

Respectfully yours,

W. W. MONROE.

Scientific.

Light and Heat.

Our present teachers tell us the molecules of all bodies, whether gaseous, fluid or solid, are in constant vibration; that in proportion as their vibration is increased, heat is developed; that at a fixed increase of heat—a fixed increase of motion—this heat becomes luminous. Heat then is motion; light is luminous heat. The molecules that compose the sun and stars vibrate with extreme rapidity; they strike against and thus set in motion the molecules of ether. The same may be said of all forms of heat and light, since the heat and light of terrestrial things originate from the sun. Solar light travels at the rate of one hundred and eighty-six thousand miles in a second of time; that is, the molecules of ether struck by the molecules of the sun, are set into such intense vibration that their waves travel at this rate. These ether waves break against our eyes like waves on a sea-beach; we receive the sensation of light; objects are made visible by its reflection. Longer, that is slower, waves of ether fall on our bodies; we receive the sensation of heat.

We learn a wholesome lesson as we look over our text-books and re-examine the conclusions that have been accepted and rejected from century to century, from decade to decade; we see the truism exemplified, "There is nothing final in science." The way is cleared of certain obstacles, the path is found. But at the next step some sudden turn shows that we have mistaken our bearings; that although we are progressing, we have deviated farther than we imagined. Thirty years ago the seven colors of the solar spectrum were separated into three classes, according to their supposed differences, as heat-rays, luminous rays and actinic or chemical rays. It is now understood that all the rays have the same powers; their seeming difference is due to the prism, which makes an unequal distribution of the ether waves. And now, as the latest suggestion, we are warned not to conclude too hastily that radiant heat and light are identical though both have the same source—radiant energy; because the waves which affect the sense of touch as heat are much longer than those which affect the eye as light; because many substances, like glass, for example, are transparent to light but opaque to radiant heat; others, like iodine, are opaque to light but permeable to heat; in fine, because radiant heat does not heat at all, becoming sensible heat only when the waves by which it is propagated are absorbed.—*Home Journal.*

A REMARKABLE CLOCK.—The most remarkable clock in America, if we consider the place in which it was built, is the one which was made by a miner in the Hallenbeck colliery at Wilkesbarre, Pa. This clock was made out of bits of wood and iron, and with the roughest tools that can be imagined. It was made nearly half a mile under ground, and it occupied the maker nearly nine years before he could say it was done. The clock is nine feet high, and there are sixty-three figures that move by machinery. There are only twenty-one moving figures in the Strasburg clock. On the front of the Wilkesbarre clock—the one we are speaking of—there are three shelves or balconies. Along the lower balcony, a mounted general leads a file of Continental soliders. The Liberty bell rings, and the sentinel salutes the procession. A door in the upper balcony opens and shows Molly Pitcher, who fires her historic cannon, the smoke of which is blown away from the interior of the clock by a fan. Then the portraits of the first twenty Presidents of the United States pass along in a kind of panorama, the Declaration of Independence being held aloft by Thomas Jefferson. On another of the balconies the twelve apostles go by, Satan comes out, and the cock crows for the benefit of Peter. When Christ appears a figure of Justice raises a pair of scales, while a figure of Death tolls the minutes upon a bell.

"Fair Play"

is all that is asked for Dr. Pierce's Golden Medical Discovery, when taken for catarrh in the head, or for bronchial or throat affections, or lung scrofula (commonly known as consumption of the lungs), and if taken in time, and given a fair trial, it will cure or the money paid for it will be refunded. It is the only *guaranteed cure.*

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HABITUAL GROWLER

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which pleased them so much in the beginning, accumulated on the shoe. Have they *EVER READ DIRECTIONS* (wrapped conspicuously around the neck of every bottle) which tells them how to prevent it? Shall we say it is useless to appeal to their intelligence, and call them "Habitual Growlers?"

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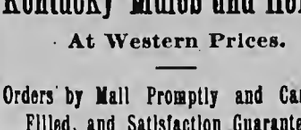

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Marriages.

SIBLEY—BUTTS.—At the residence of H. L. Scarbrough, near Mechanicsburg, Miss., December 22, 1889, by Rev. H. L. Scarbrough, Mr. Asa Sibley to Mrs. Frances Butts, all of Yazoo county.

SLAUGHTER—LAWRENCE.—At the residence of Mr William Rogers, November 13, 1889, by Rev. George Morris, Mr. Louis Slaughter to Mrs. M. E. Lawrence (*nee* Blackett, formerly of Baton Rouge, La.), all of Moscow, Tenn.

CHATELIER—MYERS.—In the Union Church, in Madisonville, La., December 3, 1889, by Rev. G. R. Ellis, Mr. Arthur Chatelier to Miss Lizzie Myers.

BRIDGES—STRAIN.—At the residence of the bride's father, Mr. Zach Strain, near Mandeville, La., December 3, 1889, by Rev. G. R. Ellis, Mr. Walter Bridges to Miss Addie Strain.

RENWICK—FONTAINE.—In the Methodist Church, Delhi, La., November 27, 1889, by Rev. M. Armstrong, Mr. Joe Renwick, of Monroe, and Miss Ada G. Fontaine, of Delhi.

CASSITY—CORDILL.—Near Como, La., December 18, 1889, by Rev. M. Armstrong, Mr. George D. Cassity, of Mississippi, and Miss Mattie Cordill. Wedding at Mr. O. H. Snyder's.

CUNNINGHAM—VICK.—At the residence of Mr. George Johnson, Mt. Pleasant, Miss., December 18, 1889, by Rev. W. Shepherd, Mr. R. A. Cunningham and Miss Ada F. Vick, both of Marshall county, Miss.

MONROE—MORGAN.—At the residence of the bride's father, December 15, 1889, by the Rev. J. E. Buck, Mr. G. C. Monroe and Miss Sallie Morgan, all of Attalla county, Miss.

HAYES—YONEG.—At the residence of Mrs. M. Connally, Wesson, Miss., December 18, 1889, by Rev. T. L. Mellen, Mr. Joseph W. Hayes and Mrs. Milly L. Yoneg.

CONNALLY—BOSWELL.—At the same place and time, and by the same ceremony, Mr. Charles C. Connally and Miss Jessie Boswell, all of Copiah county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TALLEY—Died at his home, in Hattiesburg, October 24, 1889, JOHN TALLEY, Sen., aged fifty-five years. Mr. Talley had been a soldier of the cross and a follower of the Lamb thirty-seven years; so that when the cry was made, "Behold the Bridegroom cometh," his lamp was "trimmed and burning."

He obeyed as nearly as possible the Scripture which says, "Pray without ceasing;" and in his last days, though his sufferings were great, he often prayed long and earnestly. When asked by his pastor if afraid to die, his reply was, "Oh, no, I am not afraid to die; if there is anything between me and my God, I can not find it, and I have prayed for God to show it to me."

While we sympathize with the bereaved family, we feel assured that their loved one is "safe in the arms of Jesus."

May the daughter who sang so often at his request, "Meet me there," with all the other members of the family so live that they may meet him there where parting is unknown!

MRS. J. C. H. MCKINNEY.

WALKER—ELIZABETH WALKER (*nee* Guess) was born in the State of Tennessee, November 16, 1811, and died at the residence of her son, T. J. Crawford, in Rapides parish, La., November 4, 1889. The deceased joined the Methodist Church in 1828, and was for sixty-one years a faithful member of the church she loved. It was the writer's privilege to be her pastor for three years, and I can witness to her strong faith and trust in God.

Sister Walker had not been able to attend upon the public service of the sanctuary for some time; but I preached occasionally at her son's house, where she has long resided, and conversed with her, and, though "in age and feebleness extreme," I found her strong in faith, and constantly rejoicing in hope of her heavenly home. Truly a mother in Israel has fallen; but her pastor, her children and friends "know where to find her."

J. I. HOFFPAUIR.

BULLARD—Mrs. BETTIE BULLARD was born in Ouachita parish, La., March 22, 1858. Her maiden name was Moore. Raised by religious parents, she was early taught the doctrines of Christianity. She joined the Methodist Church, and was happily converted to God in 1872, under the preaching of N. S. Craven. She took up her cross and started on her Christian journey toward the city of God. On November 16, 1881, she was married to W. N. Bullard, by whom she had six children. As daughter, wife, mother and friend, she was ever faithful and loving. As a Christian, she was devoted. It was no surprise to her, November 11, 1889, when she met the angel of death. She was near the holy city with rapture; she exhorted love ones to meet her and raise her children to do the same. She awaits them on the other shore.

C. T. MENHOLLAND.

TILERY—Mrs. EUGENIA TILERY, daughter of William L. and Moriah Hutchingson, was born October 1, 1850; was married to J. A. Tilery, July 22, 1874, and died at Greensburg, La., of consumption, November 14, 1889. The deceased joined the Methodist Episcopal Church, South, under the ministry of Rev. J. S. Parker, August, 1879. During these ten years she lived a consistent Christian life, and though she clung to life to the last, cherishing a hope of recovery, yet she met death with a quiet resignation to the will of God, assuring us that the Lord was with her, regretting only the leaving of her dear children and loved ones.

She leaves a kind and much afflicted husband and four children, with many friends and relatives, to mourn her loss, whose comfort is in the assurance that their temporal loss is her eternal gain.

P. HOWARD.

CARRUTH—On Thursday evening, October 31, the great Father of missions called from earth to heaven our beloved sister, Mrs. JOSEPHINE CARRUTH. We regret that she was so situated as not to meet with us often in our society; but she was ever ready to assist with her means and her prayers, reminding us of a quotation from Colossians ii, 5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ;" therefore, be it

Resolved, That the members of the Adams Woman's Missionary Society, in Lincoln county, Miss., in the death of Sister Carruth have lost a faithful and earnest member.

Resolved, That while we sorrow for the loss of her bright Christian example, her prayers and words of comfort and encouragement, yet we thank God for the many lessons taught by her beautiful life of patience and resignation, of peace and joy even in trials.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also a copy be sent to the bereaved family.

MISS MATTIE WOOD, for Com.

FEARN—The angel of death has visited us and taken from us our loved BESSIE FEARN: a devoted sister, a charming woman and an efficient officer. Our hearts are bowed down in grief when we think of our great loss; but we rejoice in her triumphant death, which assures us that she was ready for the call; therefore, be it

Resolved, That our Conference Society has sustained the loss of a faithful, consecrated worker; society, a bright, useful member; her home, a precious loved one.

Resolved, That the Natchez Auxiliary—where she so recently mingled her sweet voice with ours in prayer and praise to God—tenders to her brothers and sister tendcrest sympathy and condolence.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, for publication; also to the family of our beloved recording secretary.

MISS REA NEWMAN, for Com.

COLQUHOUN—Our dear Bro. and Sister A. Colquhoun are sorely bereaved in the death of two of their little children. Little A. CATHERINE died first. She was born January 4, 1888, and died September 2, 1889, being about one year and eight months old. Little THOMAS P. was born August 28, 1885, and died September 16, 1889, being a little over four years old.

Little Tommie and Kate were sweet little children, loved and petted by their parents and brothers and sisters and all that knew them. They were too pure and good for this world, and God took them to heaven.

May God by his grace sustain the parents and friends!

A. D. MILLER.

STAPLES—Miss MARY WALKER STAPLES was born August 29, 1849, and died at the residence of Mrs. E. L. Young, near Port Hudson, La., August 20, 1889. She was converted and joined the Methodist Church at an early age. She was a true Christian, relying on the merits of her Lord and Savior. She was a constant and faithful reader of God's holy Word, and loved the hour of prayer, from which she derived comfort and peace. She lived in sweet communion with her Savior. Dying to her was but going home; she longed for the sweet rest of heaven. She leaves a mother, brother and sister and many friends to mourn their loss.

SISTER.

JONES—Died, at his residence, in Amite county, Miss., JOHN JONES, aged seventy-eight years three months three weeks and five days. We trust that God had a wise purpose in letting him live so long, and when that purpose was accomplished, he took him to himself. He passed away like a gentle summer breeze; he died without a struggle. He left a number of children and grandchildren to mourn his loss. Kind friends and willing hands laid him away and left him in his last resting-place in the family graveyard, until the resurrection morn, to meet at the bar of God. The writer was not permitted to see him in his last hours.

W. N. JONES.

ROBINETTE—EDGAR, son of C. E. and S. K. Robinette, was born November 14, 1888, and died November 20, 1889. Little Edgar's stay on earth was short. Just budding into life, God plucked the bud from the earthly home and removed it to the heavenly, to bloom above and emit its fragrance in the paradise of love.

May God comfort and sustain the grief-stricken parents, and may they at last meet their little one in the home above!

T. S. R.

BROWN—Little EMMIE A., infant daughter of Bro. A. F. and F. M. Brown, was born March 10, 1888, and died September 12, 1889, being at her death about one year and a half old. She was a sweet little child—too sweet for this sinful world, and God took her to live with the angels.

May God abundantly sustain by his grace Bro. and Sister Brown in their sad bereavement! is the prayer of their pastor.

A. D. MILLER.

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Rollo Kirk Bryan, in one of his chalk talks, illustrates three popular methods of working for prohibition. He first represents two rocks rising out of the sea, one the national constitution, the other public opinion. On the summit of the granite rock, constitution, was planted the small flower of prohibition. The rock of public opinion was made to rise rapidly until it was on a level with the constitution. A child representing the prohibition movement, was reaching across the gulf (high license) endeavoring to grasp the flowers of prohibition. Failing in the endeavor, a non-partisan bridge was erected, but this, like all bridges of the kind, had a parting in the middle, and the child fell through. Then the easel was whirled round and the child was seen climbing up the constitution rock. It was on the right side of the gulf and nearer than ever to the coveted flower.

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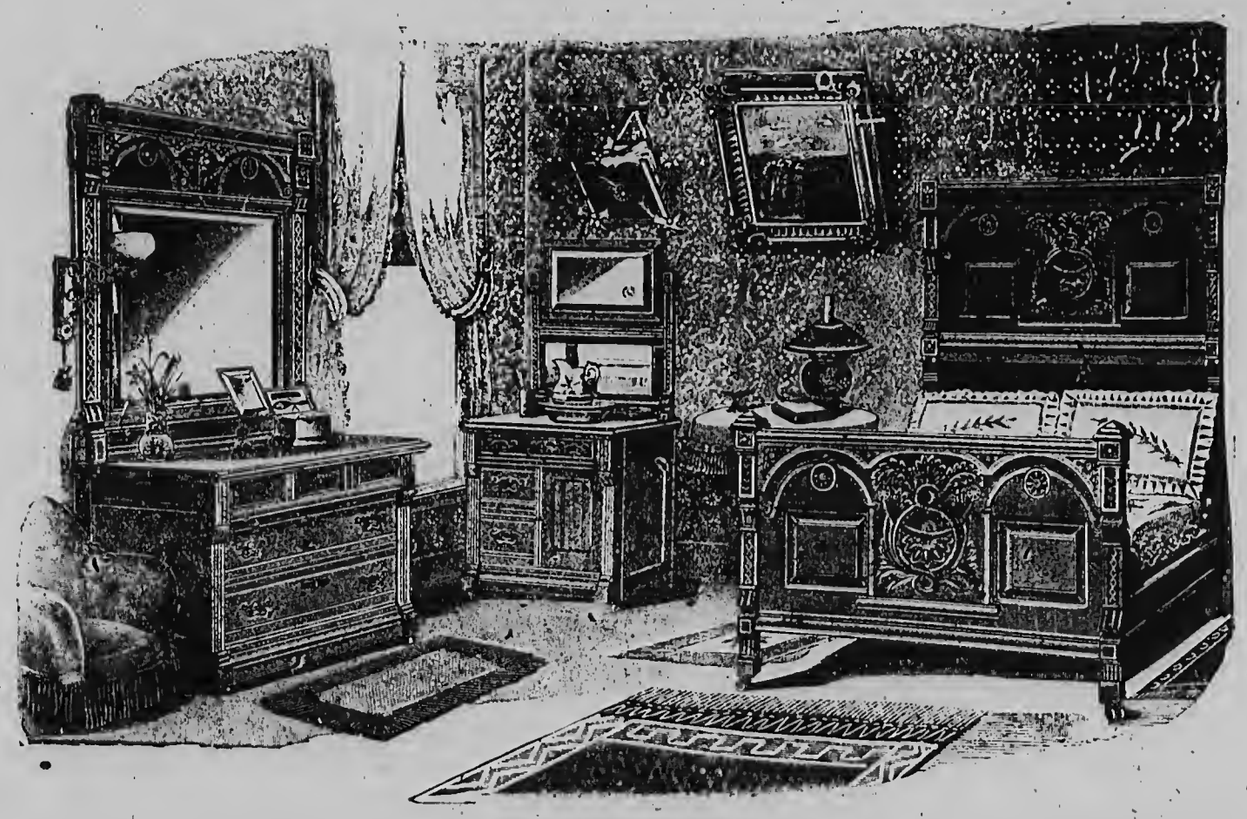

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼ @	—
Ordinary	8¾	—
Good ordinary	9¼	—
Low middling	9⅝	—
Middling	9⅞	—
Good middling	10 5-16	—
Middling fair	10 13-16	—
Fair	11 5-16	—
Galveston, middling	9⅝	—
Mobile, middling	9 9-16	—
Memphis, middling	9⅝	—
SUGAR.		
OPEN KETTLE:		
Prime	4 9-16	—
Fully fair	—	4½
Good fair	4⅜	—
Common	4	4⅛
CENTRIFUGAL:		
Seconds	4	5
Prime yellow	5 9-16	5⅝
Gray white	5⅝	5¾
Choice white	6⅛	6 3-16
Standard granulated	—	—
MOLASSES.		
OPEN KETTLE:		
Fancy	—	—
Fair	22	24
Good common	22	24
SYRUP	26	29
RICE.		
No. 2	2 9-16	2¾
Good	4	4¼
Fair	3¾	4
Prime	—	—
Rough, ₩ bbl	2 20	3 40
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 30
Fancy	3 90	4 00
Choice	—	—
Minnesota Patents	5 35	5 50
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 80	—
Cream meal	2 40	2 50
Grits	2 25	2 40
Hominy	—	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	—	40
Yellow	—	40
Mixed No. 2	—	40
OATS:		
Western	29	32
Texas rust-proof	—	—
BRAN:		
₩ cwt	65	70
HAY:		
Prime	12 00	14 00
Choice	15 00	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 25	—
Prime Mess	10 00	10 25
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9	10
Shoulders	4⅞	5
Sides, short rib	6½	—
Sides, long clear	6½	—
HAMS:		
Sugar-cured	10¼	12¼
DRY SALT MEAT:		
Shoulders	—	4⅝
Sides, short rib	—	5⅜
Sides, long clear	—	5⅝
GROCERIES.		
COFFEE:		
Prime	—	20¾
Fair	—	20¼
Common	—	17
TEAS:		
Choice	40	80
Ho-No	—	65
BUTTER:		
Western Creamery	30½	31
Western Dairy	16	17
Common	—	—
LARD:		
Refined	5½	—
OILS:		
Coal, bbls	9¾	—
Coal, cases	11½	16
Cotton seed, crude	24	25
Lard, Extra No. 1	—	65
VEGETABLES.		
CABBAGES:		
Western, ₩ head	—	—
Chicago, ₩ 100	—	—
Louisiana, ₩ crate	—	—
POTATOES:		
New Louisiana	—	—
Western	1 50	2 00
ONIONS:		
New Louisiana	—	—
Western	—	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8	8¼
Jute, 1¾ lb. ₩ yard	7½	7¾
Lane Mills Cotton Bagging	12½	—
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	—	1 15
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 10
Chickens, Southern	2 50	3 00
Young	1 00	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	18	19
Southern	20	21
WOOL:		
Lake, ₩ lb	—	21
Louisiana	—	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	—
Dry salted	4½	—
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	—
Meal	18 00	21 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	—	2
Sulphuric acid	2	—

—*Times-Democrat*, December 31.

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NEWS OF THE WEEK.

DOMESTIC.

The heavy rains in California, last week, resulted in much damage to property. In Los Angeles many of the houses were under water, and trains from the north, east and south cut off. The loss on the Southern Pacific lines will reach $150,000.

In a race conflict in Jesup, Ga., on December 25, three whites and three blacks were killed.

The Northwestern University, of Evanston, Ill, has just issued its catalogue for 1889-90. Of its eleven departments four are in Chicago, aggregating 5,710 students. The Evanston departments of the university enroll about 1,200, and the institution 1,800.

A heavy flow of natural gas has been struck at Redfield, Spink county, S. Dak. Three other gas wells in the States are now flowing.

The Union Pacific steamer *Oregon* collided with and sank the British ship *Clan McKenzie* in the Columbia river. Two lives were lost.

The Secretary of the Navy has adopted a new design for the flag of the navy, to take effect July 1, 1891. It will be applied to both the flag and the union jack of the navy, and consists of a rectangular arrangement of the forty-two stars.

A mob of several hundred masked men broke open the Barnwell county (S. C.) jail on December 28, overpowered the jailer and took out eight negro prisoners charged with murder. After the prisoners were taken out of jail they were shot to death.

Yazoo City, Miss., suffered a $350,000 conflagration on December 28. Six thousand bales of cotton were burned, with a warehouse, seven freight cars and some residences.

A Chesapeake and Ohio vestibule train was wrecked by the spreading of rails near White Sulphur Springs, W. V., on December 28. Eleven people were killed and twenty-five injured.

A partisan election law is believed to form part of the Republican programme in the House, and Speaker Reed is relied upon to secure its passage; but the Southern members are not apprehensive of the success of the scheme.

Bradstreet reports 11,719 failures in the United States for the year 1889, with liabilities of $140,359,490 and assets of $70,599,769. This is the largest number of failures and greatest liabilities than for any year in the past five. The increase in the number of failures over 1888 is 1,132; increase in liabilities, $20,117,088; increase in assets, $8,599,858.

The delegates to the Pan-American Congress are likely to visit the South in February.

Silver dollars to the amount of 635,540 were coined in the United States last week.

FOREIGN.

Despite the orders issued by the government prohibiting the holding of meetings by the Salvation Army in Switzerland, members of that organization continue to hold open-air meetings in Geneva. The authorities have decided to adopt vigorous measures to suppress the gatherings of the Salvationists.

Two thousand delegates attended the first meeting of the National Congress in Bombay, India. Sir William Wedderburn, the president of the Congress, condemned the Indian bureaucracy and claimed for the people of India the same control over their government that the people of England possess over theirs. He instanced many abuses under the present irresponsible despotic government.

The continental press, including the semi-official and official organs, give evidence of being more perturbed over the Anglo-Portuguese dispute than any of the journals of the disputing countries; though in their expressions there is no intimation that it may be deemed advisable for any of the powers to interfere in the matter.

Three Franciscan nuns at Dechau, near Munich, have been sentenced to imprisonment for short terms for practicing upon the hysterical credulity of a girl pupil, and deceiving her by various illusions of pretended supernatural character.

Carlos I. was proclaimed King of Portugal and Algarves on December 28, amid much enthusiasm.

The ex-Empress of Brazil, who was visiting Oporto (Portugal) with Dom Pedro, died in that city, on December 28. It is believed that her death resulted from heart failure.

The Empress of Germany gave a special reception to Mr. Phelps, the United States minister, on December 28. The Empress, in the course of a cordial conversation with Mr. Phelps, expressed her life-long interest in American affairs and her great desire that the people of the United States should use their immense resources always in the interest of the peace of the world.

It is stated that Lord Salisbury has consented to grant the request of the Portuguese government for delay in the consideration of Portuguese encroachments on the English in Africa until a statement of the matter can be obtained from Major Serpa Pinto.

Mr. Gladstone has received 200 telegrams and 500 letters congratulating him upon his eightieth birthday. The earliest telegram to arrive was from the Prince and Princess of Wales.

There is a serious shortage of coal in Belgium; owing to the labor troubles in the mining regions. Manufacturing interests are beginning to suffer, and even the government is unable to obtain its usual supply of fuel. The singular spectacle is likely to be witnessed of the government of a coal-producing country sending abroad for its coal supply.

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford	Jan. 5, 6
Minter City	11, 12
Sunnyside	12, 13
Grenada circuit	18, 19
Water Valley circuit	(Thursday).. 23
Abbeville	25, 26
Coffeeville	Feb. 1, 2
Charleston	8, 9
Tillatoba	(Tuesday).. 11
Carrollton circuit	15, 16
Chapel Hill circuit	(Tuesday).. 18
Tocowpola circuit	22, 23
Banner circuit	(Tuesday).. 25
Atlanta circuit	(Thursday).. 27
Pittsboro circuit	Mar. 1, 2
Cherry Hill	(Tuesday).. 4

District stewards' meeting at Grenada, on Friday, January 17, 1890. I hope every charge will be represented.

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Jan. 4, 5
Corinth circuit	11, 12
Iuka station	18, 19
Iuka circuit	25, 26
Harmony	Feb. 1, 2
Booneville and Rienzi	8, 9
Marietta	15, 16
Kossuth	22, 23
Ripley and New Albany	Mar. 1, 2
New Albany circuit	8, 9
Ripley circuit	15, 16
Jonesboro	22, 23
Blackland	29, 30
Pleasant Ridge	Apr. 5, 6
Guntown	12, 13

District stewards will please meet at Corinth, January 4, 1890. A full attendance is desired.

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Greenwood	Jan. 4, 5
Winona circuit, at Bethesda	(Thurs.).. 9
Carrollton, at Carrollton	11, 12
West, at West	(Frid.).. 17
Valden, at Valden	18, 19
Poplar Creek, at Wesley Ch.	(Tues.).. 21
Ebenezer, at Hebron	(Thurs.).. 23
Black Hawk, at Black Hawk	25, 26
Lexington, at Tchula	(Thurs.).. 30
Richland, at Pleasant	Feb. 1, 2
Newport, at Salem	(Thurs.).. 6
Kosciusko and Durant, at Kosciusko	8, 9
Sallis, at Shady Grove	(Thurs.).. 13
Kosciusko circuit, at Smyrna	15, 16
Ethel, at Ethel	(Thurs.).. 20
Weir, at Weir	22, 23
Belzona, at Belzona	(Thurs.).. 27
Winona station	Mar. 1, 2

The district stewards of the Winona district will please meet in Durant on Thursday, January 30, 1890, in the Methodist Church, at 8:15 P. M.

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Jan. 4, 5
Olive Branch, at Olive Branch	11, 12
Early Grove, at Hudsonville	18, 19
Ashland, at Salem	25, 26
Waterford, at Waterford	Feb. 1, 2
Shawnee, at Pisgah	8, 9
Myrtle, at Myrtle	15, 16
Mt. Pleasant, at Mt. Pleasant	22, 23
Pine Mountain, at Pine Mountain	Mar. 1, 2
Hickory Flat, at Pisgah	8, 9
Bylialla, at Bylialla	15, 16
Cornersville, at Potts' Camp	22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Como	Jan. 4, 5
Coldwater	11, 12
Batesville	18, 19
Panola circuit	23
Courtland	25, 26
Pleasant Grove	Feb. 1, 2
Mt. Vernon	6
Cold water mission	8, 9
Arkabutla	15, 16
Lewisburg	20
Horn Lake	22, 23
Cockrum	28
Chulahoma	Mar. 1, 2

The district stewards will meet at the Methodist Church in Senatobia, Monday, January 13, at 11 A. M.

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Okolona station	Jan. 4, 5
Shannon, at Shannon	11, 12
Nettleton, at Evergreen	(Wed.).. 15
Saltillo, at Oak Grove	18, 19
Verona station	25, 26
Tupelo station	Feb. 1, 2
Pontotoc, at Pontotoc	8, 9
Houston and Wesley, at Houston	15, 16
Sparta, at Friendship	(Wed.).. 19
Rienna Vista, at Rienna Vista	22, 23
Ebenezer, at Ebenezer	23, 24
Prairie, at Muldon	(Wed.).. 26
Okolona circuit, at Tranquill	Mar. 1, 2
Tremont, at Sulphur Springs	8, 9
Fulton and Smithville, at Smithville	15, 16
Athens, at Friendship	22, 23
Aberdeen	29, 30

District stewards will please meet at Okolona, Monday, January 6, at 11 A. M.

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville circuit, at Osborn	Jan. 4, 5
Starkville	8
Hebron, at Center Point	10
Macon	11, 12
Mashulaville, at Hashimpa	17
Shuqualak, at Salem	18, 19
Tibbee, at Tibbee	21
Columbus circuit, at Piney Grove	25, 26
Columbus	27
Sturges, at Mt. Airy	Feb. 1, 2
Chester, at Chester	3
Plattsburg, at Center Ridge	7
Louisville, at Louisville	8, 9
LaGrange, at Ebenezer	14
Walthall, at Walthall	15, 16
Tampico, at Pleasant Grove	18
Brooksville, at Brooksville	21
Crawford, at Crawford	22, 23

The district stewards will please meet in Starkville, at eleven o'clock A. M., January 7, 1890.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Dec. 28, 29
Jonestown	Jan. 1
Belen	4, 5
Lula	8
Robinsonville	12
Clarksdale	15
Cleveland	19
Shaws	26
Glen Allen	Feb. 3
Arcola	9, 10
Indianola	16, 17
Bolivar	23, 24
Australia	Mar. 2, 3
Rosedale	8, 9
Leherton	15, 16
Dublin	21, 22

District stewards' meeting, at Greenville, February 6. A full attendance is earnestly desired.

R. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—FIRST ROUND.

Ruston, at Ruston	Jan. 5, 6
Downsville, at Downsville	12, 13
Vienna, at Salem	19, 20
Gansville, at Bethel	26, 27
Gibsland, at Tulip	Feb. 2, 3
Arcadia, at Arcadia	9, 10
Homer, at Homer	16, 17
Haynesville, at Haynesville	23, 24
Farmerville, at Farmerville	Mar. 2, 3
Summerfield, at Harmony	9, 10
Minden, at Minden	16, 17
Vernon, at Longstraw	23, 24
Ringgold, at Ringgold	30, 31
Sparta, at Holden	Apr. 6, 7
Sabine, at Will Creek	13, 14
Indian Village, at Bethel	20, 21

District stewards will meet at Arcadia, February 9.

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FIRST ROUND.

Bastrop, at Bastrop	Dec. 28, 29
Lind Grove, at Bartholomew	Jan. 4, 5
Delhi, at Delhi	11, 12
Oak Ridge, at Good Hope	18, 19
Floyd, at Midway	25, 26
West Monroe, at West Monroe	Feb. 1, 2
Waterproof, at Waterproof	8, 9
Lake Providence, at Lake Providence	15, 16
Monroe	22, 23
Richland, at Girard	Mar. 1, 2
Harrisonburg, at Sicily Island	8, 9
Winsboro, at Winsboro	15, 16

The district stewards' meeting will be held at Delhi, on Monday, January 13, at one P. M., in the Methodist Church.

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Dryades Street	Jan. 5
Louisiana Avenue	12
Rayne Memorial	19
Baton Rouge	26
Carrollton and Parker's Ch., at Car'n	Feb. 2
Cross Tele & False River, at Col'w'd	9
Gretna	16
Plaquemine and Donald'ville, at Plaq	23
Craps St. and Soraparu, at Craps St	Mar. 2
Algiers	9
Morgan Street	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville and Morgan City	Jan. 4, 5
Franklin	11, 12
New Iberia	18, 19
Abbeville	25, 26
Lafayette	Feb. 1, 2
Lake Charles	8, 9
Grand Cheuier	15, 16
Sabine Mission	22, 23
Sulphur Mine	Mar. 1, 2
Plaqueuine and Rayne	8, 9
Opelousas	15, 16
Washington	22, 23

District stewards' meeting at Lafayette, Wednesday, February 5, at two o'clock P. M. A full attendance is earnestly requested.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

DeSoto, at Woodside	Jan. 4, 5
Shreveport	11, 12
Pleasant Hill, at Gum Grove	18, 19
Grand Cane, at Grand Cane	25, 26
Natchitoches, at Robeline	Feb. 1, 2
Caddo, at Stonewall	8, 9
South Bossier, at Fillmore	15, 16
North Bossier, at Cullinsburg	22, 23
Valley, at Bellevue	Mar. 1, 2
Muoringsport, at Mt. Zion	8, 9
Coushatta, at Coushatta	15, 16
Wesley, at Holly Springs	18
Red River, at Campo Bella	22, 23
Many and Sabine, at Many	29, 30
Anacoco & Bellewood, at Holly Grove	Apr. 5, 6

The district stewards will meet in the Methodist Church, at Shreveport, on Saturday, January 11, at ten A. M.

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Holloway, at Slash Bayou	Jan. 4, 5
Trinity, at Jonesville	11, 12
Black River, at White's Ridge	18, 19
Centerville, at Centerville	(Wed. ... 22
Columbia, at Columbia	25, 26
Lecompte & Boyce, at Pineville	(W.).. 29
Sinnsport, at Riverside	Feb. 1, 2
Spring Creek, at Spring Creek	8, 9
Sugartown, at Dry Creek	15, 16
Evergreen, at Evergreen	22, 23
Bayou Beuff, at Chicot	Mar. 1, 2
Alexandria station	8, 9
Montgomery, at Atlanta	15, 16
Ada, at Colfax	22, 23

District stewards' meeting at Plueville, January 29, 1890.

B. F. ALEXANDER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and State Line, at S. Line	Jan. 4, 5
Simbata	11, 12
Enterprise and Heidelburg, at E	18, 19
Ellisville, at Ellisville	25, 26
Vossburg, at Vossburg	28
Dalcville station	Feb. 1, 2
Hopewell	4
Meridian circuit	8, 9
Meridian (West End)	9, 10
Meridian station	(7 P. M.).. 11
Winchester, at Pleasant Grove	15, 16
Paulding, at Rose Hill	22, 23
Clarke, at Liberty Chapel	Mar. 1, 2
Union, at Hopewell	5
Marion, at Marion	7
DeKalb, at DeKalb	8, 9
Rinnsville, at Scooba	15, 16
Lauderdale, at Lauderdale	22, 23
Leaksville, at Adamsville	29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church	Jan. 4, 5
West Jackson	4, 5
Raymond, at Bolton	11, 12
Edwards, at Edwards	18, 19
Madison, at Madison	25, 26
Canton station	Feb. 1, 2
Sharon, at Mt. Pleasant	8, 9
Camden, at Shuck	15, 16
Benton, at Benton	22, 23
Yazoo circuit, at Mt. Carmel	(Sat.).. Mar. 1
Yazoo City station	(Sun.).. 2
Silver Creek, at Silver City	8, 9
Flora, at Flora	15, 16
Mt. Olivet, at Andiag	(Sat.).. 22
Bentonia and Dover, at Bentonia	(Su.) 23
Spring Ridge, at Byram	29, 30

The district stewards will meet at Jackson, in the parlor of the district parsonage, on Wednesday, January 8, 1890, at ten A. M.

D. A. LITTLE, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon, at Brandon	Jan. 4, 5
Fannin, at Fannin	11, 12
Clarksburg, at New Providence	14
Lake, at Lake	18, 19
Newton, at Hickory	25, 26
Homewood, at Wesley Chapel	28
Union, at Union	31
Neshoba, at Pine Grove	Feb. 1, 2
Walnut Grove, at Walnut Grove	8, 9
Carthage station, at Carthage	9, 10
Carthage circuit, at Goshen	10
Hillsboro, at Mt. Zion	12
Westville, at Pleasant Hill	15, 16
Trenton, at Trenton	22, 23
Raleigh, at Raleigh	25, 24
Montrose, at Price's Chapel	Mar. 1, 2
Shiloh, at Cato	8, 9
Marvin, at Bethel	15, 16
Forest and Morton, at Morton	22, 23

District stewards will meet in Forest, January 16, at ten A. M.

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Wilson, at Wilson	Jan. 4, 5
Gloster and Centerville, at Centerville	11, 12
Amite, at Woodland	14
North Wilkinson, at Grange Hall	16
Bayou Sara, at Bayou Sara	18, 19
Woodville	25, 26
Percy's Creek	27
Zachary and Pipkin, at Pipkin	Feb. 1, 2
New River, at Big Swamp	4
Livingston, at Port Vincent	6
East Baton Rouge, at Bethel	8, 9
East Feliciana, at Oak Grove	15, 16
St. Helena, at Greensburg	22, 23
Live Oak, at Pine Grove	25
Springfield, at Springfield	27
Amite City, at Amite City	Mar. 1, 2
Clinton and Betoville, at Clinton	8, 9
Jackson	15, 16

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan. 4, 5
Poplarville, at Lumberton	11, 12
East Pearl, at Nicholson	(Wed.).. 15
Talisheek, at Springhill	(Thurs.).. 16
Covington, at Madisonville	18, 19
Pearlington, at Pearlington	25, 20
Bay St. Louis, at Bay St. Louis	(M.).. 27
Whittington, at Coleville	(Wed.).. 29
Ocean Springs	Feb. 1, 2
Scranton	(Mon.).. 3
Americus, at Big Point	(Wed.).. 5
Vancleave	(Fri.).. 7
Moss Point station	8, 9
Augusta, at Perkins	15, 16
East Leaf, at Hebron	22, 23
Williamsburg, at Williamsburg	(W.). 26
Mt. Carmel, at Mt Zion	(Thurs.).. 27
Columbia, at Columbia	Mar. 1, 2

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg	Jan. 4, 5
South Vicksburg	(night).. 5
Angolia, at Angolia	11, 12
Rolling Fork, at Rolling Fork	12, 13
Sunflower, at Fish Lake	(Wed.).. 15
Fayette, at Fayette	18, 19
Port Gibson	19, 20
South Warren, at Porter's	(Tues.).. 21
Warren, at Oak Ridge	(Thurs.).. 23
Martin, at Cane Ridge	25, 26
Bartonion, at Pisgah	(Tues.).. 28
Utica, at Utica	(Thurs.).. 30
Rocky Springs, at Shiloh	Feb. 1, 2
Roxie, at Hamburg	(Thurs.).. 6
Meadville, at Meadville	8, 9
Washington, at Washington	(Th.).. 13
Natchez, Jefferson Street	15, 16
Natchez, Wesley Chapel	(night).. 16
Meyersville, at Meyersville	22, 23

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COMPENSATION.

BY HORACE M. RICHARDS.

If you lift from some heart its burden of care,
As you journey o'er life's dusty road,
You not only are garnering treasures up there,
But you lighten your own earthly load.

If you cheer some soul on its wearisome way,
Or drive from some brow its shadows and gloom,
Your burden will lighten each hour of the day,
And you are strewing with flowers your road to the tomb.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are filling God's garden and sowing the seed
For a harvest of love, in the soul's summer land.

If you have but a word, a smile, or a tear,
Don't hoard it, give freely, 'twill solace some grief.
Take the pain from some heart, some weary one cheer,
And bring to the pain in thine own heart, relief. —*American.*

Work for the General Conference.

BY REV. J. A. PARKER.

Now that the "smoke of the battle" has cleared away, and we begin to see where our itinerary paths lead to, some moments are allowed to look to the papers. Here I find what I do not find—somebody firing from ambush. Please call out across the woods, and say to that gentleman over there that I can not afford to turn from an open fire and waste time and ammunition on a hidden opponent. The General Conference elections are over now, and he need have no further fear of his doctrines as a factor in that important contest.

However, there are some views advanced in my former letter upon which I desire to insist, because I think I see a vast improvement over the old order of things. I believe a transfer of the more important work of the Quarterly Conference to the District Conference would be greatly helpful to both of these bodies. The Quarterly Conference is not a delegated body, but is, on the contrary, practically a creature of the preacher in charge. It is composed, in many instances, entirely of creatures of pastoral selection. Stewards, trustees, class leaders and Sunday-school superintendents comprise the majority of all Quarterly Conferences. In an experience of twenty-nine years I have never known the nominees of the preacher in charge for these offices to fail of confirmation by the proper authority. But whether a pastor can make a Quarterly Conference or not, it is composed entirely of officers whose duties are strictly under the administration of the pastor, *by reason of holding an office which is under his control.*

Here, then, is the case. All license, and all orders in the local ministry, are dispensed by the appointees of the preacher in charge—by stewards and class leaders and trustees and Sunday-school superintendents of the appointing of the pastor, simply confirmed by others of like appointing. It represents the pastor in charge, and nobody else. I believe it would be better to get a little further from a pastoral oligarchy with the more important affairs of our church. A pastor would be less likely to influence the selection of a Quarterly Conference in the election of representatives to a District Conference than in the vote on a purely local question, in which the pastor is the principal actor. Besides this, if the District Conferences were recognized as the starting-point in all ministerial orders and offices, more thought and more preparation would be bestowed on these questions, and less of local prestige would be seen.

I once filled a charge in the Alabama Conference, having a Quarterly Conference composed of fourteen members, twelve of which number were related by some ties of kinship. It was a body of good men. Suppose, however, that other qualities had obtained beside goodness. Who can estimate the power such a body could exert for evil? In our more compact rural charges in the older Conferences such a state of things is by no means unnatural. Hence a Quarterly Conference may be no more and no less than a family meeting for the transaction of church matters. There ought exist no possibility of a family, related as such by ties purely and solely fleshly, passing on the qualifications of one of its members as a preacher, etc., in the church of God. The church is not without its feuds; and while its members are men, and not angels, feuds are likely to continue to mar its quiet and beauty. A license to preach the gospel as a Methodist, or parchments granted by a Bishop, ought to be removed from the possibility of nepotism. In our Quarterly Conferences such may, or may not, be the case. In a District Conference I see not how such a thing could be possible, especially if our districts are enlarged as they should be. A president over every body of ministers, numbering twelve or fourteen, indicates one of two things: a very liberal supply of executive talent, or a dearth of administrative ability. That every twelfth or fourteenth man, as you take the rank and file of the clergy, should possess fine administrative talent, is unnatural, not to say unusual; and that eleven or thirteen, out of every twelve or fourteen, should be incompetent to manage the affairs of a pastoral charge, is preposterous. Why, then, so many presiding elders?

Suppose my neighbor, having a protracted sickness, by reason of which his corn had got badly in the grass, should invite myself and hands over to give him a few days' work, in order to "clean out" his field. I am a large-hearted sort of man; so I take all hands and march over to my neighbor's field. We take his plows, hoes, and mules, and begin operations. Presently he comes out and finds no more hands at work than were engaged the day before. "How is this?" he asks. "I do not see that I am to gain much by this operation. True, I have your help; but you are simply in my place, and my own force is idle." "Yes," I reply, "it is a great help for you to see us work, and hear us sing. This is the way to get you out of the grass. You run around and wait on us—bring us water, fetch us hame-strings, keep up the hoes, kill a pig for us to eat, and you will all feel so much better to-morrow." "Well," says my neighbor, "you double my expenses; but do no more work than was done before. I do not see how I am to get out of the grass by this kind of work."

The circuit is the field, the preacher in charge is the man in the grass, the presiding elder is the good man who comes to help. The class meeting, love-feast, Sunday-school, preaching, etc., are the mules and implements of farm work. This thing occurs six times a week in the Louisiana Conference, and much oftener in some others.

They have in newly settled countries what are called "log-rollings." These are occasions on which the neighbors come in to help one do work too heavy for his "force." Each man brings a "hand-stick," so that none are idle. This is well; but I do not like a log-rolling every three months. There is, ordinarily, no use for it. If moral cyclones come quarterly, we would need quarterly log-rollings; but, fortunately, such is not the case. I do not see the law of conservation of energy in our present system.

This is not against our presiding elders. No man enjoys the visits and preaching of his presiding elder more than the writer. "'Tis bliss without alloy;" but I do think it a right expensive bliss when we come to count the loss of labor resulting from it.

Not long ago a brother, meeting my objections to our present system, said that instead of being idle when the presiding elder came, he was more than ordinarily busy. But I found his rush of business resulted from his having to straighten out matters for record in his Quarterly Conference journal. Wonder if such preachers would ever straighten up matters if the presiding elder was not to come at all? For brethren of this kind I will suggest the organization of a Laches Conference, and a quadrangular presiding eldership, together with a Lynxinal Episcopate, as a probable means of keeping things in shape.

If our boundary question passes this session of the General Conference, the needed change can not be made short of four years to come. By that time it will be seen whether I am correct in my opinion as to the effect on Centenary College. It is only my opinion; but here it is: You will never identify the Louisiana Conference with an institution outside of its bounds; at least, not to such an extent as to enlist the individual sympathy and co-operation of the members. It has been tried for years. Now, let somebody else try it for a time. There is something in this view of the case. The college has some strong friends in Mississippi; but their friendship grows out of former associations, and is not to be destroyed by a mere question of Conference autonomy. As to the majority of the Louisiana Conference, such is not the case. The question of Conference bounds enters largely into the make-up of their appreciation. There is an absurdity, it seems to me, in the idea of having a Conference school located in another Conference. To say that the joint patronage will continue as heretofore, is to prophesy the downfall of the new college being established in the Mississippi Conference. Life for these two schools means a godly rivalry between them—not antagonism. It is Louisiana vs. Mississippi on the school question. Can you make it so, and both schools in the Mississippi Conference? I do not think so; hence I plead for a change of boundaries. I do not prophesy: I read a business matter in the light of business principles.

Where must Centenary look for support? To Mississippi or Louisiana? At home or abroad? Answer, and let the next four years witness.

BATON ROUGE, Louisiana.

The Spread of Popery?

BY R. ABBEY, D. D.

Giordano Bruno, a celebrated scholar of philosophic turn of mind and habit, was born in Naples about the middle of the fifteenth century. He was a writer of note, and did not always consult the Pope as to what he should write, or how he should write it. He supported the Copernican astronomy, wrote on The Sole Cause of Things, on the Infinity of the Universe and of Worlds, and pronounced an impassioned panegyric on Luther, but did not join the Reformer. In 1598, after traveling considerably in France, England, and elsewhere, he was arrested in Venice by order of Pope Clement VIII., and carried to Rome; and after two years' imprisonment, and refusing to recant, he was burned at the stake as an obstinate heretic.

At that time, and long before—centuries before—and for many years afterwards, no man on earth possessed or exercised the civil or religious power of the Pope. No monarch of Europe dared oppose the will of the Pope. His power over life and death was absolute. He was literally king of kings.

In 1861 Victor Emmanuel II. was declared King of Italy; but it was not till 1870, the French army having withdrawn from Rome, that the imperial city, with the rest of the papal territory, was reunited to Italy, and became the seat of Victor Emmanuel's court.

In 1871, quoting from memory, Victor was sick, confined to his bed. The Pope thought, Now is the time; so, selecting one of his chief cardinals, sent him to the king to confess. Preparatory to the ceremony, the priest gently intimated that the Pope expected that among other matters of less importance, Victor would incindo the great political sin of invading the papal dominions. As soon as this suggestion was understood, King Victor addressed the legate substantially as follows: "I am a sick man, and know not what may be the issue. If you come to see me as a sick man, to minister to me the consolations of religion, I am glad to see you, and will like to see you often; but if your visit relates to any civil or political matters, anything about the government of Italy, you will find my ministers in the buildings just below." Thus ended the religious interview in King Victor's sick-chamber on that occasion.

Now, the burning of Bruno for the heresy of refusing to believe and adopt the infallible pronunciamento of His Holiness, that the earth was a flat plane and not a globe, took place in Rome two hundred and eighty-nine years ago the sixteenth of February of this year. Anticipating the anniversary of the event, some Italians prepared a marble statue of Bruno, which was unveiled in Rome, and erected on the very spot where he was burned, amidst great popular demonstrations, and most defiantly near to the chamber windows of the Pope. And so, in order that this popular insult to the Pope in Italy spread no farther, and especially in this country, Cardinal Gibbons, of Baltimore, anticipating a Roman Catholic Congress, or General Assembly, to be held in that city in November next, has issued a circular letter to his clergy, to be read in the churches, denouncing the erection of the Bruno statue in the strongest terms, and loudly warning the people of Maryland against something, it does not very plainly appear what.

Now, the animus and intent of erecting the Bruno monument, calling fresh attention to a mere piece of not uncommon church murder that happened nearly three hundred years ago, is very apparent, and *that* is the noteworthy point in it.

Before Victor Emmanuel, the Italian Liberator, took charge of the government of beautiful Italy, nearly thirty years ago, the Italian patriot and reformer, Gavazzi, had set on foot the Free Church of Italy, and the people began to read the Bible; though for this great offense against the "Church," many were sent to prison by His Holiness Pius IX. Among these was Gavazzi himself; but he was rescued by force by an indignant populace, but was forced to leave the country for a few years, during which time he visited England and the United States, where, in many addresses to crowded assemblies, he related the outrages the Italian people received at the hands of an upstart pretender who foolishly and wickedly claimed to commit such crimes by direction of Jesus Christ! As soon as King Victor could afford him protection, Gavazzi returned to Italy, and both civil and ecclesiastical affairs straightened up wonderfully, leaving his usurped Holiness master of his private residence so long as he obeyed the laws of Italy. These momentous disturbances and unpunished crimes of "His Holiness" were, and still are, fresh in the minds of the Italian people. Many of them were the descendants of thousands who were cruelly murdered by fire and torture in various ways, and now, being free to express their views and feelings, it was rather natural that they should do so.

The erection of a statue to the memory of Bruno was by no means a religious movement. He was not understood to be a religious man, but opposed the Pope on the broad ground of manhood, common sense and general truth. So an anniversary of his murder coming round, and the Pope being shorn of his instruments of cruelty, the people—not the religious people—took it into their heads to hurl their wronged and insulted indignation back into the face of the Pope, to show or remind him something of the rights, privileges and amenities of manhood. The movers in this enterprise were themselves surprised to find that it took such large grasp on the public mind. On the unveiling of the statue the streets were thronged with teeming multitudes, and the shouts and huzzas answering from street to street, and especially around the Vatican, gave pretty clear notice that they did not approve of burning men for differing with the Pope in opinion. This was the exact question. It was not a question of religious popery against religious Protestantism, but one of civil enlightenment and humanity—a simple question of popish burning and anti-popish burning.

The side of this question, espoused publicly and officially by Cardinal Gibbons, of Baltimore, is plainly seen by his circular letter recently issued by him in obedience to this citizen of Italy, "His Holiness." This circular letter, "to be read in all the churches," is plainly significant. And it ought not to escape the notice of any American citizen.

While this whole matter does not largely indicate much spread of popery, it does indicate the animus, spirit and temper of popery in the absence of Luther, Gavazzi, Victor Emmanuel and the United States. But for these simple agencies, some of us would burn before the next full moon.

Louisiana Conference on Questions of State Policy.

BY REV. T. J. DUNCAN.

I am not a transfer man—in the eyes of the Bishops—nor have I any inclination at present to leave my native land; but the Louisiana Conference is enough to tempt a saint. Your people have strange, true, out-from-the-shoulder methods of dealing with sin. To them it matters not whether that sin hides itself behind political parties and legislative assemblies, and dons the habiliment of "a question of State policy;" they lay hold upon the evil. Brave men! Loyal to God and country!

The Louisiana State Lottery has been for years a question of State policy. Legalized, it has been doing its deadly work. Second, perhaps, to nothing save the legalized liquor traffic, it has been working ruin among our people. In one instance in my own acquaintance it has alienated some of the best families in our country; produced, at least, one perjurer, and, perhaps, blighted the religious prospects of two young men forever. Enough of that. Its victims are everywhere. The Louisiana Conference makes bold to lay its mighty hand upon it, and enter its solemn protest. Its *whereas* and *resolves* have the ring of men of God. "As a Conference," it "pronounces officially" upon "a question of State policy," and says: "We most earnestly urge our State representatives—members of the Senate and House of Representatives—to do all in their power to crush out this shame and reproach to our State." Why, sir, if you should erase "State Lottery," and write "liquor traffic," and offer that resolution in some of our Conferences, they would amend, and tinker, tinker and amend until the whole thing would be frittered away into airy nothing. But, they go on:

Resolved, That, as members of this Conference, we will never knowingly *cast a vote* (italics mine) for the election of any man to any State office, or to membership in the Legislature, who is in any-wise in sympathy with, or under the influence of, the Louisiana State Lottery.

Aye, aye! "in sympathy with, or under the influence of." I wonder if this question of State policy has actually handicapped that august body! But the church and ministry has "pronounced" upon it. How dare you? How can you "pronounce upon a question of State policy," and resolve, in solemn and official body assembled, how you will vote upon this or that question, or for this or that class of men? The church to which you belong, through its agent, buys and pays a royalty of ten per cent. for, and publishes with the money of the Methodist Episcopal Church, South, a book which declares: "Whenever the church, in her struggles against the crimes and wickedness of the times, falls back from her intrenched position behind the Word of God, and calls on the State for reinforcements, the world derides her faith in God." Then, taking the preacher to task for the same effort to remove these great evils ensconced behind "a question of State policy," the same book proceeds: "No matter what evil he desires to remove by inducing the State to pass laws for its suppression, he can not pursue the course indicated without an impairment of ministerial character and influence. He has not been appointed to fight sin in that way, and men of the world know it, if he does not."..."If the political question has a tinge of morality upon it, this seems ample warrant to them to enter the lists and display themselves as politicians, just as a few animals attached to the circus sometimes the show,"..."If he could see himself as others see him—which he can not, as he is blind in that eye—the 'Rum, Romanism and Rebellion' actors upon the political stage would become more conspicuous for their absence." This book is not unwittingly bought or sold, for the agent himself declares that he endorses the book from lid to lid, and that "a Christian minister who pronounces officially upon a question of State policy, violates the previsions of his high commission, and degrades both himself and the kingdom of Christ, which he represents." I am a stockholder in that book, and hold myself ready to donate my stock to the Louisiana State Lottery, or Liquor Dealers' Association of Tennessee. I certainly have no use for such a book while called to fight sin in all its forms, and "declare the whole counsel of God," to men, protecting the worst vices of the nation under cover of law.

All hail! ye noble heroes of the Creole State! I extend my hand and heart to you in friendly overture. God is with you. "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." General and Annual Conferences are with you. Brave and true brethren from the Baltimore to the Columbia and Pacific are with you. Holy men and women in the laity are with you. General Assemblies, Synods and Conventions are with you. Above all, God our Father, Christ our Savior, and the Holy Spirit our Comforter, will be with you while you hold that no "question of State policy" can be forced upon you, to the ruin of your boys and wretchedness of your people, and forbid you meanwhile to "pronounce" upon it, or use every means in your power to put the evil away from you.

FAYETTEVILLE, Tennessee.

General Conference Work.

BY "RECTUS."

Others have written, "*pro* and *con*," as to what is the proper things for our coming General Conference to do for the well-being of our great and greater growing church. On this New Year's morning I greet you and your readers with a few suggestions; simply as suggestive of thought on the part of those who will represent us in our great law-making Conference.

First, I think it well to reflect much, and pray more, before any change whatever is made. I think you and your co-members of the General Conference occupy, by far, the most important posts of duty known in our church. To change or amend the "book of Discipline" requires far more mind and grace than to administer its laws or teach its tenets. I would say, "Hands off!" unless the most consecrated wisdom guide. From the fact that our General Conference is becoming so large and unwieldy, and so few are really competent to its work, I suggest a great reduction in representation. I believe one each (clerical and lay) from a Conference is full enough. The suggestions of some of our brethren to still increase the number of charges in a presiding elder's district, I believe to be exceedingly unwise. I think it far better to reduce them to only five or six. Let the presiding elder be a regular pastor; and, as a presiding elder, only visit his quarterly meetings to hold the Quarterly Conferences, except when it is proper to protract; then let him remain to assist and direct. His charge will support him, except that his traveling expenses will be paid by the Quarterly Conferences as he holds them. With five charges in close proximity to his own, he will only be away from his pastoral work twenty times for one or two days each, except when holding a protracted meeting. A presiding elder now is in a "cold middle," almost without sympathy, unless he happen to be a man of very attractive manner and talents. I think this plan will be better than as we now have it; not only in giving us more pastors, but in giving our Bishops more assistance in determining the appointments. By all means, do not ordain novices, either as deacons or elders. I have a long experience, and I am sure that I err not when I say that no man (I care not for his age, his learning, and his consecration) is competent to the management of a charge until he has served as junior preacher for two entire years. You may emphasize the above to the highest possible point. Wrecks, both of men and works, are strewn all through our Conferences, for the want of sticking to the old apostolic plan, of sending us out two together to till the Lord's vineyard.

I think it very important to amend our "baptismal service," so as to get rid of all appearance of fostering baptismal regeneration. May infinite wisdom inspire our General Conference!

JANUARY 1, 1890.

Christian Advocate.

THURSDAY, JANUARY 9, 1890.

THE BEGGAR AND THE LORD.

BY REV. PHILIP S. STRONG.

There's a legend I long shall remember
That I told in the nurse of Wales,
That country so famed for its fairies,
So rich in its proverbs and tales.

A lord very wealthy and courted,
One night, on retiring to bed,
Heard a Voice in the darkness declaring
This message, which filled him with dread:

"Ere morning the richest and greatest
Of all in this parish shall die."
Three times was the prophecy uttered,
Then the Voice sank away with a sigh.

"Who else," thought the lord, "is intended
Than myself? Sure no other so great
And rich can be found in the parish—
None else of such station and state."

So he summoned his household about him,
That all might be fully prepared.
Watched, waited and wept they, till daybreak;
Lo! his life, to their joy, had been spared.

But at sunrise the church bell was tolling,
And the lord, in surprise and in pride,
Sent to learn for whose death it was ringing;
A blind beggar it was who had died.

Then the nobleman knew by the warning
A timely rebuke had been given;
The beggar was richer and greater—
His riches were laid up in heaven.

And the lesson he humbly accepted
From the beggar he often had spurned,
And to aiding the suffering and needy
His long-hoarded treasure was turned.

When, years after, the noble lay dying,
The beautiful legend relates,
The angels were heard singing welcomes
Far off from the heavenly gates.

And they buried the lord as he wished them—
For so he had given decree—
In the grave where they'd buried the beggar,
Who had been so much richer than he.

Is This the Day of Our Visitation?

BY REV. J. W. TARBOUX.

Now is the appointed time. The golden opportunity is just before us. The time so long and earnestly prayed for by your missionaries and by *you* has come. The door to Brazil, to Brazilian homes and hearts, is thrown wide open. The old barriers are gone. The gospel can be preached as it never has been preached before. The prospects of success are exhilarating to every preacher of every denomination on the field. The crisis of missionary operations in Brazil is at hand. Will the churches open their eyes and see? Will they arouse and throw such forces in the field as will insure victory for God and truth? The thinking men of this young republic, born in a day, will look around them for support, for safety. The cry has already gone forth from one of the leaders that the only safe foundation for the new order of things is *morality*. It is a fact that the Catholic Church has not the confidence of the thoughtful people of Brazil. They will not expect much from it. We know, and some of them know, that morality separate from religion is a very "vain thing for safety."

More than that, they have been forced by sickening scenes in their own midst to see that a form of religion without the power and truth of God's Word and Spirit gives no guarantee for virtue, but rather cultivates dishonesty and hypocrisy. The Protestant work in Brazil, though as yet on a comparatively small scale, will bear inspection. Some of the present leaders have a personal acquaintance with it, have seen with their own eyes its sound, healthy fruit.

What is necessary to be done now, is that the church put enough men into the field to form a sufficiently broad basis for recognition by the people as a strong and reliable factor in the working out of their country's moral redemption and social and civil prosperity. Let them do this at this providential moment, and I believe the success of the gospel in Brazil will be secured.

Various letters from our brethren in the field, just received, contain the same sentiments, echo the same cry. They beg me, being at home, to do all I possibly can to gain the attention of the church. God knows I would do it, for I think as they do.

Bro. Lander writes me from Juiz de Fora, State of Minas: "Everywhere there is the expectation of perfect liberty of conscience. Our night is ended; the day dawns without a twilight. How sudden! How quiet! We Americans, accustomed to noise, etc., can hardly realize the momentous fact.

"The open door for which you have so often prayed and wrestled has noiselessly swung wide almost as if by the hidden hands of a miracle-working angel, and we stand face to face with pregnant, mighty possibilities. Oh! that the Board would arm us to enter and conquer!

"What could not forty or fifty contos (twenty or twenty-five thousand dollars) do now for our school! And the importance of the enterprise grows as I contemplate. It seems to me now that next July our faculty should have three effective men; one of them dean of the Theological Department, one a good Brazilian, like Prof. Braga. I think you are fully alive to our school interests, and hope you will do what you can to secure its success. As Bishop Walden says: 'A trained and consecrated native ministry is our hope here as elsewhere!'"

Bro. Tilly writes: "Now the important matter for us. Our church should send at least one dozen men to Brazil next year, even if she has to neglect other mission fields to do so. A dozen men now will do more good than thirty-five would years from to-day. Don't you think so? I am so glad that you are in the States now so that you can present the matter not only before the Board of Missions, but even before our General Conference. Now is the time to lead Brazil to Christ—to make Methodism a power in this country. Will our church take advantage of her great opportunity? Will she enter the open door? Brother, I know you will do your best to bring us a goodly number of laborers. My advice is to take the field for Brazil, and even try to get Conferences to send men and pay them their salaries. Don't think I am too enthusiastic on this point. If you were on the ground at this writing you would feel as I do—*the time to strike is when the iron is hot.*"

Bro. Mattison writes: "Up in the State of Sao Paulo a procession of citizens passed the Presbyterian Church and gave 'vivas' (hurrahs) to 'liberty of worship' and to the 'Protestants.' The orator of the occasion said: 'Catholic as I am, I am for liberty of worship for our Protestant brethren in this State.' Some of the preachers rushed up and were embraced in regular Brazilian style."

From the other brethren I have not heard since the revolution, but, knowing them as I do, there will be but one voice on this subject.

The present Minister of Finance is a broad, liberal-minded man, who has written and done much in the past for liberty of conscience. The Minister of Foreign Affairs is the recognized and quoted exponent of liberty and brotherhood. Both of these were strong editors of leading dailies in Rio de Janeiro. Many missionaries are personally acquainted with them. The governor of the State of Sao Paulo has been the firm friend of our school work at Piracicaba. His children have been educated in the girls' school there. These are significant facts. They mean much.

Brazil has a vast and very fertile territory. Its natural resources are very probably equal to, if not superior to, those of the United States. It has now a population of twelve millions. The physical conditions of the country are such as to offer great inducements to the crowded, distressed millions of Europe. The tide of immigration for the past few years has been quite large, notwithstanding the intolerant, unpopular government. Under the new regime the present tide will almost certainly swell into a torrent. The republic of Brazil is destined at an early day to be filled with a mighty mass of active, prosperous people. She is now following the example that we set the American peoples some hundred and more years ago. Her Constitution will be fashioned largely by that under which we live. Her leaders are now reading its pages. Our success is not only an inspiration to her, but puts us in a position from which we can extend a neighborly hand to help her in solving the great problems of her social and religious life. Now is the time, very probably the best time, the future will ever offer, for the church to make a decided, positive, strong move to win this great American people for Christ and holiness and heaven.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."

I do not consider it necessary to say more in order to prove to the church at large, the importance of this moment in regard to Brazilian affairs, looking at them from a missionary standpoint. The church certainly does see it, and will respond.

I hereby, in the name of my brethren in Brazil, in the name of the Brazilian people that need so much the help we can give, in the name of the souls that will perish unless we carry them the light, in the name of our solemn duty to them, in the name of the blessed Savior who bought them and us with his most precious blood, do appeal to the whole Methodist Episcopal Church, South, to the College of Bishops, to the Mission Boards, to every Annual Conference, to every preacher, to every Christian, to do this year all that can possibly be done for the United States of Brazil. I especially appeal to every young preacher of strong body and mind to ask himself on his knees before God if this call is meant for him. Do it, brethren, and if God says to you, "Yes, I am calling you," and you offer positively and bravely for this providential work in Brazil, I believe hearts and purses will fly open to support you. I do hereby solemnly put this matter upon the heart and conscience of the whole church. God help it to be faithful and brave.

There are a number of men in Southern Methodism who are able financially—and what a glorious work it would be!—to support entirely, each one of them, a missionary in the foreign field.

Will not some of these "five talents" men say to the Mission Board: "Above the men that you find you can support from the general fund select one and send him out at my expense?" Brethren, the Savior is coming to call us to an account for the use we are making of our talents. Let us, as a church and as individuals, be up and doing. Let us, with hearts full of gratitude and love, break and pour out our "alabaster box of ointment" at the feet of our dear Savior. His heart will be gladdened and our earth will be full of the precious perfumes.

COLUMBIA, South Carolina.

North Mississippi Conference Report on Bible Cause.

Your committee, having surveyed the work of the American Bible Society, have to say that while there has been great diligence on the part of colporteurs and superintendents, there is yet great room for advancement in the general work of disseminating the Holy Scriptures. We see that a very small amount has been contributed in our State for the destitute; and we believe that it is because the great cause has not been presented to our people. In no case where collections have been taken, have the people failed to respond to the call. It seems that the time should come when the old sections of Christian civilization should cease to be recipients of charitable distribution, and give the whole strength of the Bible work to the heathen world. This could be done if all Protestant Christendom would co-operate in their prayers, labors, and gifts in this great enterprise.

The American Bible Society has distributed in our State in the past seven years not less than $30,000 worth of Bibles. About one-fourth of the families in the State in the past two years have been destitute of the Bible, and this principally in river counties; and yet from all sources in the State there have been contributed less than two thousand dollars. This should not be, when the Methodist population of the State is more than 70,000, not to say anything of the other churches. The Bible Society says that it will require $400,000 to meet the necessities of the home and foreign work for the ensuing year. Shall they have it? Protestants should shout, Yes. For the Bible is the foundation and corner-stone of Protestant security and progress. In view of these facts, we offer the following resolutions:

Resolved, That every pastor during the ensuing Conference year raise a collection among his people for the spread of the Bible.

Resolved, That we commend the earnest efforts of the superintendent of Louisiana and Mississippi in his labors among us—Rev. J. W. McLaurin, of the Mississippi Conference.

C. H. OWEN, Chairman.

Work for the Annual Conferences.

I see many things suggested through the ADVOCATE, under the head of "Work for the General Conference." Now, with your permission, I want to suggest some work for the Annual Conferences. I do not claim exclusive originality for these suggestions, but experience and observation for fifty years have impressed me that something might be done and *ought* to be done, to promote devotional and spiritual exercises and influences at the sessions of the several Annual Conferences.

In other years our Conference sessions were occasions of true spiritual improvement among the members, and often resulted in the conversion of many souls, and a widespread religious influence went out from them. It was truly a benediction to any people to entertain a Conference.

But in these latter days the Conference is resolved into a business meeting purely. No preaching during the day, and only platform speeches at anniversary meetings at night, except on Sunday. While the regular Minute business of the Conference is being conducted, many of the preachers are engaged in one corner of the room, or in some adjoining room, counting and paying out money collected for various purposes in the circuits and stations, or making out reports which should have been arranged before they came to Conference. Sometimes a presiding elder has to be called or sent for, to represent his district. I am aware that some think that business meetings and anniversary exercises are means of grace—and so they may be; but if such they be, why restrict them to Conference seasons and to the preachers mainly, or to only a few generous layman? Why not allow all the churches and all the laymen in all the circuits and stations to have the like benefit? It is notorious that the preachers at our Annual Conferences give more to the various benevolent enterprises of the church than anybody else. It occurs to me that systematic arrangement for anniversary meetings in each pastoral charge during the year, conducted by the pastors with the assistance of the presiding elder, at some one or more of the quarterly meetings, would effectually secure the amounts assessed for various objects, and greatly facilitate the business of an Annual Conference, obviating so many settlements, so much money changing, and so many anniversaries, attended with collections for each object from a community who are supposed already to have paid their assessments.

Precedent, and as a remedy for what I regard as an evil (and am not alone in this sentiment), I suggest:

1. That at each session of the Annual Conference, just prior to adjournment, the presiding elders, who generally appoint the standing committees, make the appointments for the next ensuing Conference and announce them.

2. Let the chairman of these standing committees, to whom any moneys are to be paid, notify the preachers of his address, so that they can communicate with him.

3. Let the preachers in the recess of Conference, as soon as they are advised of the assessments by the district stewards, proceed to subdivide the amount among their congregations, or take the collections in any way most convenient, and remit the amount collected to the chairman of such committee as to whom, of right, it may belong. This can be done readily through the mail, by postoffice money order or bank check or express.

4. Let each pastor forward to the statistical secretary the statistics to be reported in due time, so that they can be tabulated and reported readily when called for, without the delay we know occurs frequently at Conference, and the necessity for calling repeatedly for these reports.

5. Let all settlements, as far as practicable, be made for books obtained at the Publishing House, with the House direct, and all subscriptions for our periodicals be collected and paid directly to the editor or publisher. On the last point named let no preacher order a book for anyone, nor send the name of any subscriber for any periodical, without accompanying the order with the *cash*. "A burnt child dreads the fire." I am a sufferer to this day on account of not having pursued this course. Ordinarily, the preachers have no money to spare, and the layman or other individual who wants a book or periodical ought to be able and willing to pay for it.

Mr. Editor, if you think these suggestions worth printing, give them a place. If not, you know what to do with them. I think if they were carried out, we would have more time at Conference for religious exercises and spiritual profit. H. J. HARRIS.

HATTIESBURG, Mississippi.

In Memoriam.

HON. AND REV. J. H. MUSE.

The Hon. and Rev. James H. Muse was born May 28, 1811, and died in peace and hope of immortality at Greensburg, La., September 24, 1889.

Being left without a father in early childhood, he was apprenticed to a tailor in Winchester, Tenn., where he served for two or three years, and learned something of the trade; but finding his lot *very hard, indeed*, he (using his own words) "absconded," and after several years of rather a rambling life, working here and there at his trade, he made his way to Jackson, La., where he began his education, paying his way with his scissors and needle, until, by his studious and moral habits, he won the favor of some men of means, who, of their own accord, extended to him financial aid, as well as moral encouragement, which, together with his own native energy, enabled him to complete his education, and he was licensed to practice law by the Supreme Court of Louisiana before he was twenty-one years of age—the time when his apprenticeship would have ended, had he remained with his master. He was afterwards licensed to preach the gospel, and for a time was a member of the Mississippi Conference. But, as he said with great regret, "circumstances compelled him to retire to the local ranks," which he honored with his great talents and zeal. While he made his living at the bar, he preached extensively in town and country on the Sabbath, and at camp and protracted meetings, greatly to the delight and comfort of the people.

Bro. Muse was a man of a strong, impulsive nature, ever obeying, to the letter, the Bible injunction, "What thy hand findeth to do, do with thy might." Whether at the bar, prosecuting the criminal, or defending his client, or in the pulpit denouncing sin under the terrors of the law, or inviting sinners to Christ under the pathetic appeals of the gospel, this prominent trait was ever to be seen, which often was to him both the hate of his enemies and the love of his friends. He served the public at the bar, in the pulpit, in the legislative halls, and in other capacities.

While in the Legislature, he was the author of the bill that repealed and abolished the law of imprisonment for debt, and thus merits the love and esteem of every poor man in the State.

Our personal acquaintance with Bro. Muse was short, but very pleasant and, I trust, profitable. He had all the elements of a great and true man. He loved the service of the church, and seemed to be ripening for the better world. His last illness was brief, and his death sudden. His last words were: "All is well; God bless you!"

P. HOWARD.

GREENSBURG, Louisiana.

Events of a Year.

In making a catalogue of the events of 1889 which it will be worth while to remember after the year has closed we shall find that by far the larger number and the most important are events that have taken place on the American continent, yet we shall follow our usual course, and first take a survey of what has happened abroad.

Great Britain has been occupied with the affairs of Ireland, but has made little or no progress toward a settlement of the long-standing difficulty. Public attention has been concentrated to a great degree upon the proceedings of the Parnell Commission, which has been, in the popular mind at least, charged with the duty of ascertaining whether or not the politicians of the Land League have been responsible for the crimes and violence that have been rife in Ireland.

For France the history of the year includes two most important events: the emphatic approval of the republic by the people in the general elections involving the probable political extinction of Gen. Boulanger, and the wonderful success of the great exhibition.

Scarcely anything of a general character worthy of record has taken place in Germany. The empire has been quiet, and the young Emperor has occupied himself largely with a round of visits to other countries, and with receiving the visits of foreign sovereigns at his own capital.

Nor, with a single exception, has there been any remarkable event in any other European country. There have been political disturbances and some rioting in both Italy and Hungary, and the Nihilists of Russia are never idle; but these are occurrences of almost every year. Little Servia has been perturbed by the abdication of King Milan and the dynastic intrigues that naturally followed that act, but the peace of Europe has not been broken.

One great event is to be recorded as having occurred on each of the continents of Asia, Africa and Australia. A new liberal Constitution has been proclaimed in Japan; the Soudanese province of Emin has been captured by the Mahdists, and Emin himself has arrived at the eastern coast of the continent in the company of Mr. Stanley, who rescued him; and the project of a confederation of all the Australian colonies of Great Britain on a plan similar to that of the Dominion of Canada, has made great progress, and will probably be carried out.

Turning now to our own hemisphere, the first and greatest event is the change in Brazil from an empire to a republic, which leaves no monarchy among the independent states of America. But hardly less important is the reunion of the small and frequently mutually hostile states of Central America in one republic.

Then, too, we must mention the total collapse of the Panama Canal enterprise, and the beginning of work upon the rival canal of Nicaragua. And, almost within sight of the shores of the continent, has taken place the Haytien civil war and revolution.

At home, a new administration has succeeded to power; four new States have been added to the Union; and the extensive interests of the country in the world at large have been illustrated by the controversies in regard to Samoa and the seal fisheries of Behring Sea, and in a more pleasing manner by the meeting of the Maritime Conference, and of the representatives of every independent country of both American continents, at Washington.

Business has been fairly good throughout the world. The harvests of Europe were below the average, but those of the United States were large. There have been several great commercial disasters, of which the most important was the failure of the French copper-speculating syndicate. And one calamity stands out distinct from all others—the Johnstown flood.

A very long list of deaths of the year might be printed, but we give a few names only. John Bright's death is a loss to the whole world. Among royal personages, the Kings of Portugal, of Annam, and of Abyssinia, and the Crown Prince Rudolph of Austria, have died. Ericsson, the inventor; M. Chevreul, the centenarian chemist of France; Father Damien, the heroic priest and missionary to the Hawaiian lepers; Maria Mitchell, the astronomer; Laura Bridgman; Tolstoi, the Russian Minister of the Interior; Archbishop Ledochowski, primate of Poland; Justice Stanley Matthews; the poet Tupper—these are a few of the names of the dead of 1889.—*Youth's Companion.*

TITHES.—And let us not now lose sight of this broad and unabrogated principle—I might say, incapable of being abrogated, so long as men shall receive earthly gifts from God. Of all that they have his tithe must be rendered to him, or in so far and in so much he is forgotten: of the skill and of the treasure, of the strength and of the mind, of the time and of the toil, offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is less typical in its meaning, as it is thankful instead of sacrificial. There can be no excuse accepted because the Deity does not now visibly dwell in his temple; if he is invisible it is only through our failing faith: nor any excuse because other calls are more immediate or more sacred; this ought to be done, and not the other left undone. —*Ruskin.*

The star stood over the land of the Jews, and over their heads, and they saw it not; so ever since as to the light of the gospel. The only monarch who ever deserved that man should fall down before him was a child of poverty, whose life was spent in teaching, and who died an ignominious death.—Luther.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—THE FORUM, for January, has the following fine bill of fare for its readers: The Tariff and the Farmer, by John G. Carlisle; Prehistoric Man in America, by Major John W. Powell; The Ethics of Marriage, by W. S. Lilly; Woman's Place in the State, by Prof. Goldwin Smith; Democracy in England, by Henry Labouchere; The Problem of Air Navigation, by Prof. R. H. Thurston; Abuses of the Veto Power, by F. A. Conkling; Magnetism and Hypnotism, by Dr. J. M. Charcot; The Wrongs of the Ute Indians, by G. T. Kercheval; Horace Greeley's Cure for Poverty, by Prof. Rodney Welch.

—The JANUARY POPULAR SCIENCE MONTHLY is brimful of valuable papers on various scientific subjects. Edward Atkinson talks on "The Future Sites of the Cotton Manufacture in the United States; Benjamin Reece contributes a paper on Public Schools as affecting Crime and Vice; Letters on the Land Question, are by Herbert Spencer, Fred Greenwood, Prof. Huxley, Sir Louis Mallet and John Laidler. There are several other articles which will repay perusal. D. Appleton and Company, New York. Price, $5.

—THE CENTURY, for this month, has a notable table of contents, beginning with Bubastis—An Historical Study, by Amelia B. Edwards. T. T. Munger, Amelia E. Barr, Joseph Jefferson, Margaret J. Preston, S. W. Dike, Henry James, Frank Stockton, George P. Fisher, follow with interesting articles each on his special line. The frontispiece is a portrait of Hon. James Bryce, author of the American Commonwealth. The "Topics of the Time" discusses several important subjects. Century Company, New York. Price, $4.

—ST. NICHOLAS, for January, can not be excelled by any of the monthlies. When you know that Palmer Cox, William O. Stoddard, Walter Camp, Nora Perry and Harriet Prescott Spofford contribute the principal articles, you will see that we are right. The Century Company, New York. Price, $3.

—THE AMERICAN AGRICULTURIST, for January, is full of matters pertaining to husbandry in all its varied branches. The variety of reading matter given in this number is notable and is of the first order. Orange Judd Company, New York. Price, $1 50.

—SCRIBNER'S, for January, has a full supply of able articles. Among them we note: Water Storage in the West, by Walter C. Bates; The Paris Exposition, by W. C. Brownell; Tripoli of Barbary, African Studies, by A. F. Jacassy; The Beauty of Spanish Women, by Henry T. Finck; Electricity in the Household, by A. E. Kennelly. Charles Scribner's Sons, New York. Price, $3.

—OUR LITTLE ONES AND THE NURSERY is good for the little folks of both sexes, and mothers and fathers will find it useful. Russell Publishing Company, Boston. Price, $1 50.

—CASSELL'S FAMILY MAGAZINE begins a new volume with the new year, and is a monthly much appreciated by many readers. It is published by Cassell & Co., New York. Price, $1 50.

—DEMOREST'S FAMILY MAGAZINE has many interesting papers, historical, biographical, literary, hygenic, economic, domestic and sanitary. W. Jennings Demorest, New York. Price, $2.00.

PAMPHLETS.

—Refutation of Erroneous Views in regard to the Methodist Episcopal Church, South, by Rev. J. E. Godbey, D. D. This little pamphlet was written at the request of the Denver Conference, and goes over the whole ground of controversy which eventuated in the separation of the Methodist Church in 1844. The author has produced a book of interest on an old subject and one calculated to do good in many sections of our church. It is published by the Southwestern Methodist Publishing Company, Kansas City, Mo. Price, 20 cents.

Sparks.

Strive to realize a state of inward happiness independent of circumstances.—J. P. Greaves.

You have not fulfilled every duty, unless you have fulfilled that of being pleasant.—Charles Buxton.

Pray to God at the beginning of thy works, that thou mayest bring them to a good conclusion.—Xenophon.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—Melancthon.

Whatever else may be wrong, it must be right to be pure—to be just, and tender, and merciful and honest.—Robertson.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy, and not pain, around us.—R. W. Emerson.

The East saw that which Bethlehem might have seen; oftttimes those which are nearest in place are farthest off in affection.—Hall.

Toil, trouble, travail and labor are words that can not be spelled in heaven; they have no such words there, for they always rest.—Spurgeon.

Blessed is any weight, however overwhelming, which God has been so good as to fasten with his own hand upon our shoulders.—F. W. Faber.

It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvelous joy and peace.—Gold Dust.

Death has nothing terrible which life has not made so. Christian fidelity to the duties of this world is the best preparation for the next.—Tryon Edwards.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—M. A. Kelty.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON III.—January 19.

THE SONG OF ZACHARIAS.

Luke 1, 67-80.

GOLDEN TEXT.—*Thou shalt go before the face of the Lord to prepare his ways.*—Luke 1, 76.

TIME.—B. C. 5.

PLACE.—The residence of Zacharias and Elisabeth, in Judah.

67. Filled with the Holy Ghost—These words we must interpret by the well-established usage of Luke, the historian of the Pentecost. He has consecrated this phrase to express the richest and fullest inspiration of truth and of holy emotion. *Prophesied*—All inspired utterances are called prophesying. Here are the pent-up thoughts of the months of silence. The fire had long been kindling, and at last he spake with his tongue. The hymn consists of two parts. Part first (68-75) predicts, under Jewish images, the power and safety of Messiah's kingdom. Part second (76-79), in an address to the infant John, predicts his preparatory office as herald of the Messiah's manifestation and his glorious kingdom of human salvation on earth and in heaven.

68. The Lord God—The ancient covenant-God of the peculiar people. *Visited*—For about four hundred years the chosen people seemed to have been abandoned and forgotten. *Redeemed*—Literally, *wrought out redemption*. He might have visited to punish.

69. Raised up a horn—The explanation must be found neither in the horns of the altar on which criminals sought to lay hold, nor in the horns with which they ornamented their helmets; the figure is taken from the horns of the bull, in which the power of this animal resides. It is a natural image among an agricultural people. The term, "hath raised up," is properly applied to an organic growth, like a horn. Just as the strength of the animal is concentrated in its horn, so all the delivering power granted to the family of David for the advantage of the people will be concentrated in the Messiah. *House*—Family lineage; as we say, The house of Bourbon, or of Brunswick. *Of ... David*—This shows that Mary must have been known to be of the royal line, independent of Joseph, of whom Zacharias, if he knew anything, could hardly know that after this he would recognize Mary.

70. As he spake by the mouth of his holy prophets—Zacharias is here taking up the golden thread which had dropped from Mary, ver. 55. *Since the world began*—Even in the Garden of Eden the first prediction of the Savior was given.

71. That we—The true church of God, consisting of all faithful believers, whether of the old or new dispensation. Zacharias, as an individual, doubtless understood the words in a Jewish sense, of the Jewish theocracy, or State Church alone. But the Holy Spirit knew its future application. *Should be saved*—Undoubtedly the political element was chiefly present to Zacharias. The priest is at the same time the patriot in the best sense of the term, deeply moved by the sight of Roman tyranny. But he chiefly prizes this political liberation as the means to a higher end, the reformation of divine worship.

72, 73. To perform—God would show mercy toward the patriarchs, in showing mercy to their descendants. *Mercy ...remember...oath*—These three words have been thought by some to be an allusion to the three names, John (Jehovah's mercy); Zacharias (Jehovah's remembrance), and Elisabeth (God's oath). Such paronomasiæ, or plays on words, are exceedingly common in the Bible.

74. Serve him—The word signifies religious service distinctively, "the priesthood of the New Testament." *Without fear*—Not the fear of God, which is rather the Old Testament token of piety, but the fear of enemies, which had often made Israel incapable of serving the Lord with joy. How many times had the Macedonians, especially Antiochus Epiphanes, and the Romans, hindered the Jews in the exercise of their worship!

75. This verse sufficiently proves that the song of Zacharias looks by no means simply to the temporal greatness of the Messianic kingdom, but to the spiritual also. *All the days of our life*—The saints' perseverance is grounded on the covenant of God and his perfect work, and not on our inherent stability.

76-79. Here are the dying echoes of this song; and very beautiful are these closing notes—like the setting sun, shorn, indeed, of its noon-tide radiance, but skirting the horizon with a wavy and quivering light—as of molten gold—on which the eye delights to gaze, till it disappears from the view. The song passes not here from Christ to John, but only from Christ direct to Christ as heralded by his forerunner. *And thou, child*—From the height to which he has just attained, Zacharias allows his glance to fall upon the little child at rest before him, and he assigns him his part in the work which has begun. *The prophet of the Highest*—As "the Most High" is an epithet in Scripture used only of the supreme God, it is inconceivable that inspiration should apply this term, as here undeniably, to Christ, unless he were "God over all, blessed forever." *Go before the face of the Lord*—As advance-courier. *Knowledge of salvation*—Why was the ministry of the Messiah preceded by that of another divine messenger? Because the very notion of salvation was falsified in Israel, and had to be corrected before salvation could be realized. Men had lost sight of the true nature of salvation. They were, wrapt in dreams of deliverance from outward enemies, and needed to be taught that it consisted in forgiveness for the sins of the past, and power to overcome sins in the future. *Through the tender mercy of our God*—Literally, *Because of the bowels* (or, as we would say, the heart), *of mercy*. The bowels, in Scripture, are the seat of all the sympathetic emotions. *Dayspring from on high*—The beautiful English word dayspring is taken, we suppose, from the conception of the spring or fountain of light, from which day is conceived to be poured upon us from the morning sky. The Greek word here used signifies rising—namely, of the sun at dawn; and thence it signifies the east, or region of sunrise. *To give light to them that sit in darkness*—The people are sitting in sullen darkness, the darkness even of death, and the dayspring pours down its splendor from the eastern sky upon them. *The way of peace*—The means of obtaining reconciliation with God, the chief of all temporal and spiritual blessings.

80. The child grew, and waxed strong in spirit—The Baptist was no Lamb of God. He was a wrestler with life, one to whom peace does not come easily, but only after a long struggle. His restlessness had driven him into the desert, where he had contended for years with thoughts he could not master, and from whence he uttered his startling alarms to the nation. He was among the dogs, rather than among the lambs, of the Shepherd. *Waxed* is an old English word for "increased." *In the deserts*—The idea is that of a wide open space, with or without actual pasture. John lived in the desert—the Arabian desert—that great sand-ocean that laved the hill-country of Judea on the south, and came up so near to Hebron that it was as natural for the boys of Hebron to go down there as for boys living in sight of the ocean to go to sea. Born as a sign unto Israel, the child of the old priest was safest in the black tent of some kindred or friendly emir of the desert. *Shewing* really denotes the installation of a servant into his office, his official institution into his charge. The author of this act, unnamed, but understood, is evidently God. It follows from iii, 2, and from John i, 31-33, that a direct communication from on high, perhaps a theophany, such as called Moses from the desert, was the signal for John to enter upon his work. But we have no account of this scene which took place between God and his messenger. Our evangelists only relate what they know.

Missionary.

Six Hundred Millions and More.

We are called upon at this season to consider foreign missions, as they are called. Suppose we take one or two nations of Asia and consider *them*.

The new census of India gives in round numbers a population of 270,000,000, of whom less than 2,000,000 call themselves Christians. Some 210,000,000 unable so much as to read, and contented with ignorance, caring for no light, and worshiping idols or nothing. There are one hundred and nine different languages spoken; Hindoo by 82,000,000, Bengali by 40,000,000, Telegre by 17,000,000, Mahratti by 17,000,000, with Punjabi, Tamil, etc.

China has an area of more than 4,000,000 of square miles (more than the United States by 400,000), with some 400,000,000 of inhabitants, with its religions of Confucianism, Buddhism and Taoism. The morals of Confucius are beautiful and true, and they represent the intelligence of China. Taoism its superstition, and Buddhism its ritual and idolatry, while it acknowledges no God. In these two countries there are some 670,000,000 of men, and there are a few thousand or a few hundred thousand Christians, and Christian Europe, to impress them with Christianity, is sending them opium! And the poverty and ignorance of most of these millions! We stand outside China and India, holding nearly half the population of the world, and say, as we think of Christ—what?

Strange, is it not, that Christianity beginning in Asia, did not turn East, but rather West? But so it was; west and further west the heroic Paul journeyed, led thereto by the man of Macedonia. West and further west, until it reached our shores, with larger wealth and more of everything than any country in the world; and we—well, there are heroic souls among us who have gone forth into this tangled forest, blazing their way as best they could, and they turn to us, their own fellow-citizens, and say, Forget us not, O American brothers!

The millions of this fair country care nothing; but the thousands? There are many of such, who forget them not, but whose thoughts and prayers and money are liberally bestowed, whom God will bless in his appointed time.—*Southern Churchman.*

Missionary Facts and Principles.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a divine Deliverer; One who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you alway, even unto the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it, is dead.

8. If we love the person of Christ, we shall desire that his glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory. —*Rev. H. M. Scudder, D. D., in The Advance.*

Temperance.

North Dakota's rigid prohibition bill was signed by Governor Miller, December 19, and will go into effect July 1, 1890.

It is encouraging to note that in Chester county, Pennsylvania, the temperance men of all parties—Republican, Democrat and Prohibition—recently united and signally defeated the candidate for judge who was supported by the liquor interest.

A California judge who became intoxicated a few days ago and created a scene in a drinking saloon afterwards lectured himself in court, imposed on himself and paid a fine of fifty dollars, and pledged himself to resign his office if the offense should be repeated.

Dr. Kraft-Ebing, of Gratz, the eminent alienist who was recently added to the list of professors of the University of Vienna, in his opening lecture on mental diseases, stated that in twenty per cent. of all cases intemperance is the sole or chief cause of insanity, and in thirty per cent. more, one of the causes. He attributed sixty per cent. of all cases to the influence of heredity.

Dr. Wilbur F. Crafts, secretary of the American Sabbath Union, and Mrs. J. C. Bateham, national superintendent of the Sabbath observance department of the W. C. T. U., are both in Washington, working to secure a Sabbath law for the District of Columbia. Mrs. Bateham has spoken nearly every day since the national convention and soon goes to California to assist the work for a Sabbath law in that State.

Prohibition is to be tried in East Tennessee. A great land company, recently organized, with Clinton B. Fisk at its head, has purchased 300,000 acres of agricultural, mineral and timber lands in East Tennessee and proposes to establish a manufacturing valley city and upland health resort, placing in every title deed and lease an absolute prohibition clause. This feature they declare to be based, not upon moral or political sentiment, but upon the wisest business policy.

Eli Perkins has been lecturing in Kentucky. At Petersburg three distillers were on the lecture committee. Upon being asked by the lecturer if he might say a few words that evening for temperance, they answered, "Do so by all means," and declared that although distillers, they were emphatically for temperance in *Kentucky*, saying, "We want you to understand that we don't make this whiskey for our Kentucky boys; we make it to poison the Yankees and the Irish!"

An open secret.—The unparalleled merit and popularity of Dr. Bull's Cough Syrup.

A specific for all bodily pain is Salvation Oil. It cures all pain instantly and costs 25 cents.

Pundita Ramabai's Saradasadan has at present twenty-five pupils, of whom twelve are boarders. Of the twelve boarders six are widows, three married and three unmarried girls. Pundita intends to give some of these boarders special instruction in the embroidery of caps, making of cane baskets and chairs, drawing, painting and modeling in clay. For this purpose she is planning to secure another assistant from America.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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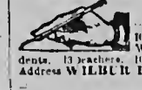

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THURSDAY, JANUARY 9, 1890.

Letter from Bishop Wilson.

MR. EDITOR: Most cordially do I reciprocate your kind wishes, and pray God to make the incoming year the most fruitful of your life.

I congratulate you and your readers upon the contribution of $1,000 to our Japan work. May the Lord recompense the donors!

I am now carrying three male missionaries and two ladies, for whom the Board made no provision, besides my undertaking to build a house where the women, as well as girls, of Japan may be accommodated and taught. It will tax my resources to the utmost to do it. Please send draft for the amount to our Treasurer at Nashville, instructing him to put it to the credit of "Bishop Wilson's Specials."

With many thanks and prayers for God's blessing upon you.

Yours very truly,

A. W. WILSON.

BALTIMORE, Dec. 30, 1889.

To the Work.

We suppose that our preachers have all reached their appointments and have surveyed the fields and are girding themselves for the year's work. Many find themselves in new places, where the surroundings are different and where they see new faces. Let not the strangeness discourage any heart. Behind many of those new faces are Christian souls glowing with true sympathy and earnest prayerfulness. Many are among old and true and tried co-workers, and the hand-grasp of welcome back has already infused into them the noble ambition to work for God during this year A. D. 1890 as they have never worked before.

The conditions are all favorable for the beginning of a most successful year of work. The successes of the past year have given a momentum to church progress in the right direction and on right lines. The spiritual and material advancement made by our church in 1889 is simply the harbinger of a larger and more rapid progress for the present year. In the good providence of God, we have come to a point of view whence a wide domain of hitherto unoccupied territory spreads itself out before us and invites us to enter and take possession. What is needed now is to remove some obstacles which yet remain, and by a wise and judicious use of our wonderful means of grace to accelerate the forward movement of all the great enterprises of our church. As preachers, we need "the Spirit of Wisdom" for our work. The work is so great in its nature—so vast in its outreaches—so tremendous in its results for the future of the church and the country, that no preacher can afford to enter upon it without a special baptism of the "Spirit of Wisdom." As preachers, looking out upon the extent and variety of the work assigned us, let us "tarry in Jerusalem until we are endued with power from on high!" Then only shall we be prepared to appreciate the conditions into which our appointments have brought us and be qualified to meet those conditions in such a manner as to insure success in building up the churches and in leading sinners to our Lord. These two things comprise all our work—building up the churches and saving sinners. Let no preacher show disloyalty to his Lord by turning his attention, for one moment, from these two great matters. Rather let *every* preacher concentrate his thoughts, and "draw all his cares," and center all his hopes, and urge his ambition, and rally his energies, and turn all his prayers for the accomplishment of these two things. Our people need to be *led* into the larger experiences and higher joys and profounder peace of our holy religion. They need to "know the Lord" in those wonderful manifestations which he has made of himself in his incarnate Son. They need to have in the preaching and in the every-day practice of their ministers an exhibition of that grace which wisely regulates every action of life, which sweetly sanctifies every sorrow of time, which lovingly dominates the whole being to the blessed rule of Christ. And they look to their pastors to lead them into such a state of living. Who is the preacher that will, by unfaithfulness or carelessness, disappoint such hopes and expectations?

Besides this, there are the "lost sheep," men and women in every station and on every circuit, lost to God and the church. Our duty is to go out after them and bring them into the fold. The tenderest picture our Savior drew was that of the good shepherd seeking the *one*, *lone*, *lost* sheep. The great heart of the Son of God throbs with pity for the lost ones. His whole mission on earth was the one purpose of seeking them, hunting them up, in order to save them. No minister can afford to remit efforts in this direction. No man with the "mind of Christ" in him can cease to follow them in all their wanderings with the invitations and warnings and promises of the gospel! Oh, those lost souls, battered and bruised by sin, how much of loving patience, how much of divine tenderness, how much of gentle pity, how much of resolute perseverance is needed in treating them so as to save them! The example of our Lord in this respect is before us, and the more closely we imitate him the more closely we shall get to them and the more help we shall be able to afford them.

We shall not have an easy time in this great work. There will be still "fightings without and fears within." But we are in reach of the infinite resources of divine grace, and the gospel we preach and live is as powerful to-day as when its trumpet notes shook down the walls of the Roman empire. We have had discouragements, and they will come again. Sometimes in the past we have said,

> Oh, it is hard to work for God,
> To rise and take his part
> Upon this battle-field of earth,
> And not sometimes lose heart!

and we may feel like saying it again before the year closes, but if we have the true spirit, the discouragement will be but for a moment. Our own faith in the gospel we preach will raise us above this low condition, and the bright and beautiful promises of a good heavenly Father will fill us with a new and enthusiastic devotion, and we will move on to our work with the triumphant cry,

> But right is right, since God is God;
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin!

Letter from "Gilderoy."

It becomes young men—particularly young preachers—to apply themselves diligently to study while they are young, for the time will come when they can not, or, more likely, will not, learn how to study. The average dead-line in a preacher's life is about the age of forty. If this is passed without the habit of study being well formed and fixed, the average preacher will begin to decline, begin to grow flabby, and pretty soon he will not be wanted anywhere. The objection, and apparent opposition, to old preachers is not nearly so great as some people suppose. Indeed, it is not a question of age at all, but one of interest, of preaching ability and preaching power. Men ought to be more interesting and more acceptable and useful at sixty and seventy years than at thirty and fifty. Some men are. They are men who continue to study, whose minds are young, fresh, vigorous and elastic, beyond three-score and ten. They are men who have formed and keep up habits of study, even down to old age. Their minds continue to grow. They keep abreast of the best and freshest thought of the age in which they live. They are not supernumerary, nor superannuated in mind. They do not grow morbid, nor bitter, nor sour towards the church, nor towards the age. They are vigorous, independent, original men. Their age, their gray hairs, gives them an influence and power for good they could not otherwise have. They have power with God and with men. This comes of the life they have lived—the use they have made of their time. They live in the present and have no time to brood over the past. They are not at all disposed to say, "The former days were better than these," nor do they curse and berate the days in which they live. This comes mainly from having kept up with the age.

Men who lag behind soon get out of sympathy with everything and with everybody. Nothing, and nobody, is right because things are not as they used to be. The degeneracy of the times, in both Church and State, is a hobby with this class. They mouthe and growl and complain until their presence and their company is an affliction. Nobody wants them about—particularly if they are preachers. The only cure for this disease is to quit growling and to get up and go to work. Strike a trot and catch up, and then keep up. The world, the age, the church, is not going to turn back and "poke" along with a man of this kind, nor sit down by him on a mile-stone and help him whine.

The only preventive of this disease is hard study on fresh, live subjects. Things move rapidly now. This is an age of progress—of progress such as the world has never known before. There never was a time when there was such a stimulus to mental, and, I may say, to physical, activity as the present. A year now, to a live man, is more than a half century one hundred years ago. If Rip Van Winkle were to sleep twelve months now, he would find the changes greater when he awoke than at the end of twenty years when he slept before. The rapidity of the movements going on ought to keep every man wide awake and industriously employed to keep up, and to lend a helping hand in the world's progress. It is useless, yea, it is madness and folly, to say this progress is all wrong. We had as well try to stop the sun in his course. The devil will capture and use and utilize these mighty forces and agencies for evil if we do not lay hold of them for God. The antediluvians might have whined and might have complained at progress, as, perhaps, some of them did, when the ark was a-building. They lived long and things moved slowly; but, now, when a railroad is built and equipped across a continent in a year, there is no time for repining and complaining. We must marshal our hosts and our powers and keep pace with this spirit of progress and use these agencies for evangelizing the world. The fact is, we can do for God and for the salvation of men, in twelve months now, what could not have been done in any century, except this, since the days of Christ. The spirit of progress in other things has made this possible. If things continue to advance and to improve at the present rate, I dare not say what we may not accomplish in the next ten years. When I begin to think of it, in the light and progress of the past ten years, the thought almost smothers me, and the prospect fills me with the brightest hopes, and makes me long to live that I may share a part of the coming glory. How any man can be idle or indifferent is more than I can understand. It is enough to stir a heart of stone and to put life into a fossilized mummy. How any man can sit and whine at the spirit of progress, and long for old Methodism and old ways, with such a glorious future within his grasp, is a problem too deep for me. Such men are a clog and a dead weight on the wheels of progress, and a curse and a burden to the cause of God.

GILDEROY.

The Quarterly Review.

This magnificent *Quarterly* of our church lies upon our table full to overflowing with the best thoughts current in the minds of our people. We like exceedingly the mechanical make-up. It is handy, ready-cut and in splendid type, with wide margin. The House certainly deserves the thanks of the church in this instance at least. There are in this number *eleven* contributed articles and *seven* by the editor. J. Thomas Pate contributes an excellent article on "History of Sunday-schools," and J. R. G., a kindred article on "The Child and the Church." Rev. G. G. Smith writes on "The Georgia Life of the Oxford Methodists." The period embraced in the life of Wesleys in Georgia can never be anything else than interesting to the student of Methodism, and Bro. Smith has given an exceedingly interesting paper on the subject. Our Mississippi brother, Rev. D. G. W. Ellis, gives a paper on the "Unity of the Human Race," which will be found a readable, thoughtful contribution to that subject. W. F. Sanford, L.L.D., gives his "Reminiscences of the Olden Time," while Layman discusses "The Value of a Well-Defined Belief." Rev. L. Leitch writes on "The Prophecy of Joel." "Some Incidents in Female Education" is by Harry Stillwell Edwards. Our correspondent, Rev. Dr. Chapman, gives a very fine article on "The Rationale of Missions." Dr. Harrison, the editor, discusses several very important subjects, among them "A Wesleyan Irenicum," "The Finances of a Great Church," etc. Publishing House of the Methodist Episcopal Church, South. Price, $2 50 per annum.

Another Church Dedicated.

Our new church in Gretna was solemnly set apart to the worship and service of God last Sabbath evening. Our young pastor, Rev. H. H. Ahrens, has shown a commendable zeal in this enterprise, and, with his Boards of Stewards and Trustees and "elect ladies," has so pushed the work that now they have a most beautiful and attractive house of worship consecrated to God without a dollar of debt to be provided for. A large congregation witnessed the impressive ceremony of dedication. The opening prayer was offered by Dr. J. B. A. Ahrens, the sermon was preached by the editor of this paper, the collection, for the furnishing of the house, was taken by Rev. J. T. Sawyer and resulted in about $220, and the sentence and prayer of dedication were pronounced by the presiding elder, Dr. C. F. Evans. Thus another temple stands as an evidence of the growing power of religion in our land.

The *Texas Christian Advocate* has donned a new dress with the new year, and we rejoice in its prosperity. It is among the best of our church papers.

Sam Jones in New Orleans.

This celebrated evangelist began his labors in this city last Sunday, at 3 P. M., at Artillery Hall. A large audience greeted the evangelist at his first service, there being at least 1,500 persons present. For an hour the speaker pressed the gospel truth home to the consciences of his hearers and clinched it by aptest illustrations. The varied emotions exhibited by the hearers under the word of the speaker showed that they were in his hands, "as clay in the hands of the potter."

At the night service the congregation, in the same place, had grown into, at least, 2,500 persons. Taking Joshua's resolution as his text, Bro. Jones gave a New Orleans audience a sermon such as they had never heard before. Church members and sinners came in, each for their share of plain-dealt truth. The keen blade of the speaker flashed in circles of terror, and its point was felt probing many a careless or sleeping conscience.

Monday morning, at ten A. M., Bro. Jones held service in Carondelet Street Church. The audience was not large, but the hearers were edified and interested and delighted by a talk on the first verses of I. Thessalonians. At 3 P. M., in the same church, service was held, when Bro. Stuart, Mr. Jones' companion, gave a most stirring exhortation to prayerfulness. It went to the hearts of all present, and must result in untold good.

At night the large hall was crowded. The service was a most interesting one. Prof. Excell, the leader of the choir, is getting his singers under good discipline, and, by his superb voice, is training them to sing in a style that will add immensely to the success of the meetings. Bro. Jones preached to a large and attentive audience a fine sermon on "Conversion," and at the close quite a number asked for prayers. We believe Bro. Jones is getting a firm grip on the people here, and we expect to see wonderful results before he gets through. He gives Christian people to understand that he can do nothing without their co-operation and their prayers.

At the Tuesday morning service in Carondelet Street Church, the congregation was, at least, one-third larger than that of the previous morning. The topic of Bro. Jones' sermon was "Committal," and by a few plain illustrations he showed every one present what is meant by "committing thy way unto the Lord." It was just simply giving God the reins and being obedient to the gentlest touches of his hand.

The number of hearers is increasing with every service. The church members are being awakened to the necessity of lending all their help, and we expect to see great times. We ask the prayers of all our readers for this meeting!

Holiness.

The Wesleyan Methodist pastoral address contains the following on the subject of practical holiness:

And, dear brethren, you will remember that Christian holiness is to find exemplification in the practical world, and in daily life. The mint and anise and cummin reappear in successive ages, in curious forms, to the prejudice of the weightier matters of the law, judgment, mercy, and truth; and in some directions to-day we discern a tendency to treat holiness too much as if it were a question of definition, of sentiment, of phraseology, of acts and observances which, whatever may be their precise ecclesiastical value, have no moral quality or Scriptural obligation. Let us in attempting to reach the highest life beware of wasting power in eccentricities of fellowship, in freaks of worship, in controversies about words, in acts and observances of voluntary obedience. The holiness of the New Testament finds its expression in practical honesty, veracity, fairness, temperance, pureness, meekness, gentleness, forgiveness, and patient love; and they who carry out these practical qualities in the highest and most delicate manner know most and reveal most of the mystery and sublimity of holiness. Christian goodness has in it a divine element that lifts it far above and beyond all natural virtue; but the sphere for the manifestation of such goodness is still in commonplace life, in the daily deeds and duties of the million.

Notes.

The New Orleans correspondent of the Cincinnati *Commercial Gazette*, in that paper of December 21, devotes nearly three columns to matters pertaining to the Louisiana Lottery. He brings out some startling revelations in regard to the use made of the mails by the lottery company. The daily average of letters received in the New Orleans postoffice is 12,000, and the lottery is credited with 6,000. The company receives 30 per cent. of all ordinary letters, two-thirds of all registered letters and two-thirds of all postal orders. Of all out-going letters two-thirds are from the lottery. The government has to handle all this, and yet the government has actually prohibited the lottery company the use of the mails. The government aiding the lottery in defrauding the government is a beautiful spectacle—"a sight to behold." The writer further says these 6,000 letters represent $67,500 daily, or $2,025,000 monthly, or $24,687,500 yearly. Is it any wonder the company wants to hold on?

An article, in the January *Popular Science Monthly*, by Benjamin Reece, on "Public Schools as affecting Crime and Vice," presents some very "disquieting facts." It is true that statistics may be twisted and distorted so as to produce wrong impressions, and even to create false facts, but that such impressions are possible is a sad state of affairs. The "fact" which this writer gets out of his statistics is that a large proportion of our prison population is of the *educated class*. With the decade ending in 1880, the population increased thirty per cent., the illiteracy increased ten per cent., while the criminals increased eighty-two per cent. Everyone knows that education is more general now than ever, and yet the ratio of prisoners, which was *one* in 3,442 inhabitants in 1850, rose to *one* in 837 in 1880. In 1886 there were in the New York State prisons 2,616 convicts; of these 1,801 had a common-school education, 373 could read and write, 19 were collegiates, 10 had received classical and 78 academic training, 97 were just able to read and 238 had no education. The tables which the writer presents show that where the "extremes of poverty and wealth meet, as in the Eastern States, there is found the maximum of crime." The tables show that in the South, where there is the greatest percentage of illiteracy, there is less crime. While these figures show a state of things unpleasant to contemplate, they emphasize the fact that the only salvation for the country is in a *genuine Christian* education. We believe the church, so long asleep on this all-important question, is awaking to a proper appreciation of her duties in this matter. God speed the day when she shall arise and assert her power and go earnestly to work on this line!

Dr. Pierson has given, in the January number of the *Missionary Review of the World*, a ringing article in which he brings forward the evidences that the church is entering upon a new departure in missions. Dr. Pierson sees signs of awakening to new zeal and new liberality in many directions. Among the evidences that the church is really rising up to her grand privileges and possibilities, Dr. Pierson notes the *infusion of a new spirit of enterprise into missionary work*. The quickened pulse of daily life is affecting mission work. There is an awaking to search for the *best* methods to be put to *immediate* trial. The whole world is on the run, and the church is aroused to the fact that she must quicken her pace or be left behind. Another evidence of a new departure he finds in the *unparalleled uprising of our young men and women*. The number of these offering themselves voluntarily for mission work is one of the most significant facts of current history. The "Students' Uprising," which took definite form only a few years ago, has now enrolled nearly 4,000 volunteers for the foreign field. Another evidence of a new departure the Doctor finds in the "*independent effort on missionary fields*, and the tendency to establish *a more direct tie between the churches and the missionaries*." This latter we think a most important point, and predict that the time will come when every church of average numbers and resources will have *its own* missionaries.

These are, in our view of the case, all good signs. The year opens hopefully, the cause of God is everywhere gaining ground, and victories promise to come "thick and fast" to the faithful. So may it be!

Personal and Otherwise.

We are indebted to President G. W. Wilson for an invitation to the Florida International and Semi-Tropical Exposition, which opens at Ocala, Florida, January 15, and closes April 1.

Now is the best time to begin the year's work for the ADVOCATE. Find out every family where it does not go, and determine that it shall go there. There is nothing equal to *persevering perseverance.*

The following, received New Year's Day, is appreciated by all connected with this paper:

As I have no other gift to present you, I wish you, your family and the ADVOCATE a happy, happy New Year, and may you prosper, spiritually and temporally, the coming year, and with better health than ever before.

The *Youth's Companion* announces its circulation as 430,000. If the count is made as some other papers make it, that means 2,150,000 readers!

Rev. P. T. Stanford, born a slave in Virginia in 1859, is now pastor of a Baptist Church in Birmingham, England, speaks English correctly as well as five other languages. So says the *Advance.*

During 1889 *ninety* ministers of the Congregational Church died, and their average age was sixty-nine years.

The address of Rev. W. W. Hopper is still Jackson, Miss., where his friends may communicate with him.

The City Council of Frankfort, Ky., has passed an ordinance prohibiting the sale of cigarettes within the city limits. Good for Franfort!

Our City Council has passed, by a vote of sixteen to eight, the ordinance prohibiting smoking in the street cars. That is a blessed thing! One more nuisance abated!

Now is the best time to subscribe for our missionary papers—the *Missionary Reporter* and the *Woman's Missionary Advocate.* They are only fifty cents a year each, and will give you a useful fund of information.

We call the attention of our readers, especially district stewards, to the presiding elders' calls for district stewards' meetings. These are very important meetings, and every member should attend.

We regret to learn from the dispatches of the death of Louis Austin, of Jackson, La. We knew him in our boyhood. He was a prominent member of our church. He reached the age of eighty-five years!

The *Nashville Advocate* has appeared in its new dress and enlarged form. We think it is improvement in every respect, and trust that it is the beginning of a long day of the very best things for our Zion.

Speaking of Dr. McCosh, the venerable ex-president of Princeton College, the *New York Christian Advocate* says:

In a communication to the *New York Tribune*, dated December 10, the venerable doctor says that he is not only favorable to revision, but also of such changes as may be necessary to establish a federation of all the Evangelical Churches similar to the union of States in our country. He would have the whole land divided into districts, and a gospel minister, together with a lay agency provided for each, and the obligation imposed on these laborers to preach the gospel to every creature.

The reports at the preachers' meeting, last Monday, not only showed that all were at their posts, but that all had gone to work with a resolute will and were trusting only in him who alone can give the increase. We expect New Orleans Methodism to accomplish greater things this year than ever before.

Our friend and brother, Dr. H. M. Smith, editor of the *Southwestern Presbyterian*, of this city, was surprised on New Year's Day by the presentation, on the part of friends, of an elegant office chair. The Doctor says: "We doubt whether a more elegant and comfortable chair is to be found on this section of our planet." We offer our congratulations. We know the value of a comfortable chair to a *big* man!

A note from Prof. Wiley, of Centenary College, says: "I think our college is more prosperous than at any previous time since the war." Our readers are glad to hear that!

Mr. Gladstone is reported to have said recently: "If you will repeat the first line of any page in Homer, I could continue the quotation to the end of the page." That is a remarkable memory!

One of the significant facts of to-day is that nearly *four thousand* pledged volunteers are being educated in colleges and theological seminaries to be missionaries!

Bishop Hurst says there are in India about *two hundred* newspapers, the most of them being dailies. The newspaper is making its way over all the earth. It ought to be a promoter of good as it goes.

Rev. Wm. Hart, who withdrew from our church and ministry at the last session of the Louisiana Conference, is assistant rector of the Episcopal Church in Monroe, La.

During the continuance of the Sam Jones' meeting, there will be held a special prayer meeting every morning, at seven sharp, at the rooms of the Young Men's Christian Association, 15 Camp street, to invoke the divine blessing and the outpouring of God's Holy Spirit on all those engaged in saving souls, and especially upon the Rev. Sam Jones, that thousands in this city may be converted and led to the foot of the cross of our Lord and Savior Jesus Christ.

Dr. Price, presiding elder on the Grenada district, says: "We have made a good start on this district. The outlook for the Conference year is full of promise."

Cardinal Newman is the oldest member of the College of Cardinals, having been born February 21, 1801.

Another Missionary to Japan.

Reported previously.....	$1,012 00
Miss Ida Hicks.....	2 90
Total to date.....	$1,014 90

Postal Card Reports.

—Rev. R. P. Howell writes from Floyd, La.: "I am back to my work of last year, and the good people have given us a hearty welcome. I preached here yesterday, the first sermon for the new year, and took a collection for church building, raised $52 50 in a few minutes, and sung the Doxology with a right hearty good-will. I reported at Conference $50 on hand at this place for church building. I want to report now $157 75 more. We hope to have a new church to worship in by April 1. Among our Christmas presents was a fine turkey (a real live one) on a postal card. God bless you and the dear ADVOCATE!"

—Rev. W. M. Young writes from Lula, Coahoma county, Miss: "I came to my new field of labor a little more than a week before Christmas. It is situated in the Mississippi Delta, the parsonage being at Lula. It is a beautiful country and the finest lands I ever saw. After having served the people of Corinth circuit for four years, it seemed a little unusual to move one hundred and fifty miles; but we have met a generous people. The parsonage (for which Bro. N. G. Augustus has much credit) not being quite finished on our arrival, we were conducted by Dr. R. B. Shelby to his residence. Here we had a good home, and Thursday, December 26, we moved into the new parsonage, which is built on the church lot, with four rooms, a pantry, and they well furnished. So you see we are ready for work. Hope to send some subscriptions to the dear old ADVOCATE soon."

Church Extension Subscriptions.

BRETHREN, TAKE HEED!

There are $255 in unpaid church extension subscriptions taken at Baton Rouge. The money is needed now. Those who can do so will please forward the money at once. *Do not send it to Dr. Morton.* One half of it belongs to our Conference Board. Send it to me at Minden, La.

J. W. MEDLOCK, Treas.

Meridian District.

The district stewards of the Meridian district are requested to meet at our church in Meridian, Thursday, January 23, 1890, at nine o'clock A. M. A full attendance is desired. I would be glad if the preachers in charge of the various appointments should meet with them.

T. L. MELLEN, P. E.

Brookhaven District, Mississippi Conference.

The district stewards will please meet in the Methodist Church in Brookhaven, on Friday, January 10, 1890, at ten o'clock A. M. Accommodations will be provided for those coming from a distance. A full attendance is desired.

W. B. LEWIS, P. E.

DECEMBER 30, 1889.

Notice.

The Joint Committee for the Methodist Male College in Mississippi will meet in the city of Jackson, Miss., January 10, 9:30 A. M.

THOS. J. NEWELL, Sec'y.

A Correction.

In my "Letter from West Point," in last week's issue of the ADVOCATE, where I wrote, "We have taken *members* into the church for the past three Sundays," the printer makes me say *numbers;* and where I wrote, "But he says so many good things that I could well afford to *condone* the others," he makes me say "*condemn* the others." I do not blame the printer, but shall be glad if he is able to make the correction.

J. D. CAMERON.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

Many Persons
Are broken down from overwork or household cares **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

A Change Suggested.

MR. EDITOR: I am once more at work. The field is white unto the harvest, and much do I feel my inadequacy to the labor that has been assigned me. Many things combine to make this to me a very arduous pastorate. Of necessity I have some burdens to carry that are foreign to the work itself, foreign to me, and yet enter into and exercise an influence in my daily labors. Charity is not the normal condition of the world, and a man has to die before the world can forget his faults, and appreciate whatever he may possess of good.

It was not, however, my intention to trouble you with an exegesis upon human depravity. But to ask your attention to a suggestion that I would make relative to a change in the Discipline in regard to the Sunday-school. Ans. 3. ¶106—"The Quarterly Conference of each circuit and station shall be a board of managers, having the supervision of all the Sunday-schools within its bounds. It shall elect,... on nomination of preacher in charge, a superintendent.

Now, I would suggest that after the words, "superintendent for each Sunday-school under its care," add, "who is subject to the preacher in charge, and may be changed by him."

The reasons for this are many and varied. Under the law, as it now stands, the Sunday-school is virtually independent of the preacher. The Quarterly Conference is the board of managers, and the superintendent is responsible alone to them, and the preacher, as far as the law goes, has but to nominate at the fourth Quarterly Conference a superintendent, and then his power has ended for twelve months. Again, under the existing law, circumstances may arise that will make the preacher in charge amenable and under the control of the Quarterly Conference, which is clearly against the trend and spirit of the Discipline. The preacher's hands must be strengthened with regard to the control of the Sunday-school. They are, year by year, becoming more and more alienated; especially is this the case in our large city stations.

Now, don't call me a *crank*, but think about this matter, and try and put on the brake before the washout is reached. The last General Conference made the same provision in regard to class-leaders, as you will see ¶105, Ans. 1, etc.

T. K. FAUNT LEROY.

RUSTON, Louisiana.

Louisiana Conference Apportionments.

FOR CONFERENCE CLAIMANTS.

New Orleans District		$1,035 00
Shreveport	"	800 00
Homer	"	780 00
Delhi	"	550 00
Opelousas	"	460 00
Alexandria	"	375 00
Total		$4,000 00

FOR BISHOPS.

New Orleans District		$ 260 00
Shreveport	"	200 00
Homer	"	195 00
Delhi	"	140 00
Opelousas	"	115 00
Alexandria	"	90 00
Total		$1,000 00

FOR CHURCH EXTENSION.

New Orleans District		$ 593 75
Shreveport	"	343 75
Homer	"	343 75
Delhi	"	322 50
Opelousas	"	283 75
Alexandria	"	212 50
Total		$2,100 00

FOR PAINE AND LANE INSTITUTE.

New Orleans District		$ 25 00
Shreveport	"	25 00
Opelousas	"	20 00
Homer	"	25 00
Alexandria	"	10 00
Delhi	"	20 00
Total		$ 125 00

MISSIONS.

		Foreign.	*Domestic.*
New Orleans Dist.		$2,000 00	500 00
Shreveport	"	1,000 00	360 00
Homer	"	1,000 00	360 00
Delhi	"	900 00	315 00
Opelousas	"	800 00	315 00
Alexandria	"	300 00	150 00
Totals		$6,000 00	$2,000 00.

Assessments for Mississippi Conference.

MISSIONS.

		Domestic.	*Foreign.*
Jackson District		$561	$1,290
Vicksburg	"	561	1,290
Meridian	"	528	1,220
Brandon	"	396	930
Seashore	"	396	930
Brookhaven	"	495	1,130
Woodville	"	462	1,070

CONFERENCE COLLECTIONS.

Jackson District		$ 700
Vicksburg	"	700
Meridian	"	675
Brandon	"	375
Seashore	"	425
Brookhaven	"	700
Woodville	"	425

CHURCH EXTENSION.

Jackson District		$ 400
Vicksburg	"	400
Meridian	"	390
Brandon	"	210
Seashore	"	300
Brookhaven	"	400
Woodville	"	300

BISHOPS.

Jackson District		$ 193
Vicksburg	"	193
Meridian	"	186
Brandon	"	101
Seashore	"	117
Brookhaven	"	193
Woodville	"	117

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

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Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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SEMI-ANNUAL STATEMENT
—OF THE—
LOUISIANA NATIONAL BANK,
OF NEW ORLEANS, LA.,
At the Close of Business, December 31, 1889.

RESOURCES.

Loans and discounts		$2,277,640 26
United States bonds, par value		50,000 00
Louisiana State consols and other bonds		287,300 00
Stocks and other securities		97,240 00
Banking-house and other real estate		111,888 33
United States Treas'r.	$2,250 00	
Domestic exchange	263,990 53	
Cash	1,192,133 09	
Checks for Clearing-house	297,765 56	1,756,139 18
Total		$4,580,207 77

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	200,000 00	$700,000 00
Net undivided profits	$91,435 86	
Less—Carried to surplus fund	$50,000 00	
Dividend declared	25,000 00	75,000 00 — 16,435 86
Circulation		45,000 00
Deposits subject to check		3,791,656 91
Balance due on reduction of capital stock		800 00
Dividends unpaid		26,315 00
Total		$4,580,207 77

At a meeting of the Board of Directors a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans, and at the banking house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Semi-Annual Statement of the
Union National Bank
At Close of Business, December 31, 1889.

RESOURCES.

Loans and discounts		$1,490,658 23
U. S. bonds for circulation		50,000 00
Other stocks and bonds	$331,494 10	
Premium on U. S. bonds	11,063 88	
Real estate, furniture and fixtures	7,088 52	349,646 45
Currency and coin	$236,396 17	
Checks for clearing-house	478,817 55	715,213 72
New York sight exchange	$328,147 87	
Due from banks and bankers	44,745 57	372,893 44
Five per cent. fund with treasurer		2,250 00
		$2,980,661 84

LIABILITIES.

Capital stock paid in		$500,000 00
Surplus fund		125,000 00
Undivided profits		47,785 03
Dividend payable Jan. 1		20,000 00
Dividends uncalled for		3,520 50
Individual deposits	$1,710,727 42	
Due banks and foreign bankers	528,628 89	2,239,356 31
Circulation		45,000 00
		$2,980,661 81

CARL KOHN, President.
AD. MEYER, Vice-President.
S. CHALARON, Cashier.

Young Men's Christian Association,
15 CAMP STREET.

REGULAR WEEKLY MEETINGS.

Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

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Paper covers	$ 50
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GOOD OLD SONGS we used to sing, 115 songs.	$1
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COLLEGE SONGS for Banjo; for Guitar, each.	$1
RHYMES & TUNES; Osgood. Sweet home music.	$1

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PIANO CLASSICS, Vol. 1, 41 pieces	$1
PIANO CLASSICS, Vol. 2, 31 pieces	$1
CLASSICAL PIANIST, 12 pieces	$1
POPULAR PIANO COLLECTION, 27 pieces	$1
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CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50

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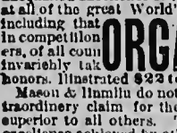

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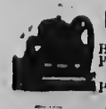

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Our Young People.

"THE SWEETEST MOTHER."

Little Carl was helping mother
Carry home the lady's basket;
Chubby hands, of course, were fitting
One great handle—can you ask it?
As he tugged away beside her,
Feeling, O so brave and strong!
Little Carl was softly singing
To himself a little song:

"Some time I'll be tall as father,
Though I think it a very funny;
And I'll work and build big houses,
And give mother all the money.
For," and little Carl stopped singing,
Feeling, O so strong and grand!
"I have got the sweetest mother
You can find in all the land."

Don't Read Them.

"There's a tip-top book, Ellis, you can take to read if you want to. I've just read it, and its a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are the best of anything, and when I'm a man I mean to have stacks of them. Mother and I read together, and then we talk over what we've been reading about; so its twice as good as if I read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family there is left, and we do everything together we can. I tell you, my mother is the best company I ever had. She is just jolly, besides being as good as she can be. She goes singing round the house, making a fellow feel rich, no matter what he has for dinner."

"Ain't she old?"

"No, and it wouldn't make any difference if she was; she'd be my mother all the same."

"To be sure she would. But if you take this book you must keep it out of her sight and read it on the sly."

"Why must I?"

"Because she won't like it. My mother'd make a great fuss if she knew I read such a book."

"Then what do you read it for? What's the matter with the book? You said 'twas splendid."

"So it is, but your mother wouldn't think so."

"Then it ain't so, for I tell you mother knows. I won't read anything on the sly. I don't do business that way, and I advise you not to. My mother knows best."

"If you think so, I don't suppose it's any use to try to make you think different."

"No, sir, it ain't; and I advise you to do as your mother wants you to. You've got a bad book or you wouldn't talk about it the way you'd do, and you'd better burn it up.

So one boy was loyal to his mother and his own higher nature. But two others were found who were more easily influenced.

They read the book, thought and talked of the exciting scenes described in it, and were thus prepared for further reading of the same kind. Lessons were neglected and occasionally there was a day's truancy from school. The evil did not stop there. Absolute falsehood followed fast upon deception; and then a petty theft was committed in the village. It was charged at once to the three boys, who were constantly together and who were known to be habitual readers of highly sensational books and papers. They were suspected of reading even worse books, and all this told against them.

For their parents' sake they were spared the disgrace of a public trial. Upon acknowledgement of their guilt and promises of amendment the prosecution against them was withdrawn and every effort was made to reclaim them from their evil ways. But the die was cast. Vile books had done their work of pollution. These boys grew up to be reckless, dissipated men, with low tastes and gross manners, while the boy who trusted his mother was honorable and honored.

Don't do anything on the sly, for he sure your sins will find you out. Don't look at a picture you would not be willing to show to her.

The boys tried in our courts for the commission of crimes are those who have read bad books. The boys who are serving out sentences in houses of correction and State prisons are those who have read bad books. Don't read them. Don't trust yourself to read one.

"Evil communications corrupt good manners," and evil words upon a printed page corrupt both soul and body. Don't read them.—*Selected.*

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through

Self-Made.

A wealthy business man not long ago made a short visit in his native town, a thriving little place, and while there was asked to address the Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheelright's office when you were only ten—"

"So I did! So I did! But my mother got me the place, and while I was there, she did all my washing and mending, saw that I had something to eat, and when I got discouraged, told me to cheer up and remember tears were for babies."

"While you were there you studied by yourself—"

"O no, bless you, no! Not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing-book, ugly with pot hooks and trammels, into the fire, and she burnt her hands in pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar and filled my basket as usual.

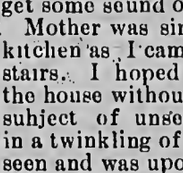
"They looked very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone, I'll get some sound ones."

Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in a twinkling of an eye she had seen and was upon me.

"Ned," said she, in her clear voice, "what are you going to do with those specked apples?"

"Se—sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said promptly. "O, to think you could dream of such a sneaking thing as that!" Then she cried and I cried, and—I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you'd remind your boys and girls every Sunday that their mothers are doing far more for them than they do for themselves. Tell them, too, to pray that these dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't."—*Youth's Companion.*



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Household.

GRUMBLING JIM.

BY A. M. BICKY.

He sat at the dinner table.
With a discontented frown;
The potatoes and steak were underdone,
And the bread was baked too brown;
The pie too sour, the pudding too sweet,
And the roast was much too fat;
The soup so greasy, too, and salt;
Sure, 'twas hardly fit for a cat.

"I wish you could eat the bread and pies
I've seen my mother make;
They are something like, and 'twould do you good
Just to look at a loaf of her cake."
Said the smiling wife, "I'll improve with age,
Just now I'm but a beginner;
But your mother has come to visit,
And to-day she cooked the dinner."

"Ye Have Need of Patience."

TO PARENTS.

Have patience with—
The *questions* of childhood.

Here is a child to whose recently opened eyes and active senses a world is exposed, but not one of the manifold wonders before it can it understand. Education must, therefore, guide and explain observation. This begins very early: long, indeed, before the first efforts at speech. The aimless thrusting out of a limb, by contact with some external object, excites a double sensation; that of muscular action, and that of the external object; and the two, in future, suggest one another. The lips and tongue may be said to be the first inlets of knowledge, in that they are the first vehicles of sensation. As it is natural for a child to carry all objects, of which it wishes to form a judgment, to its mouth, it in this way receives impressions not otherwise open to it. The great limitations of its knowledge, at this time, may be inferred from the fact that it is very long before it can locate the sensation of pain. If a pin gets askew and pricks the delicate skin, it makes no attempt to cry out. Through such considerations as these we may understand the mental position of the child, as it develops, in regard to external nature. With the gift of speech, the urgent desire for knowledge breaks into verbal expression. Happy is that mother who, appreciating her mission as the one divinely commissioned to guide this little one, sees in the eager questioning nothing but a desire that urges the child on in spite of himself. It is a healthful impulse, but one that can be checked by petulance, irritability, and indifference.

Have patience, then, with—
The *noise* of children.

It is unreasonable to expect children to cease importunate questioning; it is quite as much, if not more so, to ask them to keep their restless bodies quiet. Development and growth come through exercise. Muscles to grow must, therefore, be used, and the stimulus to this is constant. In the same manner are the lungs developed, and a due rate of chest expansion preserved. The noise attendant upon this process is at times discordant, and grates upon the nerves; but it is a conservative process, and within judicious limits should not be interfered with.—*Babyhood.*

However opinions may differ as to what constitutes a woman's "sphere," it is generally admitted that it is her province to give the key-note in social matters. We hail it as a good omen that at afternoon teas, and similar gatherings, it is customary to redeem the time from mere social gossip by introducing readings, music, and even some branch of study. It is reported that Mrs. Harrison, and other women occupying high positions in Washington society, will make an effort, the coming winter, to substitute—to a certain extent—discussions on literary topics, readings from popular authors, etc., in place of merely fashionable dinners and balls. If the Christian womanhood of this nation can shape and control social life, it will be far more influential for good than it could be with the power of the ballot in its hands.—*Congregationalist.*

"The world grows weary praising men,
And wearied grows of being praised—"
But never wearied grows the pen
Which writes the truths that have amazed

the thousands who have been given up by their physicians and who have been restored to complete health by using the safest of all remedies for functional irregularities and weaknesses, which are the bane of womankind. We refer, of course, to Dr. Pierce's Favorite Prescription, the only *guaranteed* cure for all those chronic ailments peculiar to women. Read the guarantee on the bottle-wrapper.

To regulate the stomach, liver and bowels, Dr. Pierce's Pellets excel. One a dose.

Scientific.

The World's Supply of Fuel.

At the present rate of consumption the known anthracite of America will be exhausted within a few decades, the known bituminous coal fields of the carboniferous within a few centuries, and the vast bituminous coal beds of the Cretaceous in the Rocky Mountain region within a millennium or two; and since the rate of consumption is ever increasing, the entire available stock of fixed carbons in this and other explored countries must melt away within a few centuries. Some coal fields in this and other countries unquestionably remain to be discovered; magnificent possibilities lie within the little-explored areas of South America, Africa, and Asia; but the surface and sediments of the earth have been examined so thoroughly as to prove that the final exhaustion of the coals can not be far off. To the geologist, who regards each coal-forming period as an epoch, the immeasurably shorter period of coal consumption is but a fleeting episode in the history of the earth—an episode so brief as to require multiplication by millions in order to be made commensurable with the terms of geochrony. With the growth of population and the ever-increasing control of natural forces by human intelligence, food sources multiply, while the sources of mineral fuel remain unrenewed; and were there no other fuel source than the fixed carbons of the coal seams and lignite beds, the prospect for the future would be gloomy indeed. But while the stock of fixed carbons is so limited that its exhaustion is becoming a serious menace, the stock of bitumens in the rocks of the earth is practically unlimited. It is true that gas and oil are but sparsely disseminated through the strata; it is true that under existing commercial conditions they can be successfully exploited only where accumulated in exceptional volume; but, despite the extravagant waste of gas accompanying the process, oil was economically extracted before the great natural reservoirs were discovered, and with the increasing values following exhaustion of these reservoirs, the limits to improvement in methods of extraction and to material extractable are indefinitely remote. The rocks are as inexhaustible a source of hydrocarbons as the soil is of carbohydrates, and other suitable *stimuli* bountiful nature will probably give forth the one as lavishly as the other. Rock gas and related bitumens are the fuels and illuminants of the future; upon them, in conjunction with the foods extracted from the soil and the waters, we must depend for the energy by which the wheels of future progress will be kept in motion. —*The Forum.*

OCEAN DEPTHS.—How deep is the ocean? This is a question often asked. It is answered by the following statistics, given by a recent scientific observer: The greatest known depth of the sea is in the South Atlantic Ocean, midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or eight and three-quarter miles, exceeding, by more than 10,000 feet, the height of Mount Everest, the loftiest mountain in the world. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to a depth of 4,580 fathoms, or 27,480 feet, while depths equaling 34,000 feet, or six and a half miles, are reported south of the Bermuda Islands. The average depth of the Pacific Ocean between Japan and California is a little over 2,000 fathoms; between Chili and the Sandwich Islands, 2,500 fathoms; and between Chili and New Zealand, 1,500 fathoms. The average depth of all the oceans is from 2,000 to 2,500 fathoms.

That which makes hell so full of horrors is that it is below all our *hopes;* and that which makes heaven so full of splendor is that it is above all our *fears.* The one is a night without the return of day; the other is a day free from the approach of night.—*Secker.*

GRAYVILLE, IND., Feb. 2d, 1887.

DR. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir: I have used your Antidote for Malaria for over a quarter of a century and have found it to be in every respect all that you claim for it. It not only cures chills and fever of every kind, but it is the best medicine I ever knew to build up the system when broken down from any cause.

Respectfully yours,

F. M. BROWN.

and yet one can eat too much of it.

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Marriages.

GOFORTH—WHITSON.—At the residence of the bride's father, near Water Valley, Miss., December 22, 1889, by Rev. J. M. Wyatt, Mr. J. J. Goforth and Miss Alice Whitson.

OLIVE—PICKENS.—At the residence of the bride's father, in Water Valley, Miss., December 25, 1889, by Rev. J. M. Wyatt, Mr. W. T. Olive, of Marshall county, Miss., to Mrs. Mattie Pickens.

COTHERN—HALL.—At the residence of the bride's father, Mr. Q. Hall, December 26, 1889, by Rev. E. A. Beeson, Mr. L. N. Cothern, of Lincoln county, Miss., to Miss Sophia Hall, of Lawrence county, Miss.

STRAHAN—McGREW.—At the residence of the bride's father, December 18, 1889, by A. K. Worthy, M. H. S., Mr. W. S. Strahan to Miss A. E. McGrew, of Covington county, Miss.

BUCHANNAN—CALHOUN.—At the residence of the bride's father, December 19, 1889, by A. K. Worthy, M. B. S., Mr. Robert Buchannan to Miss Sallie Calhoun, of Covington county, Miss.

WELCH—WILKERSON.—At the residence of the bride's mother, December 26, 1889, by A. K. Worthy, M. B. S., Mr. J. S. Welch to Miss Mary Wilkerson, of Covington county.

BLAKE—HOLLOWAY.—In St. Landry parish, La., January 1, 1890, by Rev. B. F. Alexander, Mr. Serbil A. Blake to Miss Emily Holloway.

McGINNIS—FOX.—At the residence of Col. N. L. McGinnis, December 10, 1889, by Rev. H. F. White, Mr. James L. McGinnis to Miss Lark Fox, both of Alexandria, La.

MILLER—PICKENS.—At the Methodist Church, in Alexandria, La., October 9, 1889, by Rev. B. F. White, Mr. Whitty S. Miller to Miss Lizzie Pickens, both of Alexandria, La.

FASSMAN—KAUFFMAN.—On December 30, 1889, by the Rev. John T. Sawyer, Mr. William S. Fassman and Miss Henrietta Kaufman.

BROWN—ROGERS.—At the residence of the bride's uncle, near Water Valley, Miss., December 3, 1889, by Rev. J. M. Wyatt, Mr. T. H. Brown, of Oxford, Miss., to Miss Grace Rogers.

BARDWELL—SISTRUNK.—At the residence of the bride's father, Mr. J. G. Sistrunk, December 18, 1889, by Rev. B. A. Beeson, Mr. J. R. Bardwell to Miss Averilla Sistrunk, all of Lawrence county, Miss.

FLOWERS—CORBIN.—At the residence of the bride's parents, in Franklin county, Miss., December 18, 1889, by Rev. E. A. Flowers, Mr. Walter P. Flowers to Miss Lena C. Corbin.

GODFREY—WEAR.—At the residence of the bride's father, December 26, 1889, by Rev. R. S. Isbell, Dr. S. S. Godfrey and Miss Minnie Wear, all of the parish of Caldwell, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HOKE—MATTIE DUHERRY HOKE was born at Water Valley, Miss., March 25, 1873; professed religion and joined the Methodist Episcopal Church, South, May, 1886; died October 21, 1889.

Miss Mattie was a girl of fine intellect, and was in the senior class in our city school. Her school and classmates loved her, and she was one of the leading spirits among them. Her home life, as I have gathered it, was beautiful. She was a faithful and affectionate daughter, tender and loving sister. There was much sunshine in her life, and she freely imparted it to others. She manifested, during her sickness of three weeks, great faith in Christ and the utmost confidence in prayer. The closing scene was remarkable. She fervently prayed for God to forgive all her sins from childhood, and expressed some desire to shout as her mother had shouted. Said that she was young to leave earth, but was willing, if it was God's will to take her. When reminded by one present what had been taught her in a moral way—to be honest and upright—she replied that she believed her "mamma," who had instructed her in the doctrines of experimental religion. When the darkness of physical death came upon her she asked for the lamp to be raised higher; then, with seeming joy, spoke of the beautiful light and folded her arms across her face, (her accustomed way of going to sleep) and left this world. Her fond parents and kind brothers and sisters are truly bereaved. God bless them and help them all to be consistent, active Christians and finally all get to heaven. J. M. WYATT.

SMITHHART—MARTHA ALLEN, daughter of J. H. and T. C. Stafford—born in Warren county, Miss., July 6, 1818; married to S. D. Smithhart, November 15, 1864—died August 29, 1889, at the residence of her son-in-law, M. P. Kemley, near Sunnyside, Ark., after several days of extreme suffering, ending suddenly in congestion of the lungs. She rejoiced in her religion, having been a member of the Baptist Church for years.

So "the silver cord is loosed, the golden bowl is broken," and the spirit of our dear sister has flown where hands—her children's hands—have beckoned her within the pearly gates, in her turn to wait. Brave and true, kind and generous, she has passed from life's checkered path, leaving a bereaved husband, an only daughter, an aged father, a beloved sister, two brothers and a host of friends still "pressing on."

—A TRUE FRIEND.

BEASLEY—Departed this life, November 14, 1889, after a painful illness of six years' duration, Bro. JOHN N. BEASLEY. Bro. Beasley united with the Methodist Episcopal Church, South, in 1855, and lived a consistent Christian until he was called to his better home. His last words were "Going to rest forever. The ship is in sight and nearing the port. Good night to this suffering body."

Bro. Beasley leaves a wife (to whom he was married in 1853), two sons and one daughter to mourn his loss. I have known Bro. Beasley about three years as a patient sufferer, always trusting in the Lord. God help us to meet him in heaven! HIS PASTOR.

MOORE—On November 10, 1889, the summons of death came and plucked out of the little family circle of Bro. N. C. and Sister A. A. Moore, their eldest daughter, aged ten years and five days. She was called by one sweet name, and that was MATTIE. She was sick about fifty days with typhoid fever. The writer visited her, and can say she was not heard to complain. Mattie told her mamma the day she began to feel unwell that she was going to be sick, and that it would result in death. As she was sinking she would beg for the little infant babe of the family to be placed by her, and she would kiss it and give all who were present to understand, as God loves little children, so ought we. Mattie was heard, when playing with her little sister, singing that sweet hymn, "Precious Jewels," and as her schoolmates stood around the corpse and sang that beautiful hymn they were made to weep, knowing that little Mattie's voice was hushed in their little hand.

Sing on, little children, and live right. Mattie will join you in the hand around the throne of God. Papa and mamma, little sisters, grandmamma and uncles and aunt, I know you feel lonely without little Mattie's presence; but the struggle of temporal death is over with her. God had a greater mission for her to fill, and as our work is not finished let us live so that we may meet Mattie in that sweet by-and-by. L. J. JONES.

KLEIN—On the afternoon of November 13, very unexpectedly to her family and friends, the spirit of Mrs. MARY T. KLEIN was summoned to join the assembly of the sainted ones in heaven. Therefore we, as members of the Woman's Missionary Society, Vicksburg Auxiliary, wish to express, in some slight degree, the sadness that fills our hearts at the loss of so valued a co-worker.

Resolved, That in the death of our sister, this society has been bereft of one of its most efficient officers (vice-president at the time of her decease, and for many years previously its honored president.) Her habitual attendance at the monthly meetings was a test of her love and devotion to missionary enterprises, and her heart and means were ever ready to respond cheerfully to any call in the interest of this work.

Resolved, That the church where she worshiped for so many long years has been deprived of one of its most consecrated members. The ministers of the gospel have lost a true helper and adviser, and to them specially was tendered the generous hospitality of her delightful home.

Resolved, That her family, so sadly bereaved, has the sympathy and prayers of every member of this society, and may this seemingly dark providence work for good to them! May it be another voice from the spirit realm calling them and us "away to the better land!"

LEA—Mrs. MARY G. LEA (*nee* Kinchen) departed this life March 3, 1889, in the triumphs of a faith which is born of perfect love—a blessing she professed to enjoy for many years. She was born, raised, married, converted, and died at the great age of eighty-three years, in the same parish—St. Helena, La. She was left a widow in 1853, and had many hard struggles against the cold winds of adversity, yet she ever kept the fire burning on the family altar. She leaves two sons and three lovely daughters in the vale of tears. Much more could be said of my dear aunt, who was next to our precious mother in the affections of five motherless children, who ever sought her counsel and sympathy in times of trouble. Often has the anxious request gone up: "Aunt Polly, pray for me." All knew her prayers were available. She is sleeping until the resurrection near the spot where sixty-three years ago she became a happy bride.

MARY E. KING.

CORDILL—STEPHEN H. CORDILL, Jr., was born near Como, La., November 25, 1886, and died of congestion September 28, 1889.

Little Stevie, as he was familiarly called, was the youngest of the family, and the center of attraction and affection. His Christian mother preceded him about two years, and this tender bud quickly yielded to the cold touch of death. His brothers were gone to Jefferson College, Mississippi, and his sisters, Irma and Allie, left the week of his death for Salem College, North Carolina. A sad and scattered family! Father at home, brothers and sisters away at school, and mamma and baby in Heaven! Sad ones, you may all meet again where death and separations are unknown.

H. ARMSTRONG.

FLANAGAN—Mrs. LUCY M. FLANAGAN was born July 13, 1864; was married to J. T. Flanagan, December 23, 1884, by Rev. H. E. Smith. She joined the Methodist Church in Greenwood, Miss., in May, 1886, under the ministry of the writer. She passed away December 18, 1889, leaving two children—one an infant and the other not quite two years old.

She was a kind mother, a devoted wife and a trusted friend. She possessed a good judgment, and her home was always a model of neatness and comfort. Sister Flanagan was one of the best women I ever knew. To her grief-stricken husband and motherless children we offer our tenderest sympathies and promise our earnest prayers. T. W. LEWIS.

GRISOM—THOMAS R. GRISOM was born March 19, 1856; died June 30, 1889. His death was the result of malarial fever. He suffered very much, but seemed to bear it with much patience. He made a profession of religion on his bed of sickness, joined the church and took communion, and expressed himself as being ready to die if God willed it so. He leaves a devoted wife and four lovely children. May God bless the widow and children, and may they meet, an unbroken family, in heaven! Is the prayer of their friend and pastor, J. J. LOVETT.

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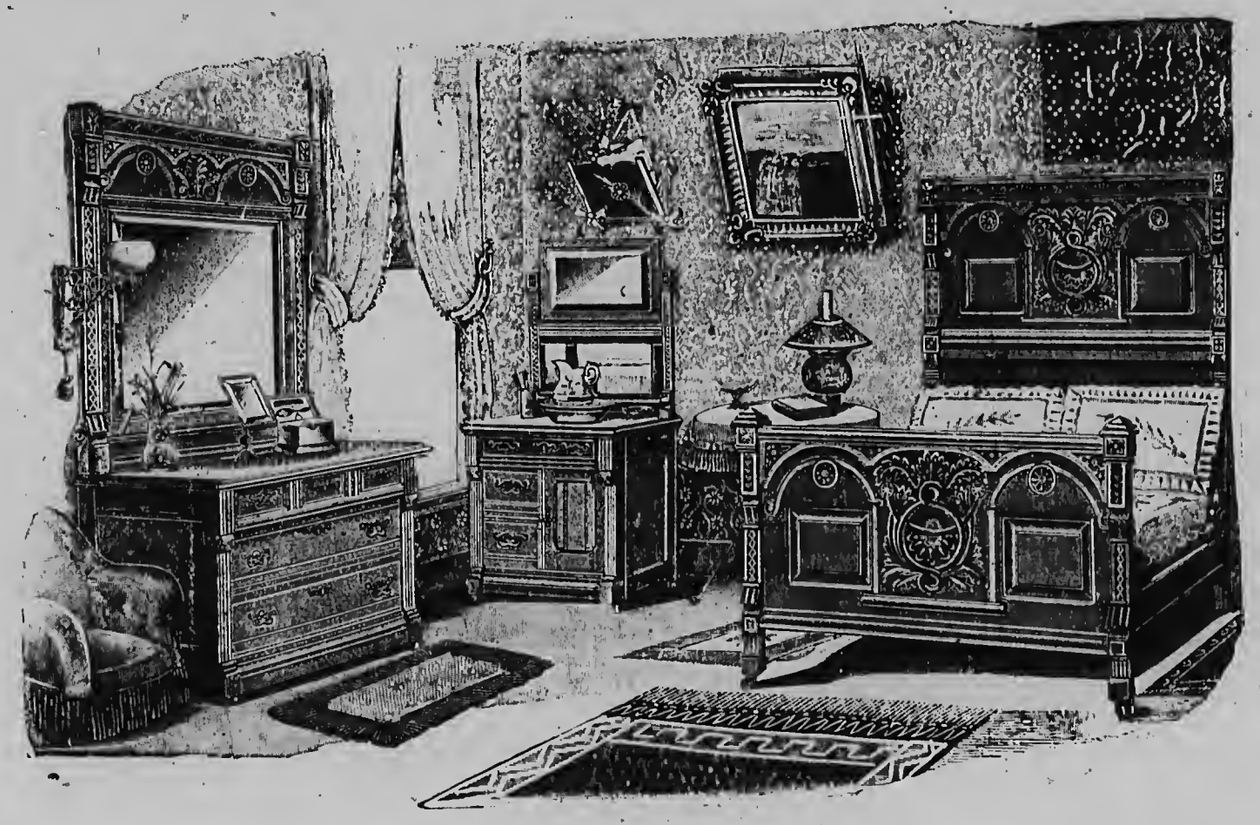

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Low ordinary	8¾	— —
Ordinary	8¾	— —
Good ordinary	9 3-16	— —
Low middling	9 7-16	— —
Middling	9 11-16	— —
Good middling	10	— —
Middling fair	10 7-16	— —
Fair	11 3-16	— —
Galveston middling	9 11-16	— —
Mobile middling	9⅝	— —
Memphis middling	9¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅝	4 11-16
Fully fair	— —	4½
Good fair	4 9-16	— —
Common	4⅜	4 7-16
CENTRIFUGAL:		
Seconds	4½	5
Prime yellow	5¾	5 13-16
Gray white	— —	5 15-16
Choice white	— —	6 8-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	18	35
Good common	18	35
SYRUP	26	29
RICE.		
No. 2	2 3-16	2¼
Good	4	4¼
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl	2 00	3 40
POLISH, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 30
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 35	5 50
Winter wheat patents	4 82½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 80	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	— —	2 20
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	39
Yellow	39	40
Mixed No. 2	— —	39
OATS:		
Western	31	82
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	65	67½
HAY:		
Prime	12 00	14 50
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 25	10 50
Prime Mess	10 00	10 25
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9	10
Shoulders	4⅜	5
Sides, short rib	6½	— —
Sides, long clear	6½	— —
HAMS:		
Sugar-cured	10¼	12¼
DRY SALT MEAT:		
Shoulders	4¼	4⅜
Sides, short rib	— —	5⅜
Sides, long clear	— —	5⅜
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	20
Common	— —	16½
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	29½	30½
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9¾	— —
Coal, cases	15½	16
Cotton seed, crude	24	25
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Westoru	1 25	1 75
ONIONS:		
New Louisiana	— —	— —
Western	2 50	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	8	8¼
Jute, 1¾ lb, ₩ yard	7½	7¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 20
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 25
Young Chickens	3 00	3 50
Chickens, Southern	2 50	3 00
Young	1 00	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	15	17
Southern	17	18
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	18 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, January 7.

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NEWS OF THE WEEK.

DOMESTIC.

The open gambling houses in Chicago were raided by the police on January 2, and closed.

An employee in the gun foundry of the Navy Yard in Washington has been dismissed because it was learned that he assisted John Wilkes Booth to escape after the assassination of President Lincoln.

Revenue collections the first five months of this fiscal year were $50,170,000, an increase relatively of over $5,000,000.

Chicago is to have the finest Masonic temple in the world, costing $2,500,000.

An engineer in South Carolina claims to have perfected a method of preparing okra fibre at a cost of no more than a cent a pound, for use as a substitute for jute, ramie and even cotton.

Several prominent men are unlikely to take their seats again in Congress. Judge Kelley, the veteran of the House, is thought to be dying of cancer, and it is hardly possible that Mr. Randall can ever take an active part in the proceedings. Senator Brown, of Georgia, will scarcely participate again in the deliberations of the Senate, and several other prominent persons in both Houses are in a precarious condition of health.

The stockholders of the Pittsburg and Virginia railroad have elected Ex-Governor Fitzhugh Lee president. This line will connect the ore beds of Virginia with the furnaces of Pittsburg. It will be built at once.

A local colored post was mustered in the Grand Army of the Republic, last week. This is the first instance of the kind in the South, and it has created much dissatisfaction in white Grand Army circles.

A fatal and destructive snowslide occurred, on January 3, near Sierra City, California, in which seven lives were lost and a Roman Catholic Church wrecked.

The Atlantic Coast line has carried during the past week 4,000 negroes to Florida. They are mostly able-bodied workmen, and many have their wives and children along.

About 2,000 negroes from North Carolina passed through Atlanta, Ga., last week, bound for Louisiana, Arkansas and Texas, where they will work on the cotton plantations.

The American squadron of evolution has arrived at Gibraltar from Yangier.

A system of grain elevators, in Milwaukee, Wis., was sold to a British syndicate on January 4. It is understood that the price paid was $1,000,000.

The representatives of the sugar interests of the country appeared before the Ways and Means Committee, on January 6, and made what was probably the most favorable presentation of the arguments against the reduction of the duties on that commodity that has been made. Ex-Governor Warmoth and Mr. Dymond presented the case for Louisiana planters, while Mr. Peters, of Kansas, represented the growers of sorghum.

The printed report of the naval site commission, with the report thereon of the chief of the bureau, has been lying for several days on the table of the Secretary of the Navy.

FOREIGN.

In the Roumanian Chamber of Deputies the foreign minister, in debating the address, said the country must be consulted, and in the event of a war it must be prepared to sacrifice both treasure and blood to preserve its independence.

The Spanish ministry has resigned. Senor Sagasta will attempt to form a new Cabinet on a basis that will reconcile the various liberal groups.

There is great rejoicing in Canada of those who are advocating closer trade and political relations with the United States. An out-and-out annexationist has been selected on that ticket mayor of the old conservative town of Windsor, Ont. This is the first signal victory and by many is believed to be the beginning of the end as regards the ultimate political destiny of Canada.

As Prince Bismarck continues to find the want of homogeneity in the Austrian empire, and the growing discord between its various nationalities as an obstacle of good politics, and sees how greatly these reduce the value of an Austrian alliance, it is said that he already contemplates a very radical change of base in his policy, and speculates upon a large application of the idea of races that was the basis of so many schemes and projects at the period when Alsace and Lorraine were annexed to Germany.

M. Tirard, premier and minister of commerce, has sent a circular to the chambers of commerce throughout France, asking those bodies if they would support a bill giving to women engaged in any trade the right to vote at elections for judges of commercial tribunals.

The progress of the negotiations for the meeting of the Emperor William and the Czar on the Polish frontier in April intensifies the official anxiety and watchfulness in Austria.

The recent insurrection in the department of Caseatlat, San Salvador, has been suppressed. Commandant General Rivas, the insurgent leader, who fled from the country, has been captured in Honduras territory.

The Boulangists are concentrating their political efforts in Paris. Boulanger, it is said, will contest the eighteenth aroudissement. The latest phase of the Boulangist conspiracy is consequently that the municipal government shall control the police and Boulanger shall control the municipal government.

It is reported that Russia has sent a circular note to all the powers that signed the treaty of Berlin in regard to the violation of article 23 of the treaty by the present condition of things in Bulgaria, and particularly by the pretended sovereignty of Prince Ferdinand.

The British Queen has the rheumatism and will not be able to open Parliament in person.

Falling of the hair is the result of inaction of the glands or roots of the hair, or a morbid state of the scalp, which may be cured by Hall's Hair Renewer.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Minter City	Jan.	11, 12
Sunnyside		12, 13
Grenada circuit		18, 19
Water Valley circuit	(Thursday)..	23
Abbeville		25, 26
Coffeeville	Feb.	1, 2
Charleston		8, 9
Tillatoba	(Tuesday)..	11
Carrollton circuit		15, 16
Chapel Hill circuit	(Tuesday)..	18
Toccopola circuit		22, 23
Banner circuit	(Thursday)..	25
Atlanta circuit	(Thursday)..	27
Pittsboro circuit	Mar.	1, 2
Cherry Hill	(Tuesday)..	4

District stewards' meeting at Grenada, on Friday, January 17, 1890. I hope every charge will be represented.

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth circuit	Jan.	11, 12
Iuka station		18, 19
Iuka circuit		25, 26
Harmony	Feb.	1, 2
Booneville and Rienzi		8, 9
Marietta		15, 16
Kossuth		22, 23
Ripley and New Albany	Mar.	1, 2
New Albany circuit		8, 9
Ripley circuit		15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Winona circuit, at Bethesda	(Thurs.). Jan.	9
Carrollton, at Carrollton		11, 12
West, at West	(Frid.)..	17
Valden, at Valden		18, 19
Poplar Creek, at Wesley Ch.	(Tues.)..	21
Ebenezer, at Hebron	(Thurs.)..	23
Black Hawk, at Black Hawk		25, 26
Lexington, at Tchula	(Thurs.)..	30
Richland, at Pickens	Feb.	1, 2
Newport, at Salem	(Thurs.)..	6
Kosciusko and Durant, at Kosciusko		8, 9
Sallis, at Shady Grove	(Thurs.)..	13
Kosciusko circuit, at Smyrna		15, 16
Ethel, at Ethel	(Thurs.)..	20
Weir, at French Camps		22, 23
Belzoua, at Belzona	(Thurs.)..	27
Winona station	Mar.	1, 2

The district stewards of the Winona district will please meet in Durant on Thursday, January 30, 1890, in the Methodist Church, at 8:15 P. M.

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch, at Olive Branch	Jan.	11, 12
Early Grove, at Hudsonville		18, 19
Ashland, at Salem		25, 26
Waterford, at Waterford	Feb.	1, 2
Shawnee, at Pisgah		8, 9
Myrtle, at Myrtle		15, 16
Mt. Pleasant, at Mt. Pleasant		22, 23
Pine Mountain, at Pine Mountain	Mar.	1, 2
Hickory Flat, at Pisgah		8, 9
Byhalia, at Byhalia		15, 16
Cornersville, at Potts' Camp		22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Coldwater	Jan.	11, 12
Batesville		18, 19
Panola circuit		23
Courtland		25, 26
Pleasant Grove	Feb.	1, 2
Mt. Vernon		6
Cold water mission		8, 9
Arkabutla		15, 16
Lewisburg		20
Horn Lake		22, 23
Cockrum		28
Chulahoma	Mar.	1, 2

The district stewards will meet at the Methodist Church in Senatobia, Monday, January 13, at 11 A. M.

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Shannon, at Shannon	Jan.	11, 12
Nettleton, at Evergreen	(Wed.)..	15
Saltillo, at Oak Grove		18, 19
Verona station		25, 26
Tupelo station	Feb.	1, 2
Pontotoc, at Pontotoc		8, 9
Houston and Wesley, at Houston		15, 16
Sparta, at Friendship	(Wed.)..	19
Buena Vista, at Buena Vista		22, 23
Ebenezer, at Ebenezer		23, 24
Prairie, at Muldon	(Wed.)..	26
Okolona circuit, at Tranquil	Mar.	1, 2
Tremont, at Sulphur Springs		8, 9
Fulton and Smithville, at Smithville		15, 16
Athens, at Friendship		22, 23
Aberdeen		29, 30

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Hebron, at Center Point	Jan.	10
Macon		11, 12
Mashulaville, at Hashuqua		17
Shuqualak, at Salem		18, 19
Tibbee, at Tibbee		24
Columbus circuit, at Piney Grove		25, 26
Columbus		27
Sturges, at Mt. Airy	Feb.	1, 2
Chester, at Chester		3
Plattsburg, at Center Ridge		7
Louisville, at Louisville		8, 9
LaGrange, at Ebenezer		14
Walthall, at Walthall		15, 16
Tampico, at Pleasant Grove		18
Brooksville, at Brooksville		21
Crawford, at Crawford		22, 23

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Robinsonville	Jan.	12
Clarksdale		15
Cleveland		19
Shaws		26
Glen Allen	Feb.	3
Arcola		9, 10
Indianola		16, 17
Bolivar		23, 24
Australia	Mar.	2, 3
Rosedale		8, 9
Leherton		15, 16
Dublin		21, 22

District stewards' meeting, at Greenville, February 6. A full attendance is earnestly desired.

R. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—FIRST ROUND.

Downsville, at Downsville	Jan.	12, 13
Vienna, at Salem		19, 20
Gansville, at Bethel		26, 27
Gibsland, at Tulip	Feb.	2, 3
Arcadia, at Arcadia		9, 10
Homer, at Homer		16, 17
Haynesville, at Haynesville		23, 24
Farmerville, at Farmerville	Mar.	2, 3
Summerfield, at Harmony		9, 10
Minden, at Minden		16, 17
Vernon, at Longstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden	Apr.	6, 7
Sabine, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

District stewards will meet at Arcadia, February 9. ROBERT RANDLE, P. E.

DELHI DISTRICT.—FIRST ROUND.

Delhi, at Delhi	Jan.	11, 12
Oak Ridge, at Good Hope		18, 19
Floyd, at Midway		25, 26
West Monroe, at West Monroe	Feb.	1, 2
Waterproof, at Waterproof		8, 9
Lake Providence, at Lake Providence		15, 16
Monroe		22, 23
Richland, at Girard	Mar.	1, 2
Harrisonburg, at Sicily Island		8, 9
Winsboro, at Winsboro		15, 16

The district stewards' meeting will be held at Delhi, on Monday, January 13, at one P. M., in the Methodist Church.

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Trinity, at Jonesville	Jan.	11, 12
Black River, at White's Ridge		18, 19
Centerville, at Centerville	(Wed.	22
Columbia, at Columbia		25, 26
Lecompte & Boyce, at Pineville	(W.).	29
Simsport, at Riverside	Feb.	1, 2
Spring Creek, at Spring Creek		8, 9
Sugartown, at Dry Creek		15, 16
Evergreen, at Evergreen		22, 23
Bayou Beuff, at Chicot	Mar.	1, 2
Alexandria station		8, 9
Montgomery, at Atlanta		15, 16
Ada, at Colfax		22, 23

District stewards' meeting at Pineville, January 29, 1890.

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Jan.	12
Rayne Memorial		19
Baton Rouge		26
Carrollton and Parker's Cb., at Carr'n	Feb.	2
Gross Tete & False River, at Col'w'd		3
Greina		16
Plaquemine and Donaldsville, at Plaq.		23
Craps St. and Soraparu, at Craps St.	Mar	2
Algiers		9
Moreau Street		10

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin	Jan.	11, 12
New Iberia		18, 19
Abbeville		25, 26
Lafayette	Feb.	1, 2
Lake Charles		8, 9
Grand Cheuier		15, 16
Sabine mission		22, 23
Sulphur Mine	Mar.	1, 2
Plaquemine and Rayne		8, 9
Opelousas		15, 16
Washington		22, 23

District stewards' meeting at Lafayette, Wednesday, February 5, at two o'clock P. M. A full attendance is earnestly requested.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport	Jan.	11, 12
Pleasant Hill, at Gum Grove		18, 19
Grand Cane, at Grand Cane		25, 26
Natchitoches, at Robeline	Feb.	1, 2
Caddo, at Stonewall		8, 9
South Bossier, at Flimore		15, 16
North Bossier, at Collinsburg		22, 23
Valley, at Bellevue	Mar.	1, 2
Mooringsport, at Mt. Zion		8, 9
Coushatta, at Coushatta		15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Many and Sabine, at Many		29, 30
Anacoco & Bellewood, at Holly Grove	Apr.	5, 6

The district stewards will meet in the Methodist Church, at Shreveport, on Saturday, January 11, at ten A. M.

J. H. CASSITY, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Gallman, at Gallman	Jan.	11, 12
Magnolia, at Magnolia	(Tues.)..	14
McComb City, at McComb City	(Wed.)	15
Adams, at Adams	(Fri.)..	17
Summit at Bogue Chitto		18, 19
Brookhaven circuit, at Bethel		25, 26
Bronkhaven station	(Mon.)..	27
Wesson	(Tues.)..	28
Beauregard, at Beauregard	(Wed.)..	29
Hazlehurst	(Thurs.)..	30
Bowerton, at Brandywine	Feb.	1, 2
Lebanon, at Lebanon	(Mon.)..	3
Crystal Springs	(Wed.)..	5
China Grove, at Tylertown		8, 9
Franklinton, at Franklinton	(Tues.)	11
Scotland, at Sweetwater		15, 16
Pleasant Grove, at Pine Grove		22, 23
Providence, at Bahala Chapel	(Mon.)	24

W. B. LEWIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Shubuta	Jan.	11, 12
Enterprise and Heidelburg, at E		18, 19
Ellisville, at Ellisville		25, 26
Vossburg, at Vossburg		28
Baleville station	Feb.	1, 2
Hopewell		4
Meridian circuit		8, 9
Meridian (West End)		9, 10
Meridian station	(7 P. M.)..	11
Winchester, at Pleasant Grove		15, 16
Paulding, at Rose Hill		22, 23
Clarke, at Liberty Chapel	Mar.	1, 2
Union, at Hopewell		5
Marion, at Marion		7
DeKalb, at DeKalb		8, 9
Hunnaville, at Scooba		15, 16
Lauderdale, at Lauderdale		22, 23
Leaksville, at Adamsville		29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Raymond, at Holton	Jan.	11, 12
Edwards, at Edwards		18, 19
Madison, at Madison		25, 26
Canton station	Feb.	1, 2
Sharon, at Mt. Pleasant		8, 9
Camden, at Strock		15, 16
Benton, at Benton		22, 23
Yazoo circuit, at Mt. Carmel	(Sat.)..	Mar. 1
Yazoo City station	(Sun.)..	2
Silver Creek, at Silver City		8, 9
Flora, at Flora		15, 16
Mt. Olivet, at Anding	(Sat.)..	22
Bentonia and Dover, at Bentonia	(Sn.)	23
Spring Ridge, at Byram		29, 30

D. A. LITTLE, P. E.

BRANDON DIST.—FIRST ROUND.

Fannin, at Fannin	Jan.	11, 12
Clarksburg, at New Providence		14
Lake, at Lake		18, 19
Newton, at Hickory		25, 26
Homewood, at Wesley Chapel		28
Union, at Union		31
Neshoba, at Pine Grove	Feb.	1, 2
Walnut Grove, at Walnut Grove		8, 9
Carthage station, at Carthage		9, 10
Carthage circuit, at Goshen		10
Hillsboro, at Mt. Zion		12
Westville, at Pleasant Hill		15, 16
Trenton, at Trenton		22, 23
Raleigh, at Raleigh		23, 24
Montrose, at Price's Chapel	Mar.	1, 2
Shiloh, at Cato		8, 9
Marvin, at Bethel		15, 16
Forest and Morton, at Morton		22, 23

District stewards will meet in Forest, January 10, at ten A. M.

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Gloster and Centerville, at Centerville	Jan.	11, 12
Amite, at Woodland		14
North Wilkinson, at Grange Hall		16
Bayou Sara, at Bayou Sara		18, 19
Woodville		25, 26
Percy's Creek		27
Zachary and Pipkin, at Pipkin	Feb.	1, 2
New River, at Big Swamp		4
Livingston, at Port Vincent		5
East Baton Rouge, at Bethel		8, 9
East Feliciana, at Oak Grove		15, 16
St. Helena, at Greensburg		22, 23
Live Oak, at Pine Grove		25
Springfield, at Springfield		27
Amite City, at Amite City	Mar.	1, 2
Clinton and Betoville, at Clinton		8, 9
Jackson		15, 16

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Poplarville, at Lumberton	Jan.	11, 12
East Pearl, at Nicholson	(Wed.)..	15
Tallisheek, at Springhill	(Thurs.)..	16
Covington, at Madisonville		18, 19
Pearlington, at Pearlington		25, 26
Bay St. Louis, at Bay St. Louis	(M.)..	27
Whittington, at Coleville	(Wed.)..	29
Ocean Springs		Feb. 1, 2
Scranton	(Mon.)..	5
Americus, at Big Point	(Wed.)..	5
Vancleave	(Fri.)..	7
Moss Point station		8, 9
Augusta, at Perkins		15, 16
East Leaf, at Hebron		22, 23
Williamsburg, at Williamsburg	(W.).	26
Mt. Carmel, at Mt. Zion	(Thurs.)..	27
Columbia, at Columbia		Mar. 1, 2

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla, at Anguilla	Jan.	11, 12
Rolling Fork, at Rolling Fork		12, 13
Sunflower, at Fish Lake	(Wed.)..	15
Fayette, at Fayette		18, 19
Port Gibson		19, 20
South Warren, at Porter's	(Tues.)..	21
Warren, at Oak Ridge	(Thurs.)..	23
Martin, at Cane Ridge		25, 26
Bartonton, at Pisgah	(Tues.)..	28
Utica, at Utica	(Thurs.)..	30
Rocky Springs, at Shiloh		Feb. 1, 2
Roxie, at Hamburg	(Thurs.)..	6
Meadville, at Meadville		8, 9
Washington, at Washington	(Th.)..	13
Natchez, Jefferson Street		15, 16
Natchez, Wesley Chapel	(night)..	16
Meyersville, at Meyersville		22, 23

JOHN A. ELLIS, P. E.

Daves' Training-School closed its third Fall Term on December 20. The Spring Term opens December 30. This is a first-class Classical and Commercial School. The Senior Principal will receive boarding pupils in his own family. For particulars address Principals, Lake Charles, La.

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TO EX-PRESIDENT JEFFERSON DAVIS.

BY MRS. MARY MITCHEL BROWN.

We mourn for thee, great chieftain,
But not as the hopeless mourn;
Thou hast won all life's guerdon—
Its love and its bitter scorn.

Hail to thy glorious triumph,
In the rest thy grave shall give!
Hail to thy resurrection,
That rapturous life to live!

No breath nor shaft of malice
Shall intrude upon the song,
Of sublimest hallelujah
From all that welcoming throng.

No tyrant "ban" can reach thee,
Thy freed spirit to repress,
"Where the wicked cease from troubling,
And the weary are at rest."

Roam, then, in the fullest freedom
All among those golden streets,
And rest beneath the shade trees
Whene'er comrade comrade meets.

Be ours the priceless treasure
Of thy memory to keep,
With ever fresh embalming
When around thy grave we weep.

DALLAS, Texas.

The Conference Resolutions on the Louisiana State Lottery.

BY REV. JOEL T. DAVES.

In the way of protest against this shameful public immorality, the subject can not too often, in reason, be mentioned. I do not mean in the way of simple reiteration. I want to refer to the Conference preambles and resolutions, and supplement them with an additional resolution. The paper was drawn up roughly and hurriedly in the Conference room, amidst the excitement of its closing hours, supposing that I would have time to, at least, rewrite them and make the wording legible. But this was not granted me. As they were published in the ADVOCATE, there were typographical errors—nothing, however, seriously affecting the meaning. I think the moral effect was largely destroyed in not giving all the names that were on the paper, and in its appearing as the work of a committee, attaching the mover's name as "chairman." It was not the work of a Conference committee. It was the spontaneous motion of the hour, inspired by a sense of the high grade of crime being committed by a legalized sin. The State gives it character. Its pretended charity gives it standing. The newspapers, from the great city dailies to the little hebdomadals, give a reputation with the thousands. And so, like an unclean bird of ill omen, it hangs in the light above, casting its ghastly shadows below. I suppose there is not a State in the Union that is not affected by its fatal, deathly influence. The standing and character of the two men who preside over its destinies (men whose standing and character came to them in the death-throes of a million of heroes, and who are paid enormously for their *small* service) gives it the appearance of fairness, such as would almost deceive an angel.

We can see something of the power of this unnamable evil in this: that, so far as heard from, but one secular newspaper has published the resolutions, and only two referred to them in a line or two. The reporter of the *Times-Democrat* barely mentioned the matter, and the *Picayune* was severely and profoundly silent. A Baton Rouge paper mentioned, editorially, the introduction of the matter to the Conference, neither endorsing or condemning.

Spending the day after Conference in New Orleans, I was saddened to see well-dressed, respectable-looking ladies and gentlemen studying the placarded boards on all prominent streets, announcing the *winning*, but never the *losing*, numbers. Without an exception, as their faces were seen, all turned away "ashamed that they had hoped." Sometimes, when in groups, a hollow sound, imitating a laugh, was heard. So delusive the horrid thing, so enchanting the monster of such hideous mien, they would turn away resolved to try it again.

As I recall the names from memory, the following seconded the paper as I presented it: Revs. John Pipes, B. F. Alexander, S. S. Keener, Beverly Carradine. Laymen: Col. T. C. Standifer, of Ruston; Dr. A. S. Helmick, of Ouachita; Benj. Rayne, of New Orleans; and Bro. Blackshear, of Opelousas. There may have been others. The resolutions were warmly received by the Conference, and, as amended in the last resolution, which amendment does not appear as published, were unanimously and strongly adopted.

I would like to add another resolution:

Resolved, That we will, as pastors, as men of God—to whose keeping and care souls are committed—preach against the Louisiana State Lottery by name, warning our people of its essentially evil spirit, as a dishonor and a reproach to our State; and that in all ways possible, private and public, seek to prevent its being rechartered, if our next General Assembly should so far forget the honor of the State and the interests of its constituents as to submit to the people such an amendment to the Constitution.

Now, Mr. President, I call for a standing vote on this resolution.

A prominent member of the General Assembly—not, so far as I know, a member of the church, or a professed Christian—said to me not long since: "Nothing but the moral and religious influence of the church in Louisiana (meaning all churches), exercised in a new and strange way, can prevent the rechartering of the Lottery."

Let the Methodist Church, and let us, as Methodist preachers, leading the church, keep our garments unspotted from the blood of souls.

LAKE CHARLES, Louisiana.

Additional Notes from the Mississippi Conference.

BY REV. J. P. DRAKE.

May I add a few pointers to your discriminating and interesting notes from the 1st to session of our Mississippi Conference?

That was, indeed, a notable "love-feast" Sunday morning. Its greatest secret of power, humanly speaking, was the remarkable *brevity* of all the talks. Not one that was prosy or prolix can I recall. This feature was, doubtless, due in large measure to the insistence of the leader, Bro. Norsworthy. I trust it will be a valuable lesson to us all for the future, as well as one of the sweetest reminiscences of a session unsurpassed in our annals for general pleasantness. The harmony of sentiment that marked all of the deliberations was noticeable to any experienced observer of such bodies of men. From that opening prayer of our own loved Bishop, pleading for the Spirit's presence and power, to the melting and moving thrill of our secretary's closing audience with heaven, everything seemed to move forward under the impulse of the Spirit of peace and good-will. May such "dew of Hermon" continue to distill on the hearts of the preachers, the laymen, and the kind people of Crystal Springs!

You notice casually a growth in the amounts raised for missions. You probably missed hearing the treasurer's report, which showed a very gratifying increase in this important field. For foreign missions we added nearly $1,000 to our last year's report, and about as much additional on Domestic Fund. As this is a much smaller assessment than the former, it shows a larger relative increase—in fact, our advance on this collection was greater than ever before, amounting to more than fifty-six per cent. of actual increase. This is due partly to an enlarged assessment, and partly to the noteworthy faithfulness and efficiency of our missionaries in the home field. As an illustrious example, I will give some of the work of one missionary, laboring in a field confessedly hard to cultivate. The extreme southeastern edge of our coast work is occupied by Scranton circuit. Its preacher in charge, living in his own *hired* house (which cost him all but $80 of what he received for his labor of love), walked up and down those "sand-bed" roads during the whole year, preaching an average of four times each week; often walking four miles and preaching three times on Sunday; holding daily service for three weeks of self-denial, and with excellent result; increasing the membership twenty-five per cent.; baptizing fourteen persons who were raised in Romanism, and paying off a church debt of $235. This would be a fine work for the most stalwart young or middle-aged man; yet it was performed by a man who has passed his eightieth birthday, and who has constantly ministered at our altars for more than fifty years. His name deserves more than a passing mention. It is Benjamin Jones, by far the oldest *effective* preacher we have. In the great day, when real merit is rewarded according to faithful service, his name will *shine*. And it is to such a man, and for such work, that a half-awakened church pays the pittance of $175. Yes, brethren, you who so freely criticise the working of our Home Mission Boards, go and take an *inside* view by serving one of these destitute places, and you will be convinced that carping is one thing, and finding a better way is another. We are trying to solve the problem of sending the gospel to the poor and the priest-ridden. Lend us a helping hand. The books of the secretary and treasurer are always open to intelligent inspection. For reasons that ought to be obvious to experienced workers, it is not best usually to publish beforehand how much is appropriated to each special point. In this connection let us emphasize the resolution passed by our Conference (none dissenting), that we pastors would preach two *new* sermons on missions early in the year, and try to have missionary collections, both foreign and domestic, in hand by the first of April. The importance of *early* collections can hardly be overstated. Brethren, let us stand by our resolution! And may I not suggest that one sermon should treat of the great subject of home work? The Jerusalem sinners are yet many and hard to reach.

One more note: Amendatory to the temperance report, a resolution was unanimously adopted urging our pastors to use unfermented wine on the Lord's table, "whenever and wherever procurable." This may be accomplished by any who have the will. The purest and best article of this fitting emblem of Christ's purifying blood is to be had from J. N. Stearns, New York; from C. L. White, of Meridian; from W. H. Patton, of Shubuta, and many other places, as cheap as any of the alcoholic substitutes for wine (the latter being generally devoid of grape juice) usually placed on this sacred board simply for convenience sake, or because it has been customary thus to dishonor our Lord. We are striving, and very properly, to secure the prohibition of alcoholic drinks. Here is a way open to all Christians to teach by example, and to take out of the mouth of our enemies one of the strongest arguments for the continued sale of that which poisons. This is a matter *wholly* within the province of the church herself, and in no wise suggesting political complications. Let us enter the open door and free ourselves from reproach.

SHUBUTA, Mississippi.

"The Preacher Himself."

Dr. Tigert is a book-maker. In the midst of a very active life he has developed a tremendous capacity for work, and his facility for authorship gives us books in such rapid succession that, like the English premier and his victories, we are compelled to watch the newspapers for fear of missing one of them. Have you read his "Preacher Himself"? It is a comprehensive book—and comprehensible. It is by no means fragmentary, disjointed, or incomplete. Its outline was, doubtless, in the author's mind before he put his pen to the paper. There is little straggling, no patchwork. The whole ground of pastoral theology, as distinct from homiletics or sermonizing, is covered thoroughly and well, and from a practical standpoint. As a preacher reads it, he will feel that the book lies close to the heart of the every-day life in which he moves. All the problems and the actual working difficulties which meet the pastor face to face, are here brought up and discussed. Not one is evaded. Yet the book is not bulky. It is condensed. It fills up exactly 200 pages, and there is very little intellectual "printer's fat" on a single page. The chapters are short, averaging about eight pages each, and the longest of them all is only twelve pages. They are arranged in a logical and progressive order, and the cohesive force between them helps the mind to move easily from one to another. The whole book is not too long for a ten days' serial reading on the center-table of a layman's home fireside, or the pommel of a circuit-rider's saddle.

Speaking of circuit riders—reminds me to say that the book here noticed is thoroughly Methodistic. This "Preacher Himself" is a Methodist preacher. Who that has read Vinet and Broadus has not felt that, with all their excellence, they lack a certain adaptability to our Methodist forms of thought and ways of doing? No treatise on pastoral theology, written from the standpoint of a permanent pastorate, can cover the unique conditions of the itinerant's work. But here we have a book written by an itinerant who has moved much among that peculiar people called Methodists, and who has evidently kept open eyes and busy brain while he moved.

"The Preacher Himself" will interest and profit others besides preachers. Such chapters as those on Preparation and Worldly Amusements will take hold on any conscientious layman who will read them. Chapter XVIII. on Church Literature I believe it would repay the Publishing House to republish in separate form and scatter broadcast as a free tract. W. R. S.

Some Random Thoughts on Rev. Sam Jones.

The eminent revivalist, Rev. Sam Jones, is upon the scene. Saint and sinner catch their castigations with impartial severity, and each can laugh at the other, as the merciless drollery wears both to frazzles. Sometimes he sends a thunderbolt, then he brains one with a joke; but, out of the inexhaustible armory, you are sure that some weapon will wound. Think as we may, curse or praise him, if you hear him, you will both weep and laugh, if you are susceptible of any true "touch of nature." He is as good as a moral prophylactic to the atrabilious, and will compel tears to eyes, albeit unused to the melting mood. This man has a patent right on humor, a monopoly on winning souls with wit. He has an indivertible self-direction, ranges in his own inimitable orbit, possesses an irrepressible bent of individuality. He alone knows the "*open sesame*" to the prodigality of his wealth of

"Barbaric pearl and gold,"

the rare stores, *sui generis*. He has some feeble imitators. They are trying to find and appropriate his "true inwardness." But their efforts are vain. They can not snatch his wand; nor could they conjure with it had they it. Their mumblings of feeble imitation are but as faint stage-thunder to the grand pulses of thunder that shake the sky, and make earth and air loud with sublime reverberation. He is a paragon of oddity, a prodigy of the grotesque; but he has the attractiveness of all great prodigies, and fascinations of enthralling or beneficent originality. This man owes nothing to physical mien or voice to give him prestige. It is the prerogative of genius to compel homage, regardless of these. He is not

"In shape and gesture proudly eminent;
Not his
The Atlantean shoulders."

Nevertheless, he has the light and airy potency of Ariel, and begirts that microcosm, an audience, in "less than forty minutes," with the girdle of his spell, fettering them in the enraptured bondage of chequered fascination. He is a man of intense egotism, in the strict sense of the word; but he never wounds anyone's *amour propre*. His self-allusions are of a charming, inoffensive type, and are as ingratiating as the prattle about self of a bright, innocent child. There are no assumptions that challenge bitter criticism; and it seems a guileless self-assertion and an ingenuous self-laudation, that makes one smile in a sort of self-complacent condescension. He is prone to laconicisms, and his sentiments take often an apothegmatic shape in tingling epigrammaticism. His fund of funny illustrations and anecdotes are inexhaustible; and no one ever feels a sense of tire.

Sam Jones never lets a crowd hoss him. He is pre-eminently commanding, and has the instincts of leadership, as a lion the self-assertions of supremacy. He reasons by illustration (and most forcibly, too) rather than by the formulas of argumentation. Indeed, the illustration is stronger than would be a syllogism. He seems to know nothing about the apparatus, and all about the life, essence and spirit of dialectics. As light illustrates the sun, so his similes illustrate his thought; they are, so to speak, the light of reason. As a dialectician, he has the litheness and agility, without the contortions, of the acrobat; the feats of the gymnast without his exertions; and he does some of the most surprising "ground and lofty tumbling" with all the freedom and friskiness of prodigal animal spirits, and of inexhaustible resource. He disports *con amore*, and whips and churns the sea of humor into thunderous waves and surging billows, as leviathans sporting in the ocean,

"Lies floating many a rood,"

and makes a plaything of the mighty deep.

Reader, go and hear him. You will either laugh or cry—most likely both; and either or both will do you good. If you fail to see him, you will not only miss a sensation, but a great spectacle.

In Memoriam.

REV. DAVID WASHINGTON DILLEHAY.

BY REV. J. S. PARKER.

Rev. David Washington Dillehay was born near Reynoldsburg, Humphreys county, Tenn., September 26, 1813. He was blessed with pious parents. His father was an active, zealous member of, and a local preacher in the Methodist Episcopal Church. When young Dillehay was about eight years old, his father's home became one of the preaching-places of the Rev. B. M. Drake, of precious memory. He was consecrated to God in holy baptism in his infancy, and very early in life became seriously impressed on the subject of religion. His paternal ancestors were from France, and settled in Virginia in the early history of the State. His grandfather being a Huguenot in France, he soon identified himself with the Methodist Church, then in its infancy in Virginia.

Just before Bro. Dillehay was nineteen years old, he left his father's Christian home, and went to Louisville, Ky., where he studied artistic painting under the celebrated artist, Mr. Cooper. While he was there he attended a meeting conducted by the Rev. John Newland Maffitt. Under the eloquent and soul-moving sermons of that great man of God, he was happily converted in the fall of 1832. He never, for a moment, doubted the soundness of his conversion. He soon joined the Methodist Church on probation, and was a regular attendant on all the services of the church. But his highest spiritual enjoyment came to his soul while engaged in class-meeting exercises.

January 14, 1836, he was married to Miss Rebecca Cox, of Philadelphia, Pa. She was, indeed, a devoted and faithful wife through all the varying vicissitudes of a life of over fifty years.

In the year 1841, while living in Vicksburg, Miss., he was received into full connection in the Methodist Episcopal Church under the ministry of Rev. Preston Cooper.

About the year 1849 he was licensed to preach by the Quarterly Conference of Vicksburg station. His soul glowed and burned with an intense desire for the salvation of souls, and for the advancement of the Master's kingdom.

In the winter of 1853 he was admitted on trial in the Mississippi Conference. His first appointment was Pinkneyville circuit, 1854. Homochitto mission, 1855; Black Hawk, 1856 and 1857; Wilkinson circuit, 1858 and 1859; Pearl river, 1860 and 1861; Amite circuit, 1862; Monticello, 1863; Arcola, 1864. He sustained the supernumerary relation in 1865, and lived in New Orleans. He preached regularly during this year at Algiers and Gretna. Greensburg, La., 1866 and 1867; Pauiding, 1868 and 1869; Fannin, 1870; Madisonville, 1871; Dover, 1872, 1873 and 1874; Spring Ridge, 1875; Mt. Carmel, 1876. At the close of this year's work his health gave way, and he was compelled to ask for a superannuated relation. For more than ten years he was in feeble health, and was, therefore, never able to return to the active work. But wherever he lived, his holy, consecrated Christian life was a bright benediction to all who came in contact with him. There was something in the life and character of this good man that the mind delighted to contemplate. His virtues erected to his memory a monument in the hearts and memories of his fellow-beings which the finger of time can scarcely obliterate. He was ordained deacon by Bishop Early, November 12, 1854, at Jackson, La.; and elder by Bishop Paine, at Woodville, Miss., December 12, 1858.

Through these years he was a popular and useful traveling preacher. He possessed a useful order of talent, and was characterized by more than ordinary ability in preaching, great zeal, and uncommon success in winning souls to Christ. He was a man of right principles, ardent piety, and generous to a fault. Untiring in labors, amiable in temper, sociable in spirit, and affable in his manners, he was beloved by his ministerial brethren, respected and esteemed by the whole church.

Bro. Dillehay was one of the best men I ever knew, full of faith and of the Holy Ghost. His consecration was thorough and uniform, and his conduct without reproach. He was remarkable for his modesty, and always kind and sweet-spirited toward his brethren. He was a devoted husband, and a fond and loving parent.

For some weeks before his death his mind was almost gone; but still he was the same gentle, patient saint he had been in health. His mind was always clear upon religion and heaven. He said to me a short time before his death: "I will soon be resting on the other side of the river. I long to be at rest in heaven."

During the early hours of Sunday morning, December 29, 1889, he became very quiet, and a peaceful expression came over his face; and with his right hand uplifted, and the whisperings of prayer from his lips, he fell sweetly asleep in Jesus, to awake in his likeness forever in heaven.

David W. Dillehay, "after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell—but felt no fear."

Attention, Mississippi Methodists!

THE NEW COLLEGE.

Bro. Millsaps having indicated his willingness to pay one-half of his subscription—$25,000—whenever we have that amount in the treasury, "the powers that be" have resolved to raise that sum, and thus have $50,000 in actual cash before considering the question of location. This being the case, the time of the opening of the college depends upon the action of its friends. Tardiness upon the part of contributors will postpone the opening until October, 1891. Such a postponement would be little short of a calamity. By all means let the college open next fall. This can be done if the $25,000 is raised by the first of March. Delay of location beyond that date will make it impossible to complete the buildings in time. Will not the friends of the college, therefore, come to the rescue? Are there not many subscribers who by a little self-sacrifice can pay not only the first, but also the second instalment? We have no right to make a demand of this sort; but would it not be wise to do so voluntarily? And those who have not yet paid the first instalment should by all means do so at once. Methodists of Mississippi, let us see to it that the college is located by the first of March and opened next October. We can do it if we will. Surely, seventy-five thousand of us ought not to balk with a load which one man is willing to carry. Brethren, send in your shekels by the first mail.

W. C. BLACK.

Though conscience weigh us down and tell us God is angry, yet God is greater than our heart. The conscience is but one drop; the reconciled God is an ocean of consolation.—Luther.

Christian Advocate.

THURSDAY, JANUARY 16, 1890.

MOTHERS' PRAYERS.

When life's daily rounds are ended,
And tasks are turned down low,
What a host of faithful mothers
In quiet chambers go!
Up to the throne on wings of prayer
Their children's many needs to bear.

Young mothers kneel with thankful hearts
Beside the cradle-beds,
Their loving hands they lightly place
On little golden heads,
And ask the Shepherd Good to keep
The wee, weak lambs who sweetly sleep.

Mothers with anxious faces pray
For children older grown,
So full of evil is the world—
Its ways to them unknown—
Young, hasty feet are apt to stray,
Unheeding, in forbidden way.

And saintly mothers—silvery haired,
Whose work is almost done—
Pray for the children in the strife,
Whose toils have been begun,
That they may find God's strength and grace
Sufficient for each time and place.

And there are some—God pity them!—
Mothers, with anxious fears,
Who plead with God for wandering ones
In loneliness and tears;
Though far from home and tempest-tossed,
The mother's faith must save the lost.

For faithful mothers, O thank God;
And holy chambers, where
The children's cause is nightly laid
Before the Lord in prayer;
He only knows the blessing brought,
And wondrous things those prayers have wrought.

—*Christian Weekly.*

Mississippi Conference Reports.

PUBLISHING INTERESTS.

Your committee, to whom were referred the publishing interests, respectfully beg leave to make the following report:

It is very gratifying to know that the various interests which have been reported to us have been greatly blessed of God. They have shared the very liberal patronage of the people.

The Publishing House has passed over its days of doubts and trial, and has become an assured success, sending out its books and periodicals by the thousands, and is, at last, furnishing a dividend for the support of superannuated preachers and their widows and orphans.

The *Nashville Christian Advocate* is increasing its subscriptions, and meeting with enlarged and widespread favor as the general organ of the church, and as one of the best religious family papers. It should be in every home in our church. The NEW ORLEANS CHRISTIAN ADVOCATE has made gratifying advance during this year—2,200 new subscribers having been added to its list, of which number 1,148 are from our own Conference. The number of subscribers is 7,000. Every preacher and subscriber should use double diligence to make it 10,000, in order to secure the gift offered by its munificent publisher, J. G. Grant, for the superannuated preachers of the patronizing Conferences. A large sum of arrearage is now shown by its business manager. That sum in this Conference alone being $2,500, demonstrates the fact that it is not wise to extend so much indulgence to subscribers. We would urge the use of the cash plan. For the sake of satisfying subscribers (when mistakes are made, as is often the case, and to prevent loss of confidence in the preachers, for a time, at least, until they are corrected), we would respectfully ask the publisher to publish the receipts of money and the names of subscribers sending it, as they are received.

The *Quarterly Review* is a periodical that is in every way first class, and deserves larger appreciation of its merits than it now has.

The Sunday-school literature is commendable in everything that makes it worthy of the confidence of the church. Its widespread popularity is evidenced from the fact that its periodicals are about 1,000,000 annually, with increasing demands.

As preachers, we feel pledged to continue devotion and earnest support to all these interests, and herein write and express our gratitude to our heavenly Father for the abundance of his blessing and power during the past year.

Your committee recommend that Revs. W. B. Lewis, W. C. Black and R. J. Jones be appointed as members of the Publishing Committee.

Respectfully submitted.

J. W. ELLISON, Chairman.

SABBATH OBSERVANCE.

BRETHREN: Your Committee on Sabbath Observance beg leave to report as follows:

We see with regret the tendency of our people to disregard the law of the Sabbath, and to desecrate the day given to man for spiritual exercise and physical rest. Instead of a day of rest and worship, which God intended it should be, many have made it a day of secular pleasure, feasting and business. We deprecate the widespread desecration of the Sabbath by the railroads, and the United States government itself in its mail service, which deprives thousands of our people of their needed rest and the privilege of the house of God. And we see no necessity for this, believing it is done simply for the love of money and to gratify a senseless demand for pleasure. As we conceive that the sanctity of the Sabbath is necessary to the maintenance of our liberty and Christian civilization, so we believe that the maintenance of this institution must devolve on the church. Mr. Pitcairn, superintendent of the Pennsylvania Central railroad, in an address before the National Young Men's Christian Association, said: "You churchmen do more than anyone else to keep up Sunday trains. If you will all oppose it, and go about it the right way, the wheels will all stop. If you will go to my office with me, I will show you letters from ministers, church committees, camp meetings and seaside churches, asking for Sunday excursions and special rates, that will keep you reading for a day." Since it depends on the preachers, as leaders of the people, to educate their consciences on this, as on all moral questions, we recommend the following resolutions:

Resolved, That we, as ministers, will preach on this subject, expounding and enforcing the law of the Sabbath as laid down in the Bible.

Resolved, That we will encourage our people to such observance by example, as well as by precept, by more carefully refraining from all ordinary work or secular business, and from receiving our mails on the Lord's day.

Resolved, That we will not travel on Sunday, either by private or public conveyance, except in cases of necessity.

Resolved, That we commend the efforts of the Sunday Rest League in trying to secure a legal day of rest for the thousands of railroad employees and others who are now deprived of this gift of God, and extend our hearty wishes for success to our brethren of Louisiana, who are struggling to maintain the same God-given privilege.

M. L. BURTON, for Com.

REPORT ON TEMPERANCE.

It is a matter of profound gratification, and calls for increasing and devout thankfulness, that so much has been accomplished in the interests of temperance throughout the borders of our Conference during the past decade. Indeed, it is doubtful, if any movement in the same length of time ever grew so rapidly in popular favor, and enlisted such an army of ardent and determined supporters as the crusade against the evils of intemperance. It is not saying too much, when we claim that the success of modern methods for promoting temperance has been, in a great measure, due to the conservative, yet aggressive, attitude which our church has always occupied in reference to this great question. Much has been done, yet a vast deal more remains to be accomplished. We can not afford to relax our efforts. The giant evil still confronts us. It still spreads its exterminating lava over the whole surface of society, killing the body, destroying the soul, and leaving no one redeeming or even palliating trace behind it. It stands as the unrivaled enemy to the public health, the great destroyer of the public peace, and the most dangerous of all foes to the public morals. In addition to its being a great crime in itself, it is either the parent and source, or the most powerful auxiliary, of almost every other crime that exists. As a church, we must be pronounced on this subject. We must give forth no uncertain sound. While we will not undervalue the powerful and benign agencies of *prospective* measures of education, moral training, religious instruction and other aids of this description, we must insist that *present* checks shall be applied. We recognize the propriety of preserving the public morals by the institution of our courts of law—by the suppression of gambling houses, the prevention of prize-fights, and the apprehension and punishment of thieves. If then drunkenness be equally injurious to the public weal, we must insist that it should be subjected to legislative control. Prohibition is the only system that takes into account all the facts of the question. It is the only system that embraces the full duty of the State to the citizen. It is the only system that can succeed, because it is the only one that aims to eradicate the appetite for strong drink by removing the temptation, and the facilities for its constant indulgence.

Notwithstanding the fact that intemperance is backed by the two most powerful lusts of man—the love of liquor in the drinker and the love of money in the seller—and though it is in league with all the allied forces of hell, a great and mighty people have risen up in their majesty and power and declared that they will not down until this giant of evils be forever banished from our shores. God knows that no work is so imperatively demanded, or so full of promise to our country as this. May he speed the day when our State and country shall be free from the blighting, withering curse of intemperance!

L. T. FITZHUGH, Chairman.

Resolved, That we recommend all our pastors to use unfermented wine on the Lord's table, whenever and wherever it can be procured.

J. P. DRAKE,
N. B. HARMON,
W. C. BLACK.

STATE OF THE CHURCH.

Your committee respectfully report as follows:

The spiritual condition of the church is very hopeful and encouraging. We rejoice in the numerical increase and the signs of spiritual growth. The church is alive to the importance of a personal experience of the power of the Son of God. Revivals have been extensive and gratifying. Two thousand and seven hundred and eighty-eight (2,788) members have been added to the church, making a total of 36,205 members within our bounds. Our people are growing in the grace of liberality, understanding that love for Christ breaks the alabaster box and brings sweet spices to anoint his body. There is less card-playing, dancing and dram-drinking by the members of the church than formerly. It is a burning shame that any member should so forget his vows as to encourage by his example, presence or conversation any of the popular evils of the day, such as card-playing, wine parties, theatre-going, dancing, purchasing lottery tickets, and violating the Holy Sabbath; all these evils are inimical to the law and spirit of Methodism. We regret to say that in many places our members patronize the Louisiana Lottery gambling organization. We agree that one must have a very low conception of his relation to Christ to encourage any of these evils. Knowing the fearful corrupting influence of the Louisiana Lottery, we offer the following resolutions:

Resolved, That we condemn in unqualified terms that abominable iniquity—known as the Louisiana Lottery, and pledge our hearty moral support to the good people of our sister State in their efforts to rid themselves of that blot upon their Statehood, and that curse upon the whole country.

Resolved, That we condemn all traffic in lottery tickets, and insist upon the administration of the Discipline whenever any member of the church deals in them.

I. W. COOPER, Chairman.

MEMORIALS TO GENERAL CONFERENCE.

1. To promulgate a colportage system, by which the publications of our Publishing House may be more generally circulated.

2. That it may be made the duty of the Book Agent to append to the book of discipline the decisions of the college of Bishops, which have been made and may hereafter be made.

3. To so change the law pertaining to the collections on Children's Day, that churches and schools in which collections are taken be allowed to retain fifty per cent. of the collections for the benefit of their Sunday-school libraries.

4. To formulate a plan for employing such godly women as may be approved to fill the office of deaconess in the church.

5. To make an ample provision for the publication of cheap penny pamphlet literature for the better instruction of our people on the various interests of the church.

Report of Woman's Department of Church Extension.

[Ordered Published by Vote of Conference.]

We appreciate the value of this great work you have placed in our care, and we have endeavored to do all we could for its advancement. The discouragements and hindrances incident to all new enterprises have been encountered. We consider that we have cause for praising the Lord for what has been accomplished. For in our garnering we find fruitage which gives evidence that our merciful heavenly Father caused the tiny seedlings sown here and there to grow, which bid fair to blossom yet more brightly.

We trust that we have not fallen below your expectations. This movement is not fully understood by our people, and being in its formative state is not complete, and what we hope to have it. Meeting, as it does, the present exigencies of our church, as a great pioneering agency it commends itself, and needs to be presented earnestly and persistently to our appreciative people, to be accepted as supplying a felt want, not only in establishing and sustaining all extended labors, but as a training-school for the church. Our Visiting Committee is of great benefit to the individual members, as well as valuable aid to our pastors. Who has not found a cordial for a heavy heart, by going to visit one in affliction and trouble? Let us begin the training that will serve as stepping-stones to our great training-school soon to be established in Kansas City. Our children must crawl before they walk.

Our Home Builders' work is touching the hearts of our people, which has resulted in some organizations, besides work by the children in connection with adult societies. This puts in practice the elementary Christian training of the home, adorns and beautifies the character, and develops the missionary spirit, which rests in the heart, and needs to be guided and trained. What beautiful Christianity we find in a cultivated child! The holy innocence, child-faith and artless simplicity will surely touch the heart of the most obdurate. Simple, child-like faith and straightforward obedience are surely the guide-posts and vehicles of the straight and narrow way that leadeth to life everlasting.

Place the Bible and the hymn book in the hands of the children of our church, and what splendid evangels for reaching the heart and lifting fallen humanity and pointing them heavenward! "The Word of God is powerful in converting the soul," and no music equals that of the human voice—none more potent for good. Let them place beautiful flowers—nature's ministers—in the hands of the living, that dead souls may be resurrected, rather than wait to wreathe garlands for those whose spirits have gone to the God who gave them. Teach them to ask our heavenly Father, in their own simple way, for blessings. We rejoice that the day has come when God's children are more child-like. "A little child shall lead them." We recall to mind an instance of the father's being induced to begin family worship by one of our little Home Builders, who was appointed Bible-reader for the quarter.

About eight thousand, one hundred and fifty-four leaflets have wended their way into homes, accompanied with earnest, pressing appeals by letter to individuals and societies.

Responsive to our efforts, thirty-nine societies have been organized, reporting five hundred and fifty-nine members, of which number there are eighty-two in Vicksburg. A good sister writes: "If all our preachers were as earnest in this as is our good pastor hero, there would be greater success."

We consider our financial report encouraging. We have withheld from appealing too strongly for money, and using doubtful means to obtain it, preferring the rather to press organizations, educate and arouse interest, feeling confident the money will be forthcoming.

We are told that our labors have awakened an interest in parsonage building, etc, hitherto unknown. We regret that we did not obtain reports of the needs of the districts in time to compare them with those of the first year of our work. Many new parsonages have been built, old ones renovated, new furniture added, and charges without parsonages are anxious to build. We find one charge claims precedence, which has asked for help. We hope to give aid. We presented the claims of our "Coast" country, and appealed for help. The General Board of Church Extension very kindly responded, granting a donation of three hundred dollars. We obtained permission of the Conference Board of Church Extension for the retention of the fifty per cent. of regular fund, due the Conference by those auxiliaries engaged in building parsonages. As evidence of the true missionary spirit of our people, one hundred and thirty dollars and twenty-one cents was donated to the building of the district parsonage in Carpenteria, California, and twenty-six dollars and ninety-five cents for parsonage at Anadarko, I. T., now occupied by Rev. J. J. Methvin.

Many see and regret the loss sustained by not inaugurating this work years ago. Churches and parsonages are object-lessons which indicate our appreciation of our religion.

Our Preachers' Wives' Loan Fund is worthy of notice. Contributions have been made to this fund, besides the twenty-three life-patrons.

Some strong and active local societies have adopted the connectional work. Our societies report five hundred and ninety-two dollars and ninety-three cents for local work, and one hundred and thirty-seven persons added to Sabbath-schools gives evidence of the benefit of this enterprise to the local work of the pastorate.

The Shunammite woman made a "little chamber" and furnished it. Then let us not retrograde in this advanced age, and say there is "no room for him in the inn."

The General Board of Church Extension at its session in March, 1889, advised each Conference secretary to organize and hold annual meetings. After consulting some of our ministers and the women of our societies, we decided to wait until after the session of the Annual Conference. We are urged now, and hope to hold a meeting at as early a day as is practicable.

We have endeavored, through our societies, to promote spirituality, and have urged our members to be missionaries at home—"to go out into the highways and hedges and compel them to come in," knowing that there are those in and near homes who are in worse condition than the heathen of the far off-land.

OFFICERS.

Conference secretary, Mrs. E. D. Jones, Carlisle, Miss.; Conference treasurer, Mrs. O. L. Robbins, Vicksburg, Miss.; secretary for Jackson district, —— ——; secretary for Vicksburg district, Mrs. John A. Ellis, Vicksburg, Miss.; secretary for Meridian district —— ——; secretary for Brookhaven district, Miss Agnes Christman, Wesson, Miss.; secretary for Woodville district, Mrs. Benjamin Jones; secretary for Seashore district, Mrs. I. W. Cooper; secretary for Brandon district, Mrs. J. S. Parker.

SUMMARY OF FINANCIAL REPORT FOR 1889.

Total receipts for Regular Fund	$ 140 87
Total receipts for parsonage at Anadarko, I. T. (Rev. J. J. Methvin)	26 95
Total receipts for parsonage, Carpenteria, Cal., for San Luis Obispo District, Los Angeles Conference	103 26
Total help by Conference Board of Church Extension (retention of fifty per cent. dues) and small contribution.	8 24
Donation granted by the General Board of Church Extension for parsonage on the "coast" in Seashore District	800 00
Total receipts for Preachers' Wives' Loan Fund	62 00
Amount of special donations for local work reported by Auxiliaries	580 63
Total raised by Woman's Department for general and local work	$1,180 45
Grand total raised by Woman's Department from June, 1887, to December, 1889, for general and local work*	$1,445 55
Whole amount Regular Fund to be divided	269 52
Whole amount expenses to be deducted.	147 91
Balance to be divided	$ 121 61
Whole amount due General Board	$ 60 80½
Whole amount remitted General Board.	40 02
Balance in treasury	$ 20 78½
Whole amount due Conference Board	$ 60 80½
Whole amount retained by Auxiliaries for parsonages in Mississippi Conference	20 39
Balance in treasury	$ 40 41½

*All persons who send money direct to Dr. Morton and Miss Helm do not report to Conference secretary; therefore, the report is not complete.

Respectfully submitted.

MRS. E. D. JONES,
Miss. Conf. Sec. W. D. Ch. Ex.

From the Work.

NATCHEZ, MISS.

What a pleasure for a preacher to go home and go to work where his labors terminated with the last Conference year! No packing up, no anxiety about the weather, no worry over the cost of the move, and the kind of reception he is to have among strangers. To return to the same work and to a people with whom he is already acquainted, and whom he loves, and who loves him, and whose kindness and appreciation is always manifesting itself, especially at the Christmas season, in the shape of fat turkeys, and pig hams, and large waiters full of the most luscious fruits and cakes and other delicacies—this is grateful to the pastor, and an inspiration to more earnest labor, and better. Surely he ought to be moved to bring forth out of his treasury things new and old, to their edification and comfort. The latter, the comforting office of the preacher, is especially needed at this time in Jefferson Street Church, Natchez.

Just before Conference we buried one of our most useful and brightest young men, Bro. A. B. Swayze. He had been a faithful and efficient steward, and was elected at last Quarterly Conference secretary of the Board. His was a most lovely Christian character, singularly pure and free from all vices, even those considered the smallest. He was a model of all propriety of conduct; he was also a devoted Sunday-school teacher, finding his chief delight in the services of the sanctuary and loving associations of his home. He was all in all to his widowed mother and only sister; yet God took him. The "young man is safe."

While the pastor was absent at Conference, Sister Ballance, a long-time member of this church, departed to be with the Lord forever. After long affliction, as a ripe sheaf, she was gathered home; she was ready for the change. Yesterday we buried Sister Ida Fly Kirkpatrick, a most gracious, loving, sweet-spirited, cultured, pure Christian woman. She was young in years, but rich in all the Christian graces; loved all beautiful things. Flowers and music were her delight. Every object in her home gave evidence of an artistic hand; but suddenly she left us to join the angels. She has left a husband, father, mother, sisters and brothers stricken with inconsolable grief for her loss. The home is shadowed; but the Comforter is there. To-day we bury the oldest member in the church in Natchez, Sister Schofield, a woman full of years and good deeds, a sanctified and purified Christian. She has borne the heat and burden of the day for many years, and has laid down the burden, and rests with the Lord. The first day of the new year she entered upon that life which is not measured by the flight of years.

We are asking ourselves as these are falling around us, Who shall take up their burdens? who shall come into their places? who will be the next to go? will the next be as ready as these were to "enter the Master's joy?" God is faithful that promised; and, while he buries his workmen, he carries on his work. Lord, help us all to "so number our days that we may apply our hearts unto wisdom."

W. E. BALLARD.

KOSCIUSKO, MISS.

Please accept New Year's greetings, and the following items from the North Mississippi Conference:

So far as heard from, the preachers are all in place, and beginning their work hopefully.

Bro. Bowen, at Aberdeen, reports the revival already begun there. He has had ten accessions since Conference. It don't take him a year to *get ready to do* something.

Bro. Moody begins well at Kosciusko and Durant. The outlook is favorable for a successful year in this charge.

Bro. Tucker has had a cordial reception at Houston, and is faring sumptuously on the fat of the land.

Bros. Newsom and Kilgore have been exchanged. The former goes to Hebron circuit, and the latter to Duncan and Friendship.

From the many orders that I am constantly receiving for the new hymn book, I anticipate a revival of old-fashion Methodist singing all along the lines—in the churches and homes of our people.

May the Lord bless us with a year of abundant happiness and prosperity!

G. W. BACHMAN.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

FOOT-PRINTS OF CHRIST. By Rev. William M. Campbell. 12mo, 375 pp., cloth, $1.50. New York: Funk & Wagnalls.

The author of this book knows how to write good English. His style is a happy combination of vigor and simplicity. For subject-matter he has chosen an inexhaustible theme. The book contains sixty chapters, treating as many distinct topics. We select the following as samples: Christ Dealing with an Inquirer; Honoring God's Word; Behavior in a Panic; Ignoring Social Distinction; Absence of Envy; Jesus as Reprover; Steadiness amid Popularity; Moral Courage; Silence of Jesus; Self-Revelation; Attention to Children; Treatment of Idle Curiosity; Affected by Human Sympathy; Submission to the Divine Will. The book is presentable in appearance, admirable in spirit and style, and excellent in moral tone and teaching.

RUPERT WISE: A Poetic Romance in Eight Cantos. By H. M. Dubose. Southern Methodist Publishing House, Nashville, Tenn. Price, $1.

Bro. Duboso has produced a fine temperance story in verse. We do not pretend to be a critic of poetry; but it strikes us that there are some very superior passages in this "poetic romance." The verse is varied, which is a relief, and the descriptions are exceeding strong and vivid. This, we believe, is Bro. Duboso's first effort, and, if so, there is here the promise of something even better in the future.

PERIODICALS.

—THE TREASURY, for January, is a superb number. Its sermons and leading thoughts of sermons and living issues, and often articles, will afford interest and provoke thought in its readers. E. B. Treat, New York. Price $2 50.

—We have received the January number of BELFORD'S MAGAZINE. It contains two articles from the late Hon. Jeff Davis, one on, Andersonville and other War Prisons, and the other, Autobiography of Jefferson Davis. Belford Co., New York. Price $2 50.

—THE BOOK BUYER is a good summary of American and foreign literature, and the January number is one of the best that has yet appeared. Charles Scribner's Sons, New York. Price, $1.

—THE HOME MAKER is one of the best family magazines that we know. Edited by Marion Harland, it keeps up with everything connected with the household. Indeed, it keeps ahead and leads the van. There is variety and piquancy suited to the taste of a great variety of readers. The January number will beguile many a long evening with its pleasant and profitable papers. The Home Maker Company, New York. Price, $2.

Sparks.

We should make ourselves intellectual reservoirs, accumulating truth and distributing it to others.—Dr. Cuyler.

In the dark cloud of a great sorrow the beautiful bow of God's promise is often seen if we look up.—Chaplin.

In our eagerness to explain impressions, we often lose our hold of the sympathy that comprehends them.—George Eliot.

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.—McLaren.

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray; you must work for it.—Ruskin.

God is above all things of the world. Exalt yourself, and you will not come nigh him; humble yourself, and he himself descends to you.—St. Austin.

It is good for us, when we have read or heard the Word, to examine ourselves, or to be examined, whether we have understood it or not.—Henry.

Fall to the work God sets thee about, and thou engagest his strength for thee: run from the work, and then thou engagest his strength against thee.—Gurnall.

Though obedience be better than sacrifice, yet, sometimes, for a man to sacrifice himself is the best obedience. He that loses a base life for Christ shall hereafter find a better life in Christ.—Seeker.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON IV.—January 26.

JOY OVER THE CHILD JESUS.

Luke II, 8 20.

GOLDEN TEXT.—*Glory to God in the highest, and on earth peace, good-will toward men.*—Luke II, 14.

TIME.—B. C. 4.

PLACE.—Grazing meadows where the sheep destined for the temple service were cared for. In the vicinity of Jerusalem.

8. In the same country—The same fields from which David had been summoned to ho the grent "shepherd of Israel." *Shepherds*—There was near Bothlehem, on the road to Jerusalem, a tower known as Migdal Eder, or the watch-tower of the flock. Here was the station where shepherds watched the flocks destined for the daily sacrifice in the temple. Animals straying from Jerusalem on any side, as far as from Jerusalem to Migdal Eder, were offered in sacrifice. It was a settled conviction among the Jews that the Messiah was to he born in Bethlehem, and equally that he was to be revealed from Migdal Eder. The beautiful significance of the revelation of the infant Christ to shepherds watching the flocks destined for sacrifice needs no comment. This revelation to the shepherds acquires additional meaning as we remember that shepherds, as a class, were under the rabbinic ban, because of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance well-nigh impossible. *Abiding in the field*—The sheep of Palestine are housed at night only in the very coldest parts of winter, not always even then. The shephords watch them at night, sleeping on the ground or on beds made of branches of the trees, and wrapped in the heavy cloak or burnoose. The dangers to be guarded against are robbers, wolves, and sudden storms. *Keeping watch*—That is, taking watch by turns. *Their flock*—The singular number, used here, falls in with what has just been said concerning these sheep and shepherds. This was the temple-flock, specially devoted to sacrifice. The pronoun "their" furnishes no objection, since it is common to speak of the flock as belonging to the shepherds.

9. The angel—More correctly, an angel. The Greek has no article. *The Lord*—The Greek phrase for the incommunicable name Jehovah. *Came upon them*—The Greek verb, like the English, implies a sudden appearance. The form of the angel was probably, as in Mark xvi, 5, that of a young man in white apparel. This is the form in which most angel appearances are represented in both Testaments. *The glory of the Lord shone*—The Shekinah, the most common manifestation of the Deity. This cloud of brightness, which symbolized the Divine Presence, was reckoned as one of the most precious blessings of Israel. Its brightness was intolerable. It was this that filled them with fear. *Sore afraid*—Literally, *feared a great fear*. Men have never felt easy with the invisible world laid suddenly open to their gaze.

10. Fear not—It is worth noting that this is almost the normal accompaniment of the angelic manifestations in the gospel. They were intended to lessen, not to increase, the dread which men feel on being brought into contact with the supernatural world. *Good tidings*—The Greek verb rendered *bring good tidings* is the one from which our word *evangelize* is derived. This angel was the first evangelist. Wiclif is strictly literal: "I evangelize to you a great joy." *Great joy*—The contrast of the condition of despair and sorrow into which the heathen world had sunk, and the joy of Christians even in the deepest adversity—as when we find "joy" to be the key-note of the letter written to Philippi by the suffering prisoner, St. Paul—is a striking comment on this promise. Even the pictures and epitaphs of the gloomy catacombs are full of joy and brightness. *To all people*—Better, *to all the people*. A message to all classes rather than to all nationalities is indicated. Yet the universality of the gospel is foreshadowed in the language of this and the preceding chapter.

11. Is born—It adds to the vividness of the narrative to keep to the strict rendering of the aorist, was born. *The city of David*—Bethlehem. It is of the Lord's wisdom that the home of David should become the birthplace of David's greater Son; that this fact should appear in prophecy; and that then its fulfilment should be provided for by special circumstances as appears here, and all this be definitely recorded by the historian. *A Saviour*—It is a curious fact that "Saviour" and "salvation," so common in St. Luke and St. Paul (in whose writings they occur forty-four times), are comparatively rare in the rest of the New Testament. "Saviour" only occurs in John iv, 42; 1. John iv, 14, and six times in II. Peter and Jude; "salvation" only in John iv, 22, and thirteen times in the rest of the New Testament. A Saviour because he saves his people from their sins (Matt. i, 21); Christ, that is, the Anointed One, because anointed by the Father to be the High-priest for the human race (Heb. i, 9; x, 11, 12); the Lord, because Creator and King. (Col. i, 16, 18.) This word Lord is used continually by Luke as a designation of Jehovah. *Christ the Lord*—"Christ" is properly an adjective, not a noun, and means "anointed." It is a translation of the Hebrew Messiah, the king and spiritual ruler from David's race promised under that name in the Old Testament. Hence Andrew says to Simon, "We have found the Messiah, which is, being interpreted, the Christ." (John i, 41; comp. Acts iv, 27; x, 38; xix, 28.) To us "Christ" has become a proper name, and is, therefore, written without the definite article; but, in the body of the gospel narratives, since the identity of Jesus with the promised Messiah is still in question with the people, the article is habitually used, and the name should, therefore, be translated "the Christ." After the resurrection, when the recognition of Jesus as Messiah has become general, we find the word beginning to be used as a proper name, with or without the article. In this passage it omits the article, because it occurs in the heading of the chapter, and expresses the evangelist's own faith in Jesus as the Messiah.

12. This shall be a sign—The sign was not itself a miraculous one, but the prediction of it was so. The thing which they would find would be such a verification of the prediction as to attest itself true, and show them that the real Christ was found. The babe, the swaddle, and the manger were three tokens. There could not have been many other children born that night in Bethlehem; and among these, if there were any, no other surely would have a manger for its cradle. The sign was to consist, it seems, solely in the overpowering contrast between the things just said of him and the lowly condition in which they would find him—him whose goings forth have been from of old, from everlasting, "ye shall find a babe;" whom the heaven of heavens can not contain, "wrapped in swaddling bands;" the "Saviour, Christ the Lord," lying in a manger. *The babe*—A babe. No article. *Manger*—The circumstance that the infant Jesus was laid in a manger unquestionably indicates the very humble estate of his parents; yet Luke makes no comment upon this poverty, nor does he utter any emotions of astonishment. The being laid in a manger he ascribes to the necessities of the case—there was no more room for strangers in the inn. Oriental life does not revolt violently against lodging in the same apartment with domestic animals.

13. With the angel—Though not necessarily in immediate proximity to him. The angel may have appeared on earth as a man; the host in heaven, luminous and as angels. *The heavenly host*—Host is, literally, *army*. This army, nevertheless, announces peace. The angels are often represented as the body-guard of the Lord. This whole transaction is highly significant of the interest felt by the angels in the incarnation and its sequences.

14. Glory to God in the highest, and on earth peace, good-will toward men—It has been disputed whether "Glory to God" means, There is, or, Let there be, glory to God. But there can be no doubt that the sense of both these is included. Commentators understand the phrase "in the highest" as a reference to the Jewish threefold heavens. This glory ascends to the highest regions of the universe. The first six words would seem to have formed one of the familiar doxologies of the Jews, and, as such, reappear among the shouts of the multitude on the occasion of our Lord's kingly entry into Jerusalem. It is not clear whether these clauses were sung as a continuous strain, or whether they were heard in single floating fragments, or whether by alternate responses. The last would give them most of the character of the Hebrew choral service. So they would be truly an angel choir in the gallery of the firmament.

15. Let us now go—Rather, Come now! let us go. They did not reason nor debate within themselves who should keep the wolf from the sheep in the meantime; but they did as they were commanded, and committed their sheep unto him whose pleasure they obeyed.

16. Found—The word means discovered after search. The lamp hung from the center of a rope would guide them to the khan, but among a crowd it would not be easy to find the newborn babe of the humble travelers. *The babe...manger*—The scene has naturally been a favorite subject of Christian art, and the adoration of the shepherds is perhaps implied, though not stated, in the narrative.

17. They made known abroad—These shepherds, having charge of flocks devoted to sacrifice, would presently be in the temple, and would meet those who came to worship and to sacrifice, and so proclaim the Messiah in the temple. Their story tended to the agitation which reached its height on the arrival of the magi in Jerusalem.

19. But—Contrast the difference in the reception by the shepherds and by Mary; the one publishes, the other meditates. Both are right; they illustrate different but not inconsistent phases of experience. Pondering and publishing are both Christian duties. *Mary kept all these things*—These "words," rather than "things;" guarded them in her memory. An effort to retain the story in the words in which it was given to her is indicated. Some things respecting her Son's character and mission had been revealed to Mary, but of the greatness and the extent of the work he was to perform she could have only very indefinite conceptions; and yet, with a deep spiritual consciousness, she kept all these things, comparing them together in her heart. She believed though she did not comprehend, and waited in faith for the result. The oftener we read the nineteenth verse the more assured we feel that Mary was the first and real author of the whole narrative. This pure, simple, and private history was composed by her, and preserved for a certain time in an oral form, until some one commited it to writing, whose work fell into the hands of Luke, and was reproduced by him in Greek. This proposition is confirmed by the Aramaic or Hebrew character which all scholars agree is borne by the narrative, which bears indubitable indications of having been originally composed in Hebrew and translated into Greek.

Missionary.

This is true, and as sad as true. The *Missionary Review* says:

A suggestive and important paper appears in *The Evangelical Magazine* on "The Perils to Evangelical Religion from the Spirit of the Age," by Dr. Alexander Thomson, of Manchester. There is, says the writer, a present mode of thought which approaches every question of the divine administration from a human standpoint. God's purposes and aims are measured by the ideas and sentiments of man. In discoursing on the Bible, it is the human element to which attention is drawn. Moral consciousness is made the judge of doctrines. Scriptnre representations of conversion, of the evil of sin, of the rights of the Snpreme Ruler, of the principle of snbstitution, and of dependence on supernatural grace, are vanishing out of sermons, because man becomes the measure of the divine.

Dr. March, of Woburn, Mass., has made a journey round the world. He says: "I came home with the full assurance that the American churches may rely with the utmost confidence upon the character, the ability, and the final success of their representatives in the mission fields of the East."

The Reformed Presbyterians pay for foreign missions $1.51 *per capita*; the Congregationalists, $1.44; Mennonites $1.20; Northern Presbyterians, $1 12; United Presbyterians, $1.06; Dutch Reformed, $1.01; Northern Methodists, $0.26; Southern Methodists, $0.21; Southern Baptists, $0.09; Episcopalians, $0.35; Southern Presbyterians, $0.58; Wesleyans of England, $1.60.

There are now forty-seven Protestant missionary societies engaged in mission work for the Jews in various lands. They support 377 laborers, of whom nearly one-half are of Jewish extraction. It is estimated that there are now 6,500,000 Jews in the world: so this makes one missionary to every 17,000. Dr. Dalman, of Leipsic, who has recently taken great pains to gather these exact figures, believes that, since this century began, 100,000 Jews have been received by baptism into the Church of Christ, and the quality of the converts, in many cases, has been notable. A particularly strong weapon, in this spiritual warfare for the Jews, has been found in medical missions.—*Congregationalist.*

The foremost article in the January *Missionary Review of the World*, which appears in an attractive new dress, is by Dr. Pierson, and is entitled, "Is There to Be a New Departure in Missions?" He sees cause for great encouragement in the marked tendency to establish a more direct tie between the churches and the missionaries, and he advises the modification of existing missionary methods whereby every local church shall come into sympathetic contact with a particular mission field. He thinks that the contributions will, in this way, be greatly increased. Nor does he regard the multiplication of independent enterprises upon missionary ground as altogether deplorable, but a natural and almost inevitable result of the present deep interest in foreign missions.—*Congregationalist.*

In the course of his journey around the world, with the design of arousing interest in Christianity among the colleges of the Orient, Secretary L. D. Wishard has reached Ceylon and India, where he is meeting with happy results. His nine months' stay in Japan afforded him opportunity to visit eighteen leading cities, and twenty-nine government and eighteen Christian colleges and schools. He conducted over 200 meetings attended by thousands of students and business men. Over 140 students united with the church connected with the Doshisha School at Kyoto, and large accessions to other churches followed his labors elsewhere. He writes enthusiastically of the need and demand for special work for young men in Japan, on a basis similar to that on which our Y. M. C. Associations rest in this country. In his interviews with more than 100 missionaries, he says that not one raised an objection to such an extension of missionary work.—*Congregationalist.*

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THURSDAY, JANUARY 16, 1890.

The Profits of the Publishing House.

Some of our papers are opportunely discussing the question, What to do with the profits arising from the business of our Publishing House in Nashville. The *Richmond, Nashville, Wesleyan and Southern Advocates* have all spoken, and spoken plainly, and they all seem to be agreed. As far as the letter of the law goes, these profits must go to the support of the superannuated preachers and the widows and orphans of deceased preachers, and the Book Committee has already declared several dividends to these parties throughout the church. A positive interpretation has thus been given to a *negative* rule. The papers above mentioned regard this as a move in the wrong direction. The superannuates and widows and orphans have heretofore had a small living eked out to them by means of annual collections for that purpose. The argument is, that *dividends* from the profits of the House to support these claimants will surely kill off the collections, and thus make matters worse instead of better. Another point is this, and it is no small point either: To support these claimants by the Publishing House is to remove them out of the sphere of the sympathies of the church. That would be a calamity to the church itself. These *annual* collections are growing larger every year, and the promise is that in a few years they would amount to a respectable support; but throw these claimants on the House for a support, and you dry up one of the most beautiful streams of Christian benevolence that ever gladdened the life of the church. It would not be a turning of that stream into a different channel, as some imagine. Not a dollar would be added to any other collection from what is now contributed to Conference claimants. So, in unison with what the other papers have said on this subject, we think the devoting the profits of the Publishing House in the way our *negative* rule sets forth is unwise.

But the House is making money, and what shall be done with those profits? The answer has already been indicated. If there is one thing our church needs at the present time more than anything else, it is a better literature, and that literature to have a freer, fuller, wider dissemination among our people. We have been asleep here long enough. The enemies of God and good are wide awake and flooding the land with a reading that is pernicious in its teachings and ruinous in its tendencies. We want every dollar that can be had to secure the talent and brains necessary to cope successfully with these enemies.

If the House makes money, let that money go back to the House, and thus afford it the best facilities to inaugurate new plans and put them in execution to place the best reading in the homes of all our people at the lowest cost. One of the greatest battles of Christianity is to be fought at this point, and the sooner we equip the forces of the church and march them to the front, the better will it be for us.

If this can not be done *without* changing the sixth restrictive rule of our Constitution, then we say, Let the rule be changed.

The Revival Meetings.

Since our last report, the "Sam Jones' meetings" have, with every service and with every day, steadily increased in interest and power. The congregations, good from the very first, have enlarged in numbers. The various churches have, with tolerable unanimity, rallied to the support of the great evangelist and his co-workers, Mr. Stuart and Mr. Excell. People of all creeds and of no creed have filled the seats of the auditorium. Bros. Jones and Stuart have preached a straightforward, plain, pungent, powerful gospel, and hundreds of hearts have been reached and hundreds of consciences touched by the truth. We have never seen a man who could so quickly and apparently so easily get alongside a sinner, and show him so plainly what he needed and where his help lay.

We will not attempt to sketch the preacher and his characteristics. We can't print a gesture, nor write down a tone of voice, nor publish an emphasis, nor show a pause, nor paint an expression, nor photograph the flash of an eye, and as all these enter largely into the evangelist's sermons, we do not feel competent to reproduce those sermons in our paper. Of one thing we are sure, and gladly say it, and that is, the sword of the Spirit in his hands is a mighty weapon, and in his use of it he reminds us that the old race of the "mighty men of valor" is not extinct. His fearless denunciations of wickedness in its manifold forms pierce right down through the seared and crusted consciences of wicked men and women! His hopeful spirit infuses new hope into the discouraged hearts of Christians and girds them with a cincture of "boldness in Christ Jesus."

We are sure that hundreds of people have heard the gospel during the past week who had little idea of what the gospel is, and have had offers of a salvation of which they never dreamed before. Bro. Jones has lifted curtains and pointed them to scenes in their own hearts and families and churches and the community, the sight of which has made impressions that can never fade away.

During last week the morning services were held in Carondelet Methodist Church; during this week they are being held in the Coliseum Baptist Church, and they have been well attended, mostly by Christian people. Last Sunday the two services in the hall were a grand success. At three o'clock there were, at least, 1,500 men present, and Bro. Jones preached on profanity, Sabbath-breaking, gambling and licentiousness. Such a straightout statement of truth was never heard by a New Orleans audience before. His appeals, loving, heart-yearning appeals, to young men to "escape for their lives" from these terrible sins, produced a most profound impression and brought tears to hundreds of eyes. At the close of the service, at least 1,000 stood up and said they would henceforth, by God's help, lead better lives. At the night service fully two thousand men listened earnestly to a sermon on, "What must I do to be saved?" The preacher showed plainly what salvation meant, clinching the truth as he went along by apt and forcible illustrations. Half of that great crowd stayed to the after-service, and about seventy-five men, young and old, gave their hands to the preacher as evidencing the fact that they were done with sin and had turned to a different manner of life.

The attitude of the press of this city toward this revival movement is opening the eyes of a great many people as to its temper on the great moral questions of the day. Very little has been said by the daily papers about the meeting. The *Picayune* started out well; but by the end of the week it *was completely silenced. It seems* that the virtue of the daily press has been shocked to silence by the "slang and buffoonery of Sam Jones." That is the *ostensible* reason for this silence. Some think that the *real* reason is, that Sam Jones' merciless excoriations of the Louisiana Lottery have caused that institution to send out its orders, and *that the newspapers dare not disobey.*

Every man and woman who has followed this movement from its beginning up to this time, whatever view may be taken of Mr. Jones' methods, are now convinced that it is a movement in favor of right living, and against wrong living; a movement for righteousness against wickedness; a movement for God against the devil. The press may be silent and remain silent; but God can turn its very silence into an efficient help for his cause, and by that silence undermine the strongholds of his enemies. He has said: "He that is not with me is against me;" and who can fight against God?

Rev. Sam P. Jones.

Rev. Sam P. Jones, the evangelist, has at length reached New Orleans, and we have taken his measure, and he ours. The sun's spots do not lessen by approximation, and so neither does his brilliancy and geniality. We know more of our brother's faults and idiosyncracies, and we know more, too, of his sledge-hammer virtues of head and heart, and in more particulars than that expressed in the opening paragraph we are closer to him. Our human side warms to Bro. Jones in the measure that upon closer inspection we discover him to be a good, sound chip off of that old block of humanity from which the world's greatest heroes have been hewed. Long before we saw the inimitable brother we had made up our minds that conceit was an incontestable sign of genius, and, having seen him, we discover no occasion to alter this preconception. Reverence has never been considered a peculiar mark of that talent that awes men without seriously attempting it, and triumphs on the rostrum as readily with a gesture or a grin as with skillfully prepared periods, and it is safe to say that Bro. Jones is as irreverent as a Texas steer. Ruggedness and rough-hewn individuality are traits that win, and certainly there is nothing about the subject we are handling to remind one of the dalliance of the water lily; and who that ever saw him face an audience can doubt that the patriots motto of, "Independence now and independence forever!" would have found indelible characterization if its author had never lived? Here is a background upon which to throw, with very little effort of genius, a brilliant and commanding presence, and against it we invite you to look at the pulpit humorist of the—we had almost said, age; but will write, ages. But before we speak of his originality as a man, let us briefly refer to his *genus* as an individual with a calling. Mr. Jones is a prophet after the order of John the Baptist, and not a prophet after the order of Jesus of Nazareth. He preaches the gospel of morality and not the gospel of Jesus Crucified, except upon its lowest plane. "Quit your meanness!" is his own characterization of it, and the faith by which a man is to do it, is a poor, weak thing, no diviner and as much individualistic of the man himself as the spider's web of the spider. There is to be no bearing of the cross—because there is no cross except one self-made and wholly fanciful; and if that had been true of Christ's gospel, may we not fear that the bottom would have dropped out of it long ago?

But if the brother is heretical he does not know it, and you do not feel it. The fact is, it is an eccentricity of his genius, for which his heart is in no wise responsible, and the conclusion is most patent that the Lord is using this man, who does not believe in miracles to any great extent, to work greater miracles than, perhaps, any other instrument of *post*-apostolic times. John's gospel was very short—to the people: divide your substance with your neighbor; to the publicans: exact no more than your due; to the soldiers: do violence to no man! But it was very sharp—and until Christ came "a greater than he had not risen among men." Bro. Jones is equally laconic and emphatic as to creed; as courageous; as, honest; as self-reprobative (in the highest sense), and if he had lived in the age of the apostle, might have proven as invincible a foil to Herod and have died in the same prison.

We were not surprised to hear him say in his opening discourse that John was one of the bravest preachers that ever lived; for, perhaps, there is no one who admires bravery more than a brave man, unless it is a coward, and because a person's ideal must strongly express that person's character in its best aspects. What we most desire is that which we are most blest in having. Whatever Bro. Jones' preaching is, it is the best of its kind—humor, pathos, argument. His pleading, however, is not special, but circumferential, though, to use one of his own, "he always gets there." He gets there, indeed, in the most bewildering manner conceivable, for you follow him through laughter and tears, and are quite unwilling to admit that you have been convinced without logic, or that you have been stolen away from yourself upon a pretext so flimsy as a joke or an appeal to sentiment.

The art which conceals art he certainly possesses, and we all know that to be inartificiality. The speaker is out-and-out, having nothing to conceal, and while we are looking for him to impose on us by some of the platform jugglery so current in our age, he is undeceiving us, and proving to us, by the simplest kind of demonstration, that honesty is the best policy in a speaker. His judgment is rarely at fault when he has been on the ground and taken a lynx-eyed survey of the situation, though he sometimes trusts it too far, and practices, as a result, an alarming distrust of the good sense of the world about him. He calls himself an untutored child of nature, but has great faith in God and trust in his providences. There is nothing approaching to licentiousness of speech in his sermons, though there is certainly a great quantity of innocent slang, and any man or woman who is not controlled by that immoral sort of morality that will not suffer them to read the Pentateuch or the Epistles of Paul may safely hear him, and no female scion of the most refined home could hear him through a season without increasing respect for the virtuous in human character. The slang helps to hold us down to the earth from which we came, and reminds us, as we certainly need to be reminded, that the only exaltation which can come to us will result from the ministry of divine grace, and not of human excellence. In short, the evangelist on the platform, or off, is a great character whom we can look down upon and love when in communion with the children of nature; and when in the company of men illustrious upon the stage of the world, we can look up to and admire, and that is something which can be said of few men since the beginning of the Christian dispensation. To sum up: that which occurs to us to be the leading characteristic of his life, is honesty; of his physical constitution, courage; of his mental constitution, imagination. The latter is certainly that faculty most prominent in his discourse, leaving the stamp of originality upon all that he says. When, for instance, he likens conscience in the human organization to a tar bucket hanging between the rear wheels of a wagon, a thing to follow, and not to be followed, he not only sees the bucket, but actually invades it with eyes and olfactories, so much so that it will cause him a good, long pause in his discourse to shake this haunt from sensibility. When he speaks of a congregation on dress parade, he is not thinking about the parade as you are, but about the dress, and he sees the half empty pews gaudy with shining silks and sumptuous broadcloths, and he pauses long enough for you to see it, too. This leads us to say that our greatest surprise on hearing him was to find him the most deliberate—nay, the slowest of speakers, frequently pausing for a space of twenty seconds, more or less, to stroke his moustache ruminantly, or to survey his audience critically, or to say, with drawling ejaculation, "My! my!" or, "Brethren! brethren!"—but always recurring with dash and precision to the main topic and to the intellectual charge; and a second surprise was the fact to which we have hinted in an earlier division of this article, that he stresses the gospel from its human and not from its divine side, taking his texts mainly from the Proverbs of Solomon and Paul, and eschewing the Gospels; and while his theology is evidently all right as to essentials, implying a great deal which it does not express, it is yet possible that a great many of the converts at his meetings might go away, and say, "We have not so much as heard whether there be any Holy Ghost." Yet again the average Christian hearer would call this preaching Holy Ghost preaching, and our brotherly brother from Georgia is as profound a believer in the ministry of the Paraclete as the most ultra second-blessing man who sits under the droppings of his weird discourse.

B.

The Martyr-Spirit.

From a superior article, by a correspondent of the *Advance*, on "Christian Heroism," we make this extract, which we hope will put our Christian readers to thinking and then to doing:

Now, the Christian life of to-day *needs this heroic spirit.* We need it first of all, to illustrate and give efficacy to our faith. It is sometimes said that the old faith is breaking down and losing its power over the people. This statement is partly exaggeration, partly prejudice, but there is a shade of truth in it. Why? It can not be the want of Christian evidences. The fundamental truths of the Christian faith are settled beyond dispute. The trouble, therefore, is not intellectual, but moral. It is not the want of belief on the part of Christians that keeps the "masses" from the church, but the fact of a wide chasm between belief and practice; the hollowness, not of a vacant creed, but of a vacant spiritual life; the ghastliness of a great conviction unequally yoked with a partial and dwarfish conformity to the requirements of that conviction. It is not more theological evidence, but more of the martyr-spirit of the Cross, that will meet the case. The time is coming, and will perhaps have to come frequently in the future, as it has in the past, when history will repeat itself, when the great Christian principle which is lifting humanity will have to be baptized over again in the blood of the martyrs just to prove that it is real and that it is here to conquer. That has been God's method in history. The new divine life which is to save the world can not subsist on luxury, or speculation, or architecture, or sentimental books. Such things may suffice to keep men good-natured, just as Arctic voyagers appease the Laplanders by giving them their favorite food; but you can not make Christian heroes by feeding men's souls on intellectual or spiritual blubber.

Notes.

A writer in one of the Kansas papers says "that one advantage of prohibition in that State is that women do not have to marry men to save them." Prohibition, then, is a great help to the women out there!

According to the *Independent*, 45 of the 211 Presbyteries of the Presbyterian Church have voted on the overture to revise the Westminster standards. The vote now stands 33 in favor, and 12 against. These Presbyteries represent 1,697 ministers and 251,236 communicants. If the same ratio is kept up through all the Presbyteries, the revisionists will carry the day by a large majority.

In a little story we read, the other day, in the *Youth's Companion*, we came to a sentence which caused us to stop and think and ponder. It will do for *some* of the readers of the ADVOCATE to ponder over, and, therefore, we reproduce it. The sentence is this: "There are people, who, for the sake of raising a laugh, belittle their talk, their minds, and at last the lives of all who fall under their influence."

The most recent official reports show that during the past year there has been in the United States a gain of 3,882 churches, 3,989 ministers and 876,995 church members. That is, ten new churches and ten new ministers and twenty-four hundred new church members for every day in the year! There are now 142,767 churches, 98,346 ministers and 20,667,318 church members! Verily, Christianity seems to be vigorous, considering that some people say it is dying out.

Here is a piece of information we get from the *Picayune:*

On the last day of last year, in accordance with the usages of the mint, all the dies used for the coining of silver dollars during the year 1889 at this mint—seventy-two in number—were destroyed. The method of destruction is unique. The dies, which are of the hardest steel, are heated until white. Then they are placed in succession upon a massive anvil where their faces are battered out of shape with heavy sledge hammers in the hands of brawny men. The steel mass is to be sent to Philadelphia, where it will be made into new dies at the mint there.

The *Brookhaven Leader*, of a recent date, has this:

A prominent layman of one of the leading religious denominations in this State recently drew $2,500 in the Louisiana Lottery, and the fact has been heralded through the columns of the secular press as something to be proud of, with not a word of adverse criticism, as far as we have seen, from any quarter. It is a sad commentary it seems to us, and furnishes a fresh occasion for the pulpit to thunder against this stupendous juggernaut of demoralization that is sapping the integrity of the churches as well as society in general.

Why didn't you call him out, so that everybody could look at him?

We clip this from the *Missionary Review:*

A writer in the *Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures, in whole or in part, so far as we know, into any of its many languages. On the other hand, the Protestant missions have, in ninety years, translated the Scriptures, in whole or part, into over forty Indian languages and dialects. By the one method the Indian peoples can read the Word of God for themselves in their own tongues, by the Jesuit-method they have been and are deprived of it as vigorously as the Sudras are of their sacred books by the Brahmans."

That we suppose to be the reason why, in one decade, Roman Catholics increased *twelve* per cent, and Protestants, *fifty-one* per cent. in that land. *An open Bible is the only true gospel.*

A writer in the *Musical Herald* brings to view a scene we have often groaned over, but we don't know any remedy. He says:

If the general and characteristic spirit and attitude of the American mind to-day were to be expressed in a single word, that word *Irreverence* would surely be chosen, and the degree to which the church and Sunday-school are responsible for it, in view of the common but startling facts to which we have simply referred—God only can know. In a crowded church recently, during an evening service the hymn,

> "Just as I am without one plea,
> But that thy blood was shed for me:
> And that thou bidst me come to thee,
> O Lamb of God, I come, I come,"

was announced. All were provided with hymnals and *all* were urged to join in the singing. Among those who responded most promptly and vigorously, were a half-dozen young men and women immediately in front of the writer, who during the singing of the entire hymn, so full of the tenderest thoughts that gather about the cross, so fragrant with the spirit of prayer and consecration, evidenced by their frivolous conduct the farthest removal from that mind and disposition, without which the use of these words could but contribute to a moral insensibility, already painfully apparent. A little observation revealed the fact that these were but representatives of a large number of their kind, and the cry sprang to our lips, "O Lord, how long!"

Personal and Otherwise.

Bishop Wilson wr tes the editor that Rev. J. F. Towson is the missionary to Japan sent out by the *last* one thousand dollars raised by the readers of the ADVOCATE.

The second edition of "Our Hymns and their Authors," by Dr. Tillett, of Vanderbilt University, is out. We commended this book when it first appeared, and, having studied it carefully since, we repeat, with emphasis, that *every* preacher and *every* household ought to have it. A lady of our acquaintance presented one to a venerable minister as a Christmas gift, and he said to her that if he had been asked what book he would like to have, he would have chosen the one she presented.

A correspondont, in a private note, says: "When I preach a good sermon, full of unctiou and power, the peoplo get the blessing; but when I faller or tail, as I often do, I get the blessing myself." We think that brother is on a high plane of graee. Any man who can extract a blessing out of failure turns his failures into successes. He does aot receive "the grace of God in vain."

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

Let not our brethren of the Mississippi Confereuce forget the fact that they passed a resolution to preach *two new* sermons ou missious early in the year, and that they would try to have their missionary collections, both foreign and domestic, in hand by the *first of April*.

We have in this number two sketches of the great evangelist drawn by two very different painters. Read both, and then go aud see and hear him, and you will draw another.

The *Ruston Caligraph* has published the resolutions passed by the Louisiana Conferenee on the State Lottery.

We are continually receiving complaints about our paper not arriving at its destination for several days. We lay the matter before the postal authorities here, but it seems we can get little relief. Of one thing we are sure: With the exeeption of one week, our paper, every number, has gone to the postoffice ou Wednesday. We will still endeavor to straighten the matter out.

A new manuscript of the New Testament has been discovered, which, it is thought, dates back to the *fourth* century. It is in possession of the Patriarch of Constantinople.

A brother writes as follows: "I propose to send you subscribers to *our* paper. I think other church papers have no right to enter our territory, as some of them do. Let us stick to *our* paper, rally to its support, make it better than the best." That's the way we like to hear the brethreu talk.

We are indebted to our brother, Rev. H. Bascom Browne, of the South Carolina Confereuce, for a copy of the Minutes of the 104th session of that Conference

The Minutes of the fifth and sixth Annual Conventions of the Woman's Christian Temperauce Union of Mississippi have been received. There is a full account of the work done in the past two years.

Be sure to read the article ou the first page by Bro. Daves on the Lottery. The churches must crush this hon, or else it will crush the churches.

It is a very curious thing that the newspapers in this city, professing to give the *news*, have no mention of the greatest movement for *right against wrong* which was ever started here. It looks like they were *against* the right and *in favor of* the wrong.

We are pained to learn from the *Clarion-Ledger* of the death of Mrs. Black, mother of Dr. W. C. Black, of Jackson, Miss. She was eighty three years old. We sympathize with our brother. The most crushing letter we ever received was the one announcing the death of a loved and loving mother.

The following personal from the *Brookhaven Leader* is just what we expected to hear:

Rev. Mr. Huntley, of the Methodist Church, preached his first sermon to a Brookhaven congregation on last Sabbath, and impressed all with his eloquence and earuestness.

Rev. J. R. Whittington writes: "Myself and family arrived safely at the parsonage at Oak Grove Church, on the East Feliciana circuit, this morning. This work is fully up to the average, both financially and spiritually. But by the help of the good Lord and the co-operation of this good people, I hope to make more development this year. I want to largely introduce the ADVOCATE, as my experionce is where the ADVOCATE or other religious papers are taken the preacher is greatly aided. Bro. N. J. Roberts was in charge of this work last year. The people love him very much, and he did a fine work here."

Millsaps Methodist College.

The Joint Committee of the new Methodist Male College of Mississippi met in Jackson, Miss., a few days ago. In accordance with a joint resolution of the two Mississippi Conferences, Bishop Galloway has appointed the following persons to constitute the first Board of Trustees: From the North Mississippi Conference, Rev. J. J. Wheat, D. D.; Rev. T. J. Newell, Rev. S. M. Thames, Rev. R. M. Standefer, G. D. Shands, D. L. Swcatman, J. B. Streater, John Trice. From Mississippi Conference, Rev. T. L. Mellen, Rev. W. C. Black, D. D.; Rev. C. G. Andrews, D. D.; Rev. A. F. Watkins, W. L. Nugent, R. W. Millsaps, L. Sexton, M. M. Evans. Bishop Galloway is president of the Board. The college has been named "Millsaps Methodist College," in honor of R. W. Millsaps, who inaugurated the scheme by a donation of $50,000 for endowment. So the college is no longer *in posse*; it is *in esse*. We are glad to chronicle the fact of the existence of another church school where our boys may be "trained up in the way they should go."

A Proposition.

MR. EDITOR: We still hear the "Macedonian" cry from Japan. It troubles me; it really makes me nervous; yea, it kindles a flame in my soul. I can not go. I would if I could.

Can not we, the preachers of the Louisiana Conference, whose lots are cast in this favored land, establish and support a mission in that benighted country? It seems to me we can, and at a very light sacrifice. I propose, therefore, that each preacher pledge two per cent. of his salary, to be paid annually, at the close of each Conference year, until the mission becomes self-supporting. If all the preachers will respond, the amount realized from this small per cent. of our salaries will amount to, about, one thousand dollars, which I suppose will be sufficient to support a missionary in that field. We will name it—if there be no objection — the Louisiana Preachers' Mission. Brethren, by the mercies and grace of God, let us do this thing, and God alone knows how much it will add to our crown of rejoicing "when the general roll is called." Please answer through the ADVOCATE.

Your brother, J. B. CASSITY.

MANSFIELD, Louisiana.

Christmas Revival in Aberdeen, Miss.

MR. EDITOR: Our reception in Aberdeen has been all that we could desire. Every needed comfort has been provided by these good people for the pastor and his family. We enjoy the fruits of the faithful labors of our predecessors. Led by our efficient presiding elder, Rev. Amos Kendall we began a meeting ou Christmas Day, and continued it ten days, which resulted in several conversions and fifteen additions to the church. "and more to follow." The faith of the church is much quickened, and many of the membership revived. Bro. Kendall's preaching was attended with great power. His attacks upon sin were fearless and victorious! We pray that this meeting is a true propheey of the year's work! Please pray for us.

J. A. BOWEN.

ABERDEEN, Mississippi.

An Acceptable Donation.

I desire, through the ADVOCATE, to acknowledge the receipt of some valuable contributions to the library and apparatus of Centenary College. There came to us this day from New Orleans, all freights prepaid, a complete magic lantern outfit, a handsome photographic apparatus, a full new set of the Encyclopedia Britannica, consisting of twenty-four volumes, and more than fifty other good books—all the generous gift of Rev. D. L. Mitchel' business manager of the NEW ORLEANS CHRISTIAN ADVOCATE. In the name of Prof. Sullivan, through whom these gifts were first offered us, and the faculty and students of the college, I hereby tender sincere thanks to Bro. Mitchel.

W. L. C. HUNNICUTT.

JANUARY 6, 1890.

Meridian District.

With two exceptions, the preachers were all in their proper pulpits last Sunday; and the two exceptions were from providential causes. The outlook is encouraging. Several charges will make increased allowances for pastoral support, and I beseech every Board of Stewards to make liberal allowances for the support of their preachers. Let the brethren see that the parsonages are made comfortable. And let us all work and pray for *full collections and a revival in every charge*. Let the revival last the whole year round, and a forward movement be made on every line of church life and church work.

T. L. MELLEN, P. E.

LADIES
Needing a tonic, or children that want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, and Billousness. All dealers keep it.

Notice.

To the Members of the Mississippi Conference Brotherhood—

DEAR BRETHREN: Bro. D. W. Dillehay is dead. Assessment No. II must be paid within sixty days. Remit money to Rev. I. W. Cooper, at Hattiesburg, Miss. B. F. JONES, Sec'y.

HAZLEHURST, Miss., Jan. 8, 1890.

Notice.

MR. EDITOR: Please publish that the assessment for education was left out in the list of assessments for the Mississippi Conference, published two weeks ago, and that the assessments for education are exactly the same as those for the Bishops.

Very truly yours,

C. G. ANDREWS.

Another Missionary to Japan.

Reported previously	$1,014 90
Mabel Rivers	1 00
Hardie Chatfield	25
Total to date	$1,016 15

The Home Insurance Company.

Special attention is called to the change in the advertisement of the Home Insurance Company, of New Orleans, which appears elsewhere in this paper. For several years—indeed, ever since the efficient, energetic, honorable Christian gentleman, Mr. Thomas Sefton, has been at the head of its affairs—the career of this popular home institution has been upward each year showing large gains in valuable assets; but in none is so large an increase as that for the year 1889, when this sum reached $510.584 54, with an actual net profit of $62,897 59. Its total receipts for the year were $400,164 17. These figures prove the success of its management, and should commend this local company to a larger patronage the ensuing year. Those desiring to have their property insured in a solvent, well-managed institution, where losses are fairly adjusted and paid promptly, will do well to try the Home Insurance Company.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Messrs. C. I. Hood & Co. have favored the NEW ORLEANS CHRISTIAN ADVOCATE with beautiful chromo calendars, one of which adorns our office. For many years this firm has been doing business with this paper, and never has had a complaint of their valuable medicine. We bid success for the coming years to our enterprising, prompt friends, Messrs. C. I. Hood & Co., manufacturers of the famous Hood's Sarsaparilla.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

BEECHAM'S PILLS cure bilious and nervous ills.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

It is very hard not to believe a man when you hear him saying good things about yourself.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Periodic Headache and Neuralgia, cold hands and feet, and a general derangement of the system, including impaired digestion, with torpor of the liver, etc., are, in certain localities, invariably caused by Malaria in the system in quantity too small to produce regular chills. Many persons suffer in this way and take purgatives and other medicines to their injury. When a few doses of Shallenberger's Antidote for Malaria would cure them at once. Sold by Druggists.

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MAUD V. WHITE'S ALBUM, tasteful songs..$1
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SEMI-ANNUAL STATEMENT
—OF THE—
LOUISIANA
NATIONAL BANK,
OF NEW ORLEANS, LA.,
At the Close of Business, December 31, 1889.

RESOURCES.

Loans and discounts		$2,277,640 26
United States bonds, par value		50,000 00
Louisiana State consols and other bonds		287,300 00
Stocks and other securities		97,210 00
Banking-house and other real estate		111,888 33
United States Treas'r.	$2,250 00	
Domestic exchange	263,990 58	
Cash	1,192,133 09	
Checks for Clearing-house	297,765 56	1,756,189 18
Total		$4,580,207 77

LIABILITIES.

Capital stock		$500,000,00
Surplus fund		200,000 00 — $700,000 00
Net undivided profits	$91,435 86	
Less—Carried to surplus fund	$56,000 00	
Dividend declared	25,000 00 .. 75,000 00 —	16,435 86
Circulation		45,000 00
Deposits subject to check		3,791,656 91
Balance due on reduction of capital stock		800 00
Dividends unpaid		26,315 00
Total		$4,580,207 77

At a meeting of the Board of Directors a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans, and at the banking house of Winslow, Lanier & Co., New York.

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No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

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J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, | JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, | J. B. LEVERT, E. HORLAND, J. BORN, | F. STRINGER, W. T. HARDIE, THOS. SEFTON.

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54 - - CAMP STREET - - 54

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W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

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Christian Womanhood, $1; Man of Galilee, 80 cents; Coming Kingdom, $1; Leaves from the Tree of Life, $1; Looking Backward, 50c and $1; Life of Jefferson Davis, 25c.

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"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

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Our Young People.

SOMETHING TO DO.

BY J. W. CALDWELL.

Something to do twelve hours a day,
Something for each, something alway;
Work for the young, work for the old,
Work, worth more than silver or gold.

Much for all in a world like this,
Not one need fall or go amiss;
Wide are the fields, plenty to do,
Plenty for me, plenty for you.

Stand not idle here all the day,
Up! be doing, working away;
Mind not the dew, fear not the sun,
Only be sure your work is done.

Keep to your post, do your full part,
Do with your hands, do with your heart;
Never draw back, never despair,
Heaven will help if you do your share.

Soon you will see low slanting sun,
Soon you will find night coming on.
Haste, haste thee then, while it is light!
Do all you can, do with your might.

Eyes Open.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it, if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given me your bit of help, and your comfort, too."

But Rachie got hold of the needle book, and was bending over it with busy fingers.

"See!" she presently said, "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman as Rachie skipped away.

"Come, and play, Rachie," cried many voices as she drew near the play-ground.

"Which side will you be on!"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie, going to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all day and was surprised to find how many ways there were of doing kindness, which went far towards making the day happier. Try it, girls and boys, and you will see for yourselves.

"Will ye look here, Miss Rachie?"

Bridget was sitting in the back porch looking dolefully at a bit of paper which lay on the kitchen table she had carried out there:

"It's a letter I'm after writin' to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it mesilf. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you some day, Bridget," she said; "I am going over to Jennie's to play 'I spy' now."

The fresh air and the bird-songs and the soft winds made it very pleasant to be out of doors after being in school all day, and her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her, but she formed each letter with painstaking little fingers, and when she had finished felt well repaid by Bridget's warm thanks and satisfied feeling of duty well done.

"Our Master has taken his journey,
To a country that is far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—*Christian Secretary.*

MR. EDITOR: As I have just been reading the little cousins' letters, I thought I would write. I have been going to school at Centenary College, Jackson, La. I came home to spend the Christmas holidays, and had a nice time. I will start back next Monday, December 30. I like the school very much. Prof. Wynn is my teacher. He is a splendid teacher. I will advise all boys to go there to school. I board at Mrs. Smith's, and I like her very much. I have just read a letter from one of my friends, Mr. Dunbar Simpson. I went to Conference this year, and saw my brother-in-law, who is a preacher. When the Conference sent him here he had to marry one of my sisters. Whenever young preachers come about, you had better hide your daughters, because they will be sure to marry them. My brother-in-law's name is Henry S. Johns. Please don't let this reach the waste-basket. I love the dear old ADVOCATE. When I pick up the paper, the first thing I look at is the little cousins' letters. You must excuse me for writing such a long letter. I don't want to bother you too much. I am,

Your friend,

ABRAHAM FOSTER.

PLAISANCE, Louisiana.

MR. EDITOR: As I have not written to the ADVOCATE in a long time, I thought I would write a few lines to the little cousins' column. I am a little girl. I live with my grandpapa and grandma. I have one brother and one half brother and one little half sister. I have a little pet cat and a calf. Well, I will answer Willie Schwing's question. The shortest chapter is Psalms cvii. The shortest verse is John ii, 35. I will ask a question: Where in the Bible is the word "grey" found? I will close,

JOSEPHINE JEWELL.

VICTORIA MILL, Louisiana.

MR. EDITOR: I am a little girl eleven years old, and, as I have never written to your paper, I thought I would write to you now. Mamma takes your valuable paper, and I love to read the letters that are printed in it. Fearing that my letter will be too long, and might be consigned to the waste-basket, I will close,

Your little friend,

ANNIE MCFARLAND.

AUBERDEEN, Mississippi.

Johnny is just beginning to study something at school besides "readin'," "'ritin'" and "'rithmetic." One day the teacher asked him:

"What is an arc, Johnny?"

"An arc," answered Johnny, "is part of a round circle."

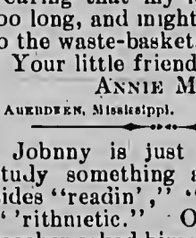
"Did you ever see a circle that wasn't round?" smiled the teacher.

"Yes, sir," said Johnny, "a—a sewing circle!"

A neighbor was removing the sod from his lawn, preparatory to building, when my little six-year-old boy came to me very much excited, and said, "Well, mamma! 'Thea' is going to move, I guess; *they are taking up the grass.*"

Rheumatism originates in lactic acid in the blood, which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

Mamma sent Ottie over to auntie's with a message. When asked how baby brother was, she exclaimed, "O auntie, he is *real* sick! the doctor says he is *threatened with ammonia!*"



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Household.

Improving the Time.

William Bardley was a clerk in a store in a small country town. He had a great deal of time on his hands, for customers were not very numerous. But he did not waste his time, or spend it in vain and gossipy talk with those who lounged into the store to pass away a vacant hour. He procured a text-book in short-hand, and applied himself diligently to mastering the system. A friend of his, who was an expert stenographer, corrected his exercises and helped him over hard places for a time; but William soon found that the measure of his own application was the measure of his success in the study.

When he got so he could write quite well, he persuaded some of the school boys of his acquaintance to read to him (and he found ways of discharging the obligation) evenings when he was off duty, until he could write fast enough to take down most of the minister's discourses on Sunday, and the lectures of occasional visitors to the town, and conversations that might be going on within his hearing.

In a year's time he had become expert enough to fill a position in a lawyer's office in a neighboring city, and to his ability as stenographer he soon added that of using the typewriter. His constant practice in both these industries made him in a comparatively short time quite rapid as a reporter and typewriter. With his improved facility he was able to command increased compensation for his work. Thus he went on until now he is supporting himself comfortably and laying up money to go through college.

All this came from his wise improvement of odd moments.—*New York Christian Advocate.*

DON'T SCOLD.—Mothers, don't scold! You can be firm with your children, you can reprove them for their faults, you can punish them when necessary, but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek evil associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into this habit unconsciously, but it is a sad habit for them and their children. Watch yourselves and don't indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tones of your voice, and, above all, watch your hearts, for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh."—*Christian at Work.*

An ingenious mother tried to replenish her wood-box by having her two little boys "play" that they were Abraham Lincoln splitting and piling rails. The work went merrily on until she attempted to take some of the "rails," when the youngest blubbered out, "I thought we was a-playin,' and we're only gettin' in wood!" It is quite an art to combine work and play in just the right manner for children, but Dr. Lyman Beecher was evidently master of the art. In the life of Mrs. Stowe, just published, it is related that at an apple-paring he said to one of the sons, "Come, I'll tell you what we'll do to make the evening go off. You and I'll take turns and see who'll tell the most out of Scott's novels." So they took them novel by novel, reciting scenes which kept the children wide-awake and made their work fly. The incident points still another lesson. It shows the advantage of a union of pursuits on the part of all the members of the family, and the advantage of discussing together the books which are read.

If instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—Macdonald.

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for all blood taints and humors, pimples, blotches, eruptions and skin diseases of every name and nature, is Dr. Pierce's Golden Medical Discovery. A certificate of guarantee from a responsible business house warrants it to benefit or cure, or money refunded.

Chronic Nasal Catarrh positively cured by Dr. Sage's Remedy. Fifty cents, by druggists.

Scientific.

Possibilities of Electricity.

Whether the economy of the electric locomotive will compare favorably with that of the steam locomotive is not settled. A recent writer on the subject, estimating the consumption of fuel in locomotives on elevated roads in cities at six pounds per horse-power hour, and in locomotives on surface roads at four pounds per same period, concludes that electricity as now produced can successfully rival steam in the former case, but not in the latter. It certainly seems, however, that, if the problem of distribution be satisfactorily solved, the superior economy in fuel of large stationary engines and boilers might well be a much more powerful factor on the side of the current than the foregoing opinion indicates. The speed attainable on such a railway would probably far exceed that now reached on any steam road. One hundred miles per hour is not without the range of reasonable possibility. Whether still greater velocity is practicable will probably depend upon means of reducing the air resistance to the moving vehicles.

The development of electric railways for the transmission of mails and merchandise is already well advanced. The so-called "telpherage" system is in use in England, for the slow traction of heavy weights, such as coal, ore, etc. Two new systems for quick dispatch have lately been proposed in this country. One includes a long, narrow car of small cross-sectional area, running on an elevated track, and claimed to be capable of making a speed of two miles per minute. The other employs a series of electro-magnetic coils, inclosing the elevated track at intervals, through which coils the small car is successfully drawn by the action of the current entering the several coils in turn. The practical efficiency of these systems may be open to question; but they indicate that the possibility of electrically driving small vehicles between distant points at very high rates of speed is engaging the close attention of inventors. It is not impossible that we may be able to project mail and express matter throughout the country at the rate of two or three hundred miles an hour, either on elevated structures or through subterranean pipes; or that some day the mails may be sent across the Atlantic by the aid of electric motors traversing tubes laid on the ocean bed.—*Forum.*

Loss of Light through Windows.

Some interesting experiments have been undertaken by Herr Herzberg, with the co-operation of Herr G. Schultze, chief engineer of the Berlin works of Messrs. Frederick Siemens & Co., for the purpose of ascertaining the loss of light in passing through window glass of various kinds in general use. The experiments were conducted with a Bunsen photometer, in which two Argand gas burners of equal illuminating power were placed at the two ends of the graduated bar. After equality of illumination of the screen had been established, a plate of the glass to be tested was interposed between one of the end lights and the screen, and the extent of the displacement of the latter thus necessitated for the re-establishment of equality of illumination on both sides gave the measure of the opacity of the glass. A simple translucent but not transparent glass showed a loss of twenty-seven per cent. of light. Cathedral glass, such as is used in stained glass work as a basis, being clear but with a slight ground tint, showed a loss of twelve and two-thirds per cent. Plain white Rhenish "double glass" gave a loss of ten per cent. Plain thin mirror glass obstructed ten per cent. of light. The two last together, with an interval of six centimeters between them, showed a loss of twenty-one per cent. Cathedral and Rhenish "double glass" together with the same interval, showed a loss of twenty-three per cent. A ground glass with cut stars together with a white background, such as is found in house fan lights, obstructed sixty per cent. of light. A new clean piece of ground glass without stars, together with the dusty white glass background as in the preceding experiment, showed a loss of forty per cent. —*Scientific American.*

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness.

and I've come to stay with you. Some few have abused me because they would not heed my plea to READ DIRECTIONS. But the majority of you have been kind and attentive ready to LISTEN AND LEARN, and for their sake I forgive the inconsiderate few, and repeat "I'LL STAY WITH YOU."

AND YOU, ONE AND ALL, WILL STAND BY

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Marriages.

DICKERSON—ROBERSON.—In the Meth-

DAVIS—ROBERSON.— dist Episcopal Church, South, near Molino, Miss., on December 24 1889, by Rev. D. W. Babb, Hon. J. L. Dickerson to Miss Mary Roberson, and Prof. D. M. Davis, of Poplar Springs, to Miss Lucretia Roberson, all of Union county, Miss.

SUDDUTH—HIGGINS.—At the residence of the bride's father, near Opelousas, La., November 27, 1889, by Rev. R. S. Isbell, Mr. John L. Sudduth and Miss Elinor P. Higgins, all of St. Landry parish, La.

FITE—BETTS.—At the resid nce of the bride's sister, December 30, 1889, by Rev. J. T. Howell, Mr. M. S. Fite to Miss Annie L. Betts, all of Panola county, Miss.

CRISLER—MCREE.—At Forest Hill Church, near Jackson, Miss., January 8, 1890, by Rev. William T. Beall, Mr. Jeff. D. Crisler to Miss Cora Bello McRee, all of Hinds county, Miss.

SAVELL—DENNIS.—At the residence of the bride's mother, near Madden, Miss., January 1, 1889, by Rev. Irvin Miller, Mr. S. A. Savell to Miss D. M. Dennis.

RIDDLE—ANDREWS.—In the Methodist Church, in Waterproof, La., December 8, 1889, by Rev. W. E. Ballard, Rev. J. E. Riddle, of the Louisiana Conference, to Miss Jennie Audrews, second daughter of Dr. Mark Andrews.

LEE—TRAVIS.—At the residence of the bride's mother, in Natchez, Miss., December 24, 1889, by Rev. W. E. Ballard, Mr. L. S. Lee, of Sharkey county, Miss., to Miss Georgie Travis, of Natchez, Miss.

TURNER—MONTGOMERY.—At the residence of Mr. Waller, in Natchez, Miss., December 15, 1889, by Rev. W. E. Ballard, Mr. Thomas Turner, of Port Gibson, Miss., to Miss Metella Montgomery, of Gloster, Miss.

SHARBROUGH—BERRY.—Near Pine Ridge Church, Adams county, Miss., December 31, 1889, by Rev. W. E. Ballard, Mr. J. W. Sharbrough, of Sunflower county, Miss., to Miss Laurissa Berry, of Adams county, Miss.

RUSSUM—MONTGOMERY.—In Claiborne county, Miss., December 25, 1889, by Rev. E. H. Mounger, Mr. C. W. Russum and Mrs. Stella Montgomery.

SHARBROUGH—HEDRICK.—In Claiborne county, Miss., January 1, 1890, by Rev. E. H. Mounger, Mr. S. W. Sharbrough, of Sharkey county, Miss., and Miss Pauline Hedrick, of Claiborne.

CRYMES—McMORRIS.—At the residence of the bride's brother, Mr. James McMorris, December 31, 1889, by Rev. J. D. Crymes, Mr. G. L. Crymes to Miss Arianna McMorris, both of Brookaville, Miss.

PENN—KIBLINGER.—At the residence of the bride's mother, in Jackson, La., January 2, 1890, by Rev. C. McDonald, Rev. J. V. Penn to Miss Ione J. Kiblinger.

ADCOCK—WHITE.—In Noxubee county, Miss., by Rev. E. H. Rook, Mr. R. E. Adcock to Miss Naunie White.

FAULK—HANNA.—In Monroe, La., December 1, 1889, by Rev. Thomas J. Upton, Mr. W. H. Faulk to Miss Mollie Hanna, all of Munroe, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BLACKMAN—Mrs. LETITIA COSGROVE BLACKMAN was born in Ireland about 1830 (family record lost; exact date not known). She was early the gracious subject of pardoning and regenerating grace. She became a Methodist before leaving Ireland, about her sixteenth year. She came to New Orleans in 1846. She at once identified herself with the Methodists, at the Poydras Street Church. During forty-three years she continued faithful to her early vows, until God called her from the church militant to the church triumphant.

She was a model wife and mother; loving, kind, thoughtful, and gave constant diligence to her domestic duties. She spread out her open hands to the poor, who will rise up "in that day" and bless her. She visited and nursed the sick; was hospitable to strangers, and courteous to all. Long has the writer shared her hospitality and her Christian friendship.

She was married to Mr. J. M. Blackman (widely known as the principal of a commercial college) in January, 1854, by the writer, in the parsonage but a few steps from the house in which she spent most of her married life. Her last end was peace. She departed from the body to her heavenly home, December 10, 1889. A devoted husband and loving children mourn their loss; but their temporary loss is her eternal gain. Bishop Keener, Dr. Palmer, Dr. Carradine and the writer participated in the funeral services. Her memory will be as an ointment poured forth in a wide circle of friends. Her old pastor,

J. B. WALKER.

RAGAN—A. VANHOOK RAGAN was born in Dixon county, Tenn., June 30, 1828; married Miss Harriet Estes, in Wilson county, Tenn., November 14, 1850, and departed this life at his residence, in Montgomery, La., December 12, 1889. Bro. Ragan was received into the Methodist Episcopal Church, South, by Rev. Robert Randle during his pastorate here in 1882. His last affliction was unusually severe, but he seemed resigned to the will of God, and expressed his willingness to depart and be with Christ.

Bro. Ragan was a true friend to the faithful preacher, and such ever found a hearty welcome to his home. He loved the old Methodist doctrine of scriptural holiness, and said it was what he heard preached in Tennessee when but a boy. He enjoyed Bro. Carradine's articles in the NEW ORLEANS CHRISTIAN ADVOCATE, and the last piece he read aloud to his family was Bro. Carradine's latest in that paper. Judge Ragan was a true citizen, a faithful husband and father. He leaves a Christian wife, four affectionate children and numerous friends to mourn his departure. We feel that our great loss is his eternal gain.

J. F. WYNN.

Nashville and *Texas Christian Advocates* are requested to copy.

CLARK—Died, December 7, 1889, in Hinds county, Miss., GEORGE W. CLARK. He was born in Northampton county, N. C., February 2, 1806, being eighty-three years eleven months and five days old at his death. He was married to Miss P. L. Jordan, April 7, 1825, and in 1841 came to Mississippi. His parents died while he was but a youth, and he was raised by a pious sister; and at the age of nineteen or twenty joined the Methodist Church, and from then until his death he met all the obligations of life in good faith.

I have been his pastor for the last three consecutive years, and when I state that he was a model husband and father, and a Christian gentleman, I speak whereof I do know. Gentle, chaste and pure, he impressed his religious character not only upon his children, but upon all who were associated with him either in business transactions or in the social circle. He leaves the companion of his youth and fifty or sixty children and grandchildren to mourn his loss; but they are fully indemnified by the heritage of a pure life and character transmitted to them; and a full assurance of his entrance into the everlasting kingdom of God. May great grace rest upon the family in their bereavement, and especially upon the aged and bereaved companion!

F. M. WILLIAMS, Pastor.

SWAYZE—Mr. A. B. SWAYZE, a sincere Christian, member and steward of the Jefferson Street Methodist Church, Natchez, and teacher in the Sunday-school, departed this life on December 13, 1889, in the twenty-seventh year of his age. He was much beloved by all who knew him.

At a meeting of the Sunday-school of the Jefferson Street Church the following resolution was adopted and directed to be published in the NEW ORLEANS CHRISTIAN ADVOCATE:

Realizing the sad loss which we have sustained by reason of the death of Mr. A. B. Swayze, who was a faithful teacher in our Sunday-school, and desiring to express the deep sorrow of the school; therefore, be it

Resolved, That while we, in patience, submit to the will of our heavenly Father, in taking our brother from his sphere of usefulness in this world to his eternal reward, still we mourn the loss of a devoted fellow-worker, a sincere friend, and a true man; that we hold his memory in sacred regard; and that we tender our warmest sympathy to his bereaved relatives. RICHARD F. REED,

For Com.

RICHARDSON—ROBERT N. RICHARDSON was born in Mississippi, February 2, 1874, and died of pneumonia, near Delhi, La., November 25, 1889.

Robert was the youngest of the family, was much petted and loved, yet was courteous to all, agreeable and amiable in disposition. He was not only a favorite at home, but generally so, and especially at school. How sadly his school-mates missed him when absent and sick, and how they were shocked when he died! Appropriate resolutions were adopted by them relative to his death, which were published in the parish paper.

The deceased was a boy of much promise, but it is said that death loves a shining mark. He fell an easy victim to the cold touch of the great destroyer. His dying words were beautiful and full of comfort. Feeling impressed that the end was near, he looked to Jesus and found in him a Savior. Said he was going to heaven, and asked the family all to meet him there. He talked and sent back words of cheer from the brink of the last river. H. ARMSTRONG.

MILLER—Mrs. M. L. MILLER, wife of Moses A. Miller, of Carter county, Tenn., and daughter of Mrs. Samuel and Temperance Patton, of the same State, was called from earth to her final home on December 12, 1889. She died in Bolivar county, Miss. Four long months she lingered with astonishing patience and resignation till her pure spirit took its flight, responsive to the Master's call. During this long period of affliction the care and attention of her only daughter were almost marvelous. Taken sick with a slow fever, on a visit to her daughter's house, it was there our sister died. Words are too weak to express our sorrow and sympathy on such occasions.

May God bless the two sons and only daughter in this sore bereavement! O. L. SAVAGE, P. C.

Holston Methodist please copy.

FOURREST—MARY FOURREST was born August 23, 1877, in Caddo parish, La.; departed this life, December 1, 1889, in Red River parish, La.

Another pure white rose has been removed from earth and transplanted into the green fields of Eden; another pure white lamb of Christ's flock on earth has crossed the river. Another angelic spirit, another child of God, while smiling with the inward peace that the world can neither give or take away, has fallen asleep in the arms of Jesus, who will awake her on the resurrection morn with the glorious summons of the coming bliss. May God bless the bereaved parents, and may they meet her in heaven!

SUSAN STEVENSON.

SISTRUNK—SALLIE BELLE, infant daughter of David and Hannah B. Sistrunk, was born July 3, 1889, and died December 2, 1889, living nearly five months with her fond parents. God saw fit to pluck the bud to bloom in a fairer land. She has gone to him who said, "Suffer little children to come unto me." God wants to take the lamb in its purity. May the father and mother say, with David, My child can not come to me, but I can go to it.

M. L. BURTON.

BEARERS—S. C. BEARERS was born March 13, 1819; died November 18, 1889. He was a member of the Methodist Episcopal Church, South, forty years. He died near Cleveland, Miss., in Bolivar county. He was a man of his own convictions. He died as he lived.

May God bless his bereaved family! We hope that our loss is his eternal gain! O. L. SAVAGE, P. C.

Salvation Oil is at once prompt and reliable as a pain-cure. Price, only 25 cents a bottle.

Every case of coughs or colds is cured by Dr. Bull's Cough Syrup. Price, 25 cents.

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NEW STORE,

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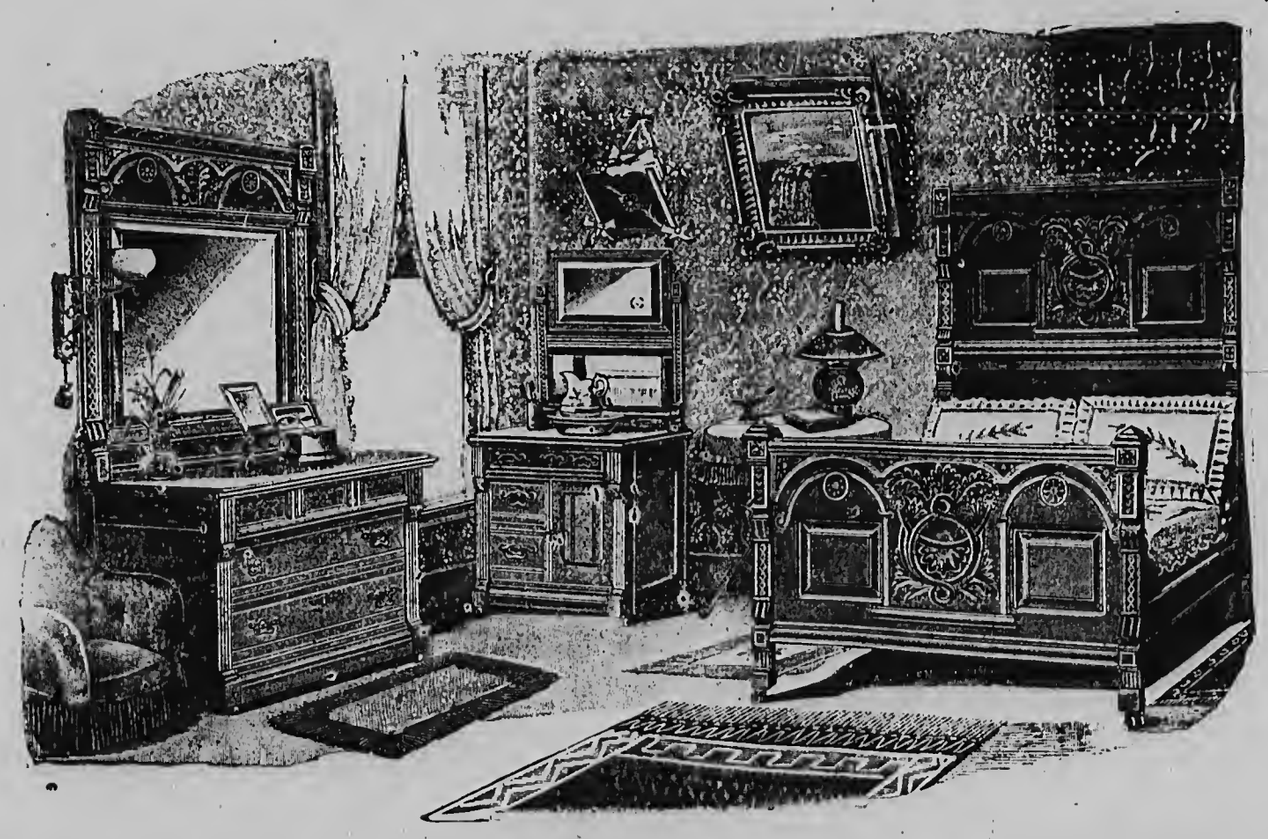
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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Instruction in morals and manners; How to improve grammar, and how to talk and appear well in society; Wholesome advice for growing daughters, given sugar-coated by pure fiction and confidential talks.

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To introduce the LADIES' HOME JOURNAL into your home with the new year, we offer to mail to your address the double Holiday Numbers **FREE** of charge, if you will send us 25 cents for a **Three Months' Trial Subscription**, beginning January 1st, 1890. This makes

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CYCLONE PLANT of the Black Hills (Cyclotoma Platyphylla), a most curious and novel plant. Also **CHILDS' RUBY GOLD WATER MELON**, the greatest Vegetable Novelty of the age. Flesh golden yellow, variegated with streaks and layers of bright pink; fifty to sixty pounds in weight, and the most beautiful and delicious melon known; having a tenderness and lusciousness unsurpassed. Per packet each 20 cents.

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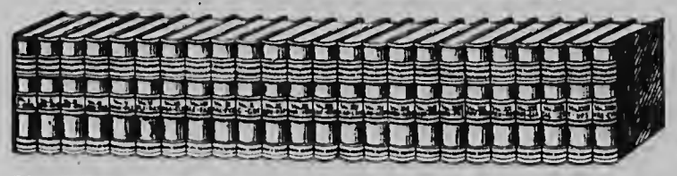

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NEWS OF THE WEEK.

DOMESTIC.

A caisson of the bridge at Louisville, Ky., now under construction between Louisville and Jeffersonville, gave way on January 9, and seventeen workmen were caged within it and killed.

Hon. Calvin S. Brice, chairman of the National Democratic Committee, has been chosen by a caucus of the Democratic members of the Ohio Legislature as U. S. Senator, to succeed Hon. H. B. Payne.

A new Presbyterian Church, in Brooklyn, weakened by a wind storm, collapsed on January 9, and fell on a three-story frame building adjoining, killing several persons.

Representatives of Chicago and New York presented their claims for the location of the proposed World's Fair before the Senate special committee, on January 11.

Ex-Senator Kellogg, who has put himself forward as a special advocate of the cause of the negro, declares the emigration scheme a humbug, and says the Democrats make a mistake in proposing it, as it will be used as an argument to drive away such negroes as might feel inclined to join the Democratic party.

An injunction was issued, last week, forbidding the sugar trust to dispose of any of its property or to pay further dividends, and arguments will be made to make the injunction permanent.

The Kansas Supreme Court, in a decision in the case of the State against W. W. Faulkner, sustained the prohibitory law. The case was brought to test the question of the sale of liquor in original packages transported from other States to a point in Kansas.

Employees in the Haverhill, Mass., shoe factories insisted on deciding methods and prices of work under threat of striking. The employers would not have it and the nine great shops shut down last week. Three thousand men out.

Governor McKinney sent to the Virginia Legislature, on January 11, a letter from London holders of Virginia State bonds, urging that a renewed effort be made to adjust their claims. The governor advises the Legislature to stand by the Riddleberger bill and amendments.

A terrific cyclone swept the city of St. Louis and its vicinity on January 12, and destroyed an immense amount of valuable property. A number of persons were buried in the debris of fallen buildings. Reports from the surrounding country indicate immense loss of life and goods. All telegraph wires were blown down at Memphis, Tenn. The cyclone, coming South, visited Sardis, Miss., where churches, stores and dwellings were unroofed.

A conference of the prohibition leaders has been called to meet in Grenada, Miss., on January 16.

Democrats of the House Committee on Rules are indignant at Speaker Reed's course in preparing a code of rules without consultation with the minority. His attempt to force their adoption will probably fail, as the radical plan he has marked out does not meet with the approbation of some members of the Republican party.

Clinton, Ky., has been almost destroyed by a cyclone. Fifty-five houses have been demolished, eleven people killed and fifty-three wounded. Heavy loss was also suffered at Moscow and Wickliffe, Ky. The damage in St. Louis by the great blow is estimated in hundreds of thousands of dollars.

Gen. A. M. West, member from Marshall, presented to the Mississippi Legislature, on January 13, a memorial advocating the abrogation of the fifteenth amendment of the Constitution.

FOREIGN.

The United States consul general at Berlin has reported to the Secretary of State that certain brewers in that country are exporting to the United States beer adulterated with salicylic acid.

While engaged in leading a raid on a Nihilist club in Moscow, the chief of the secret police was shot by a woman.

Michael and Maggie Boyce, who were passengers on the *Servia* on her last trip from New York, were arrested at Queenstown for having in their possession a revolver and a quantity of cartridges.

The remains of the late Dowager Empress Augusta were buried at Charlottenburg. The sovereigns of almost all foreign countries sent tributes of flowers.

In Bohemia there are 2,000,000 Germans and 3,000,000 Czechs. The Germans accuse Count Taafe of trying to make all Bohemia a Czech country, and in consequence of the success of his efforts in that direction they say that German imperial patriotism is disappearing. They assert that the German element, which is the largest and strongest national mass in the empire, has been kept down for ten years by combinations of the other elements made against it.

The secretary-accountant of the Debt Commission of Cuba was arrested in New York City for frauds on the treasury of that country, estimated to amount to $198,000. The fraud was commenced in the office of the public debt, following the usual official routine and ending with the payment of an amount of coupons of the redeemable annuities by the Spanish Bank of the island of Cuba, with a consequent loss to the treasury.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada circuit	Jan.	18, 19
Water Valley circuit	(Thursday)	23
Abbeville		25, 26
Coffeeville	Feb.	1, 2
Charleston		8, 9
Tillatoba	(Tuesday)	11
Carrollton circuit		15, 16
Chapel Hill circuit	(Tuesday)	18
Toccopola circuit		22, 23
Hanover circuit	(Tuesday)	25
Atlanta circuit	(Thursday)	27
Pittsboro circuit	Mar.	1, 2
Cherry Hill	(Tuesday)	4

District stewards' meeting at Grenada, on Friday, January 17, 1890. I hope every charge will be represented.

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka station	Jan.	18, 19
Iuka circuit		25, 26
Harmony	Feb.	1, 2
Booneville and Rienzi		8, 9
Marietta		15, 16
Kossuth		22, 23
Ripley and New Albany	Mar.	1, 2
New Albany circuit		8, 9
Ripley circuit		15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

West, at West	(Frid.)	Jan. 17
Valden, at Valden		18, 19
Poplar Creek, at Wesley Ch.	(Tues.)	21
Ebenezer, at Hebron	(Thurs.)	23
Black Hawk, at Black Hawk		25, 26
Lexington, at Tchula	(Fri.)	31
Richland, at Pickens	Feb.	1, 2
Kosciusko and Durant, at Kosciusko		6, 9
Sallis, at Shady Grove	(Thurs.)	13
Kosciusko circuit, at Smyrna		15, 16
Newport, at Salem	(Tues.	18
Ethel, at Ethel	(Thurs.)	20
Weir, at French Camps		22, 23
Belzona, at Belzona	(Thurs.)	27
Winona station	Mar.	1, 2

The district stewards of the Winona district will please meet in Durant on Thursday, January 30, 1890, in the Methodist Church, at 8:15 P. M.

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Early Grove, at Hudsonville	Jan.	18, 19
Ashland, at Salem		25, 26
Waterford, at Waterford	Feb.	1, 2
Shawnee, at Pisgah		8, 9
Myrtle, at Myrtle		15, 16
Mt. Pleasant, at Mt. Pleasant		22, 23
Pine Mountain, at Pine Mountain	Mar.	1, 2
Hickory Flat, at Pisgah		8, 9
Byhalia, at Byhalia		15, 16
Cornersville, at Potts' Camp		22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Batesville	Jan.	18, 19
Panola circuit		23
Courtland		25, 26
Pleasant Grove	Feb.	1, 2
Mt. Vernon		6
Cold water mission		8, 9
Arkabutla		15, 16
Lewisburg		20
Horn Lake		22, 23
Cockrum		28
Chulahoma	Mar.	1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Saltillo, at Oak Grove	Jan.	18, 19
Verona station		25, 26
Tupelo station	Feb.	1, 2
Pontotoc, at Pontotoc		8, 9
Houston and Wesley, at Houston		15, 16
Sparta, at Friendship	(Wed.)	19
Buena Vista, at Buena Vista		22, 23
Ebenezer, at Ebenezer		23, 24
Prairie, at Muldon	(Wed.)	26
Okolona circuit, at Tranquil	Mar.	1, 2
Tremont, at Sulphur Springs		8, 9
Fulton and Smithville, at Smithville		15, 16
Athens, at Friendship		22, 23
Aberdeen		29, 30

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Mashulaville, at Hashuqua	Jan.	17
Shuqualak, at Salem		18, 19
Tibbee, at Tibbee		24
Columbus circuit, at Piney Grove		25, 26
Columbus		27
Sturges, at Mt. Airy	Feb.	1, 2
Chester, at Chester		3
Plattsburg, at Center Ridge		7
Louisville, at Louisville		8, 9
LaGrange, at Ebenezer		14
Walthall, at Walthall		15, 16
Tampico, at Pleasant Grove		18
Brooksville, at Brooksville		21
Crawford, at Crawford		22, 23

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Jan.	19
Shaws		20
Glen Allen	Feb.	3
Arcola		9, 10
Indianola		16, 17
Bolivar		23, 24
Australia	Mar.	2, 3
Rosedale		8, 9
Leherton		15, 16
Dublin		21, 22

District stewards' meeting, at Greenville, February 6. A full attendance is earnestly desired.

R. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

Oak Ridge, at Good Hope	Jan.	18, 19
Floyd, at Midway		25, 26
West Monroe, at West Monroe	Feb.	1, 2
Waterproof, at Waterproof		8, 9
Lake Providence, at Lake Providence		15, 16
Monroe		22, 23
Richland, at Girard	Mar.	1, 2
Harrisonburg, at Sicily Island		8, 9
Winsboro, at Winsboro		15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Rayne Memorial	Jan.	19
Baton Rouge		20
Carrollton and Parker's Ch., at Carr'n	Feb.	2
Gross Tete & False River, at Cot'w'd		9
Gretna		16
Plaquemine and Donald'ville, at Plaq.		23
Craps St. and Soraparu, at Craps St.	Mar	2
Algiers		9
Morgan Street		16

CHAS. F. EVANS, P. E.

HOMER DIST—FIRST ROUND.

Vienna, at Salem	Jan.	19, 20
Bansville, at Bethel		26, 27
Gibsland, at Tulip	Feb.	2, 3
Arcadia, at Arcadia		9, 10
Homer, at Homer		16, 17
Haynesville, at Haynesville		23, 24
Farmerville, at Farmerville	Mar.	2, 3
Summerfield, at Harmony		9, 10
Minden, at Minden		16, 17
Vernon, at Longstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden	Apr.	6, 7
Sabine, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

District stewards will meet at Arcadia, February 9.

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Black River, at White's Ridge	Jan.	18, 19
Centerville, at Centerville	(Wed.	22
Columbia, at Columbia		25, 20
Lecompte & Boyce, at Pineville	(W.)	23
Simsport, at Riverside	Feb.	1, 2
Spring Creek, at Spring Creek		8, 9
Sugartown, at Dry Creek		15, 16
Evergreen, at Evergreen		22, 23
Bayou Beuff, at Chicot	Mar.	1, 2
Alexandria station		8, 9
Montgomery, at Atlanta		15, 16
Ada, at Colfax		22, 23

District stewards' meeting at Pineville, January 29, 1890.

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan.	18, 19
Abbeville		25, 20
Lafayette	Feb.	1, 2
Lake Charles		8, 9
Grand Chenier		15, 16
Sabine mission		22, 23
Sulphur Mine	Mar.	1, 2
Plaquemine and Rayne		8, 9
Opelousas		15, 16
Washington		22, 23

District stewards' meeting at Lafayette, Wednesday, February 5, at two o'clock P. M. A full attendance is earnestly requested.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Pleasant Hill, at Gum Grove	Jan.	18, 19
Grand Cane, at Grand Cane		25, 26
Natchitoches, at Robeline	Feb.	1, 2
Caddo, at Stonewall		8, 9
South Bossier, at Filmore		15, 16
North Bossier, at Collinsburg		22, 23
Valley, at Bellevue	Mar.	1, 2
Moorlugeport, at Mt. Zion		8, 9
Coushatta, at Coushatta		15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Many and Sabine, at Many		29, 30
Anacoco & Hellewood, at Holly Grove	Apr.	5, 6

J. B. CASSITY, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Adams, at Adams	(Fri.)	Jan. 17
Summit at Hogue Chitto		18, 19
Brookhaven circuit, at Bethel		25, 26
Brookhaven station	(Mon.)	27
Weesen	(Tues.)	28
Beauregard, at Beauregard	(Wed.)	29
Hazlehurst	(Thurs.)	30
Bowerton, at Brandywine	Feb.	1, 2
Lebanon, at Lebanon	(Mon.)	3
Crystal Springs	(Wed.)	5
China Grove, at Tylertown		8, 9
Franklinton, at Franklinton	(Tues.)	11
Scotland, at Sweetwater		15, 16
Pleasant Grove, at Pine Grove		22, 24
Providence, at Bahala Chapel	(Mon.)	24

W. B. LEWIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise and Heidelburg, at E	Jan.	18, 19
Ellisville, at Ellisville		25, 26
Vossburg, at Vossburg		28
Dalevilla station	Feb.	1, 2
Hopewell		4
Meridian circuit		8, 9
Meridian (West End)		9, 10
Meridian station	(7 P. M.)	11
Winchester, at Pleasant Grove		15, 16
Paulding, at Rose Hill		22, 23
Clarke, at Liberty Chapel	Mar.	1, 2
Union, at Hopewell		5
Marion, at Marion		7
DeKalb, at DeKalb		8, 9
Blumsville, at Scooba		15, 16
Lauderdale, at Lauderdale		22, 23
Leaksville, at Adamsville		29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan.	18, 19
Madison, at Madison		25, 26
Canton station	Feb.	1, 2
Sharon, at Mt. Pleasant		8, 9
Camden, at Shrock		15, 16
Benton, at Benton		22, 23
Yazoo circuit, at Mt. Carmel	(Sat.)	Mar. 1
Yazoo City station	(Sun.)	2
Silver Creek, at Silver City		8, 9
Flora, at Flora		15, 16
Mt. Olivet, at Auding	(Sat.)	22
Bentonia and Dover, at Bentonia	(Su.)	23
Sprlug Ridge, at Byram		29, 30

D. A. LITTLE, P. E.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	Jan.	18, 19
Newton, at Hickory		25, 26
Homewood, at Wesley Chapel		28
Union, at Union		31
Neshoba, at Pine Grove	Feb.	1, 2
Walnut Grove, at Walnut Grove		8, 9
Carthage station, at Carthage		9, 10
Carthage circuit, at Goshen		10
Hillsboro, at Mt. Zion		12
Westville, at Pleasant Hill		15, 16
Trenton, at Trenton		22, 23
Raleigh, at Raleigh		23, 24
Montrose, at Price's Chapel	Mar.	1, 2
Shiloh, at Cato		8, 9
Marvin, at Bethel		15, 16
Forest and Morton, at Morton		22, 23

District stewards will meet in Forest, January 16, at ten A. M.

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Grange Hall	Jan.	16
Bayou Sara, at Bayou Sara		18, 19
Woodville		25, 26
Percy's Creek		27
Zachary and Pipkin, at Pipkin	Feb.	1, 2
New River, at Big Swamp		4
Livingston, at Port Vincent		6
East Baton Rouge, at Bethel		8, 9
East Feliciana, at Oak Grove		15, 16
St. Helena, at Greensburg		22, 23
Live Oak, at Pine Grove		25
Springfield, at Springfield		27
Amite City, at Amite City	Mar.	1, 2
Clinton and Betoville, at Clinton		8, 9
Jackson		15, 16

The district stewards for Woodville district, Mississippi Conference, will please meet in the Methodist Church, in Slaughter, La., on Thursday, January 23, 1890, at two P. M.

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Tallahock, at Springhill	(Thurs.)	Jan. 16
Covington, at Madisonville		18, 19
Pearlington, at Pearlington		25, 26
Bay St. Louis, at Bay St. Louis	(M.)	27
Whittington, at Coleville	(Wed.)	29
Ocean Springs		Feb. 1, 2
Scranton	(Mon.)	3
Americus, at Big Point	(Wed.)	5
Vancleave	(Fri.)	7
Moss Point station		8, 9
Augusta, at Perkins		15, 16
East Leaf, at Hebron		22, 23
Williamsburg, at Williamsburg	(W.)	26
Mt. Carmel, at Mt. Zion	(Thurs.)	27
Columbia, at Columbia		Mar. 1, 2

The district stewards of the Seashora District will meet me in Ocean Springs, Miss., on Saturday, January 18, at 10 o'clock A. M.

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette, at Fayette	Jan.	18, 19
Port Gibson		19, 20
South Warren, at Porter's	(Tues.)	21
Warren, at Oak Ridge	(Thurs.)	23
Martin, at Cane Ridge		25, 26
Hurtonton, at Pisgah	(Tues.)	28
Utica, at Utica	(Thurs.)	30
Rocky Springs, at Shiloh		Feb. 1, 2
Roxie, at Hamburg	(Thurs.)	6
Meadville, at Meadville		8, 9
Washington, at Washington	(Th.)	13
Natchez, Jefferson Street		15, 16
Natchez, Wesley Chapel	(night)	11
Meyersville, at Meyersville		22, 23

The district stewards will please meet in the Methodist Church at Port Gibson, Wednesday February 5, at 11 A. M.

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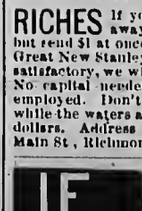

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For the Advocate.

MY MOTHER'S BIBLE.

BY FANNIE MINOR MONTGOMERY.

My mother's Bible, precious book!
From whence my first, best lessons came,
Of mercy, wisdom, truth and love,
And rev'rence deep for Jesus' name.

My mother's Bible, precious book!
Though worn with use, and dark with age,
Its holy precepts still send forth
Their radiance from each sacred page.

My mother's Bible, precious book!
Her source of light, and life, and power,
Of hope and faith, of grace and peace,
And patience in the darkest hour.

My mother's Bible, precious book!
The hand that held it, long grown cold,
Points to its faithful promises,
And leads me upward as of old.

My mother's Bible, precious book!
Its wondrous truths shall live alway;
One jot or tittle alters not,
Though heaven and earth shall pass away.

My mother's Bible, precious book!
Her Savior's love and power divine,
To save and keep, I read and trust
My mother's Lord, her God and mine.

CRYSTAL SPRINGS, Mississippi.

Sam Jones on the Lottery.

REPORTED BY REV. WALTER DUNSTAN.

Escape from the sin of gaming or gambling. Do you reckon you could get a jury in New Orleans to convict a fellow of gambling? Do you believe there are enough men in this city, that you know personally, that never gamble a bit themselves, and, therefore, would be a good jury to convict some one else of gambling? I have been in these restaurants to get half a dozen oysters, and they have as many lottery tickets passing round as they have oysters. Let me tell you, my Bible says, in so many words, that whatsoever a people sow, that shall they also reap; and if there is anything in the sowing of these Louisiana State Lottery tickets for twenty years, you have a harvest of gambling in this city enough to make the devil himself tremble to look at. I will tell you that the man who will play "seven up," or buck a faro bank, is a gentleman and a scholar and a Christian beside a fellow that will sit down and buck against the Louisiana State Lottery. Ha! I could see you wince. I hit you that time. Gambling—why, they will gamble in this city from a million-dollar wheat or cotton deal down to a cigarette; the town is full of it. I heard a preacher on this platform say he came within an ace of buying a lottery ticket himself. That brother did not live in New Orleans.

Rumor says it, and I am never responsible for what rumor says, that the Louisiana State Lottery officials went to R. E. Lee, and said: "We will give you $10,000 a year for your name." He said: "My unsullied, untarnished name is my own. I am poor; but they have offered me a professorship in a college, and I will take that." You wait until some one else dies, and see if they will build monuments, and whether a nation will weep. Thank God for such a man as Gen. Robert E. Lee;—though the army which he led was not led to victory, as the world calls victory. I say to you, he is covered with glory and honor, and bewailed as no other man who ever died in the United States was covered and bewailed. I would to God that every general who ever led an army for the Southern cause was as pure in character and unsullied in practice as Gen. Robert E. Lee, whose monument rises to the sky in this city this afternoon.

The poor women of this city, the poor children of this city, and the poor cripples of this city, are kept poor every day and every year, that the coffers of this villainous lottery may be filled to repletion month after month, and year after year; pays no taxes, regards no law of God or man, has the whole city and State under its feet, walks over you, and the height of your ambition seems to be to put a little brick on the sidewalk to walk on. God help New Orleans to rise up and say, "We will be men, and this abominable thing has to come down." Absolutely without paying any license or taxes, it spreads its wings over this city and takes the clothes from off the backs of the children of this city, robs the poor, and yet we sit down and say nothing about it. Now, listen! If you say anything against the Louisiana State Lottery in this town, what you say *will never be noticed.* I have preached the gospel in forty or more of the biggest States in the Union; but this is the first time I have entered a city where they *did not know I was there;* never found it out. Hear me, my countrymen! I know there are powers that be that can say "Hush!" and "Stop!" and they do hush and stop; but, brethren, so help me God, in view of my final judgment before his throne, there is not enough money or men or devils in hell to crush the honest sentiment that leaps from my heart and conscience. If I were a member of the Louisiana State Legislature, I would vote against that damnable scheme for fear somebody would say, if I did not, that it had bought me. Of course, they can not buy a legislator; but some fool will go off and say you did, if you vote for it; dead sure. I will tell you what a lot of you little fools remind me of—an old cow grazing round all day and coming up at night to be milked. That is all they ever propose to do for New Orleans and the United States—"Come up, old cow; back your leg, and let me milk you." Gambling—that lottery leads to every sort of gambling; opens the gates; the gap is down. If the Louisiana State Lottery is an honest, straightforward thing; if the Louisiana State Lottery is a decent thing; if the Louisiana State Lottery is a beneficial thing, then I say to you, one of the leading pastors of this town, Bro. Carradine, ought to be in the penitentiary for slander and libel; but if it is a dishonest thing, and he has told the truth about it, it is time that the citizens of this State and city were getting their ears opened and their consciences aroused. The government mails will not let the stuff go through, if it knows it. Georgia has passed a law against it, Missouri has said it is a criminal offense, and absolutely old New Orleans remains quiet, and the balance of the Union is standing up and slapping you in the face. I would have enough pride to go and straighten myself before the other States of this Union.

Gambling—not only in that way, but in every other way, the devil is in the thing. Take an old greasy deck of cards, and go and sit down and play that. I think it is the most respectable way. *If you are obliged to gamble,* I commend the cards, because you do give the other fellow some sort of a show. It may not be better for you, but it is a great deal better for the other fellow. He gets to see the boodle after he has put it down; but in the lottery into the dump she goes, and that is the last of it.

John's Answer.

BY REV. JOEL T. DAVES.

The inquiry was sincere and respectful. Wonderful things had been done and said of John. His fame had gone up and filled Jerusalem. His preaching was of an unusual type. He was, as to dress, habits and manners, an unusual man. The people were in a state of expectation. Jewish prophecy was being fulfilled. Thirty years before the wise men of the East had come up to Jerusalem. Their visit had not been forgotten. A few, doubtless, remembered the dumbness of the priest and the birth of John. They had lost sight of him. They also remembered the birth of Jesus in Bethlehem. They had lost sight of him. Great events are brought to memory by answering great events. John was moving the whole world. People from all parts of the earth, great and small, attended his ministry, and were baptized of him. The Jews of Jerusalem—evidently a large number joined together—sent priests and Levites—prominent, important personages—to inquire about him. They went directly to John. They wanted correct information. It was an official, representative "commission of inquiry." It was not a matter of idle curiosity or speculation. The condition of the Jews, politically and religiously, demanded earnestness. They were looking for something great, and from God, the only source of great things. The beginning of the fulfillment of Jewish prophecy was in a strange way and in a strange place. They were anxious about it. John appears from an unlooked-for direction, preaching a new gospel in a new way, and seemingly without authority. His answer solves the problem of human agency in divine things. It was the answer of the true renunciant. It was the repudiation of self. It was in the spirit of real humility. "I am *not* the Christ. I am *not* Elias. I am *not* that prophet. I *am* the voice of one crying in the wilderness. Make straight the way of the Lord." He had a good chance of a little cheap notoriety. The people were ready, and on good grounds, seemingly, to accept him for more than he was worth. I suppose he was tempted to give a different answer. He was only a man. And men of God have been since John's day, and are to-day, thus tempted, and they yield to it. If any man, sent from God, had a right to say something of himself, it was John. "What sayest thou of thyself?" "I am the voice of one crying in the wilderness." *Only a voice.* Have no name, no family connections, no reputation. He could have given a wonderful story. "I am the son of a priest, the child of miraculous birth. My mother was Elizabeth, a stainless, blameless woman. I am a blood relation of the Christ. I am the forerunner of the Son of God. I am spoken of in prophecy. I have been specially trained in retirement. I am John, come in the spirit of Elias." How different his answer!—"I am the voice of one crying in the wilderness." The secret of his power is in this dethronement of self, in this spirit of the self-renunciant. He said subsequently, "A man can receive nothing except it be given him from heaven." I am only "a voice." Not my own voice, but "*a* voice." Hear the voice; heed the voice.

Whether in this lesson or not, this thing is true: that any man, appearing among men, claiming a special mission from God, the world sends a "commission of inquiry" to sit on his case. It is an affront to the people of the world for any man, in such a way, to be on intimate terms with God. The earnest, zealous Christian; the devoted pastor, the consecrated man of God—all have the same question to answer. It may not be in words, but the question comes, nevertheless: "Who art thou? By what authority sayest thou these things?" It is intensified, enlarged, *stressed* in ratio with the circle the man fills, and the power he has. "Who art thou? What sayest thou of thyself?" Happy the messenger of God if he has John's answer. To-day he fills a place far higher than the one John filled. He is in the *stead* of Christ. He is in his place because it was expedient for us that he should go away. "I send you. Go; and as ye go preach, saying the kingdom of heaven is at hand. Peace I leave with you, my peace I give unto you. Into whatsoever house ye enter, if the Son of Peace be there, let your (my) peace (through you) be upon it; if not, let it return unto you again. He that receiveth you, receiveth me." Happy the divinely sent man if he has John's answer. He is powerless, as he comes short of it. If self-consciousness dwells within, he is stripped of his armor. He will be afraid of the people, or unduly bold. He will cringe before the rich and powerful. He will be careless of the poor and helpless. He will boast to himself of his learning, eloquence, position and following. He will be a self-seeker and a judge of his brethren. He will preach a gospel to others that he does not preach to himself. He will be a time server, and yet, it may be, not conscious of it. The only rule and law of this life and work is in John's answer. "A voice"—only "a voice." Christ speaking through me. The strange power of the most wonderful man in to-day's pulpit is found just here. *He is without self-consciousness.* Study, preparation, prayer, utterance, gesticulation, is the inspiration of the Holy Spirit. *Self* is out of the way. A baby is always beautiful, no matter what position or attitude it assumes, because there is no self-consciousness. This man is always full of power, in the simplest utterance, for the same reason. In the many analyses of the man, I have never seen a correct answer given. I believe it is found in John's answer.

"Preliminary or Prevenient Grace."

BY "GILDEROY."

The grace of God which bringeth salvation was in the Father's heart before the worlds were made. It was "prevenient grace," because it went before, or was before, all things. This grace, or the love of God, was the procuring cause of salvation. This is free, unmerited grace. It existed before the fall of man. In view of the fall, as foreseen, grace provided for it—built "a platform of second probation" to catch the falling sinner. Into this estate, or upon this platform, our first parents fell, and here all the generations of men are born. They come into being under a covenant of mercy, and in the region of hope and of everlasting life. A state of nature, depraved though it be, is also a state of grace. It is a state of nature as modified by the grace of God, which was in Christ Jesus, reconciling all things unto himself before the worlds were made. But for this grace, doubtless, our first parents would not have been made what they were and as they were—would not have been allowed to propagate their species—"a race of devils incarnate." Indeed, we do not know what man would have been, or that he would have been at all, but for the provisions of grace in the divine mind when God contemplated making such a being. The race is corrupt and depraved, but not guilty. This corruption, this depravity, comes by a law of generation. "It is naturally engendered"—like begets like. No one can bring a clean thing out of an unclean. A depraved man generates depraved children, just as a mortal man generates mortal children; and the children are no more guilty of mortality than they are of depravity. Both are inherited, both inhere, both are natural. By an arrangement of divine grace children are born under a covenant of mercy, in a state of "initial justification." "As by the offense of one judgment came upon all men to condemnation, even so," or in like manner, "by the righteousness of one the free gift came upon all men unto justification of life." "Where sin abounded, grace did much more abound."

It is just here that Arminianism, later Wesleyanism, parts company with Augustinianism, later Calvinism, and also with Pelagianism. Arminianism says, "Children are born depraved, but not guilty;" Calvinism says, "They are born depraved and guilty;" and Pelagianism, as now understood, says, "They are neither depraved nor guilty."

By virtue of this prevenient grace of God man is endowed with consciousness, a conscience, and freedom of will. He knows, the Holy Ghost makes him know, that he is wrong—wrong in heart and wrong in life. He realizes the slavery of sin; but is inwardly conscious that it need not be, and should not be. Man is conscious of his responsibility for his conduct, his actions. He feels that he is responsible at the bar of his own conscience, and also at the bar of some higher being outside of himself. His understanding is darkened and his feeling blunted, and both enslaved by sin; but within himself, in his heart, in his innermost being, he realizes that his will is free, is not bound. His understanding and his feeling may be dominated by motives and by bad habits; but within himself he is conscious of power to have controlled these motives and to have ruled these habits. He is conscious that this state of slavery has the consent of his own will, and is, therefore, voluntary. In the inner self he is also conscious of the presence of a helping hand—a still, small voice inviting him to come out from the bondage of sin into the liberty of the sons of God.

These gifts and endowments are preliminary, prevenient, and they are the gifts of God's grace through Christ, the second Adam, the Lord from heaven, who quickeneth every man, and giveth light unto every man that cometh into the world. These endowments were procured for the race, and they are bestowed upon the race by the Father for the sake of his Son, who is the Savior and Redeemer of all men. If we may so speak, this is a preliminary quickening, a prevenient regeneration, preparatory to personal responsibility and the whole process of personal salvation. Prevenient grace makes man capable of co-operating with general or personal grace in the salvation of his own soul.

This fundamental tenet of Methodism finds the race of man where some other systems put individual members of the race after regeneration by a sovereign act of God, according to the good pleasure of his own will. We understand that God has done once for all for the race, what others hold he will do for none but for the elect. We take penitent sinners into the church because they are in a fair way to personal salvation; and others take them in because they are saved. Penitence, they hold, is one of the fruits of regeneration. We baptize our children because they are Christ's, and ought to be in his mark; are in the covenant, and entitled to the sign of it.

Æsthetics in Church Building, Tomb-Stones, Memorials, etc.

Without doubt, the Christian Church is at great fault in its tastes in church building. We have in all ages of the Christian Church shown vast variety in our houses of worship when money was plentiful—variety so criminal as to be subversive of spirituality, and absolutely at the cost of the only two important factors to be valued in church building—*i. e.*, neatness and comfort. In rural communities poverty or parsimony, one or both, have led to the same result. The multiplied millions of misspent moneys for vain decoration would, if properly expended, have given the gospel to the whole heathen world before this, and, at the same time, have helped the poor to neat and comfortable houses in which to worship God. There is nothing so attractive, either in personal dress or in architecture, as "neatness combined with comfort." Gaudiness of dress indicates vain foppery in architecture, pride, arrogance, and folly. God smiles approvingly on neatness, combined with comfort, in everything. If possible, I would condemn more severely all tomb-stones, monuments, etc., placed over our dead; useless, vain, idolatrous, wicked in all their tendencies. A few violets on my grave is all I would ask, and more than I or any mortal deserves. Suppose we arrest the idolatrous practice of building monuments over our dead, and use the money in building memorial churches and schools—substantial, durable, neat, comfortable—in token of our kind remembrance of our dead, and in honor to God, by making our means available in promoting his kingdom here on earth. The cost of the useless ornaments on our churches, and the worse than useless monuments at the graves of the dead, would have paid for the world's conversion, perhaps, and more. How many bereaved parents are ready to remember their dead, and, in so doing, remember God's demands on them for the furtherance of his kingdom among men? RECTUS.

Letter from Los Angeles Conference.

Perhaps some notes from this land of "the setting sun," ever-blooming flowers and "eternal spring," may be of interest to your many readers.

One year ago, last October, I, largely on account of failing health, was, by Bishop Hendrix, transferred from the Southwest Missouri to the Denver Conference, and stationed at Los Cruces, in the southern part of New Mexico. After remaining nine months in this field, and seeing a beautiful brick chapel of ample dimensions for present purposes erected, I was compelled to leave on account of my wife's health. So I asked, and was granted a transfer to this, the Los Angeles Conference.

I came to this point in August last, two months before the meeting of Conference, and spent the time in the work with Bro. D. C. Browne, P. E., of this, the San Luis Obispo district. He was formerly of the North Mississippi Conference, but more recently of the Southwest Missouri Conference.

The Los Angeles Conference held its twentieth session in the city of San Bernardino, Cal., beginning October 2, 1889. It was a very delightful session. But little friction to mar the harmony of the occasion. The year closing had been marked with growth unprecedented. There was a net gain of 507, or thirty-three per cent., in membership, and a corresponding increase in church property of $27,000, or more. This record stands without a parallel in our church for the year, or in any other church, so far as I know. I see a statement from the editor of the *Pacific Methodist*, to the effect that the net gain in all the coast Conferences is fourteen per cent. For all this we thank God and take courage.

San Bernardino is a beautiful city of 10,000 inhabitants, situated in the head of the great San Gabriel Valley, seventy-five miles east from Los Angeles, and about one hundred miles from the ocean. It reposes like an emerald isle in an environment of rugged hills; is lighted with gas and electricity; has street railways and artesian water. All kinds of semi-tropic fruits and flowers grow to perfection here, while a few miles back from the city old "Grey Back" towers in lordly grandeur over the valley and lesser hills, in whose north canons eternal snows abide.

I was assigned to Ventura. It used to be San Buenaventura; but that was so long and unpronounceable. It was changed. Ventura is a good town of 3,500 inhabitants, and sits at the base of some coneal hills, where the famous Santa Clara and beautiful Ventura river valleys meet each other by the seaside. Our work here is but little over one year old. We have a good membership of about thirty-five in the town and near to it, and have a church-house in process of erection that will, when completed, be a beautiful edifice and convenient in all its appointments. We are very much embarrassed in our work here now for want of a suitable and commodious house to worship in. Three have been added to our number since Conference.

This coast has been visited recently by a severe rain-storm, the worst in its history; so deposes the "oldest inhabitant." Great damage was done by it. I suppose that within a radius of 100 or 150 miles from Los Angeles, as much as one hundred miles of railroad track was washed away, including many bridges and culverts, and in many places even the roadbed. Telegraph lines were broken; mails were stopped. So we, in this section, were nearly entirely cut off from the outside world for twelve days. Of course, church work suffered along with other interests. Yet Bro. Browne reports progress all through his large district. And like reports come from other parts of the Conference. The work in this country is slow and hard, mainly because of the meager support of the preachers. Our people here are as loyal and as liberal, according to numbers and means, as any I have ever known. But they need more help from the great church in the East to aid them in civilizing and Christianizing the ends of the earth that meet in almost every town on this coast. At any rate, we need the prayers of the church to sustain and help us.

J. M. WEEMS.

VENTURA, CAL., Jan. 15, 1890.

CHRIST, THE DAYSPRING.—Christ, as the Dayspring, reveals man to himself. He shows to lost humanity its actual condition. Black and white are the same to us in the dark; but let in the light, and we see the difference at once. So, while men grope in moral darkness, they do not realize their sinfulness and need; but when Christ comes and flashes upon their soiled spirits the light of his own immaculate purity, they see their pollution, and feel that their best righteousness is as filthy rags. Furthermore, Christ shows to men the glorious possibilities that are open to them. He not only reveals man as he is, but also in what he may become. To discover to man the magnitude of his loss, the depth of his degradation, and no more, would only be to tantalize him and throw him into despair. Christ, as the Dayspring, shows how man may secure pardon, a new nature, and divine help and guidance to a better life, and then stands before him, revealing in the life of the one perfect man the true ideal of a real human life, and saying, "I am the way;" "follow me."

Christ, as the Dayspring, comes to reveal God to humanity. In him dwelleth all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of his person. In Christ, God reveals himself more fully than ever before, in his hatred of sin, in his love for the sinner, and as the Guide into all truth. Let us beware of closing our eyes against the Light, or rejecting the proffered offices of the Guide.—*R. R. Meredith, D. D.*

Christian Advocate.

THURSDAY, JANUARY 23, 1890.

SLEEP.

[illegible]

Sleep, dear, sleep, in dreamless calm!
The [illegible]
The sweet breathing [illegible]
Has plucked the very heart of life.

We float to thee on drowsy wings
When all the hard day's tasks are o'er;
And, when for us thy wide doors swings,
Our pain, our head, they are no more.

Sated in thy white encircling arms,
We dream perchance that we are blest;
Or, haply, drink the enthralling balms
That lead to deep unconscious rest.

Long, long, as lasts thy tender spell,
So long is sorrow put to rout.
All we forebode, desire as well,
In perfect peace is blotted out.

But that first moment when we don
Again our conscious life, begins,
To pour our heavy hearts upon,
Our fears, our follies, and our sins.

Hardly our eyes have caught the light,
Before the shape that left us last,
Stern Memory, stands upon our right,
And flings upon us all our past.

But sleep divine! surcease of pain!
One day there cometh, when no more
We wake to all the strain and stress
And tumult of this mortal shore.

But at the last, by thee embraced,
We find at length how sweet, serene,
Their rest who, all life's acts outplayed,
Wait at God's hands the new next scene.

—*Christian Register.*

The Louisiana State Lottery.

The friends of right and honesty are beginning to show their colors in the fight against that monstrous iniquity, the Louisiana Lottery. We have the pleasure to place before our readers the stirring resolutions of the Ouachita Assembly of the Knights of Labor. If there is anything that paralyzes labor in this land, it is this "legalized wickedness." Let every other assembly of this order and of every other labor organization follow the lead of this Ouachita Assembly.

MONROE, LA., Jan. 4, 1890.

Be it resolved by Ouachita Assembly No. 4590, Knights of Labor of America:

That the "Louisiana State Lottery" is a blight upon the fair name of our State.

That its continued existence is a menace to the moral well-being of the commonwealth and every citizen thereof.

That the dishonorable and dishonoring celebrity attained by this institution—the outgrowth of political rottenness—has made the name of our State a by-word among its sisters.

That a knowledge of this fact, brought home, must cause the cheek of every true Louisianian to tingle with shame.

That the quasi-moral obligation which induced our representatives at the convention in 1879 to incorporate it into the present State Constitution no longer exists.

That the citizens of every parish in the State should demand of their senators and representatives a public pledge to vote against its perpetuation, or—their credentials.

That we urge upon every Assembly and every Union, and every sub-Alliance, and every organized body of men and women, of whatsoever kind, throughout the State the importance of early, prolonged and persistent effort, if we would deliver ourselves forever from this tenacled octopus; monstrous in its proportions and confident of its prey.

That we earnestly request the public press—educators of the people and moulders of public opinion—to denounce it, and to refuse its columns for the dissemination of its sednctive "schemes."

That we hereby pledge ourselves, individually and collectively, to work against and vote against every aspirant for public suffrage who does not place himself squarely in line with the people in this battle for the honor and dignity of our commonwealth.

That a copy of these resolutions be furnished the *Telegraph-Bulletin*, *Farmers' Union* and *Experimental Farmer*, with a request to publish.

A. BENOIT,
R. H. ENDOM,
Committee.

These resolutions have the right ring. Let everybody rise up and help in the good work of killing this monster.

Rev. J. G. Sibley's Loss.

On the ninth instant the house in which Bro. Sibley was living, at Guinsville, Miss., with all the groceries and a large part of the furniture, was destroyed by fire. Bro. Sibley is left in painful destitution, and will suffer unless immediate help come from his brethren. It is well known among us that Bro. Sibley was one of our most active and useful preachers when he had health to work; but now his health is gone, and almost everything he had is in ashes.

I feel that a mere notice of his loss and present condition is all that is needed. I am sure his many friends and brethren, clerical and lay, will gladly assist him in his great time of need.

Any money sent to Pearlington, by registered letter, to me, or to Rev. J. G. Sibley in my care, will reach him. Bro. Sibley lives ten miles from Pearlington; but I will convey money to him at once. T. W. ADAMS.

PEARLINGTON, Mississippi.

Winter Melodies.

BY REV. I. M. GRACE.

As I was riding to an appointment, the last Sunday in December, my road lay through the hill-lands of North Louisiana. It was a bright autumnal day, such as only the milder climate of the Southern States can furnish in mid-winter, and the trees were stripped of their foliage, which lay scattered upon the ground and damp with the dews of the preceding night. As I descended the hill-side my road wound along the bank of a small stream, near which some evergreens shone with their bright, green leaves in contrast with the bare trunks of the deciduous trees around them. My horse stopped to drink at the little pool of fresh water, where the road crossed the stream, and, in the stillness of the forest, I heard the low, sweet notes of a bird. It was a timid strain, and did not break forth with the exulting freshness of spring, when the tribe of feathered songsters seem to know that winter is over, and when the whole choir awake into universal praise. Then it may be said, "Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice." But not so now. One bird sings, and that softly. It is only to say that all is not dead. A voice speaks from the tomb of nature's buried host, and tells of the resurrection to come. It is like the strain of some old prophet who caught a glimpse of the future glory, and who, solitary and alone, cries: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead!" Welcome, sweet strain of hope to a heart long dead! Prophet of the resurrection, though too early to realize the fulfillment of thy own anticipation, I hail thee as the herald of good things to come. Thou art the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.

By way of contrast with the surrounding desolation, nothing could be sweeter than the voice of that bird of song. It came up from that unextinguishable feeling of hope and cheerfulness that dwells in nature's profoundest depths. God hath not left himself without witness in that he doeth good and sendeth rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Such is the language of the apostle, when addressing an audience of gloomy-minded heathen. Every voice of song that cheer the winter of our discontent is a witness that God is good. It may be easy to believe this in the springtime of life when all the groves are filled with melody, but he also giveth songs in the night. There ariseth light in the darkness. He giveth strength to the faint, and to them that have no might he increaseth strength. "Come unto me, ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Let anyone who is in trouble read that section of the Psalms, beginning with the fifty-fifth and on to the sixty-fifth. If this does not satisfy him, let him read the one hundred and nineteenth, and on, including the one hundred and thirtieth. Then let him skip about and read the the forty-second and forty-third; then the third chapter of the Lamentations of Jeremiah, and, finally, the Book of Job, and he will learn the meaning of these songs in the night, these winter melodies.

Ring out the care, the want, the sin,
The faithless coldness of the times,
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

When Moses descended from the mount and saw the people worshiping the golden calf, he threw down the tables of the law and broke them to pieces; but when God covered him with his hand in the cleft of the rock and proclaimed the name of the Lord, he bowed down and worshiped.

To the Members of the Ministerial Educational Aid Association of the Mississippi Conference.

DEAR BRETHREN: A note just received from our treasurer reads: "I have settled our young men's board at college as follows: One to January 20, one to January 28, one to February 1. There is left in the treasury only $21.50." This is just enough to pay the board in full for two, leaving only $1 50 to pay on the board of the third, all three of which will be due *within three weeks*. Besides this, I have in my possession the application of a fourth young minister, with a most pressing request from himself, pastor, and friends, for aid. His case is now being considered by the Board of Managers of the association, and, thus far, all is favorable. But *this* will require the expenditure of $40 every month until June 1. It will take nearly $150 to put us through the session with our present number of young men. Can not all those brethren who did not make a payment on their notes this past year, do so now? You will do the association great service in relieving it of its embarrassment, and help some worthy young men to prepare for the work of the itinerant ministry.

To those interested in Christian education, not familiar with the workings of this association, I will add: that the Ministerial Educational Aid Association of the Mississippi Conference is simply a band of ministers and laymen (only a few laymen thus far) giving their notes without interest, and cancelled at death, promising to pay a certain amount—$5, $10, $25—on such a matter every year for the purpose of aiding young ministers, who are unable to school themselves, to get a college education, so that they may be more useful in the service of their Divine Master. Blank notes with all information will be cheerfully furnished to anyone desiring to help us in this work. For the year ending January 1, 1890, we spent over $240. Contributions will be received if you do not wish to give your note.

REV. B. F. LEWIS, Sec'y.

JACKSON, Mississippi.

Indian Mission Again.

At the last session of the Mississippi Conference, which met at Crystal Springs, December 18, 1889, the Missionary Board indorsed my method of raising money by private subscription to support a missionary to preach to the Indians in Mississippi, and also gave me $20 from the missionary treasury to help in the good work. Many thanks to the Board! I also received much encouragement from the brethren, as the following list of names and amounts subscribed will show, to wit:

Rev. J. H. Holland, Ellisville, Miss.	$ 2 00	Five years
Rev. V. D. Skipper, Mayersville, Miss. (Paid)..	2 50	"
Mrs. E. Burton, Montrose, Miss.	1 00	"
Rev. D. G. W. Ellis, Madison, Miss.	1 00	"
Rev. R. H. Barr, Java, Miss.	1 00	"
Rev. B. F. Witt, Rose Hill, Miss.	5 00	"
Rev. B. A. Breland, Waynesboro, Miss.	2 50	"
Rev. J. P. Drake, Shubuta, Miss.	5 00	"
Rev. W. W. Morse, Lake, Miss.	5 00	"
Rev. J. R. Whittington, Gloster, Miss.	2 50	"
Rev. W. M. Sullivan, Gloster, Miss.	1 00	"
Mr. T. A. Holloman, Phœnix, Miss.	5 00	"
Rev. W. W. Cammack, Fannin, Miss. (Paid $1)..	1 00	Ten years
Rev. J. C. Ellis, Java, Miss.	1 00	Five years
Rev. Wm. Hoover, Summit, Miss.	1 00	"
NEW ORLEANS ADVOCATE, New Orleans, La.	5 00	"
Rev. W. P. Meador, Hillsboro, Miss.	1 00	"
Rev. J. C. Long, Philadelphia, Miss.	1 00	"
Rev. J. G. Galloway, Ocean Springs, Miss.	1 00	"
Rev. W. P. Jones Vicksburg, Miss.	5 00	"
Rev. H. Walter Featherstun, Holmesville, Miss.	2 50	"
Rev. B. Bradley, Oak Ridge, Miss.	1 00	"
Rev. J. G. Cammack, Java, Miss.	1 00	"
Missionary Board Mississippi.	20 00	One Year
Mrs. M. E. Denney, Moss Point, Miss. (Paid)..	3 75	"
Rev. G. H. Ellis, Tallsheek, Miss.	5 00	"
Rev. W. W. Moore, Rimsville, Miss.	3 00	"
Rev. W. H. Sims, University of Mississippi.	5 00	"
Rev. W. D. Dominick, Rolling Fork, Miss.	2 50	"
Lady from Alabama.. (Paid)..	1 00	"
Rev. N. H. Harmon, Vicksburg, Miss. (Paid)..	1 00	"
Rev. J. W. Harmon, Angulla, Miss.	2 00	"
L. T. Fitzhugh, Brookhaven, Miss.	5 00	"
Rev. W. W. Simmons, Hattiesburg, Miss.	1 00	"
Rev. H. R. Caldwell, Lake, Miss.	5 00	"
S. S. Cope, Paulding, Miss. (Paid)..	1 00	"
Rev. T. H. Holloman, Canton, Miss.	5 00	"
Rev. J. D. Crimes, Meridian, Miss.	1 00	"
Rev. J. H. Evans, Montrose, Miss.	2 50	"
Rev. J. N. Ware, Saundersville, Miss.	2 50	"
Rev. G. W. Walker, Handsboro, Miss.	2 50	"
Rev. Lyman Carley, Moss Point, Miss.	2 50*	.....

*And more to follow.

The above list, added to names reported before, make seventy-five names on list, and amounts to $262 25 due on first year, and about $150 running through five years; and many of the brethren promised more to follow, that would not say how much; and many promised to send that would not put down their names. So I feel much encouraged in the good work. And may the good Lord abundantly bless all that have helped in this great work!

And now, brethren and sisters, you that have not assisted us any yet, please send on your names with amounts you are willing to help us, always stating whether for one or five years; and please help us at once, as Bishop Galloway promised to see about a missionary at once (a Choctaw from the Territory), and we want to put him to work immediately. So please send on names and amounts to me at Cato, Rankin county, Miss.

We will have to have about $200 more, as we will have to bear the expense of the missionary from the Territory here. So let the names come on at once, and let us roll up the whole amount at an early day, and let everybody pray for the success of the mission. I trust brethren travelling circuits where they (the Indians) live will commence at once to talk to them and preach for them as often as possible, for by so doing they can greatly assist in the work. A. D. MILLER.

CATO, Mississippi.

The old theology made God a tyrant. A later theology has made God a father. The theology of the future will reveal him as he is—both the Eternal Father and Eternal Brother.—Bishop Vincent.

Another Missionary.

I am truly glad you have succeeded in raising the $1,000 for missions. Dr. Lambuth's cry from Japan is enough, it seems to me, to stir any heart that has the spirit of Christ or the love of man. They are begging for the gospel, and Christ died that they might have it. Can we call ourselves the followers of Jesus or friends of the perishing and heed not their piteous cry?

We hold in tender remembrance the parting words of our friends as they bid us "good-by" in the shadows of the grave and go up to the home prepared. Many children have been led to repentance and salvation by the father's or mother's farewell words. But do we hear the parting words of Jesus as he gives his farewell message to his disciples?—"Go ye into all the world and preach the gospel to every creature." Oh, how they ought to stir our souls. The Savior had prepared this plan of redemption at great sacrifice, and, in leaving, he committed the distribution of the treasures of his grace among those for whom he died to our love, honor and obedience.

If we love either him or them, we will not fail to bear the good news. If we are obedient to the voice of our Master, whose servants we are and whom we profess to serve, we will not refuse to obey his command. If we have a scriptural sense of honor, we will not hold the inheritance of the world in our keeping, while the heirs of salvation die for lack of the grace provided for them on the cross and entrusted to our hands for them. When a heathen dies in sin and is lost for want of the gospel, how will it go in the judgment with us who have failed to do our duty in carrying him the light of Christ?

As a church and people, we are just playing at missions. The idea of a church with over a million members paying only about $250,000 (*i. e.*, twenty-five cents apiece) in a whole year to save the millions of immortal souls for whom Jesus died, who are dying in heathenish darkness! It is a shame upon us. The gospel of Christ is a gospel of giving. God *gave* his only begotten son. (John iii, 16). Christ *gave* up all the glories of heaven to try the lowly walks of earth and endure the death of the cross for us. (II. Corinthians viii, 9; Ephesians v, 25-27). And remember there was no limit. He tasted death for *every man*. (Hebrew ii, 9).

Our daily prayer is intended to put us in line with God's mighty effort to save the world. "Thy kingdom come. Thy will be done on earth as it is in heaven." Do we mean it? or are we mocking the living God, the crucified, the risen Christ, when we say this prayer, and then contribute our pittances to bring about the answer? Such a prayer on our lips and such giving as we average to the work of missions, seem to mock the Son of God as he sweats, as it were, the great drops of blood in Gethsemane, pours out his blood on the cross and gives his parting command, "Go ye." When will we get in earnest? When will the poor bring in their fives, tens and twenties, and the rich hundreds, yea, their thousands, to lay down at the feet of Jesus, where he may hallow it with his blood, and, accompanied by the prayers of all, send it on its mission of light, love and salvation to the ends of the earth? Oh, for the baptism of the Holy Ghost to bring it to pass!

I have a proposition to support a missionary for a year. I will fill all orders for my books at the retail rates, as below, and give the entire amount to the support of a missionary in Japan. My books are going off well. Over 20,000 of them sold. No order filled for less than $1, and with the cash on this order.

1 "Leaves from the Tree of Life." 312 pages, cloth, $1.

10 "The Holy Day," 61 pages, paper, $1.

10 "Why I Do Not Immerse," 68 pages, paper, $1.

20 "St. Paul on Holiness," 20 pages, paper, $1.

Parties ordering can take as many dollar's worth as they choose up to the $750 necessary to support a missionary a year. They can then sell the books for their money or distribute them as they choose. Address,

REV. L. L. PICKETT.

DANGERFIELD, Texas.

High Female Education.

There is on the eastern border of the region claimed by the ADVOCATE a Methodist institution which deserves more frequent mention in the paper's columns, not on account of wide and costly halls filled with multitudinous pupils, because these it has not; but on account of the effort there made to raise the standard of female education in Mississippi. Among the marked changes made when the present management took charge of the East Mississippi Female College, was the extension in a modest manner of the course of study so as to require for graduation an additional year's hard work. It was not known that the effort would be sustained, but it met approval from all the patrons, excepting one or two who were in favor of quick and shallow education. To-day, though other schools may excel in some respects, it stands at the head of the list as a literary institution, and bids fair, if only allowed full play to revolutionize this branch of female education in Mississippi. At present the college is filled. It needs greater facilities in the way of buildings. This piece is written, however, simply that merit may be aided in having its deserts of the fair opinions of men, that the readers of the ADVOCATE may know and, if occasion presents, encourage. The writer, though a mere observer, has learned enough to know the comparative merits of the institution. GABRIEL.

ENTERPRISE, Mississippi.

Houston, Miss.

One year ago we had a most pleasant reception by the kind people of Kosciusko, among whom we spent one of the happiest years of life. Their kindness continued to the last moment of our stay among them, and on leaving their attentions and expressions of love were so overwhelming as to make us reluctant to part with such people; but, after introducing our successor, Bro. Moody, a good and true servant, we came, according to appointment, to Houston, to receive a full and hearty reception. The parsonage was at once refurnished and repaired (and the good work continues); but, on last Friday evening the climax was reached. During the morning friends began to send their good things, and in the evening here came men, women, children and servants with their generous expressions of love and good-will. The evening was spent in a way to make all happy; but the best of all is, we had a real religious time. Rev. John Walker, of the North Alabama Conference, read the Scriptures and led in prayer (what a prayer it was!—inspiring and refreshing), and then came experiences and expressions becoming the occasion.

Mr. Editor, we are passing through another oasis of life. The assembly dispersed, feeling that "it is more blessed to give than to receive." The work of the charge opens well, and bright prospects are before us. These are among the best people in the world. May we all have a happy and successful year, and when life's labors are ended meet above!

HESLEP R. TUCKER.

Centenary College.

Over one hundred and thirty sons of Louisiana and Mississippi Methodists are attending Centenary College at present. The majority of this number are unconverted. The Christian students are making special efforts to lead the whole student body to Christ. The revival has already begun, and we believe we are going to have a gracious outpouring of the Holy Spirit in our midst.

We held our first service on January 12. The Lord was with us in convicting and converting power. Now, we would request the readers of this paper to pray earnestly and daily for us who are directly engaged in this work, that we may be directed by the Holy Spirit, and that the revival may continue to spread until every student shall be brought under its influence and be led to accept Christ. A STUDENT.

Sparks.

There is one thing better than creed and doctrine—that is Christ.—Bishop Vincent.

We must not grossly exaggerate the achievements of the devil.—Hugh Price Hughes.

We who realize the certainty of the spiritual life have no fear of any investigation of nature, nor of any complex difficulty that may present itself in the course of the investigation.—Dr. Dallinger.

We should strive to express Christ to the world, not as a picture doth a man in outward lineaments only, but as a child doth his father in affections and actions. Our lives should be as so many sermons upon Christ's life.—Trapp.

God blesses his people, not according to their worth, but according to their wants; and in proportion as you feel your parchedness and look that it may be allayed, so will be the shower that descends from these clouds which are big with mercies.—McCosh.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—BOOK NEWS, for January, is adorned with a fine picture of Robert Browning, followed by a sketch of the life and work of the great poet. The review of the new books is a special feature of this monthly. John Wanamaker, Philadelphia. Price, 50 cents a year.

—WIDE AWAKE opens with a poem, a Milanese legend, "The Ballata of the Blackbird," by Mrs. Cavazza, and this is followed by a bill-of-fare of the most tempting sort. There are so many good things that we can not discriminate, and hence say to our readers, Get this January number for the children, and they will have a royal time. D. Lothrop Company, Boston. Price, $2 40.

Woman's Department of Church Extension.

OUR ANGEL BAND.

BY LUCINDA B. HELM.

I was deeply touched when it was reported to me that at a meeting of the Woman's Department of Church Extension in Kentucky Conference, life members being called for, a dear mother gave the $20 for life membership accompanied by the name of her little daughter who had passed from this world.

The first thought may be, "Can one be a life member who is dead?" But, Christian friends, is she dead? Are we not assured she liveth evermore—that death hath no more power over her? It was a beautiful act of faith, prompted by a mother's love that had passed with her darling beyond the grave. And it shall stand. Anale Neale Oldham shall be the first life member of "Our Angel Band," which we shall establish in remembrance of this loving act of faith, that all who may desire in this way to recognize the angel of the household as one of a band that, though unseen, unheard around us stand—bound to our hearts by love stronger than death, and encouraging us in deeds worthy to be recorded by angel hands—may, as this devoted mother, send to us as members of "Our Angel Band" the name of the loved one who, having "entered life," may now become truly a life member. We will record and report the names of these members as of others. They are valued members, whose influence shall be felt by all, whose work shall be to stir our hearts with loving zeal. For it is a sweet thought that they are *members* with us in our good work. The presence of members so pure and undefiled who, though so near us, behold the face of our Father, will surely banish from our midst all insincerity, jealousy or unkind thoughts. These members, by raising our eyes to heaven, will serve to remind us we stand before the Most High God, and that the blessed Savior, from whom we can conceal no thought, is in the midst of us; as he has promised to those who love him.

Our loved ones being thus associated with us in our work will help us continually to realize,

"They are not dead, though unseen."

It will lift up our drooping hearts and clear all clouds away to be ever reminded, "There is no death," that we are not passing through a weary vale of tears to finally sink into the tomb, but we are going toward life. Nearer and nearer we are coming to the time when we shall follow them

"Out of the shadows of sadness,
Into the sunshine of gladness,
Into the light of the blest.

"Out of the world of the waiting,
Thronged with the anguished and ailing;
Out of the world of the sad,
Into the world that rejoices—
World of bright visions and voices—
Into the world of the glad.

"Into a joy-land above us,
Where there is a Father to love us,
Into our home—Sweet Home."

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Genius in the Ministry.

The only kind of genius worth having, is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous possession. The greater part of the world's work is done by men of average capacity, but of more than average industry. Doubtless, the possession of this degree of industry indicates the possession in some sense of more than average capacity. Industry is capacity; tact is talent; work is true genius. The average man is the numerous man, but unfortunately he has not always extraordinary industry. The man who had two talents and who made them other two, received as great a reward as the man who had five, and who made them other five. The Napoleons of finance, and the so-called geniuses in literature, are men to whom the world owes but little. The man of average capacity with a dogged perseverance, is the hero in life's battle. Equally true is it that this kind of a man wins the noblest victories in the ministry. As a class, ministers are hard workers; but even the hardest workers might do more work. They need to study division of labor, economy of time, and employment of labor-saving helps; especially do they need to put themselves under the pressure of decisions and engagements to do more. Often tasks are performed under this latter necessity which otherwise would never have been done. Occasionally we must put spurs into our sides, but with all this pressure one often feels utterly dissatisfied with himself for having accomplished so little. It must be admitted that many pastors touch life at but few points. They seldom speak outside of their own parishes; seldom write for the press of their own denomination, and never for the secular press. Are they great readers? If so, neither the world nor the church has any proof of their attainments. Are they devoted pastors? If so, their churches give but little evidence of their diligence. Must we not all admit that we all need often to be stirred up to put forth all our powers? Any pastor who has been a reasonably diligent student for fifteen or twenty years in the ministry can do, at least, four or five times as much work as when he began. But the hardest workers blush when they think what gigantic tasks some of the great men like Calvin and Luther were able to accomplish. We all need more of the genius of hard work; with this grace in active exercise in the home, the study, the pulpit and the parish, there would be a vigorous advance along the whole line of church work.—*Christian Inquirer.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON V.—February 2.

Jesus Brought into the Temple.
Luke II, 25-35.

GOLDEN TEXT.—*A light to lighten the Gentiles, and the glory of thy people Israel.*—Luke II, 32.

TIME.—B. C. 4.

PLACE.—Herod's temple.

25. *A man in Jerusalem*—In times of spiritual degeneracy, when an official clergy no longer cultivates anything but the form of religion, its spirit retires among the obscurer members of the religious community, and creates for itself unofficial organs, often from the lowest classes. Simeon and Anna are representatives of this spontaneous priesthood. *Simeon*—Some writers have identified this with a very memorable Simeon (or Shimeon) in the annals of the Jewish scribes, the son of Hillel, and the father of Gamaliel. He became president of the Sanhedrin, A. D. 13. There was an aged Essene of this name living at the time of Herod's death, who rebuked Archelaus for marrying his brother's widow, and prophesied his downfall, and who more nearly fulfills the conditions; but the name was so common that all conjectures are very precarious. *Just and devout*—Two elements recognized in Mic. vi, 8, as all that the Lord requires for the perfection of character. The word "devout" emphasizes the element of circumspection; a cautious, careful observance of divine law; and is thus peculiarly expressive of Old Testament piety, with its minute attention to precept and ceremony. *Consolation*—"May I see the consolation of Israel!" was a common Jewish formula, and a prayer for the advent of the Messiah was daily used. The Child of whom Simeon spoke called himself the Comforter, and promised his disciples to send them another, who should bear the same name. *The Holy Ghost was upon him*—Simeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by "walking with God," and according to which God's saints have often been directed and informed in an extraordinary manner by his Holy Spirit. In the power of this intimation, and in the spirit of prophecy consequent on it, he came into the temple on this occasion.

26. *It was revealed*—Literally, *it was having been revealed.* The word here used implies that the revelation to Simeon had been given in answer to prayer. See on Matt. II, 12. The Greek word is the same as that rendered "warned" in Matt. II, 12. It implies a divine oracular communication, but rests on a different idea from the "unveiling" which lies at the root of the word "reveal." Christian legend says that he had stumbled at Isa. vii, 14, "Behold a virgin shall conceive," and had received a divine intimation that he should not die till he had seen it fulfilled. *Should not see death, before he had seen the Lord's Christ*—Sweet antithesis! How would the one sight gild the gloom of the other!

27. *The parents*—Here, as in vers. 33 and 48, St. Luke does not shrink from reproducing what was obviously the familiar phraseology of the household of Nazareth. In common life it is almost obvious that no other phraseology was possible. The word "parents" is simply used to indicate the character in which Joseph and Mary appeared at this time in the temple and presented the child. *Brought in the child, to do for him after the custom of the law*—In common practice, the child would have been presented to the priest who offered the two turtle-doves on behalf of the parents. In this instance Simeon, though not a priest, takes on himself, standing by the priest, to receive the child as he was presented. This fits in, as far as it goes, with the idea of his having been an Essene, revered as possessing prophetic gifts.

28. *Took he him up in his arms*—Immediately recognizing in the child, with unhesitating certainty, the promised Messiah, without needing Mary to inform him of what had happened to her. *And said*—His swan-like song to God has been celebrated for its beauty in all ages of the church.

29. *Lord, now lettest thou thy servant depart in peace*—Rather, Now art thou setting free thy slave, O Master, according to thy word, in peace. The central idea is that of the emancipation of a slave. *In peace*—On leaving a dying person the Jews said, "Go in peace." Otherwise they said, "Go to peace," as Jethro did to Moses. He now bids an eternal farewell to this terrestrial life.

32. *To lighten the Gentiles*—Rather, *for revelation to.* A memorable prophecy, considering that even the apostles found it hard to grasp the full admission of the Gentiles, clearly as it had been indicated in older prophecy. The idea is strictly that of the withdrawal of the "veil spread over all nations" of Isa. xxv, 7. The secular and unspiritual masses of Jews fell into the fanatical and arrogant notion that Christ was to be merely a circumscribed and exclusively Jewish Messiah; the twelve apostles could hardly be made to resign that notion. Even after the resurrection it took the independence of a martyred Stephen and all the powers of an inspired Paul to assert the full rights of the Gentiles in the church of God. Scholars have said that in the work of opening the gates of Christianity to the Gentiles Stephen was the forerunner of Paul. Might it not be said that Simeon was the forerunner of Stephen, and the Gentile Luke the historian of both? Yet the true doctrine on the subject is explicitly and repeatedly declared not only here, but in the prophecies of the Old Testament. In this song all is original, concise, enigmatical, even as the words of an oracle. In these brief pregnant sentences is contained the substance of the history of future ages. Neither the hackneyed inventions of legend nor any preconceived dogmatic views have any share in the composition of this joyous lyric.

33. *Joseph*—The undoubted reading is "his father." In verse 48 we have Joseph again called "his father." Our Lord would not speak of him thus (see ver. 49); but in the simplicity of the narrative we may read "his parents," and such expressions, without any danger of forgetting the momentous history of the conception and nativity.

34. *Set for the fall and rising again*—The Christ is seen by Simeon as the stone on which some fall and are broken, while others plant their feet upon it and rise to a higher life. For the fall of many Pharisees, Herodians, Sadducees, Nazarenes, Gadarenes; and for the rising—a savor of life unto life—of all that believed on him. In some cases—as that of Peter and the dying robber—they who fell afterward rose. *A sign which shall be spoken against*—The participle is the present; and the expression does not voice a probecy, but describes an inherent characteristic of the sign: a sign of which it is the character to experience contradiction from the world. In the beginning, as a babe, Jesus experienced this at the hands of Herod; so all through his earthly ministry and on the cross; and so it will be to the end, until he shall have put all enemies under his feet.

35. *A sword shall pierce through thy own soul*—The peculiar word used for "sword" here occurs in the Apocalypse, but not elsewhere in the New Testament. It was the large barbaric sword used by the Thracians, as distinguished from the shorter weapon of Roman soldiers. The announcement of the special sorrow that was to be the Virgin Mother's portion comes as the sequel to "the sign that is spoken against," the antagonism which her son would meet here. Not, as Lightfoot: a prediction of Mary's martyrdom; nor, as Schaff and Wordsworth, a reference to her agony on beholding the crucifixion of her Son; nor, as Alford, a foretelling that she also must know the agony of sorrow for sin; but, as the connection implies, a declaration that she must know, with others, a rising and falling. Her hopes for the emancipation of the nation, the reformation of the people, the immediate glorification of God through the Son given unto her, are destined to be overthrown; she will hear his unmitigated prophecy of the destruction of the temple and the holy city; will see him rejected, scorned, crucified; will see the nation given over to increasing anarchy and corruption and the wrath of God; and will rise from her desolation in the destruction of all her anticipations only when, in answer to the days of prolonged prayer (Acts i, 11), the Spirit is poured out upon the church, and she, with others, begins to see the length and breadth of the kingdom that knows no end.

Missionary.

Letter from Mexico.

MR. EDITOR: It is hard to give up old habits, and, if you will allow me, I will make a short report of the work done in my district since Conference. The Bishop authorized me to take Bro. D. F. Watkins with me on the first round, to help me out of the difficulties of a limited knowledge of the language, and to hold special meetings. Up to this time we have traveled about seven hundred miles, visited twelve cities and towns; held twenty-six services and six Quarterly Conferences; attended eight school examinations; received 106 members into the church on profession of faith, and baptized twenty-four children. We think this a pretty good six weeks' work, and the best of all is, the work begun goes on, and we expect to reap good results on the next round.

My daily prayer to God is, that we may be able to report at the next Conference a net increase of three hundred in the Mexico district, and I believe we shall do so. If I had the money to secure places of worship in cities and towns where they are pleading with us to give them the gospel, I am confident we could report five hundred or a thousand. Never have I seen people so eager for the gospel, nor so ready to accept it as their only hope of salvation. Of course, to do this work one must not fear trials, hardships, nor even the dangers that environ health and life. We have ridden in rain and hail-storms to get to our appointments, and, cold and wet, slept soundly on our hard beds and dreamed of conquests for the Master. But no suffering we endure is attributable to any want of interest in us by our Mexican brethren. They always give us the best bed and the very best to eat they have. I have never witnessed a more loyal and loving devotion to our blessed Lord than I have seen in Mexico.

But, oh, Doctor, in Christ's name, and for his sake, I plead with you, *I beg you*, send us more men and money. We must grow or die. To stand at what we now are is impossible; to move upon the enemy and take the field for Christ without an increase of men and means is equally impossible. We need live men from home and the money necessary to make their work effective in this field. Can we have them? Will the church give them to us? I have always loved and worked for the cause of missions; but I never knew before with what fear and hope the missionary looked to the meeting of the Board. The constant thought is: Will they be able to help us? Shall I be authorized to take the gospel to this and to that town, where the people are pleading with us to come? Or must I repeat the oft-repeated answer to their entreaties?—Not yet; but we hope to come. To us this question is to be answered in May, and from us the answer must go to thousands of anxiously awaiting souls. And what shall the answer be? Tell us, church of the living Christ—What shall the answer be? "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

J. M. WEEMS.

CITY OF MEXICO, Jan. 3, 1890.

Country Churches and Missions.

BY A. B. LEONARD, D. D.

The cities and large towns have been heretofore largely relied upon for missionary money. These places have been visited frequently by Bishops and missionary secretaries, and they have advanced handsomely in contributions to the missionary treasury. Many of these will advance still further, but there is a limit beyond which they will not go.

The time has come when the churches in the smaller towns, villages, and country places must be called upon to advance their contributions to this great cause. To this proposition the objection will be made that these country churches have a hard struggle to pay their preachers' salaries and other current expenses, and that therefore but little should be expected of them in the way of benevolences. It will be found, however, that in many places this hard struggle arises not from want of ability to do better, but the disposition.

From personal observation I am prepared to say that, in proportion to wealth, the average country church does not pay as much money for benevolent purposes as the average city church. An increase of the benevolent contributions in these churches will increase their willingness to pay more largely for current expenses. Nothing so unfavorably affects the prosperity of the church and hastens its death as the lack of the benevolent spirit. Paul recognized benevolence as a grace, and exhorted the Corinthian Church to abound in it (II. Cor. viii, 7.)

A revival of the benevolent spirit in many country churches would be the beginning of a new spiritual life that would result in wide-spread revivals of religion. Many of these churches are dying out, not because they can not do anything, but because they lack the energy to try. A revival of interest in the cause of missions will start them on a career of victory.—*Gospel in All Lands.*

Temperance.

Growth of Temperance Sentiment in High Places.

A correspondent who interviewed a number of the eblef ladies of Washington, as to their use of wine on New Year Day, gathered some interesting notes. Mrs. Secretary Proctor said she should keep open house, but there would be no wine served. The same position was taken by the wives of Secretaries Windom and Noble. "I shall not serve wine at any of my receptions or dinners," said Mrs. Noble. "Two or three years ago in St. Louis Mr. Noble wanted to give a dinner in honor of some judge. He felt that he could not give it without some wine. I said that there should be no dinner then. Well, he gave the dinner without wine, and the day following one of the guests 'congratulated him on his courage. 'Don't praise me,' said he, 'it was my wife who had the courage.'"

Said Mrs. Attorney General Miller: "I have never served wine in Indianapolis and I shall not do it here New Year Day." Said Mrs. Secretary Rusk: "I shall have coffee, bouillon and chocolate, but no wine upon my table on New Year Day. When I was here some years ago, I saw many a New Year caller who showed the effect of too much drinking." Said Mrs. Chief Justice Fuller: "I shall never serve wine at another New Year reception." Mrs. Senator Sherman, who has been in Washington for over thirty years, says she has never served any kind of wine on New Year Day. Said Mrs. Senator Hawley: "Dear, no! I never have anything else but tea at my New Year receptions." Said Mrs. Spooner: "The young woman or girl who offers any of my sons a glass of wine, will personally affront me; for that reason I never serve wine at my receptions. For the sake of other women's sons, for my boy's sake I never keep wine in my house, nor drink it at any other house. It was a hard struggle when I came to Washington to refuse wine at a dinner; it was difficult then, it is an easy matter now. I always allow the butler to fill the first glass, so that attention will not be attracted to my plate; then when he comes with the other wines I put my finger on my glass, and he passes me." The wives of Senators Stockbridge, Quay, McMillan, Fry and Wilson also offer no liquors to their guests.—*Advance.*

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THURSDAY, JANUARY 23, 1890.

Fellowship and Consecration.

St. Paul was a master in the use of language. He could write a biography in a line. The Christian character has been sketched by him in seven little words—the whole character, with all that wonderful word means: "For to me to live is Christ." That is the whole of it. Take that character upon any or all of its outreaching lines and trace back, and you are brought up against Paul's statement: "For to me to live is Christ." Here is not only the foundation of the Christian character, but the very conditions out of which it must grow! Here is the bud which, under proper treatment, will evolve into the beautiful flower! Here is the spring whence will flow the refreshing streams that will supply the wants of the enlarging spiritual nature!

There are two ideas which these words of Paul suggest. They suggest intercourse and consecration; intercourse with Christ, and consecration to him. In this intercourse the Christian has the advantage of all other men, for as it is intercourse with unsullied light and immaculate purity, its direct tendency is to expand the intellect and to purify the affections. This is a "philosopher's stone" which transmutes everything it touches into the pure gold of unalloyed enjoyment! It is the divine alchemy which throws into the crucible of God's providence the discordant elements of every-day life, and they emerge bright and beautiful blessings! It is the elixir that pours along the channels of the soul streams which water and feed the truest life on earth! While this intercourse is kept up—while the Christian continues to familiarize his mind with the grandest thought, the noblest conception that was ever placed before the human intellect, and to keep his heart in contact with the most lovely object of personal purity the world ever saw—his mind will keep growing in breadth and strength, and his soul will keep expanding and rising higher. As he goes from point to point, searching into and experiencing the deeper things of his Lord, thought will take a wider range and affection a broader sweep. "From glory to glory" he will go "as by the Spirit of the Lord."

This intercouse with Christ is the measure of consecration to him. All men have not—indeed, very few men have—the experiences of Paul. His first intercourse with Christ was, perhaps, the fullest he ever had, and his untiring and unwearied consecration to Christ dated from that day. His reception of the revelation on that day, in its wonderful completeness, was the reason for his life-long and earnest consecration. All do not attain the knowledge of Christ in the same way. As a rule, the acquisition of knowledge is gradual. We learn our friends slowly, and our intercourse and consecration to them is graduated accordingly. Knowledge of Christ precedes intercourse, and intercourse goes before consecration. We can only be consecrated to that which we love; we can only love truly where we have knowledge of the object. Hence, the Apostle Peter's injunction is: "Grow in grace and in the *knowledge* of our Lord Jesus Christ."

The principle of consecration is announced in Paul's words: "For to me to live is Christ." Christ, by his revelations of his love and sympathy, having won our affections, the result is a consecration of our lives to his service. This consecration is our own act, prompted by the love that has been awakened in us by the knowledge of our Lord's character. In one sense it is a constrained service, but the constraint comes from the domination of love. Love is the only real ruler in the universe. All other rulers are tyrants, and all other rule is tyranny. The more we learn of the loving character of our Lord, the more does love for him take possession of our souls, and this results in a corresponding intensifying of our consecration to him. In our life these things can not be separated. What we need, then, is unrestrained intercourse with our Lord, that we may "learn" of him, in order that our spiritual powers may be quickened and our capacities enlarged, so that love for him may expand through our whole being and constrain all our faculties and energies and talents to a devoted consecration to his service.

The direction which consecration takes is a matter of no small importance. Some persons seem not to have made a distinction which is very obvious. It seems to us that consecration is not merely the setting one's self apart for a certain purpose, but it is the *accomplishment*, as far as possible, of that purpose. It respects not merely the *being*, but also the *doing*. A man must *be* a Christian. He must *do* duty. Consecration is the doing duty. Here again the constraining power of love shows itself. "Love *worketh*." If a man loves he will *work* for the object loved. Love is all activity. The more earnest the love, the more stirring the activity.

Consecration, then, if true, shows itself in intense activity for the cause of Christ. "The zeal of thine house eateth me up," is the language of truly consecrated souls. Consecration that is all inward or subjective is no consecration at all. Here, as everywhere else, the rule of our Lord applies: "By their *fruits* ye shall know them." *Words* are not "fruits." Confessions or professions are not the evidences of consecrated spirits. Active service, doing duty heartily, helping those who need help, and other such things, are the only proofs of consecration. These things are so plainly taught in that fearful teaching of our Lord in the twenty-fifth chapter of Matthew, that the wonder is that it is overlooked at all. In that chapter the profession and the consecration are contrasted in a way that is enough to alarm the most careless.

After all, what we need in these days is the Christianity of Christ, the Christianity that not only believes, but is consecrated to living up to the professed beliefs. We need the mind that can say truly: "For to me to live is Christ."

Some Random Thoughts on Rev. Sam Jones.

(Continued.)

I firmly believe that to thoroughly delineate Rev. Sam Jones would be next to an impossibilty, unless one had a phonograph to reproduce each tone, with instantaneous photography to reproduce each gesture, and every phase of pose or action. The writer saw Rev. Sam Small laughing uproariously at the Seashore Camp Meeting when Jones was preaching, in the summer of 1886, when both those evangelists were there. He thought it smacked somewhat of the hackneyed laughter and the regulation applause with which the members of the ring greet the jokes of the clown in the circus; so he said: "Bro. Small, it is rather too thin for you to laugh so at Sam Jones. It savors too much of the claqueur. You have heard that sermon of Bro. Sam Jones many a time before this occasion." "Well," said Sam Small, "Sam Jones may preach from the same text, but he never preaches the same sermon twice."

So it may be, that with a wise and liberal adoption of possible appliances, Sam Jones may be measureably reproduced, but the admiration of much of him must be lost to posterity.

If photography had progressed so far as to take continuous pictures, without flaw, haziness, blur, or break, as the phonograph will copy tone in faithful continuity, one great aspect of Sam Jones could be caught; for no pen can ever portray those finer traceries of expression that flit over his face; those exquisite pencilings of feature-play, delicate tints and hues of expression, that display the marvelous mobility of his lineaments and are noticeable only by the practised eye, or by a remarkable natural aptitude of observation. So transitory, ephemeral are many of these lights and shades, that they are comparable only to the flitting and delicate tints on swiftly-moving, filmy cloudlets, that catch an instant's hue from full moon, as they course over its disc for a moment, and are gone forever. And yet could photography operate consecutively, it is still demonstrable that there are aspects of action it could not catch. Thrills, shudders, tremors are not within the category of its capabilities. Let me illustrate one point where it would break down in seeking to "hold the mirror up to nature, and reflect the orator in question." He is narrating a scene where a young minister, true to duty, and new to his congregation, has preached the gospel with great fidelity and force. A horrified and time-serving old steward of the church, who consults only a shallow expediency, and the dictates of abject subserviency, takes the young minister aside, and says: "My brother, you must not be so plain. You offended two of the most principallest members of our church, and they threaten to leave and join elsewhere." A fear-quake shuddered over the minister, and he promised never to do so again. Bro. Jones mimicks him; and his voice had a piteous whine, in thin and piping treble through the subjugation of his dread, and he vibrated with simulated dread from top to toe, as a long, slender pole trembles from top to bottom when struck at its base. And most wonderful was the way his knees fluttered, as the quivering heart of a little scared bird, or with the electric suppleness of vibration of a snake's tongue. How anyone ever acquired such facility of knee-quivers is the mystery. No photography could portray the tremors. His penchant for mimicry is so strong, and his proclivities and powers carry him so far, that he will even imitate the brute creation. He spoke of a dog caught sucking eggs; and his expression of face, of sneakish meekness and meanness, and the crouching, fawning, supplicating mien, and the abject, shame-faced ducking of the head, were a picture of a thievish, cowardly cur to the life.

It is easy to infer, therefore, that this minister is one of the most dramatic of orators. His affluence, liveliness (almost exactitude) of personation are almost incomparable. And, as this imitation or self-transmigration often involves voice, gesture, feature-play, and their harmonies, his wealth of dramaticism are almost incredible.

It seems as though one could write a book upon the pliability and responsiveness of the lineaments of Sam Jones. That plastic physiognomy had hardly ever an equal. Tremors of flexibility, thrills of plication possess it at times, and sway it to and fro under the gusts of emotionality and breaths of sentiment, as the waters of a placid lake are sent here and there by the wind. This minister has many tears in his voice; but there is no

"Fruitful river of the eye."

Never did one see an orator more free from the pitiful paralysis of tears, the apoplexy of overwrought sensibility, the sad futilities of mastering lachrymoseness. But though his tears may be only of the heart, and rise not to the eyes, *your* eyes are fountains of tears as he sounds the deeps of sensibility with the plummet of his pathos.

Although, occasionally, this orator is very poetic and ornate, it is not to vindicate himself from the charge of slatternly phrase or pulpit puppetism. Finally the "primrose path" opens up the temple of the Most High, and you are at last reverentially ushered therein. There is no mere pageantry of phrase, dress-parade of diction, holiday mood of speech, no tournament of oratory. His periods, which may have shown their bravery of attire in the phalanxes of rhetoric, are soon marshaled for deadly affray, and give battle in terrible assault; and what seemed begun in pageantry, ends in holy victory.

Jones has a great love of antithesis, and a fine sense of contrast, and a prodigious and lavish use of it. It is, perhaps, the most striking of his intellectual characteristics; and if it were not so masterly, one might say it was grandly adroit. He balances fun against pathos. He piles high a towering mount with peaks of roaring merriment and side-splitting humor. Over against, he builds the hights of pathos, until there seem two great mounts of equiponderance, as it were. Or, to dismiss figure of speech for the nonce, he plies and kneads the risibilities, until receptivity is wide awake and impressionableness has ascendency; mellowing and relaxing sensibility by humor, thawing out stolidity or indifference, and paving the way for pathos to engrave itself upon the now plastic heart. Then pathos slides in, like a stream of balm, and floods the melted heart, as the genial sparkling sunshine of spring breaks up the ice of the brook, and sends it melted, and singing a pæan to its bright, beneficent deliverer. This foreshortening and perspective of oratory, we think, is the unteachable art of nature, the facile felicity of genius. But be it art or nature, or both conjoined, one had as well complain at the art of Praxiteles in a statue or Claude Lorraine on a canvas. *

The Revival Services.

Wednesday evening was stormy, but about a thousand people assembled in the hall, to engage in the services. The choir, under the leadership of Prof. Excell, sang several fine pieces with great effect. Prof. Excell's solos are much enjoyed by all who hear them, and the impressions they leave are of the most lasting kind. Many of our singing people regard Mr. Excell as a singer superior to anyone who has visited New Orleans, and that is saying a great deal.

Bro. Jones took for his text the words of Solomon: "He that being often reproved and stiffeneth his neck shall be suddenly destroyed, and that without remedy." His talk was plain and pointed, and his warnings sounded as if they came up from the very borders of the pit of destruction. The consciences of hundreds of "often reproved" sinners were touched as with fire, and many came forward and gave the preacher their hands and the various pastors their names, thereby signifying the intention to heed the reproofs of God.

On Thursday evening the evangelist spoke from these words: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin because he is born of God." He showed the *princely* character of the Christian, his *purity* and his *imperviousness to sin*. The hackneyed old excuse, that "we are obliged to sin," was picked to shreds under the merciless sarcasms of the preacher, and there was not a professor of religion in the hall, preacher or layman, who did not take on a big disgust for his own failures to live up to the law of God. We apprehend that the sermon of that evening will do good long after the evangelist has gone to his reward. On Friday evening the evangelist spoke on St. Peter's chain of Christian virtues, dwelling principally and with tremendous power upon the virtue of "courage." He showed the great need of that virtue in the life and work of the Christian professor of to-day. He pointed out so plainly the ridiculousness of the courage of nine-tenths of the members of the church in the matters of speaking and doing and giving for the cause of right against wrong, that hundreds in that vast audience hung their heads in shame. We have never heard such an arraignment of the church for moral cowardice. The preacher evidently believes in "grit," and practices what he believes. So great was the grip he took on the audience, that when, at the close of his searching sermon, he made the proposition for everyone who had determined to evince more courage in Christian living to stand up, nearly everybody in the house rose and stood. Evidently the sermon had its effect.

There were no services held on Saturday. Everybody rested and recuperated for the work of Sunday.

Sunday evening a great crowd assembled in the hall. After a day of rest the people seemed to be recuperated. Bro. Excell and his choir entered with spirit into the singing, which was rendered with great effect and power. Bro. Jones spoke from the words in Revelation: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And whosoever will, let him come and take of the water of life freely." The spirit of preaching rested upon the preacher, and his simple words found their way into many hearts, and at the close many gave him their hands in token of their resolution to lead better lives. Surely good was done.

At night the great hall overflowed with people eager to hear the evangelist. The seats were all filled and hundreds of people stood during the entire service, while many went away for want of room. The preacher was "in the vein," and gave forth a tremendous sermon on, "God so loved the world, that he gave his only begotton Son, that whosoever believeth on him should not perish, but have everlasting life." This was, by far, the best sermon Bro. Jones had preached up to that time. The audience was as silent as the grave, and listened with breathless attention, except when moved to laughter by the speaker's witty illustrations, or to tears by his pathetic incidents related. His putting Christianity and infidelity upon the witness stand, and questioning each as to what it was doing for the good of the world, was a master-stroke.

When Christianity kissed the Book and averred that it was doing everything that divine wisdom could plan and divine love could execute for the uplifting of the whole human race, and infidelity confessed that its *only* work was to fight Christianity, the divinity of the one and devilishness of the other was plainly seen by every person in the vast crowd. At the close, at least 2,000 people stood up, and said: "We will help with all our might to push forward this work during the coming week." Surely it was a grand time, and it was good to be there.

Monday night the preacher discoursed on the words of Paul: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The Word was with power. About half the large audience remained to the after-meeting. There were several exhortations and prayers, and we heard of several conversions, and there were about forty names taken of persons beginning a better life. Thus ended a week's work, and the results have been gratifying to those who know the temper of this great city. For our part, we have never heard such faithful, direct and sharp-pointed preaching, and we doubt not it will be as a leaven working for a long time to come.

Notes.

The sermon on Tuesday night from the text, "What shall it profit a man if he should gain the whole world and lose his own soul?" was original to the degree of uniqueness, and most thrilling. The venturesomeness of the dancer, the tippler, the play-goer was graphically portrayed as that of a person on the slate roof of a six-story building, whittling with a pearl-handled knife which accidentally fell from his grasp and lay a few inches from the verge. Thither he groped after it and fell to the pavement below, a jellied mass of flesh and bones, but not until he first secured the glittering trophy and exulted in its possession. "What," he added with tremendous emphasis, "will it avail the dancer to have danced and the tippler to have drunk, if they must circle in the orgies of the damned forever and drink the vials of Jehovah's wrath eternally?"

The somewhat strong expression in last week's paper, referring to Bro. Jones' irreverence for merely human things and merely human folks, was quite twisted out of the connection by those who understood it to have any reference whatever to his treatment of things sacred or divine.

Bro. George Stuart, in his preaching, humbles himself that he may be exalted, and at the close there is always a vision of sun-crowned heights hearing up the impassioned preacher and of ministrant hands reached down from vistas of light beyond. His preaching is the oratory of nature, and he bears to it the relation of a speckless, yet voiceful medium. Long may he preach!

The evangelist, on Wednesday evening, in the course of some animadversions on the Lottery, threw out the remark in which wittieism and erlticism were blended in about equal proportions, that that famous institution had laid everything under tribute that our beautiful city contains *except the newspapers*.

In one of the famous after-talks some of the good sisters were described as preachers who did not always take a text; frequently, a pretext was enough.

Professor Excell is a general favorite with those who attend the meetings. He leads the music grandly, and his solos bring down the house. His wife accompanies him, and is as great a success in her quiet way.

Nothing more impressive than Bro. Jones' sermon to men only, on Sunday afternoon, was ever heard by any of the favored hearers. A thunderbolt loaded with dynamite would not be too strong a figure to express it.

The sermon on Friday morning, reviewing Alexander the Coppersmith, was a grand effort of inspired humor. How true that his illustrations illustrate! Its peroration was most pathetic, and revealed to the rapt hearers the depths of the great bleeding fountain whence flow the "living streams," mirthful and tearful, that have fed the hopes and curtailed the griefs of multitudes of grateful hearers, North and South, and East and West.

Friday morning Bro. Excell sang by request, "The Model Church," and the large audience wept in harmony with the sweet, sad strain.

Bro. Bowen, the sweet-spirited Mississippi revivalist, filled Bro. Jones' place Wednesday morning, and Bro. Stuart's Thursday afternoon, to the regret of very few.

The Lottery gets an apostrophic benefit at every service, and there was a decided sensation and suppressed applause when, on Thursday night, the evangelist unsealed an envelope in the presence of the audience and took from it a half-dozen Lottery tickets, while he read from an accompanying note: "With the compliments of McGinty."

A Little Piece of Logic.

When the Sam Jones' meetings began in this city, the *Picayune* gave a tolerably fair report of them. This report, however, grew smaller with each day. It was noticed by everybody that every reference made by Mr. Jones to the Louisiana Lottery was rigidly excluded from the report. When, on Sunday, Mr. Jones gave that institution the excoriation which we print on the first page of this paper, the *Picayune* quit reporting altogether, and has not alluded to the meetings since. The inference can be drawn by a child: The *Picayune* favors the Lottery, and is against any movement that would break it down. Our thousands of readers in Mississippi and Louisiana will make a note of this inference, and if they think it is correct and true, they can not give their support to a paper that supports the most wicked abomination of this country. "He that biddeth him God-speed is partaker of his evil deeds." (II. John xi.)

Journalistic Enterprise.

Very few people have a proper conception of the amount of *courage* necessary to conduct a public journal. There have been many displays of this virtue in the history of journalism in this country, but the most remarkable display was made by the *Picayune* on Friday, the seventeenth instant, when it published an account of the Sam Jones' meetings in this city, taken from a paper published in Summit, Miss. Considering the *environment* of the *Pic*, the *distance* it had to go to get the news, the *expense* attending the dangerous experiment and the *fearlessness* with which the news was heralded forth to the thousands of its readers in its personal columes, the heroism of Leonidas at Thermopylæ, Napoleon at the bridge of Lodi, Washington at Moumouth, pales before this display of courage! As Sam Jones says, "My! my!"

Our New College Library.

THE FIRST FRUITS.

The express brings me a full set (twenty-four volumes) of the Encyclopedia Britannica for the library of our new Mississippi Methodist Male College. This is the generous gift of Bro. D. L. Mitchel, business manager of the NEW ORLEANS CHRISTIAN ADVOCATE, and is the first contribution to our book-shelves. The present is valuable and highly appreciated. To the liberal donor I return a thousand thanks.

With an endowment fund secured and a library well begun, before a site is selected or a brick laid, we have assurance that the college will have strong foundations and be judiciously administered!

CHAS. B. GALLOWAY.

JACKSON, MISS., Jan. 16, 1890.

North Mississippi Conference Notice.

To All Concerned—

DEAR BRETHREN: On Thursday, January 9, Bro. T. B. Malone, the publisher of our Conference Minutes, sent off the manuscript to our Publishing House. He hopes to have the Minutes out by the middle of February. Bro. Malone has prepared the manuscript under much difficulty, writing in bed, suffering from fever and a distressing bronchial cough. He very much regrets the delay this has given to his work; but his brethren will know how to have patience and to remember him in their prayers.

W. T. J. SULLIVAN.

Important Notice.

All applications for aid to the General Board of Church Extension must be on file in our office on the first day of April, 1890, in order to secure attention at our annual meeting. They can not be tabulated so as to give a full and fair hearing to each in less time than we have allowed, and hence the rule of the Board which will be rigidly enforced. Blanks for application for help by gift or loan for churches or parsonages can be had free by addressing

DAVID MORTON, Sec'y.

705 West Chestnut Street, Louisville, Ky.

JANUARY 18, 1890

The *Inter-Ocean* says: "Theology seems to be largely occupied with the task of explaining away all that is miraculous in the story of Christ."

Personal and Otherwise.

One of Jones' diamonds: "Seventeen years ago my father was buried away from human sight. Since that time I have seen him in my dreams an hundred times, and the light of life was sparkling in his eyes and the glow of health was blooming upon his cheek. He is not dead!"

The West Baton Rouge *Sugar Planter* has published the resolutions of the Louisiana Conference against the Lottery.

Mr. Moody was holding revival meetings in London, Ontario, last week.

A sister: "The months I lingered at death's door were brightened by the weekly visits of the ADVOCATE." We are grateful to be called to minister to the sick to their comfort.

A presiding elder: "I do greatly enjoy the fresh, stirring spiritual editorials you give us. You and the ADVOCATE are growing on our people. God bless and strengthen you!" Such expressions do us great good. Thank God for praying helpers!

It is said that there are ninety members of the present Congress who were in the Confederate army, in stations varying from private soldier to major general!

Mr Edison is said to have made a contract with the Mexican government to establish a phonographic postal service.

Dr. C. H. Parkhurst, pastor of Madison Avenue Church, New York City, wrote a sentence in the *Independent*, last week, that will fit some preachers in this city. Here it is:

Our inability to do that which men of less schooling sometimes show themselves so richly competent to do is quite possibly one reason why some of us who are clergymen do not fellowship the presence among us of revivalists even of such a stamp as Mr. Moody. Ministers are human, and it is a reflection upon us to have a layman or an irregular preacher, or only an imperfectly educated one, bring ten men to Christ while we are only half bringing one; and even the joy at having ten souls saved does not entirely draw the sting of the mortification.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

The new Methodist Church in Cold Water, Miss., will be dedicated by Bishop Galloway on the second Sunday in February. We congratulate our friends there on the completion of a new house of worship, and pray the Lord's presence there continually.

A private note from Bro. E. H. Galloway, of Alexander, Ark., gives us the cheering intelligence that since his removal from Louisiana his health is very much improved.

It is said that in England and Wales there are 765,000 more women than men!

If the church is really dying out in this country, as some people are constantly saying, why don't they just let it die? Why keep on saying over and over, again and again, "The church is dying out," "the church is dying out"? Why not let it die once for all?

Eyre and Spottiswoode, Bible publishers in London, are quoted as saying that there are now upwards of 200,000,000 copies of the Bible in circulation throughout the world.

That is to say, if you were to count two Bibles every second day and night, it would take three years and two months to count them all.

Dr. W. G. Austin, who several weeks ago had a fall which disabled him, is rapidly improving, and we are glad to state that he thinks he will soon be able to attend to his duties.

We are indebted to George Wharton, 5 Carondelet street, for the January *North American*. Two giants, Gladstone and Blaine, are pitted against each other on the tariff question, and they make things quite lively.

The *Mid-Continent says:*

Whosoever is not willing to work a great deal for nothing is not likely to succeed. The apprentice has to work for nothing to learn his trade, and then work years "doing journey work" before he gets full wages. Writing and speaking for nothing is doing apprentice work. You ought to be thankful, if for pay you can get an audience to come and listen to you and let you practice on them.

The *Alabama Advocate:*

Some brethren, who literally do nothing for the *Advocate* in their charges, are ready to rail out on us if we fail to put in their pieces in the first issue after their reception at the office.

Sam Jones:

I have said that the saloons in this city were the greatest enemies of the young men and the greatest friends of the devil; but if I were the devil, I would sooner have every saloon in the city run out than that the Lottery Company should be stopped.

The Police Jury of Lincoln parish has adopted a stringent prohibition law. The penalty fixed for violation is "not less than $250, nor more than $500 fine."

FOR DYSPEPSIA
Use Brown's Iron Bitters.
Physicians recommend it.
All dealers keep it. $1.00 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Notice.

To the Members of the Mississippi Conference Brotherhood—

DEAR BRETHREN: Bro. D. W. Dillehay is dead. Assessment No. 11 must be paid within sixty days. Remit money to Rev. I. W. Cooper, at Hattiesburg, Miss. B. F. JONES, Sec'y.

HAZLEHURST, Miss., Jan. 8, 1890.

Louisiana Conference Apportionments.

FOR CONFERENCE CLAIMANTS.

New Orleans District		$1,035 00
Shreveport	"	800 00
Homer	"	780 00
Delhi	"	550 00
Opelousas	"	460 00
Alexandria	"	375 00
Total		$1,000 00

FOR BISHOPS.

New Orleans District		$ 260 00
Shreveport	"	200 00
Homer	"	195 00
Delhi	"	140 00
Opelousas	"	115 00
Alexandria	"	90 00
Total		$1,000 00

FOR CHURCH EXTENSION.

New Orleans District		$ 593 75
Shreveport	"	343 75
Homer	"	343 75
Delhi	"	322 50
Opelousas	"	283 75
Alexandria	"	212 50
Total		$2,100 00

FOR PARNE AND LANE INSTITUTE.

New Orleans District		$ 25 00
Shreveport	"	25 00
Opelousas	"	20 10
Homer	"	25 00
Alexandria	"	10 00
Delhi	"	20 00
Total		$ 125 00

MISSIONS.

	Foreign.	Domestic.
New Orleans Dist.	$2,000 00	500 00
Shreveport "	1,000 00	360 00
Homer "	1,000 00	360 00
Delhi "	900 00	315 00
Opelousas "	800 00	315 00
Alexandria "	300 00	150 00
Totals	$6,000 00	$2,000 00

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

This about Boston churches shows the missionary spirit of Christians "at the Hub." The *Mid-Continent* says:

Dr. A. J. Gordon, of Boston, states that ten of the largest and strongest churches of that city last year spent $19,000 for church music, and gave $5,000 for foreign missions. On which he makes the comment that "the church has come to be valued by many simply for the amount of enjoyment it can afford to its members, not for the amount of sacrifice and service it can move them to put forth."

BEECHAM'S PILLS cure sick-headache.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

A young man said to a pilot of a Mississippi river steamer who had been twenty-five years at his calling, "Sir, I should think you must know every rock and sandbank in the river." "Oh, no, I don't, but I know where the deep water is."

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

Little Phineas did not care very much for his name, so it was quite natural, when his little sister came, that he should attempt to solve a perplexing problem by saying: "Let's call her Phineas, mamma. I'll be Willie after this."

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

An exchange tells "how to make a fountain pen work satisfactorily." Another way is to give it to one of your enemies and use a common steel pen.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Mrs. A. T. L. Thomas, M. D.,
Physician and Surgeon.
Special attention to diseases of women and children. Can be consulted from 9 to 11 A. M. and from 2 to 4 P. M., or by special appointment.
OFFICE AND RESIDENCE: 231 JACKSON AVE.

REV. SAM'L P. JONES'
Revival Services
—AT—
WASHINGTON ARTILLERY HALL.
Everyone Welcome!
Seats Free. No Admission Tickets Necessary
Railroads charge One Fare for Round Trip to these services.

—THE—
Southern Insurance Company
OF NEW ORLEANS.
SEVENTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1889:

Premiums received—		
On fire risks		$425,679 35
On river risks		22,586 37
On marine risks		12,249 19
		$460,535 11
Add—		
Unearned premiums of 1888		102,433 94
Total premiums		$562,969 05
Add—		
Interest and profit and loss		28,906 49
Total income		$591,875 54
Deduct: Losses paid—		
On fire risks	$190,110 41	
On river risks	16,883 63	
On marine risks	10,599 91	
Total losses paid	$217,593 95	
Return premiums and cancellations	47,796 30	
Commissions	65,505 08	
Reinsurances	25,898 44	
Taxes and licenses	7,323 59	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, salvage Corps and Babcock engines, rent, advertising, etc.	37,965 66	
Total disbursements		$402,083 02
Surplus		$189,792 52
Reserved for unexpired risks	$114,288 32	
Reserved for adjusted and unadjusted losses	33,500 00	
Net profit	41,704 20	
	$189,792 52	

ASSETS.
(At their market values.)

Cash on hand, to-wit:		
In banks	$98,632 81	
In office	3,923 65	$102,556 46
$119,000 City of New Orleans consolidated bonds (Crossman issue)		130,900 00
$100,840 City of New Orleans premium bonds (including drawn numbers)		149,669 80
$25,000 United States 4 per cent. coupon bonds		31,500 00
$30,000 Louisiana 4 per cent. bonds		28,200 00
Demand loans secured by collaterals		8,406 68
One share N. O. Board of Trade stock		75 00
One share La. Sugar Exchange stock		175 00
25 shares N. O. Warehouse Co.		525 00
One share French Opera House Co.		250 00
One bond St. Bernard Steam Fire Engine Co.		50 00
Deposit with N. O. Fire Underwriters' Association		150 00
Premiums in course of collection		44,814 58
Furniture and fixtures, safe, etc.		2,000 00
		$504,376 52

LIABILITIES.

Capital stock		$300,000 00
Reserve Fund		25,000 00
Dividends unpaid		1,594 00
Reserved for unexpired risks		114,588 32
Reserved for adjusted and unadjusted losses		33,500 00
Balance (exclusive dividend day, 1889)		29,764 20
		$504,376 52

The foregoing statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.
Sworn to and subscribed before me this day, New Orleans, Jan. 16th, 1890.
M. T. DUCROS, Notary Public,
138 Gravier street.

We, the undersigned members of the Finance Committee of the Southern Insurance Company, of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.
J. H. MENGE,
FRANK RODER,
THOS. J. WOODWARD,
MORRIS SCHWABACHER,
F. G. ERNST.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay the stockholders on demand the regular semi-annual interest dividend of FOUR PER CENT., and to place $15,000 to the reserve fund, making $40,000 to the credit of said fund.
SCOTT McGEHEE, Secretary.
New Orleans, La., Jan. 15, 1890.

SEMI-ANNUAL STATEMENT
—OF THE—
LOUISIANA
NATIONAL BANK,
OF NEW ORLEANS, LA.,
At the Close of Business, December 31, 1889.

RESOURCES.

Loans and discounts		$2,277,640 26
United States bonds, par value		50,000 00
Louisiana State consols and other bonds		287,300 00
Stocks and other securities		97,240 00
Banking-house and other real estate		111,888 53
United States Treas'r.	$2,250 00	
Domestic exchange	263,990 53	
Cash	1,192,133 09	
Checks for Clearing-house	297,765 56	1,756,139 18
Total		$4,580,207 77

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	200,000 00	$700,000 00
Net undivided profits	$91,435 86	
Less—		
Carried to surplus fund	$50,000 00	
Dividend declared	25,000 00	75,000 00 — 16,435 86
Circulation		45,000 00
Deposits subject to check		3,791,656 91
Balance due on reduction of capital stock		800 00
Dividends unpaid		26,315 00
Total		$4,580,207 77

At a meeting of the Board of Directors a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans, and at the banking house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Young Men's Christian Association,
15 CAMP STREET.
REGULAR WEEKLY MEETINGS.

Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 1 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

ADAMS' HATS!
26 ST. CHARLES ST.

ESTABLISHED 1868.
A. A. WOODS. WALTER SCOTT. L. H. POURADIE. A. F. GODAT.
A. A. WOODS & CO.,
General Insurance Agency,
37 CARONDELET ST., Cor. GRAVIER ST.,
NEW ORLEANS.
Total Assets over $200,000,000.
Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y
J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. HORLAND, J. BORN, F. STRINGER, W. T. HARRIS, THOS. SEFTON.

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.
Mechanics' & Traders' Insurance Company,
14 Carondelet Street, NEW ORLEANS, LA.
CAPITAL AND SURPLUS, - - - $500,000
Fire, River and Marine Insurance Solicited.
TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Brasseliman, Henry Maspero, Giles M. Hillyer, W. R. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, L. M. Delavallade.
New Orleans, La., March 20, 1889.

W. H. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.
Crescent Insurance Com'y.
Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.
Cash Capital, - - - - - - $300,000.
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.
See our Agents throughout Louisiana, Mississippi and Arkansas.

Standard Guano and Chemical Man'f'g Co.,
SUCCESSORS TO
STERN'S
Fert. and Chem.
Manufacturing Com'y.
14 UNION STREET,
New Orleans, La.

MANUFACTURERS OF
HIGH GRADE
BONE FERTILIZERS,
PURE
GROUND BONE,
ACID PHOSPHATE,
KAINIT,
Etc.
Write for Agricultural Hand-Book. *Buyers of Cotton Seed.*

Glen St. Mary Nurseries.
A large stock of FRUIT TREES, adapted to Florida, Georgia and the Atlantic and Gulf Coast Regions of the South Atlantic States.
The largest stock of PEACH TREES ever grown in Florida, comprising many valuable varieties, and including the magnificent new, large, early freestone "ANGEL,"
"KELSEY" and all other valuable ORIENTAL PLUMS, including the two latest introductions, "SATSUMA BLOOD" and "BURBANK." Pears, Figs, Olives, Apricots, Grapes (including "Niagara" and "Moore's Diamond"), Japan Persimmons, Pecans, Satsuma Orange, Japan Medlars, Quinces, Pomegranates, etc.
Fine Stock. Low Prices. Fair Dealing. Promptness.
New descriptive Catalogue and Price List free on application Address
G. L. TABER, Glen St. Mary, Baker Co., Fla.

A LITERARY MARVEL.—$2.50 PER VOLUME.

We publish the Popular Reprint of the ENCYCLOPEDIA BRITANNICA from latest English edition, at $2.50 per volume, being one-third the price of the original and one-half the price of the Scribner edition of the same work. We have reproduced all illustrations, maps and texts, page for page and volume for volume. Complete sets now ready for delivery on EASY PAYMENTS. The greatest work of the kind in the English language. A subscriber writes: "The best is now the cheapest." All high-priced editions of this work are in our office for comparison. Circulars and sample pages mailed. THE HENRY G. ALLEN COMPANY,
739 & 741 Broadway, New York; 81 Carondelet St., New Orleans. (Box 494.)

Watches, Diamonds,
FINE JEWELRY
Silver and Silver-Plated Ware,
SPECTACLES AND EYE-GLASSES.
Send for Catalogue.
A. B. GRISWOLD & CO.,
(Established 1817)
119 CANAL ST., New Orleans, La.

J. F. RANDOLPH,
BUILDER,
OFFICE: 62 Carondelet St. HOURS: 12 to 1 P. M
287 EIGHTH ST.,
Between St. Charles and Prytania Streets,
NEW ORLEANS, LA.
Both building and repairing promptly attended to

LARGEST STOCK AND LOWEST PRICES
KURSHEEDT'S
MARBLE AND GRANITE WORKS,
120 and 122 CAMP STREET, NEW ORLEANS.

$60 SALARY, $10 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting. Duties delivering and making collections. No capital Cards. Address with stamp, HAYER & CO., Piqua, O.

Dr. Wm. H. Holcombe,
Homeopathic Physician,
288 St. Charles Avenue, cor. of Calliope St.
Cases treated by letter.

MILLINERY!
F. R. HARDON'S,
29 - CHARTRES STREET - 29
NEW ORLEANS.
One of the Oldest and Most Reliable Millinery Houses in the City. We make a Specialty of all the MILLINERY NOVELTIES of the Season. Prices to suit the times. *Always moderate.* Particular attention paid to orders.
Ladies, please examine our stock.

OPEN ALL NIGHT!
EUGENE MAY, Druggist,
Cor. Canal and Charles Sts. Telephone No. 673.
Country Orders Solicited.
At the Soda Fount: Hot Beef Tea, Huyler's Chocolate, Ice-No Tea.

WORK FOR ONE YEAR.
A man or woman in each county in U. S. to represent us. Position permanent and worth from $2,500 to $3,000 per year. Teacher, Minister, Agent, this is your chance. PEERLESS PUBLISHING CO., 808 to 812 Olive St., St. Louis, Mo

STANLEY'S RESCUE OF EMIN.
AGENTS Wanted. Send your own, and address of all Book Agents you know, and we will send you a copy free. P. W. ZIEGLER & CO., 513 Market St., St. Louis, Mo.

"Like Magic,"

THE effect produced by **Ayer's Cherry Pectoral** in most cases, in-

mediately relieved by the use of this wonderful remedy. It strengthens the vocal organs, allays irritation, and prevents the inroads of Consumption; in every stage of that dread disease, Ayer's Cherry Pectoral relieves coughing and induces refreshing rest.

"I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children have been subject."—Capt. P. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the sale of proprietary medicines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity, it being more salable now than it was twenty-five years ago, when its great success was considered marvelous."—R. S. Drake, M. D., Beliot, Kans.

"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers." C. O. Lepper, Druggist, Fort Wayne, Ind.

For Colds and Coughs, take

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

MUSICAL ANALYSIS.

—By A. J. GOODRICH.—

A System designed to Cultivate the Art of Analyzing and Criticising, and to Assist in the Performance and Understanding of the Works of the Great Composers of Different Epochs.

Endorsed by such Eminent Musicians as

Sherwood, Mills, Foote, Tapper, MacDowell, Liebling, Buck, Pratt, Carreno, Seeboeck, Eddy, Gottschalk, Hyllested and others.

THE ONLY WORK OF ITS KIND.

852 pp. Elegantly Bound in Cloth. Price, $2.00. by mail, postpaid.

PUBLISHED BY

THE JOHN CHURCH CO., CINCINNATI, O.

And 19 East 16th Street New York City.

MASON & HAMLIN

The Cabinet Organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since and including that of Paris, 1867, in competition with best makers, of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

ORGANS $22 to $900

PIANOS

Mason & Hamlin do not hesitate to make the extraordinary claim for their Pianos, that they are superior to all others. They recognize the high excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity GRAND & UPRIGHT, for standing in tune and other important advantages.

A circular, containing testimonials from three hundred purchasers, including artists, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN AND PIANO CO.
BOSTON. NEW YORK. CHICAGO.

ON 30 DAYS' TRIAL.

THIS NEW **ELASTIC TRUSS** has a pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup **presses back the intestines just as a person does with the finger.** No light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

HAVE YOU GOT PILES

Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to **DR. BO-SAN-KO'S PILE REMEDY,** which acts directly on the parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; treatise free. Dr. Bosanko, Piqua, O.

SKIN DISEASES Tetter, Eczema, Chapped Skin, Burns, Piles, Chilblains and all skin troubles cured by **GREVE'S OINTMENT.** 50c. Druggists. HISCOX & CO., N.Y.

ARE YOU CONSUMPTIVE

Use **PARKER'S GINGER TONIC** without delay. A rare medicinal compound that never fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

HINDERCORNS. The only sure cure for Corns. Stops all pain. 15c. at Druggists. Hiscox & Co., N. Y.

WOVEN WIRE FENCE!

40c to $1.00 per Rod.

Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Descriptive circulars and prices free. Address

KITSELMAN BROS., Ridgeville, Ind.

OPIUM Morphine Habit, Opium Smoking, etc., easily cured. Book Free. Dr. J. C. Hoffman, Jefferson, Wisconsin.

McSHANE BELL FOUNDRY.
BALTIMORE, MD.
Best quality Copper & Tin. **BELLS**
For Churches, Schools, &c.
ALSO CHIMES & PEALS.
Price & terms free. Name this paper.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

Our Young People.

THE CHILD'S REBUKE.

The pet of the household had overslept.
While breakfast was waiting below;
And his auntie was chiding the little boy
That he was in dressing so slow.
A shoe-string was missing, a button was off,
And everything seemed out of place;
The clouds of discouragement gathered around
The dear little fellow's face.

At length his toilet was all complete,
But the little boy still delayed.
And cried, "Dear auntie, I can not go down
Till my morning prayer I've said."

"Wait till breakfast is over," his auntie cried.
"For once it will not be wrong."
The little boy, startled and grieved, replied,
"What, keep God waiting so long?"

—*Congregationalist.*

Snip and Snap.

We have two little dogs, named Snip and Snap. One has a little blazed face, and the other has little blue eyes. When we go to their house-door and look in at them, they will jump out and run after us and catch hold of our clothes and tear them. They are about ten weeks or three months old. They will get on the back gallery and cry until we come and pick them up, and, after we pet them a little while, they will be very quiet and go to sleep. But if they hear the least bit of noise, they will jump out of our laps and gallop all over the house, and bark at everybody they see. We put them in a wagon and ride them all over the yard, and if anybody is behind the wagon pushing them they will bite their fingers and make them leave the wagon alone. They will not bark at night and keep everybody awake. When we put them in their box at night they will lie down very quietly and go to sleep. These two dogs belong to Warren Black and myself, and we have good times with them. Warren and I have a carpenter shop, and we made our dog-house out of an old goods box mother gave us, and when it was done our dogs jumped in, and I wish you could have seen what a cunning pair they were.

Doctor, come to see our dogs, and we will show you what tricks they can do.

ETHELBERT H. GALLOWAY.

MR. EDITOR: Some time last summer I wrote you a letter, and I am encouraged to write again by your having published it. On December 18, Conference met, and Dr. William T. Beall carried a paid-up report, and he was sent back to us. The people were all glad to have him back. I think he was pleased to have his same work again. I enjoyed Christmas holidays very much. I received three very nice presents: a book from Dr. Beall—"A Girl's Journey through Europe." Mamma gave me a nice book also—"Young Folks' Travels through Europe," by "Rip Van Winkle." Mamma and the Doctor did not know that they were getting my books so much of the same nature. Grandma gave me a nice dressing case, which I prize very much. During Christmas I went to Jackson and attended a Christmas entertainment at the West Jackson Methodist Church. The exercises were opened with singing and prayer by Mr. D. A. Little. Quite a number of little children recited little pieces and sang little songs, which were very interesting. After a short talk from Mr. Little, the exercises were closed. Then Mr. Laird had several little boys to distribute small sacks of fruit to each child in the house.

I have something real funny to tell you. Yesterday evening, as I came from school, Dr. Beall had his cart ready, and we took a ride up to Forest Hill Church, where Miss Cora McRee was teaching school. A short while after we arrived she dismissed the scholars. After a little while Cousin Jeff Crisler rode up, and Dr. Beall united them in matrimony before the church altar in the presence of a few persons who came to witness the ceremony. Don't you think that was a funny way to get married and dismiss the school? This is the second marriage I ever attended. Yours truly,

MADIE E. LEWIS.

JACKSON, Mississippi.

MR. EDITOR: I call to bid you a happy New Year. The roses are out, the jonquills and violets, and even the snow-drops and peach flowers, and the little birds are hopping and seem to think spring is coming. I am only a little girl eight years old. I have a sister, Lula, ten years; a brother, Cleveland, five; a sister, Mattie C., three; and two twin brothers, eight months old; one named Marvin, the other Brasher. It is warm and rainy. Grandpa preaches for us. Sister and I go to church and sing. My only pet are a doll and a bird. I clean up the house for mamma, and sweep and clean up the yard. Papa and mamma are very fond of the children. Grandpa takes your paper; his name is R. F. G. Davis. With a little girl's love, I bid you good-by.

MARY SUSAN LEE.

GRAND LAKE, Arkansas.

MR. EDITOR: As I have never seen any letters from this community, I thought I would write. I am a little girl six years old, and have one very sweet little sister. Papa takes the dear old ADVOCATE, which we could not do well without. I can not read myself, but get papa and mamma to read the little cousin's letters for me. I am going to study hard, and do not think it will be long before I can read for myself. Mr. Barr is our pastor for this year. I will close by asking where the word "gold" is first found in the Bible.

Your little friend,

JOSIE HENKEL.

ELEY, Mississippi.

MR. EDITOR: As I have never written to your good paper, I want to write a few lines. Papa takes your paper. I like to read the little children's letters in it. Bro. T. S. West is our pastor for this year. I think we will like him very much. Bro. John Rembert is the superintendent of our Sunday-school, and we like him very much. Mrs. Sallie Watson is my Sunday-school teacher. I like her very much. I will close by asking the little cousins where the word "butter" can be found in the Bible.

Your little friend,

HATTIE WOODWARD.

WESSON, Mississippi.

The Orange.

"Here is a nice sweet orange for you," said nurse to little Ida one day; "but be sure not to swallow the seeds."

Ida made a little hole in the orange and began to suck it. It was very juicy, and she liked it very much. But when she was almost through with it, she happened to swallow a seed.

She ran to her nurse Mary at once to tell her about it.

"Will it grow inside of me, nurse?" she asked.

Nurse Mary laughed. "Wait and see," she said. "If you find a little orange-tree coming up, you must tell me."

One morning Ida's mother saw her standing before a mirror with her mouth wide open. She was trying to see down her throat.

"What are you doing, Ida?" asked her mother.

"I'm looking for my orange-tree," answered Ida, tears in her brown eyes; "I'm afraid it will choke me when it comes up."

Mamma did not know what Ida meant, and she laughed very much when the little girl told her about the seeds she had swallowed. She told Ida there was no danger that a tree would grow from it.

But it was a long time before Ida forgot what nurse had said, and for many weeks she was often seen standing before a mirror with her mouth wide open, looking for that orange-tree which might come up after all.—*Little Men and Women.*

The way to make money is to save it. Hood's Sarsaparilla is the most economical medicine to buy, as it is the only medicine of which can truly be said, "100 doses one dollar." Do not take any other preparation if you have decided to buy Hood's Sarsaparilla.

Read the Bible when you are fresh and wide awake, when the brain is clear and you are not pressed for time. Read it as the only book on earth that has dropped down from heaven, as your directory for life and your guide to immortality, and it will become a new book to you altogether.—*Davidson.*

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Household.

SHUTTING UP HER FOLD.

BY SUSAN TEALL PERRY.

The fire burns dimly on the hearth;
The light is turned down low;
And wintry winds through bare old trees
In fitful gusts sob blow.
The mother pulls the curtains down
To keep away the cold;
Tucks tightly in the children's beds—
She's shutting up her fold.

She covers up the little hand
Thrown o'er the coverlet;
She wipes the place on baby's cheek
Which one stray tear has wet;
Kisses the little ones who sleep,
And smoothes the hair of gold;
Then kneels and "prays the Lord to keep"—
She's shutting up her fold.

O little ones, fenced round secure
With mother's love and care,
What looks of peace and trust and joy
Your sleeping faces wear!
Outside to-night some children who
Are tall and large and old,
Are wishing they could be once more
Sheltered in mother's fold.

—*Home Maker.*

Running Away.

A lady who does not believe in the present "high pressure" system of work and amusement says that she owes her placidity of disposition and her capacity for endurance, to an old habit of running away.

"When I was a child," she says, "I had a notoriously hot temper. As soon as my mother saw one of the 'fits' coming on, she used to say gently, 'Perhaps you'd better run away a little while, dear.' Then I would take my sled, or my little garden hoe, according to the season, dash out of doors, and stay there until the evil spirit had passed by.

"We kept up that little habit, my mother and I. I entered the young ladies' seminary of our town, and there I worked very hard, but, unlike many of the girls, I did not break down. Whenever my mother noticed that my forehead was beginning to tie itself up in a knot over my books, she would say:

"'Run away for an hour, daughter. The sunshine is very bright, and I want you to go out and soak yourself in it.'

"Of course, I didn't always want to go, but mother could be firm as well as indulgent, and the result was that I did a great deal of running away, either to bed, or into the open air. The other girls kept themselves awake on coffee, in order to study late at night, and some of them did outstrip me in book knowledge. Still, I came to believe so fully in my mother's prescription, that I made it one of my rules of life, and I am consequently one of the people who have

'Lived to fight another day.'"

A DAY IN BED.—A writer in a medical journal remarks: "The surest, quickest, and most sensible way to cure a cold is to go to bed and stay there. But," he adds, "not one American in fifty will apply the remedy. We are too busy. We would rather risk losing our life than lose a single day. Therein we are fools." For other things than colds a day in bed is a most excellent specific. For certain forms of nervous impairment, nothing will more readily restore the balance than the forced rest and quiet of a few hours in a recumbent position. The exigencies of life often necessitate overwork. The father of a family may be engaged in a business which, at certain seasons of the year, is very taxing. The mother has to meet extra burdens of sickness or company. The children are pressed with school work, and show by their irritability that the nervous force is being overdrawn. Better even than a holiday, as a restorative in such cases, would be the prescription herein recommended. Nature is elastic, and can stand a great many shocks if only the nervous system is given time to recover between them.—*Evangelist.*

Fifteen contestants clad for the fray
Armed with good steel and in battle array,—
Striving for lucre, as brave Knights of old
Strove for their honors and medals of gold.
Driving each shining pen over the paper,—
Seeking to sound, as the most proper caper,
The praises of remedies known the world over—
From Paris to Calais from Calais to Dover;
But each Knight valuly strives—language fails in description
Of the manifold virtues of "Favorite Prescription."

When ill or depressed with that "dragging-down" feeling, consequent upon weakness, suffering from headache, weak or lame back, and the many ills common to the weaker sex, take Dr. Pierce's Prescription, which is guaranteed to give satisfaction or price ($1.00) returned. See printed guarantee on bottle-wrapper.

Pr. Pierce's Pellets—gently laxative or actively cathartic according to dose. 25 cents.

Scientific.

The Mental Torpor Remedy.

Complete intellectual torpor is recommended as a remedy for overweariness by a writer who, to sustain his view, brings pertinent illustration to the support of argument. Such a condition is almost superstitiously avoided by hard-working men, who are disposed to regard it as a waste and an idle indulgence. But "there is no more harm in intellectual torpor for the sake of the mind's health, than in sleep for the sake of the body's health; and its duration ought to be governed only by expedience. . . . As to the curative effect of torpor, we have no doubt whatever. So far from the mind being weakened by total rest, or the energies diminished, both wake after a time fully recovered, and repossessed of the old readiness to exert themselves to fatigue. 'I am tired,' says the cured man to himself, 'of doing nothing'—that is, he has recovered the power to do things easily, which is the mark of mental health. The mind itself is, in fact, often positively stronger, having grown in its sleep as the body grows, and having, so to speak, resharpened its weapons, till the 'lazy' mathematician can not only solve his old problems more quickly, but can recollect them more accurately, the mind having gained, as in boyhood it gained, from sleep. We can all recollect how in school-days the lesson of the evening was often best known on the following morning, although, if torpor weakens, we ought in the intervening twelve hours to have invariably lost some slight grip of the words, instead of gaining a fresh one. The memory in particular recovers under this process in the most amazing way, so that even the permanent weakness, the slowness of recollection which comes of advancing years, seems to disappear. The grand gain, however, is in mental nerve, in the disappearance of that apprehensive anxiety and sense, not of strain which is, but of strain which is coming, that, far more than actual toil, however severe, shatters men's powers to pieces. But how is torpor to be attained? Like everything else, by determining to have it—that is, by a presistent resolve to be lazy, to do nothing, read nothing, think nothing, and say nothing, that involves the smallest upspringing of the sense either of trouble or of effort."—*Popular Science.*

SOLAR MOTIVE POWER.—One of the most notable inventions displayed at the Paris Exhibition was an apparatus for transforming the heat of the sun into motive power for pumping water, and other mechanical uses. It is the device of a French inventor named Charles Tellier. This apparatus is of great interest, as foreshadowing the time when solar heat, in combination with electric transmission of force, will be made to furnish motive power for all engines, and take the place of coal and steam—a change which will vastly cheapen manufactures and travel, and greatly enhance human comfort the world over. The heat which comes to the earth in the sun's beams is, as has long been known, the equivalent of from one to five or more horse-power for every square yard of the earth's surface, according to the latitude and the season of the year. The utilization of this waste heat, its conversion into usable power, has been the study of inventors, and much time and great sums of money have been spent upon it. M. Tellier's contrivance aims to accomplish this object.—*Swedesboro News.*

HOW LONG TO SLEEP.—Up to the 15th year, most young people require ten hours, and until the 20th year nine hours. After that age, every one finds out how much he or she requires, though, as a general rule, at least six or eight hours is necessary. Eight hours' sleep will prevent more nervous derangements in women than any medicine can cure. During growth there must be ample sleep if the brain is to develop to its full extent; and the more nervous, excitable or precocious a child is, the longer sleep should it get, if its intellectual progress is not to come to a premature standstill, or its life cut short at an early age.—*The Sanitary Volunteer.*

The great Bonanza mines of Nevada are less noted than Dr. Bull's Cough Syrup.

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WET WEATHER WISDOM

1st Lady.—Have you bought a new pair of Rubbers?

2d Lady.—Why, no! These are the old ones—dressed with

Wolff's ACME Blacking

It makes them look like new; and my shoes, also dressed with it, hold their polish under the rubber, even should the snow creep in. It saves the leather and waterproofs it; and my husband says it is just as good for HARNESS as for shoes.

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Marriages.

WALLER—HUTCHINSON.—At the residence of the bride's father, Mr. W. M. Hutchinson, near Tangipahoa, La., December 26, 1889, by Rev. W. A. Powell, Mr. Homer Waller to Miss Maggie Hutchinson, all of Tangipahoa parish, La.

CUNNINGHAM—HOWARD—January 1, 1890, by Rev. W. Shepherd, Mr. Henry H. Cunningham and Edna J. Howard, both of Marshall county, Miss.

LACY—CHANDLER.—January 8, 1890, by Rev. W. Shepherd, Mr. G. E. Lacy, of Union county, Miss., and Mrs. L. E. Chandler, of Marshall county, Miss.

WEBBIT—FREENY.—At the residence of the bride's father, January 9, 1890, by Rev. Irvin Miller, Mr. J. R. Wright to Miss M. A. Freeny, all of Freeny, Leake county, Miss.

SAVAGE—SHOFFNER.—At the residence of the bride's father, in Water Valley, Miss., January 9, 1890, by Rev. J. M. Wyatt, Rev. O. L. Savage, of the North Mississippi Conference to Miss Louis Shoffner.

CHAMBERLAIN—CHAMBERLAIN.—At the residence of the bride's father, Mr. Jno. D. Chamberlain, January 8, 1890, by Rev. J. Wilson Brown, Mr. T. Jefferson Chamberlain and Miss Johnnie Chamberlain, all of Jefferson county, Miss.

FLOWERS—HOLMES.—At the residence of the bride's father, Rev. W. H. Holmes, January 9, 1890, by Rev. T. W. Lewis, Hon. J. E. Flowers and Miss Eliza Holmes, all of Montgomery county, Miss.

WHITAKER—IRWIN.—At the residence of the bride, in Vazoo, Miss., January 6, 1890, by Rev. J. J. Lovett, Mr. John Whitaker, of Worcester, Mass., and Mrs. May A. Irwin.

MINTER—MILES.—At Mansfield, La., December 18, 1889, by Rev. F. M. Grace, Mr. W. L. Minter and Miss Mary A. Miles.

HARDING—JONES.—At the residence of the bride's mother, near McNutt, Miss., November 27, 1889, by Rev. W. S. Shipman, Mr. W. A. Harding, of Sunnyside, Miss., to Miss E. Jones.

JOHNSON—BACON.—At the residence of the bride's father, near Canton, Miss., December 12, 1889, by Rev. W. S. Shipman, Dr. W. P. Johnson, of Sunnyside, Miss., to Miss Ella Bacon.

ROZIER—WILLIAMS.—At the residence of the bride's father, near McNutt, Miss., January 5, 1890, by Rev. W. S. Shipman, Mr. T. P. Rozier and Mrs. Mary Williams.

RIDDLE—ANDREWS.—At the residence of the bride's father, Dr. Mark Andrews, in Waterproof, La., December 8, 1889, by Rev. W. E. Ballard, of Natchez, Miss., Rev. J. E. Riddle, of Louisiana Conference, to Miss Jennie C. Andrews.

FORBES—SMITH.—At the residence of Mr. Thomas Kerby, near Cralgs Store, January 9, 1890, by Rev. Wiley Brown, Mr. George Forbes to Mrs. Hezlah Smith, all of East Baton Rouge parish, La.

REVALLE—CRONHOLT.—At the residence of the bride's father, near Baker Station, January 1, 1890, by Rev. Wiley Brown, Mr. H. J. Revalle to Miss L. J. Cronholt, all of East Baton Rouge, La.

BLANCH—GUTHRIE.—At the residence of the bride's mother, Mrs. A. E. Guthrie, Tensas parish, La., January 8, 1890, by Rev. James E. Riddle, Mr. G. S. Blanch to Miss Annie Guthrie, all of Tensas parish.

SLOCOMB—COLLINS.—At the residence of Mr. George W. Baynard, January 7, 1890, by Rev. W. F. Ballard, Mr. D. M. Slocomb, of Concordia parish, La., and Miss Mattie C. Collins, of Franklin county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

DIED.

At the family residence, in Hellevue Prairie, near Opelousas, La., Wednesday, December 11, 1889, of pneumonia, after a short illness, Mrs. MARY A. STOKES, aged sixty years, wife of F. E. Stokes, formerly of Mobile, Ala.

IN MEMORIAM.

MRS. MARY A. STOKES.

At rest! At rest! Thou art "not dead, but sleeping;"
And though we mourn, 'tis not without the hope
That thee we'll meet again where sorrow, pain and weeping
No more can come, nor Azrael with us cope.

At rest! At rest! That thought shall stop the flowing
Of bitter tears and bid laments to cease
In sweet submission will we bow; this knowing,
That thou art resting in a home of peace.

At rest! At rest! Life's labors press us strongly,
But thou no more must bear the toil and pain.
If oft we faint and murmur sadly, wrongly,
We'll think of thee and then take heart again.

At rest! At rest! God's will in life did guide thee;
In happy service all thy days were spent;
And thy dear ones, who lived and toiled beside thee,
May strive to emulate thy joyous, sweet content.

They, too, may find in Christ a friend most tender,
Whose words alone can all true comfort bring.
In future days thy strong faith they'll remember,
And, looking heavenward, hear the angels sing.

Yes; hearts that mourn now in deep, bitter sorrow,
And think with anguish wild of lonely coming years,
Shall feel the All-powerful arms around them on the morrow,
And see hope's rainbow shining through their tears.

At rest! At rest! Where Christ his loved ones taketh
Into the mansions waiting for the blest;
Where God's smile light more fair than sunshine maketh
Thou'rt dwelling now in never-ending rest.

At rest; sweet rest! We all some day shall meet thee
Beside the river clear, and on the streets of gold,
And sigh no more when at God's throne we greet thee
Clasping thy hand as in the days of old.

At rest! At rest art thou in glory dwelling,
Yet those thou lov'st on earth thou lovest yet;
With ransomed hosts the song of praise thou'rt swelling,
But friends still lingering here dost not forget.

At rest! At rest! All doubts and fears have vanished.
No sadness ever more can fill thy breast,
When morning comes the shades of night are banished,
So life-cares come not to the soul at rest.

—*S. T.*

ROGERS—Mrs. SUSIE E. ROGERS, wife of J. A. Rogers, and daughter of B. P. and F. E. Roberts, was born in the year 1853, and died December 15, 1889, at her home, near Ebenezer, Miss.

Thus passes to her reward one of the pure women of earth. She joined the Methodist Church in early life, and from then to the time her pure spirit took its flight to the God who gave it, she always shunned anything calculated to bring reproach on the church of her choice. She was a noble Christian woman; a patient, loving wife; a tender, indulgent mother; a charming neighbor and a faithful friend. This was evidenced by the large crowd that were, indeed, mourners around her last resting-place, on December 16, when the heart-broken husband failed to see light through the dark clouds that overshadowed the scene. She, lived right, and died as she had lived. So we, who knew her best and loved her most, mourn not as those who have no hope, for we know that if we are faithful to the end, that there will be a happy meeting in the great beyond, where sickness and sorrow, pain and death, are felt and feared no more.

She leaves a comfortless husband and four sprightly little children, an infant only a few hours old, and aged father, two sisters, three brothers and a host of relatives and friends who will ever drop a tear of sorrow at the loss of one so faithful and pure; so we say, Take courage, my brother. May the God of love and mercy ever sustain you and enable you to lead those little ones on in the path which their mother was training them! is the prayer of one who cares for you only as a brother can. J. L. PORTER.

JOHNSON—KATHERINE E. JOHNSON was born in Kentucky, April 11, 1830, and in 1838 moved to Carroll county, Miss. At the age of fourteen she professed religion and joined the Methodist Episcopal Church, South. In 1852 she was married to Eli Ilow. Being left a widow, she was married to A. H. Johnson in 1867, and resided near Emory, in Holmes county, Miss., and was a member of the church at that place during the last score of years, where her influence as a Christian has been impressed upon the lives of many. Sister Johnson had an experience of grace, which was refreshing to hear her relate. Her latter years were spent in widowhood, with a family of girls to care for, and to guide in that way which would ultimate in their highest good, and her success in this respect has been hopefully good, inasmuch as all are members of the church and profess to be stimulated with the Christian's hope. Sister Johnson had been a subject of most painful sufferings, and her last illness was very severe; but all was borne with Christian patience and fortitude. She felt that the end of life here would be the beginning of life beyond; free from all pain and care. Her end was triumphant, with exhortations to her children to live so as to meet her in "the sweet by-and-by." She sunk in death's embrace, November 24, 1889. R. A. ELLIS.

RUSH—Sister S. E. RUSH, widow of David C. Rush and daughter of Henry Greer and his wife, Essie T. Greer, was born in Lowndes county, Miss., February 14, 1831. She was married to David C. Rush, December 19, 1850, and died in Marlin, Falls county, Texas, November 7, 1889, in her fifty-ninth year. Her sickness was of short duration, her sufferings were intense, but out of it all the Master wrought for her "an everlasting deliverance." It was my good fortune to know Sister Rush well. I was her pastor for three years and I can say she was a devoted Christian. In her early life she joined the Baptist Church, but soon after her marriage she connected herself with the Methodist Episcopal Church, South, of which she remained a consistent member until the angels came for her. Sister Rush was a worker in the church, but she "rests from her labors." She has entered into rest.

She leaves five children and a host of friends to mourn her departure. But thank God "we sorrow not as those who have no hope;" we will meet beyond the stars. May God bless and comfort her loved ones!

B. F. PHILLIPS.

HEARD—T. W. HEARD was born near Deasonville, Yazoo county, Miss., December 27, 1859; was happily married, February 8, 1883, to the daughter of Rev. T. C. Parrish; joined the M. E. Church, South, at Acona, Miss., July, 1888, and died December 21, 1889. Bro. Heard, I am told, lived a consistent life after he joined the church, but never professed to be fully satisfied as to his conversion until his last sickness; but before death expressed himself as fully satisfied—nay, even happy—in a Savior's love. He died in full triumph of faith. Heaven is richer, earth poorer. Bro. Heard leaves a widow and three small children to mourn his departure. May Heaven bless the widow and care for the fatherless children! H. F. PHILLIPS.

BARREMORE—The hearts of Bro. and Sister Barremore, of Osyka, Miss., are heavy with sorrow. Just ten days after the death of their little Julia—which event occurred October 25, 1889—they were called upon to give up their little ROSA LEE, aged eight months.

But the blessed gospel of Christ comforts the heavy-hearted. "Earth hath no sorrow that heaven can not heal." Remember, dear parents, in your deep grief that it is well with the children. They will wait and welcome the coming of papa and mamma at the "beautiful gate."

FRANK M. KEEN.

Mr. P. D. D. Belherex, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

Diseases of Women.

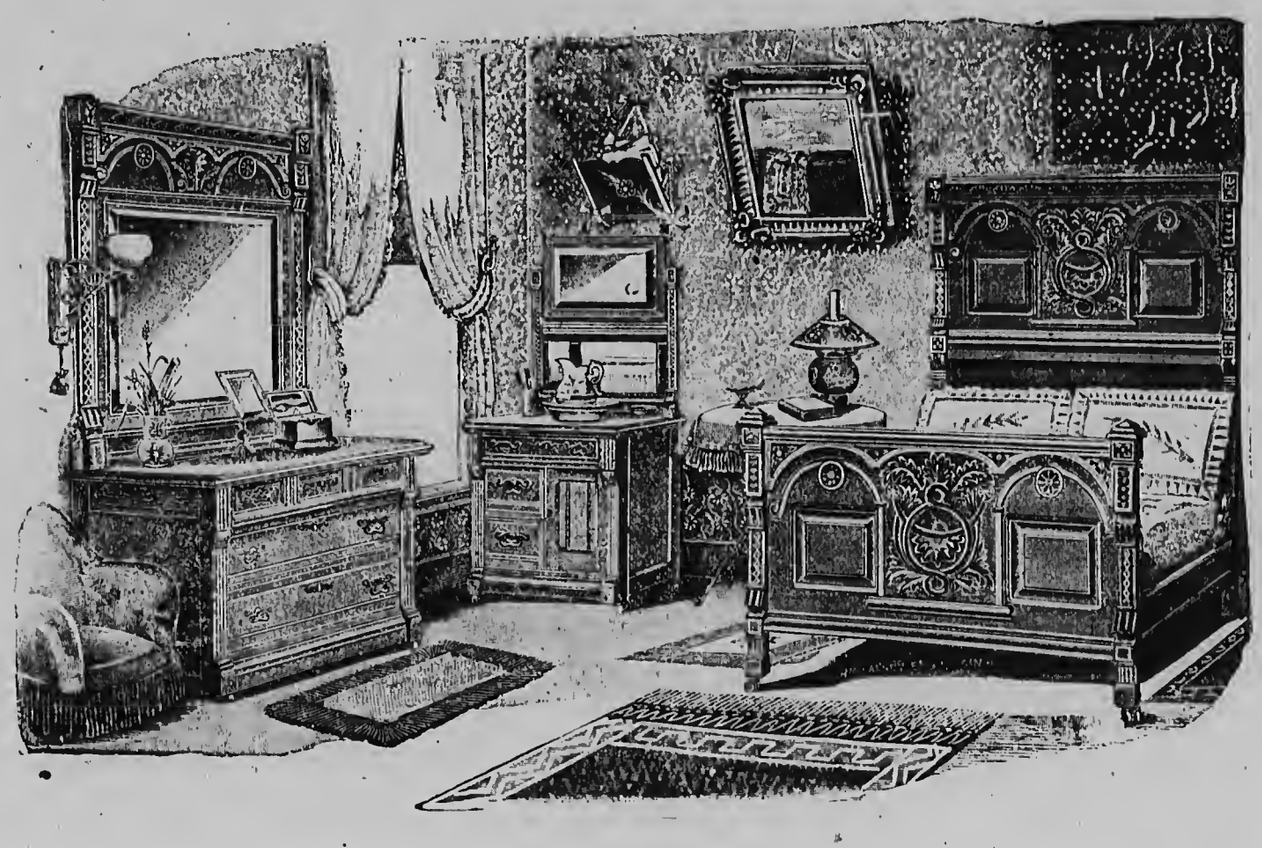
Nausea, indigestion, bloating, general debility, DEPRESSION, SLEEPLESSNESS; liver and kidney troubles and kindred affections, permanently cured by using Maguire's Cundurango.

GRANT'S FURNITURE STORE

NEW STORE,
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs; and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.
I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

44 and 46 Baronne Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

—THE—
Religious Book and Chart House
—WISHES—
A Happy New Year to All!

New Methodist Hymn Book—all styles, from 25c to $3; a large stock. Gospel Hymns—all kinds, from 3c to $2.50. Triumphant Songs Nos. 1 and 2, 35c. Great Awakening, 35c. Songs of Joy and Gladness, from 8c to $1.25. Baptist Hymn Books, Presbyterian Hymn Books, Prayer Books and Hymnals.

Christian Womanhood, $1; Man of Galilee, 80 cents; Coming Kingdom, $1; Leaves from the Tree of Life, $1; Looking Backward, 50c and $1; Life of Jefferson Davis, 25c.

Oxford Teacher's Bibles, from $1.25 to $17.50. (Send for catalogue—*free.*) Family Bibles, $1.50 to $28.

Holiness Literature, Temperance Literature, Anti-Romanist Literature. Sunday-school Libraries. Tracts. Catechisms—all kinds. Charts. Maps. "Tree of Methodism," etc.

ORDER ANY GOOD BOOK YOU WANT.

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113 Common Street.
COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at **Lowest Market Rates.**

METROPOLITAN BANK, SAVINGS DEPARTMENT
80 CAMP STREET.
Capital.....$250,000. Undivided Profits.....$40,000.
FRED. PETERS, President. FRANK RODER, Vice-President. ED. CLAUSSEN, Cashier.
Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. Interest, payable semi-annually.
Directors—Phil. W. Dielmann, Frank Roder, Jacob Hasslinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricks, Fred Peters and Louis Leonhard.

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H. DUDLEY COLEMAN. EDGAR L. STREAM.
(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
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We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. Dudley Coleman & Co., or Coleman's Foundry, N. O., La.

Mention this paper.

MARVELOUS LAY-OUT OF BARGAINS!

Besides the Great Attractions in our Large and Varied Stock of DRY GOODS and NOVELTIES, we have opened

THREE NEW DEPARTMENTS,

Consisting of a General Line of Granite Iron, Glass and Crockery Ware; A Magnificent Assortment of Rattan Rocking-Chairs; An Abundant Supply of All Kinds of Toys—all of which we are resolved to sell at a LOWER PRICE THAN EVER OFFERED BEFORE.

CARPET ROOM.

Our Carpet Sales are demoralizing prices all over the City, and we now start again *to distance all competition.*

J. A. BRASELMAN & CO.,
586, 588, 590 and 592 MAGAZINE STREET, Cor. St. Andrew Street

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NEW WINTER CLOTHING

We invite buyers to look at our New Stock of Winter Clothing. D. B. Prince Albert Frock Suits, $20 to $30; Four-Button Cutaway Frock Suits, $16 50 to $25; Fancy Cassimere Suits, $10 to $20; Fine Overcoats, all prices; Celebrated Star Shirt, open back, $1; Open Front Shirt, with and without Collars, $1 50; Unlaundried Shirts, for boys and men, 50 and 75 cents; Collars, $1 50 dozen; Merino Undershirts, 50 cents to $2; Boys' Suits and Overcoats, $3 up.

Discount made to the clergy. Send your orders to

WM. H. PIERSON,
100 CANAL STREET.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the strongest. Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

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FACTORY,

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Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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Mention this paper

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Gospel Hymns No. 5.

By SANKEY, McGRANAHAN and STEBBINS,

WITH A NEW TOPICAL INDEX.

Will be issued January 15th.

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JEFFERSON DAVIS.

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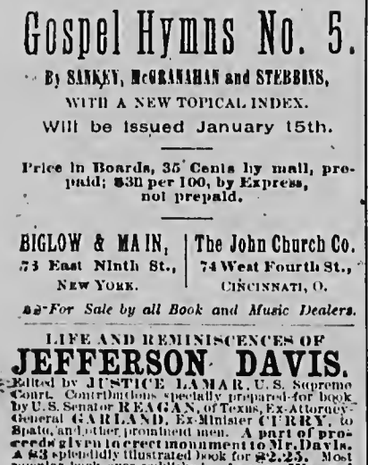
—Manufacturers and Dealers in—

Barrels, Half Barrels, Kegs, Bungs, Fish Kits, Oyster Tongs, Demijohns, Bottles, Flasks, Corks, Sugar House Lamps, Lanterns, Wick, Rope, Packing Yarn, Twines, Ax Handles, Axes, Hatchets, Cotton and Grain Baskets, Seines, Nets, Fishing Tackle, Table Glassware, Tinware, Hardware, Brooms, Brushes, Dusters, Wrapping Papers, Rags, Stationery, Toilet Soaps and Perfumery, Powder, Shot, Ammunition, Firecrackers.

Full Line of Woodenware.

J. S. VINCENT, D.D.—"In every way admirable."
JOHN WANAMAKER.—"A capital thing."
B. F. JACOBS.—"It should go into the hands of scholars."



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THREE POPULAR STYLES.

TOUGH CARD COVER,
Bright Colors, Rounded Corners, Wire Sewed..... 5 Cents.

CLOTH COVER,
Rounded Corners, Red Edges, Wire Sewed..... 10 Cents.

CLOTH, INTERLEAVED,
(For Teachers and Superintendents). Interleaved for Notes, Rounded Corners, Red Edges, Wire Sewed..... 15 Cents.

FOR SALE BY
F. D. Van Valkenburgh,
196 Camp St., New Orleans, La.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	8¾ @	— —
Ordinary	9¼	— —
Good ordinary	9 15-16	— —
Low middling	10¼	— —
Middling	10½	— —
Good middling	10¾	— —
Middling fair	10 15-16	— —
Fair	11 11-16	— —
Gulf-ton middling	10¾	— —
Memphis middling	10¾	— —
Mystic middling	10¾	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	4 11-16
Fully fair	4 9-16	4⅝
Good fair	4½	— —
Common	4⅜	4¼
CENTRIFUGAL:		
Seconds	4¼	5¼
Prime yellow	5¾	5⅞
Gray white	5¾	6
Choice white	6¼	6 5-16
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30

RICE.

No. 2	2 3-16	2¼
Good	4	4⅛
Fair	3¾	4
Prime	— —	— —
Rough, ₱ bbl	2 00	3 50
Polish, ₱ bbl	12 00	14 00

FLOUR.

Extra Fancy	4 40	4 50
Fancy	3 75	4 00
Choice	3 25	3 50
Minnesota Patents	5 35	5 50
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50

CORN PRODUCTS.

Corn meal	1 80	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	— —	2 50

GRAIN, ETC.

CORN:		
White, ₱ bushel	36½	37
Yellow	37	38
Mixed No. 2	36½	37
OATS:		
Western	— —	31
Texas rust-proof	84	88
BRAN:		
₱ cwt	65	67½
HAY:		
Prime	12 00	14 50
Choice	15 50	16 50

PROVISIONS.

PORK:		
Mess (Standard)	10 75	11 00
Prime Mess	9 50	9 75
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	— —	9¼
Shoulders	4⅞	5
Sides, short rib	6½	— —
Sides, long clear	6½	— —
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	4¼	4⅝
Sides, short rib	5⅝	— —
Sides, long clear	5⅝	— —

GROCERIES.

COFFEE:		
Prime	— —	20½
Fair	— —	19¾
Common	— —	16½
TEAS:		
Choice	40	80
No.	— —	55
BUTTER:		
Western Creamery	29	30
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9¾	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	65

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 40	1 60
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25

BAGGING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	8	8¼
Jute, 1¾ lb. ₱ yard	7½	7¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 20

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	— —	10
Southern	— —	12
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Barry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	18 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	—

—*Times-Democrat*, January 21.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

A Sensible Calendar.

As usual at this time of the year the new crop of Calendars is coming in. They are of all sorts, sizes, shapes and kinds, and many of them can be had for the asking, but the BEST Calendar that comes to our office is that published by N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, and which they send post-paid to any address on receipt of 25 cents.

This calendar is 34x22 inches, the upper portion being beautifully printed in colors, while the monthly sheets are printed with figures so plain that they can be easily seen at a distance. Although the calendar is an advertisement of their ever-growing business it is at the same time so valuable to those having use for a calendar that year by year the sale steadily increases.

G. M. SCOTT, of Okolona, Miss., wrote to Dr. Shallenburger:

"Your Antidote for Malaria is certainly the best thing for chills and fever that has ever been sold in the South. I have been selling it for *twelve years*, know it to be the best medicine I have ever dealt in. It is perfectly harmless, and a sure cure in every case." Sold by Druggists.

NEWS OF THE WEEK.

DOMESTIC.

The Afro-American League convened in Chicago, on January 16. About 200 delegates were present.

Chicago will have a new hotel, fourteen stories high, with 400 rooms, to cost $1,000,000.

Mr. Butler, of South Carolina, had his colored emigration bill before the Senate on January 16. The bill, he said, contemplated a gradual, orderly and voluntary movement of colored people out of the Southern States and provided government aid to enable them to do so.

A bill introduced in the House, on January 17, by Representative Mills provides for reciprocity in trade between the United States and Mexico. All articles produced in Mexico are to be admitted free of duty to this country by presidential proclamation whenever Mexico shall admit the products of the United States free of duty.

Several bills have been introduced in both Houses of the Mississippi Legislature making sweeping provisions against all trusts and combinations formed to control production, trade and transportation, regardless of their effect upon the productive industries of the country, and declares against any scheme to defraud and enhance prices.

There seems to be no room for doubt that the Secretary of the Navy's recommendations on the new Southern naval site will be favorable to New Orleans.

A conference of leading prohibitionists of Montgomery and surrounding counties was held in Winona, January 18, J. H. Gambrell presiding. It was decided to ask the Legislature to pass a prohibition law.

Mrs. J. Ellen Foster (of Iowa), on January 19, addressed two large audiences at Cleveland, O. Mrs. Foster explained the object of the Non-Partisan W. C. T. U. to be the promotion of temperance reform with no side issues. She said she believed that women should be allowed to vote and was in favor of dress reform, but these things, she said, wouldn't be sought for by the Non-Partisan W. C. T. U.

The steamer *Katie Robbins*, in the Vicksburg and Yazoo trade, collided with a barge thirty-five miles above Vicksburg and sank. Four of the crew are believed to be drowned. The boat was valued at $10,000.

The Baltimore (Md.) Merchants and Manufacturers' Association will have as their guests on Saturday the delegates to the International American Conference. The President, members of the Cabinet and other distinguished guests will accompany them.

The speaker of the House has appointed a select committee on the World's Fair site. Each of the four contesting cities—Chicago, St. Louis, Washington and New York—have two supports, while the chairman, Mr. Chandler, of Massachusetts, is neutral.

Representative Robertson, of Louisiana, has introduced in the House a bill appropriating $300,000 to reimburse the State of Louisiana for the destruction of the State Capitol at Baton Rouge, La., by fire while in the possession of the United States military authorities in 1863.

FOREIGN.

It is not so certain that the Jews will be allowed to build the magnificent synagogue in Rome which they proposed to erect there. The Pope has been pleased to adopt an attitude of meek despair in the matter, but the cardinals have been busy at the various courts, and remonstrances from Spain, Austria, and even Germany, have poured in upon King Humbert.

The trouble in the Charlerol district, Belgium, has broken out afresh. The miners became involved in a dispute as to the method of executing the concession granted them by the mine owners, and again went out on a strike.

A rescript addressed to the governor of Moscow has been issued by the Czar. His unjesty says: "As we enter 1890 I pray God that development of the country's internal resources may be undisturbed amid the peace which is universally desired and which brings happiness to all."

The papal encyclical is published. It insists upon the duty of Catholics to follow papal doctrines with absolute faith and condemns those who profess Catholicism while discussing and criticising acts of the church.

Authentic news has been received of terrible mortality among the natives of the Soudan, due to famine resulting from lack of rain during the autumn. The fighting forces have dispersed.

Mobs of workmen and sailors in Lisbon parade the streets denouncing England. There are many hundreds of adhesions to the commercial plan of campaign received from owners of machine building works. Steamship companies have transferred their contracts for coal and iron to Belgium. Englishmen employed by the government are given the alternative of dismissal or naturalization. English flags have been brought and publicly buried in several towns.

Five hundred grain porters on the north and south docks, Liverpool, have struck for an advance in their wages. As a result of the strike the grain traffic on these docks is at a standstill.

The committee of the Reichstag to which was referred the bill granting a subsidy to the East African Steamship Company, has approved the measure with the provisions that steamers shall call at a Dutch or Belgian port.

King Leopold has donated a sum of money sufficient for establishing at Moanda, in the Congo country, a sanitarium in which African explorers and others in need of rest and medical treatment may be received.

The miners in Westphalia, in the lower Rhine districts, demand an increase of wages of 50 per cent. and a return of the time to eight hours to be counted from the time of entering the pit to the time of stopping work. The demands are under negotiation.

FOR THE BLOOD,
Weakness, Malaria, Indigestion and Biliousness, take
BROWN'S IRON BITTERS.
It cures quickly. For sale by all dealers in medicine. Get the genuine.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Water Valley circuit (Thursday)	Jan. 23
Abbeville	25, 26
Coffeeville	Feb. 1, 2
Charleston	8, 9
Tillatoba (Tuesday)	11
Carrollton circuit	15, 16
Chapel Hill circuit (Tuesday)	18
Torrence's circuit	22, 23
Banner circuit (Tuesday)	25
Atlanta circuit (Thursday)	27
Pittsboro circuit	Mar. 1, 2
Cherry Hill (Tuesday)	4

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka circuit	Jan. 25, 26
Harmony	Feb. 1, 2
Booneville and Rienzi	8, 9
Marietta	15, 16
Kossuth	22, 23
Ripley and New Albany	Mar. 1, 2
New Albany circuit	8, 9
Ripley circuit	15, 16
Jonesboro	22, 23
Blackland	29, 30
Pleasant Ridge	Apr. 5, 6
Buntown	12, 13

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Ebenezer, at Hebron (Thurs.)	Jan. 23
Black Hawk, at Black Hawk	25, 26
Lexington, at Tchula (Fri.)	31
Richland, at Pickens	Feb. 1, 2
Koschusko and Durant, at Koschusko	8, 9
Salls, at Shady Grove (Thurs.)	13
Koschusko circuit, at Smyrna	15, 16
Newport, at Salem (Thurs.)	18
Ethel, at Ethel (Thurs.)	20
Weir, at French Camps	22, 23
Belzoni, at Belzoni (Thurs.)	27
Winona station	Mar. 1, 2

The district stewards of the Winona district will please meet in Durant on Thursday, January 30, 1890, in the Methodist Church, at 8:15 P. M.

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland at Salem	Jan. 25, 26
Waterford, at Waterford	Feb. 1, 2
Shawnee, at Pisgah	8, 9
Myrtle, at Myrtle	15, 16
Mt. Pleasant, at Mt. Pleasant	22, 23
Pine Mountain, at Pine Mountain	Mar. 1, 2
Hickory Flat, at Pisgah	8, 9
Byhalia, at Byhalia	15, 16
Cornersville, at Potts' Camp	22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Panola circuit	Jan. 23
Courtland	25, 26
Pleasant Grove	Feb. 1, 2
Mt. Vernon	6
Cobt water mission	8, 9
Arkabutla	15, 16
Lewisburg	20
Horn Lake	22, 23
Cockrum	28
Chulahoma	Mar. 1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Verona station	Jan. 25, 26
Tupelo station	Feb. 1, 2
Pontotoc, at Pontotoc	8, 9
Houston and Wesley, at Houston	15, 16
Spacia, at Friendship (Wed.)	19
Buena Vista, at Buena Vista	22, 23
Ebenezer, at Ebenezer	23, 24
Prairie, at Muldon (Wed.)	26
Okolona circuit, at Tranquil	Mar. 1, 2
Tremont, at Sulphur Springs	8, 9
Fulton and Smithville, at Smithville	15, 16
Athens, at Friendship	22, 23
Aberdeen	29, 30

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Tibbee, at Tibbee	Jan. 24
Columbus circuit, at Piney Grove	25, 26
Columbus	27
Sturges, at Mt. Airy	Feb. 1, 2
Chester, at Chester	3
Plattsburg, at Center Ridge	7
Louisville, at Louisville	8, 9
Ladrange, at Ebenezer	14
Walthall, at Walthall	15, 16
Pampico, at Pleasant Grove	18
Brooksville, at Brooksville	21
Crawford, at Crawford	22, 23

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaws	Jan. 26
Glen Allen	Feb. 3
Arcola	9, 10
Indianola	16, 17
Bolivar	23, 24
Amstrdia	Mar. 2, 3
Rosedale	8, 9
Leherton	15, 16
Dublin	21, 22

District stewards' meeting at Greenville, February 6. A full attendance is earnestly desired.

H. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

Floyd, at Midway	Jan. 25, 26
West Monroe, at West Monroe	Feb. 1, 2
Waterproof, at Waterproof	8, 9
Lake Providence, at Lake Providence	15, 16
Monroe	22, 23
Richland, at Girard	Mar. 1, 2
Harrisonburg, at Sicily Island	8, 9
Winsboro, at Winsboro	15, 16

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Baton Rouge	Jan. 26
Carrollton and Parker's Ch., at Carl'n	Feb. 2
Irenia	9
Gross Tete & False River, at Cotw'd	16
Plaquemine and Donald'ville, at Plaq	23
Craps St. and Soraparu, at Craps St.	Mar. 2
Algiers	9
Moreau Street	16

CHAS. F. EVANS, P. E.

HOMER DIST—FIRST ROUND.

Gansville, at Bethel	Jan. 26, 27
Gibsland, at Tulip	Feb. 2, 3
Arcadia, at Arcadia	9, 10
Homer, at Homer	16, 17
Ha ne ville, at Haynesville	23, 24
Farmerville, at Farmerville	Mar. 2, 3
Summerfield, at Harmony	9, 10
Minden, at Minden	16, 17
Vernon, at Longstraw	23, 24
Ringgold, at Ringgold	30, 31
Sparta, at Holden	Apr. 6, 7
Sabine, at Will Creek	13, 14
Indian Village, at Bethel	20, 21

District stewards will meet at Arcadia, February 9.

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Jan. 25, 26
Lecompte & Boyce, at Pineville (W. L.	29
Simsport, at Riversides	Feb. 1, 2
Spring Creek, at Spring Creek	8, 9
Sugartown, at Dry Creek	15, 16
Evergreen, at Evergreen	22, 23
Bayou Beuff, at Chicot	Mar. 1, 2
Alexandria station	8, 9
Montgomery, at Atlanta	15, 16
Ada, at Colfax	22, 23

District stewards' meeting at Pineville, January 29, 1890.

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Jan. 25, 26
Lafayette	Feb. 1, 2
Lake Charles	8, 9
Grand Chenier	15, 16
Sabine mission	22, 23
Sulphur Mine	Mar. 1, 2
Calcasieu mine and Rayne	8, 9
Opelousas	15, 16
Washington	22, 23

District stewards' meeting at Lafayette, Wednesday, February 5, at two o'clock P. M. A full attendance is earnestly requested.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Grand Cane, at Grand Cane	Jan. 25, 26
Natchitoches, at Robeline	Feb. 1, 2
Caddo, at Stewall	8, 9
South Bossier, at Fillmore	15, 16
North Bossier, at Collinsburg	22, 23
Valley, at Bellevue	Mar. 1, 2
Mooringsport, at Mt. Zion	8, 9
Coushatta, at Coushatta	15, 16
Wesley, at Holly Springs	18
Red River, at Campo Bella	22, 23
Many and Sabine, at Many	29, 30
Anacoco & Bellewood, at Holly Grove	Apr. 5, 6

J. B. CASSITY, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven circuit, at Bethel	Jan. 25, 26
Brookhaven station (Mon.)	27
Wesson (Tues.)	28
Beauregard, at Beauregard (Wed.)	29
Hazlehurst (Thurs.)	30
Bowerton, at Brandywine	Feb. 1, 2
Lebanon, at Lebanon (Mon.)	3
Crystal Springs (Wed.)	5
China Grove, at Tylertown	8, 9
Franklinton, at Franklinton (Tues.)	11
Scotland, at Sweetwater	15, 16
Pleasant Grove, at Pine Grove	22, 23
Providence, at Bahala Chapel (Mon.)	24

W. B. LEWIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Ellisville, at Ellisville	Jan. 25, 26
Vossburg, at Vossburg	28
Daleville station	Feb. 1, 2
Hopewell	4
Meridian circuit	8, 9
Meridian (West End)	9, 10
Meridian station (7 P. M.)	11
Winchester, at Pleasant Grove	15, 16
Paulding, at Rose Hill	22, 23
Clarke, at Liberty Chapel	Mar. 1, 2
Union, at Hopewell	6
Marion, at Marion	7
DeKalb, at DeKalb	8, 9
Binnsville, at Scooba	15, 16
Lauderdale, at Lauderdale	22, 23
Leaksville, at Adamsville	29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Madison, at Madison	Jan. 25, 26
Canton station	Feb. 1, 2
Sharon, at Mt. Pleasant	8, 9
Camden, at Shreck	15, 16
Benton, at Benton	22, 23
Yazoo circuit, at Mt. Carmel (Sat.)	Mar. 1
Yazoo City station (Sun.)	2
Silver Creek, at Silver City	8, 9
Flora, at Flora	15, 16
Mt. Olivet, at Anding (Sat.)	22
Bentonia and Dover, at Bentonia (Sun.)	23
Spring Ridge, at Byram	29, 30

H. A. LITTLE, P. E.

BRANDON DIST.—FIRST ROUND.

Newton, at Hickory	Jan. 25, 26
Homewood, at Wesley Chapel	28
Union, at Union	31
Neshoba, at Pine Grove	Feb. 1, 2
Walnut Grove, at Walnut Grove	8, 9
Carthage station, at Carthage	9, 10
Carthage circuit, at Goshen	11
Hillsboro, at Mt. Zion	12
Westville, at Pleasant Hill	15, 16
Trenton, at Trenton	22, 23
Raleigh, at Raleigh	23, 24
Montrose, at Price's Chapel	Mar. 1, 2
Shiloh, at Cato	8, 9
Marvin, at Bethel	15, 16
Forest and Morton, at Morton	22, 23

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville	Jan. 25, 26
Percy's Creek	27
Zachary and Pipkin, at Pipkin	Feb. 1, 2
New River, at Big Swamp	4
Livingston, at Port Vincent	6
East Baton Rouge, at Bethel	8, 9
East Feliciana, at Oak Grove	15, 16
St. Helena, at Greensburg	22, 23
Live Oak, at Pine Grove	25
Springfield, at Springfield	27
Amite City, at Amite City	Mar. 1, 2
Clinton and Betoville, at Clinton	8, 9
Jackson	15, 16

The district stewards for Woodville district, Mississippi Conference, will please meet in the Methodist Church, in Slaughter, La., on Thursday, January 23, 1890, at two P. M.

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Pearlington, at Pearlington	Jan. 25, 26
Bay St. Louis, at Bay St. Louis (M.)	27
Whittington, at Colesville (Wed.)	29
Ocean Springs	Feb. 1, 2
Scranton (Mon.)	3
Americus, at Big Point (Wed.)	5
Vancleave (Fri.)	7
Moss Point station	8, 9
Augusta, at Perkins	15, 16
East Leaf, at Hebron	22, 23
Williamsburg, at Williamsburg, (W.)	26
Mt. Carmel, at Mt. Zion (Thurs.)	27
Columbia, at Columbia	Mar. 1, 2

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Warren, at Oak Ridge (Thurs.)	Jan. 23
Martin, at Cane Ridge	25, 26
Burtonton, at Pisgah (Thurs.)	28
Utica, at Utica (Thurs.)	30
Rocky Springs, at Shiloh	Feb. 1, 2
Roxie, at Hamburg (Thurs.)	6
Meadville, at Meadville	8, 9
Washington, at Washington (Th.)	13
Natchez, Jefferson Street	15, 16
Natchez, Wesley Chapel (night)	16
Meyersville, at Meyersville	22, 23

The district stewards will please meet in the Methodist Church at Port Gibson, Wednesday February 5, at 11 A. M.

JOHN A. ELLIS, P. E.

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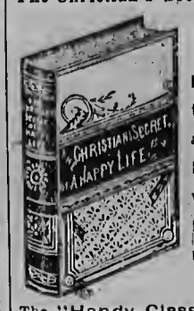

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For the Advocate.

THE GOLDEN ROD.

BY JOHN HAMILTON BRUNNER.

Say, where shall we find us a blossom well known,
An emblem befitting our dear native land—
Impartial in section, by kind Nature sown—
E pluribus unum—bright, stately and grand—
At home by the Gulf, and beside the Great Lakes,
On hill-top and plain, and adown in the vale,
From Atlantic's marge, where our coming day breaks,
To our sunset strand, whence Pacific ships sail?

Lo! here we have found it, to rich graces drest,
Full many a branchlet on strong central stem,
Its home the whole region by Liberty blest,
America's child, and a beautiful gem!
Not lily of France such rare excellence had,
Nor thistle enchanting stern Scotchmen of old,
Nor shamrock that maketh the Irish heart glad,
As Uncle Sam's emblem in garnish of gold.

HIWASSEE COLLEGE, Tenn.

Letter from Little Rock.

BY M. B. CHAPMAN, D. D.

As I look out of my study window this evening, and watch the steady pour of the rain, I realize very fully that I am in the South once more, and that we are having a typical Southern winter. After so long writing Missouri letters to the ADVOCATE, it seems a little strange to change the caption to "Letter from Little Rock." I had become very fully identified with Missouri and the Missouri Conference, and it was no small thing to sever the ties which had been forming through so many years. But I find the same warm-hearted Methodists in Arkansas that I left in Missouri, and there is, perhaps, no State in the South where the outlook for Methodism is more promising than in this. The State itself is developing very rapidly, and has very great possibilities of growth. The State auditor's office has recently issued a report which shows that the taxable wealth of Arkansas aggregates one hundred and sixty-five millions—an increase during the past year of thirteen millions. The census will show a population of considerably over a million, which is increasing rapidly. No Southern State surpasses Arkansas in mineral and agricultural wealth, while her vast virgin forests are unrivalled. More slandered and misrepresented than any other State in the South, it is only necessary that her vast resources be known, and that it be understood that life and property are as safe here as in New York or Boston, for a tide of emigration to pour in and settle the thousands of acres of arable land which have never been turned by a plow.

Little Rock is a beautiful city of 40,000 inhabitants, and her people will compare favorably with those of any Eastern city for refinement and cultivation. Her splendid public buildings, her many elegant residences, fine churches, long lines of street railway, electric lights, broad shady streets, green lawns bestarred with flowers in mid-winter, and general air of bustle and prosperity, can not fail to impress a stranger favorably, and to convince him of the enterprise and culture of her citizens. The largest city west of the Mississippi between St. Louis and New Orleans, and with no rival to the west of her until you reach the Pacific Ocean, the "City of Roses" is destined to be a great commercial and business center, and her ardent friends may not be over-sanguine who predict for her a population of a hundred thousand before the beginning of the next century.

It will be gratifying to know that Methodism holds the vantage-ground in this growing young city. Our First Church is, perhaps, the largest and most influential communion in the city, and has large possibilities of growth. There are accessions every Sabbath, and I know of no church which has a more hopeful outlook. Winfield Memorial is also a very promising charge, with a handsome church edifice, and a united, aggressive membership. Asbury, the youngest congregation of our Southern Methodism, is located in a growing part of the city, and promises to develop into a self-supporting charge in a few years.

The *Arkansas Methodist* is an invaluable auxiliary to our work in the city and State, and under the vigorous management of Bros. Bennett and Thornburg is becoming a great power in all this growing Southwest.

Arkansas Methodism is fully alive to the importance of education, and has developed wonderfully along this line during the last few years. Hendrix College at Altus, Galloway Female College at Searcy, Quitman College at Quitman, and a number of high schools in various parts of the State, are all very prosperous, and are looking to increased facilities. Hendrix College will probably be removed from Altus to some more advantageous point; and if Little Rock is so fortunate as to secure it, it will be a very great addition to our equipment at this place, and will, I am persuaded, be the very best thing for the future success of the institution. Little Rock University, which is located here, is the property of the Methodist Episcopal Church, and does not and never can command any extensive patronage, either in this city or State. Our interests here demand a good school, and the local patronage would be very large, while the central location and railroad advantages of Little Rock should commend this place, above all others, to the Board. At a meeting to be held March 30, in this city, the question of location will be settled. Then the next step will be to secure an endowment fund of $100,000, which should be accomplished within the next few years.

So Sam Jones has been stirring up the Crescent City! Your editorial is a very correct estimate of the man and his work. I believe that he is called of God to do a special work which no other man can do, and in which he has been wonderfully blessed. I have seen him in some of his most successful meetings, and to me he is the most remarkable man now in pulpit or on platform. We only want one Sam Jones; but God bless that one! We hope to have him in Little Rock during the year.

An Impressive Episode in a Great Meeting.

BY REV. JOEL T. DAVIS.

If there is *any*thing to us in the religion of Christ, there is *every*thing in it, both for time and eternity. If there is not everything in it; if it is not "the one thing needful," it is worse than nothing. All men know, unless morally insane, that the religion of the Bible is the world's only anchorage. In their madness men may seek the overthrow of the church; and yet, in a cool, sober moment, they know that could they succeed, moral, intellectual and social darkness would be the harvest. There would not be light enough left to last one generation. The church is God's salt to the earth. It is the one conserving, saving power. Imperfect as she is in many of her members, yet taken out, and the flame of final burning would burst forth from the bowels of the world. These are simple things, and statements that none can deny. ... The church could not live or prosper without her living ministry. The one is the life of the other. Jesus, first, the Head; then the disciples; then the ministry since and of to-day. And so the work will go on until the closing. ... So we can see that if there is anything in "John's answer" as to the spirit and secret of success in the ministry, there is much in it. If the church is of Christ; if the ministry, called of him to preach the gospel, must be of his mind, the value of self-renunciation must be accorded. There are none to deny this. Not only so, but all to declare that only as men are Christ-like, are they true preachers. Now, if the man is thus called and to be thus qualified, the *whole* man is called. Not simply his brain, his speech, his heart; not simply the things he says and does; but his *whole* body is the temple of the Holy Ghost. The face shows forth the light within. His words will be God's words, and his very tone will be under the ministry of the Spirit. His actions in speech, his walk, the attitudes of the body, will be of God, if with Jesus he really and truly says, "I can of mine own self do nothing."

There is much in physical influence, in the ordinary walks and relations of life. There is much more in it in this particular sphere. The appearance, size, action of many Bible characters is clearly stated. We all feel the force of physical influence. None there are who have not felt the power of an attitude, a gesture, a tone, a look, a motion of the hands in earnest preaching. Studied, self-conscious attitudinizing, in imitations, may impress the head, but no power to change or affect the heart. Power in spiritual things is from God. Power in these things of the outward man is born only in utter unconsciousness of self. Self-assertion in the preacher will be intuitively discerned by the people. They will resent it. A gesture, an attitude may be inspired of the Holy Ghost, as much as a word or a tone of the voice. The man may assume it, or make it, as naturally as the limb forms on the tree, as the water runs down to its level, or as the babe coos and smiles; but it will be of God. The mistakes and failures of the pulpit, in word, gesture or tone—the lack of power—springs always from self-consciousness. Yielding to the slightest touch of the Holy One in all things, he will ever preach, through us, in power. He will so magnify little things as to send a message and leave a lasting impression in the motion of the hand. I remember gestures to-day, after many years, and feel the power of God in preaching, when all things else of the sermon is forgotten. Though betrayed into such long speech, the mission of this paper is to recall one such, that seemed to have in it the force of a divine punctuation.

It was in a great meeting. Five thousand people were hanging on the words of the preacher. Many preachers—some of no little note—were listening and watching, seeking to know, most of all, the secret of his power. He said simple, easy, ordinary things; just such things as anyone could say; such as many had said. But there was a strange power in the frail, delicate-looking man. There was power in his sometimes awkward attitudes and gestures; in the motion of his hands, in his blazing eye; now with scorn and now with tenderest sympathy and deepest pathos; in the facial muscles, in *all* things; he seemed the incarnation of preaching power. I had gone many miles to see him, hear him, know him. I had heard him severely criticised by preachers, and bitterly denounced by wicked men. I was there as one at school; sitting on the large platform, near and just behind him, was swept from all my moorings by the power of the man. I felt that I had never heard preaching before. The great mass of people seemed paralyzed, motionless, suspended, as though in mid-air. The preacher was but "a voice"—"a voice in the wilderness crying, Make straight the way of the Lord." Yea, in a higher sense than John ever realized—"For the least in the kingdom of heaven is greater than John." He was that voice, but on a higher plane—in the stead of Christ. There was no self-consciousness in him. Self was dethroned. Christ was enthroned, and the Holy Ghost was the inspiration. The iron rails stretched their way along the center of the street. The meeting was held in an immense cotton shed. The preacher was touching the culmination of effort and interest in the sermon, and the people leaning forward, almost breathless, to catch each word, when a large freight train passed slowly by. The very atmosphere of the place seemed burdened with the universal regret of the crowd. He would have to stop. The people wanted him to go on and on and on. The thought came to me: "How will he, without great injury to the service, get through the interruption?" We did not know what was in store for us. As naturally and gracefully as a child, without the least self-consciousness, he stayed the flow of burning words. Facing the street, his elbow on the cushion of the stand, his head resting on his hand, his body in an easy attitude, restful and graceful, his face in perfect repose, he stood and looked out at the passing train, as though he was born into the world for that one thing alone. The vast throng was looking at him. He seemed, and I believe was, wholly unconscious, for the moment, of the presence of anyone. Sitting near by, and having now a full view of his face, I watched and studied him. The train seemed long in passing; but sight and thought of it passed from the people, and all eyes were fixed on the preacher. There was power—yea, a holy beauty—in the man as, silent, thus he stood. There was no sense of embarrassment or interruption, now, to anyone. It was a divine parenthesis. The cars finally went by, and, as though gently roused from a pleasant dream, this Elias turned to the audience and began his sermon again, with an evident increase of power. I recall but little, except in a general way, of the sermon, but have never felt a release from the power of that moment of speechless preaching.

LAKE CHARLES, La.

Letter from California.

BY REV. Q. A. OATS.

California has been visited during the last two months with severe and almost continuous rains, and the floods have been severe and exceedingly disastrous. Old Californians say that, in some respects, especially the great destruction of property, it is without a parallel. The railroads have suffered greatly, and communication and travel entirely suspended. Of the numerous roads running into the city of Los Angeles, not one escaped; and for several days not a train could leave or enter the city. All the bridges on private roads were destroyed; so that no communication or travel could be effected in that way. It has been over two weeks since we have had a train here, the first having come to-day.

The country here is a valley, or plain, extending from the Coast Range of mountains to the Pacific Ocean. It is entered and traversed by numerous streams that rise up in the mountains. After winding through the canyons for hundreds of miles, they enter the level country. During the greater part of the year they are dry, a portion of the water being drawn off at the base of the mountains for irrigation, and the remainder sinking in the sand and loose alluvial soil; but during the winter, or rainy season, they become mighty torrents, pouring immense volumes of water from the mountains into the valley. They bring a vast quantity of timber, stones, soil and sand from the mountains, which fills up the beds of the streams, frequently causing great devastation.

The soil is all alluvial, formed by the joint action of the winter floods from the mountains and the tidal waves of the Pacific Ocean. The work has been carried on through many ages till the peculiar mixture of soil has an immense depth. This foundation is not very sure, and the torrents have it all their own way when they reach it.

Many of my leading members have been almost, if not entirely, financially ruined by the flood. Among other things, this means short finances to the work of the church; but "the Lord will provide."

I am more and more impressed with the peculiar state of society and religion in this section. Between 1777 and 1781 the Spanish took possession of this country, then inhabited by tribes of peaceable and defenseless savages, unlike the ferocious and warlike Indians of the Atlantic slope. The conquerors, under the direction of the priests, planted twenty-three missions in what was then termed Alta California. The priests went zealously to work to convert the natives. This they did by scouring the country with bands of cruel and sensual soldiers, and capturing and baptizing the people by force—a ceremony that they knew nothing concerning its meaning. They were then enslaved, and subjected to the most cruel treatment, and kept in the most abject ignorance and degradation. They retained all their former superstition, but accepted the name and such forms of Christianity as the ignorant, bigoted and cruel masters imposed upon them, but learned nothing of its enlightening and saving influences. There was a rapid amalgamation between the conquerors and the aborigines, cruelly enforced by the former, which gave rise to a mixed race. The priests became rich, and began to menace the authority of Spain. That government finally confiscated much of their property and freed their slaves. The country was inhabited by this mixed race when the country came into possession of the United States. Many of them are still here. They still hold with a superstitious tenacity to the Catholic religion, but are only Christians in name. They speak their own language (a corruption of the Spanish), and have their own society. They are lazy and thriftless in their habits, and said to be very unreliable. They live generally in huts made of corn-stalks, without floors. Ex-Governor Pio Pico lives near here. He was governor of Alta California when it was wrested from Mexico by the United States, and was active in efforts to defeat the invaders. He accepted the change, and has since lived a good citizen of the United States.

We have the Chinaman, not very numerous comparatively, but in numbers sufficient to be found in every section. He peddles garden vegetables and washes clothes. In these industries he has a monopoly. He comes to every house in country and in town daily, and cries out, "Vegetables," "spinagee," "letticee," etc., "awful cheapee." He will sell vegetables enough for fifteen cents to supply an ordinary family a whole week. He has nothing to do with white people in any other respect. He remains just as much a heathen in the midst of our civilization as in China. He wears the peculiar costume and as long a cue as his brother in the Flowery Kingdom. Some few have been converted to Christianity. In this line of good work the Baptist Church seems to be taking the lead. The various churches in Santa Ana combined last year to conduct a mission school for their benefit, each church sending them teachers night about. I was teaching one one night. After he had finished his lesson, he addressed me in his broken English, and with manifest embarrassment, and said, "Me wantee axee you a questionee." I told him to ask it, and I would answer, if in my power. He made copious his apologies, then said: "You say Godee he-be goodee; then why don'tee he killee devilee?" I was stumped, you may be sure, with the weighty question.

We have no Sunday law in California, and all sorts of secular business are pursued on the holy day with little interruption. This is one of the most serious impediments to the operations of the church. May the day soon come when Christianity shall permeate and leaven this great conglomerate, seething mass of humanity, and save this glorious land for Christ!

A New Year's Greeting.

BY MRS. L. CRARY SADLER.

As the Northeastern south-bound cannon-ball sped by our home on the first bright morn of the glad new year, a hand waved, a folded paper fluttered and fell, and the train was gone. Away went Clarence, my little grandchild, to find the paper. It proved to be a note pinned with a nail. Opening it, I read:

To Mrs. L. Crary Sadler and Family:

Dr. T. S. West and family present their compliments with New Year's greetings. May a kind Providence direct and guard you all through the year!

ON THE TRAIN, Jan. 1, 1890.

Who but a presiding elder, that always "hits the nail on the head," would have thought of bullasting a New Year's greeting to a lady from a flying train with a nail? Who but an itinerant Methodist preacher itinerating would have had a nail in his pocket on New Year's Day? Thanks to the cannon-ball that was behind time, for it gave that itinerant a chance to pencil the note in characters that were a little more decipherable than hieroglyphics. Thanks to the itinerating nail that turned up even in such a "questionable shape" at the opportune moment. Thanks to the brotherly heart that sent the note freighted with Christian love and weighted with a nail. Not a common square nail, little at one end, with just enough increased width at the other to puzzle the wits of a woman to know which way to drive it with the grain, so as not to crack the wood, if she should happen to have occasion to use one. This nail was a round, straight-up-and-down, all-the-way-alike nail, with a small head. In fact, it was a regular clincher; too valuable to throw away, and being, perhaps, the last nail at the parsonage, after all its mates had done duty in safely securing the lares and penates of an itinerant's household, while they were *en route* for the new one, where the pillar of fire should stop. So this nail found its way into the good Doctor's pocket. It might have been unkind to have left it where it would be a reminder to the incoming brother that nails would soon be in demand, even in such a cosy home as that. The nail had a mission to perform, and that was to carry that note safely to the ground, and keep it from being whirled back under the flying train. No more, perhaps, would I grasp the hand that penned the note until the greeting beyond the floods, where dwell the "great majority."

Three years we had held Christian communion, and sometimes walked to the house of God together, and now the paths diverged again. The boast of the Cæsars, that "all roads led to Rome," was but a vanity of vanities; but the humblest Christian can truly say, All our paths lead to Christ, for they are "paths of peace," and peace is Christ. With the Psalmist we can say, "Hide will hold my goings in thy paths, that my footsteps slip not." Though sorrow for a time hath filled our hearts, that in this happy New Year's greeting there was also a sad farewell, yet we take comfort in the thought that when all these diverging paths shall lead us Home,

"our embracings shall be sweet,
When we each other greet
At our dear Redeemer's feet,
Who have loved, who have loved."

May our dear old presiding elder find the rest in his new pastorate that he so richly deserves, and, at the same time, be "always abounding in the work of the Lord!" So shall goodness and mercy follow him this year, and all years, even to the end."

Letter from Japan.

I have time to write you but a few lines, as the mail for the United States leaves in an hour or two. I have been absent some two or three months, laboring principally on the large island of Shikoku. Wherever I have gone, I have been received kindly by the Japanese, and great numbers have attended our services. In one place a large number of women were deeply interested; the greater part had never heard of the name of Jesus. It was then I felt more than ever the need of Bible women and missionary ladies to work among the women of Japan. Oh, what a blessed work can be done for the Master in this land by consecrated women from America! Are there not some who will give themselves to this work among the women? I am sure there are. I wrote you of the people of Tadotsu writing me letter after letter to go to them, and then sending a telegram. I went, and spent three days with them; Dr. W. R. Lambuth and Bro. Dunaee being with me. In three weeks from that time I again visited them, Dr. W. R. Lambuth meeting there. Six persons were baptized, and one received by letter from the Canada Methodist Church in Tokio, and four on probation. There is much interest among many persons there in studying the Word of God. Two days since a telegram came from Dr. W. R. Lambuth, at Oita, saying, "Glorious revival" at that place. I hope to hear some particulars to-day; but I fear it will be too late for the home mail. Pray for us, dear brother, and let all the church pray for the extension of Christ's kingdom in this land.

Your brother in Christ,
J. W. LAMBUTH.

KOBE, JAPAN, Jan. 4, 1890.

MORNING STUDIES.—Dr. W. M. Taylor, in a recent article in the *Congregationalist*, says: "Four hours in the morning given, not to reverie, or to newspaper reading, but to steady, earnest work, will make a minister independent for the rest of the day, and be amply sufficient for meeting all the demands of pulpit preparation; then the prosecution of pastoral work in the afternoon will furnish a needful alternative and some little exercise." If every pastor would devote even two or three hours daily to solid study in preparation for his Sunday work, there would be new freshness and life in our pulpits.

Christian Advocate.

THURSDAY, JANUARY 30, 1890.

A PICTURE.

BY ELIZABETH Y. MERRILL.

Yes, she was old. Hard be counted by
How many times the flying years had told
Their rosary of months above her head;
For more than seventy times her eyes beheld
Hoar Winter swathe the shining earth in snow,
Blithe Summer lead the pageant of the flowers.
And from her withered cheeks all furrowed o'er
With many a line of pain and care, so long,
So long the rose had fled and silvery white
The smooth locks lay upon her brow. Dear Heart!
We could not deem her old, for age is poor,
Meager, and querulous as a fretting child,
And she was love itself, and love informed
Her very soul and shone from every line
And furrow of her faded cheek, and kept
The light of youth perennial in eyes
That years dimmed not. Men looking in her face
Forgot to doubt, repressed the cynic sneer,
And thought of God and heaven and holy things;
And little children nestled at her feet
And hid within the shelter of her arms,
The pain that others suffered, that was hers,
And that she sought to comfort and to soothe.
Her own she told not, bearing all the load
In silence, giving not a sign except
The tell-tale lines about the patient mouth,
That never murmured though the gnawing pain
Remorseless racked her poor, worn frame,
Which as it waxed, like an alabaster vase
Polished and wrought, thereby, the more revealed
The spirit's luminent light contained within.
She sleeps, may we not think like him
Who climbed the height of Pisgah, then lay down,
—So say the rabbis—*dying by the kiss of God.*

Missions.

WHERE SHALL THE EMPHASIS BE PLACED?

All who are in possession of the invaluable treasure, the New Testament, and give credence to its divine authority, will not question for one moment that the duty of carrying the information it contains, of the saving grace of its Author, to all nations is imposed upon all those who profess to be advocates of its teachings. The unhappy state and condition of the heathen world must be conceded by all who give credit to the statements of those who write and speak on the subject from a personal knowledge gained by observation. But the question we propose is this: Does their unhappy condition, their idolatrous surroundings suggest the conclusion that all who are thus are to be lost forever?

This is the conclusion to which one is likely to reach, if he is shaped in his mind by what he hears or reads upon the subject of missions, as relates to the ground of its importance and necessity. But are we justifiable in placing the importance of mission work on the ground that the heathen, as such, are hopelessly lost, because of the lack of a knowledge of God in Christ? We think not. There are too many objectionable features suggesting themselves from this hypothesis. The heathen is not responsible for having a being, nor for the surroundings of his early life. If being born in the midst of such surroundings involve the certain damnation of the soul, it appears useless to talk of the justice of God, or to be horrified at the doctrine of undisguised fatality. The case is made more objectionable in the fact that the heathen is made to feel his accountability. The same restlessness which exercises the conscience of the man in a Christian land is experienced and manifested in the heathen man. This fact is sufficient to justify the conclusion that the heathen may be saved if he is faithful to act in concert with that light which "lighteth every man that cometh into the world." This must be accepted as true, else we find God, in the manifestations of himself to the heathen, "tormenting them before the time," in that that he gives consciousness of guilt without accompanying this given sense of guilt with the light and means sufficient to guide to eternal day.

We do not claim that our church teaches that the heathen are all lost; but most all who write and speak upon this all-important subject stress the lost condition of the heathen as the main ground and reason why all Christians should respond with unstinted liberality in the support of missionary enterprises.

The undue emphasis at this point, as given (I mean compared with other grounds of importance) by the Methodist people, joined with the wholesale consignment of the heathen to damnation by most all other churches, has given rise to the doctrine of a probation after death, and this in order that they may escape the horrible conclusion of God consigning men to remediless ruin without a chance to escape it. Such a conclusion is enough to incline men to seek a different solution of this perplexing question. I say perplexing, because you may approach the question from any conceivable point, and in the process of reasoning you will be forced upon problems that have never been satisfactorily solved. But, with all this, we who have the Bible are not left in darkness as to our duty, unless it be willful. If we fail to see our duty, as relates to this subject, it is not because the great Teacher has been silent, but that we have found it convenient to construe what he has said wrongfully.

With the light and developments of this age, the question is one of the highest moment: *How can we, how can I be saved*, if I fail to do something; something which will measure well up to my ability, to carry into execution the plain and simple command, "Go teach all nations"? This is the point to be stressed. Bother not about the heathen, as to the possibilities or impossibilities of his salvation without the gospel; but settle the question in the light of this command, as to whether we can be saved in this gospel land, knowing its benefits here (to say nothing of the hereafter), if we fail to send the good news to those who have it not.

All who know the teachings of the New Testament know that the conditions of spiritual life and growth are made to depend on keeping the commandments. So the conclusion is, Send or perish. R. A. ELLIS.

WINONA, MISS.

Endowment Fund of the Mississippi Conference.

At the last session of our Conference, Bishop Galloway appointed me agent of the Conference Endowment Fund. The object of this fund is to raise an endowment to help support the superannuated preachers and the widows and orphans of the deceased preachers of our Conference. *Only the interest* will be used to help support our Conference claimants.

It is not designed that this should interfere at all with the ordinary assessments and collections raised in all our pastoral charges for the superannunted preachers. And I hope no one will contribute to this endowment fund, thinking that it will finally do away with the usual collections for this purpose. God has laid upon the church the obligation to support his ministers. And it is as much our sacred duty to support in competence these old preachers and our widows and orphans as it is to sustain the active ministry. I blush with shame at our sinful treatment of these old prophets of God in the past. And, while we thank God for the enlarged liberality of our people, we wish to measure up to our obligations in this respect.

We are legally organized into a corporate body, having a charter and a full and competent Board of Trustees. Bro. T. L. Mellen is president; Dr. C. G. Andrews, secretary; and Bro. R. J. Jones, treasurer. So we are fully competent to hold secure and invest any funds committed to our trust. Now, will not some, with large means, and *all* with small amounts, step forward and endow this sacred and worthy institution of our Zion.

Brethren, let me hear from you. Remit any amount to me at Jackson, Miss., or Rev. R. J. Jones, treasurer, at Vicksburg, Miss.

I wish to visit as many of the pastoral charges as possible. Brethren of the ministry, let me hear from you as soon as possible, so I can arrange my plans. I will be able to help the brethren in revival work, provided they will allow me to collect money for this fund.

W. W. HOPPER,
Agent Miss. Conf. Endowment Fund.
JACKSON, Miss.

Reply to Bro. Cassity.

My Dear Brother: I have just read your proposition in the last issue of the NEW ORLEANS CHRISTIAN ADVOCATE. Amen! dear brother. Away over among the rocks, hills and vales of North Arkansas you awake an echo. Will you let me join you? Though not now a member of the Louisiana Conference, yet all the service which I have so imperfectly rendered the church has been within its bounds. I love her preachers and her people. Wholly from health considerations am I trying another clime. I still claim an interest in her struggles, and in her success.

I like your plan. Will you let *me* join? Then, here's my hand. Handed the paper to my wife to read your "proposition," and, with woman's ready instinct, she replied: "Well, I am *willing*." At once the agreement was to give two and a half per cent. each. So you may put us down for five per cent. of our annual salary, until the mission is "self-supporting." I suppose, of course, Dr. C. W. Carter, editor of the grand old organ, is constituted treasurer. And let us move right on for the *third* $1,000 and for the third missionary to Japan, through the ADVOCATE office, and for a *permanent self*-supporting mission in a benighted land. And may God, in his great goodness, accept and bless the enterprise! Yours, etc.,

ED. B. GALLOWAY.

ALEXANDER, ARK.

Bro. Cassity's Proposition Seconded.

I arise to second the motion of Bro. Cassity as to that mission in Japan. And, as my salary is a nebulous, intangible, airy, variable quantity, not easily calculated, nor divided at present; having also a family about the size of Bro. Cassity's, with a district—while larger—less thoroughly worked, I propose to make my contribution the same, yearly, as his.

F. D. VAN VALKENBURGH.

A Correction Needed.

There are many calls made by the church for aid to educate young ministers. Many of these calls are unheeded and the church is condemning the selfishness, as it is termed, of her members. I have been much interested in this matter and recently have made efforts to ascertain this apparent indifference on the part of laymen.

I find that many of these young men (not all), who are having their tuition and board paid by benevolent institutions and individuals, are living in such ways at colleges as to disgust their benefactors. If sustained in such practices, they can not be a blessing to this age and generation. We know of students at some of our colleges who are obtaining free tuition and board who indulge the expense of having all their dormitory work done by hired servants, while sons of their benefactors do all their own work. These facts are being made known to those who are called upon to raise educational assessments, and when demands are made to meet this assessment, we are answered that these young ministers live better and easier at college than our sons who are there with them. We teach, or try to teach, our own sons economy that we may be enabled to assist in the benevolent calls of the age. Our sons should have good examples set them by those who are being educated for leaders in the great moral and industrial movements of the age. It pains me to notice these facts; but the young men of the church and the church itself should know and feel the justice of the criticisms being made upon them and it.

Yours kindly, PETER JAMES.

Exhibit of Another Church's Finances.

In the last number of the *Quarterly Review*, Dr. Harrison, in reference to the grand work done last year by Rev. B. F. Haynes and the McKendree congregation (the total amount raised by them for all purposes being $35.297 49) editorially says: "The *per capita* of $30 22 for 1,168 members is an exhibit that is, we believe, without precedent in the history of Methodism in America."

For the year 1888, the pastor of Felicity Street Church in New Orleans reported as raised for all purposes, $16,740 81. The membership being that year 401, the *per capita* for the Felicity members was $41 74. There are no railroad magnates, bank presidents nor millionaires in her membership. Would McKendree head the list her 1,168 members must raise about $19,000, which would carry her *per capita* beyond that of Felicity. May that great Nashville Church, so favorably situated at the hub of Southern Methodism, do that very thing this good year.

IDENBURG.

State Normal College.

We are requested by the president of the State Normal School at Natchitoches to announce that hereafter the annual session will be divided into two terms, of four months each, and new classes will be organized in the normal department at the opening of each term. By this change many students who find it inconvenient to remain at the school continuously until graduation, will be enabled to attend during either term for several successive years, until they complete the course of study.

The Normal School has enrolled during the present session 207 students—a number much larger than ever before; and the demand for its graduates as teachers is steadily increasing.

The next term will begin on Monday, February 3, 1890.

The Louisiana Lottery.

AN INCENTIVE TO CRIME.—Governor Buckner, in his recent message to the Legislature of Kentucky, speaks of the evils of the lottery in the following terms: "Your attention is invited to the legislation on the subject of the Frankfort Lottery. It is believed that the scheme thereby authorized has exhausted its privileges, and has no longer any right to exist. It seems to be conducted now in the interest of a few persons, who derive from it large individual profits at the cost, chiefly, of the poorer classes of the community, who are debauched and, in many cases, led into crime by being tempted to gamble in its policies. When the General Assembly, by its enactments, denounces crime under severe penalties, it certainly seems opposed to public policy to legalize a corporation which is a constant incentive to crime. It is earnestly recommended that the privileges improperly exercised by this lottery scheme be withdrawn by appropriate legislation."

There are rumors that the Louisiana Lottery scheme is to be suppressed. It is high time. The business has been a disgrace to the State and a curse to the country for many years. Instead of dying out it has grown to enormous proportions. A few years ago the company published only 100,000 copies of the lists of monthly drawings; now 1,000,000 copies are published. If any imagine that the victims of this institution are confined to Louisiana, they are mistaken. There is scarcely a village in the land from which money does not pour into it. How long will the country endure it?—*New York Advocate.*

A burning shame to our Southland, a source of unnumbered crimes and unknown suffering to our whole country, for years the Louisiana State Lottery has carried on its infamous trade. For several months it has been receiving blow after blow from the religious press of Louisiana and the nation. It can't stand the light, and there are now well-grounded rumors that it will be suppressed. The Christian conscience of our people and the honor of our nation join in demanding it.—*Raleigh Christian Advocate.*

The Holy Family, Roman Catholic organ, published in this city, is unsparing in its denunciation of the Louisiana State Lottery cause. It shows conclusively that this barnacle, which is undermining our institutions and vitiating every element of our moral system, nets annually out of the people that it fleeces nearly $15,000,000. The monstrosity must be destroyed.

The Louisiana Lottery Company wants an extension of its charter for fifty years, and, as a slight consideration to the State for so valuable a franchise, it offers to pay the State debt, a small matter of $12,000,000. If the State accepts this proposition, it ought to have a guardian appointed over its affairs or ought to be confined in an asylum.—*Exchange.*

I do not know of a more gigantic curse than the Louisiana State Lottery. And not only every Christian, but every citizen in this land should rise and blot it from the statute books of this State, and from the face of the earth.—*J. Wm. Jones.*

The Louisiana Lottery is the most gigantic fraud of the century, and must "go." The people of every condition are saying so, and the government that permits it to go on in its thieving course is a partaker of its infamy.—*Los Angeles Christian Advocate.*

Value of The Small Colleges.

No part of Mr. Bryce's "American Commonwealth" shows a keener insight into American needs than his chapter upon our universities. He is able to perceive at once the weak point in the criticism which is so often heard, to the effect that we have too many small colleges and not enough great universities. Like any other observing foreigner who has visited this country, he heard this criticism more generally than any other, for it is the one most often made, both by those who have thought a little upon the subject and by those who have thought upon it not at all. Mr. Bryce says (Vol. II., p. 552):

"The European observer.....conceives that his American friends may not only realize the services which these small colleges perform in the rural districts of the country. They get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain, indeed, and humble, but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. They give the chance of rising in some intellectual walk of life to many a strong and earnest nature who might otherwise have remained an artisan or storekeeper, and, perhaps, failed in those avocations."

That is as true as it is well said. We have quoted only a few lines from a chapter which every friend of education ought to read entire. No man can estimate the service which the small colleges of the country have done by setting up "learning in a visible form" in so many parts of the land. Our educated class would otherwise be no more than a fraction of what it is today. American boys are proverbially ambitious of learning, and in thousands of them the spark has been kindled by the presence of the small college near their homes. They could not afford to go miles away to a great university, but they can live at home and walk daily to the small college. In every part of the land where such an institution exists it acts as a perpetual inspiration. When the elder son of a family goes to college, his example becomes at once the model for the younger sons. The tuition is usually low; the ability to live at home instead of having to board brings the education which the college has to offer within the means of any boy who has in him the stuff of which a real man is made. Thousands of American boys have paid their way through these colleges by teaching school and by various kinds of manual labor in vacation time.

Of course the education afforded is limited. It bears no comparison with that obtainable in the largest American colleges, to say nothing of that to be had in the great European universities. But between it and no college education at all the distance is enormous. In some respects the quality of it is inferior to none which is given anywhere. The personal contact between teacher and pupil is closer in the small college than in the large, and wherever there is found in one of them a true teacher, a man of large soul, quick sympathies and high ideals, who has the indescribable and invaluable gift of touching and opening the minds of youth—wherever there is a college with such a man there is a great university in the highest sense of the word. One such teacher, it matters little what he teaches, can make a college a power in the land. It is our conviction that there are many of these teachers scattered throughout the 345 colleges which we have in the United States, and that there is not in the land a more potent influence for the highest good of the nation.

Statistics show that our colleges, great and small, contain about 70,000 students, and that more than 10,000 degrees are conferred each year. There are thus sent forth into the world 10,000 young men—the statistics given do not include women—in whose minds a love of learning has been kindled. It may be that in the majority of cases there will be little growth towards higher learning after the college precincts are abandoned; but in all cases some influence has been exerted. These 10,000 men will not be so easily misled by false doctrines and fallacious theories as they would have been had they never gone to college. In every community in which they pass their lives their influence will be exerted on the side of progress and in favor of the more liberal ideas which find the light there. Among the 10,000 there will be a few in whose larger and more fertile minds the seed of knowledge will continue to grow until it bears fruit. Among them there may be one whose voice or pen shall prove of highest value to his fellows for many years to come.

There never was a time when our country needed the services of these college-bred men so much as it does to-day. We shall always have in this land of inexhaustible resources enough of men who will devote all their energies to the accumulation of wealth and to the increase of our material prosperity. To counteract them we need and shall continue to need the restraining influence of those who are willing to devote themselves to what Lowell calls the "things of the mind." The country must have some men who can resist the temptation to devote their lives to mere money-getting, not because they would not like to have the freedom and power which money gives, but because they love knowledge more. Our colleges alone can supply these men, and they are supplying them, and are thus of inestimable service to the republic.—*The Century.*

"Life-Work."

The book of Rev. John Pipes, of the Louisiana Conference, on the above subject, is gradually winning its way among intelligent readers. The following letter from a thoughtful young man to Bro. Pipes shows how the book is affecting him:

Dear Bro. Pipes: I am in receipt of your book, and enjoy the perusal of every page of it. It will be another light to help me on the way that grows brighter and dearer to me. Your views on sanctification strengthen me in the divine life, has removed mixed views from my mind and made plain to me the different stages in the Christian life. Yours, etc., J. M. PORTER.

JACKSON, LA.

From the Work.

EARLY GROVE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

At the last session of the North Mississippi Conference I was read out to this charge by Bishop Galloway, and immediately came to my new work, of which I had before acquired some knowledge, having been associated with the pastor last year. I have preached at all the appointments, and find the charge in a moderately good condition. We have two Sunday-schools and two Woman's Missionary Societies.

Our first quarterly meeting was held last Saturday and Sunday. Our new presiding elder, Rev. J. B. Stone, was present—and preached with great power. The Quarterly Conference was very harmonious indeed. All the appointments, save one, were represented. One-fourth of the preacher's and presiding elder's assessments was paid. We are taking steps toward supplying all our churches with the new hymn book. When that is done—and we expect it to be done—we expect to have some grand old-fashioned *Methodist* singing—just what we need. We need a revival of singing all over our connection. The time has come when this little operatic screaming that we now hear in a great many of our churches, where the preacher in charge is allowed no prerogative in the selection of the hymns, must be done away with. It has already, in a large measure, destroyed our congregational singing in a great many places. And where the singing itself is destroyed, of course its power goes with it, and the cause of Christ suffers in consequence. This should not be the case; but it is, and our preachers are largely to blame.

W. W. MOSS.

GREENVILLE, MISS.

At the last session of our Conference this pastor was appointed by Bishop Galloway to Greenville station, to succeed the peerless J. A. Bowen, the wizard of the pastorate, mighty in faith and works, who moves among his people with a head of steam always up to the pop-valve. Of course, it was with fear and trembling that we came to this heavy station—*heavy* in the sense of much work in and out of the pulpit, but certainly filled with the *kindest* and *cleverest* people that ever greeted a Methodist preacher. Our reception was royal. The parsonage has been refitted and refurnished elegantly from kitchen to parlor, and throughout may be seen the artistic touches from the deft hand of woman. The pantry has been filled with good things without the cost of a nickle to the preacher. The stewards are organized, and have made liberal arrangements for the salary of the preacher and presiding elder. They have assumed all the assessments made upon the church, and everything moves on smoothly, and this scribe and his family are happy, expecting the blessings of God upon their labors, and a year of great prosperity.

The ADVOCATE circulates liberally here, and we are going to give it a wider circulation among this people.

E. L. SPRAGGINS.

OKOLONA STATION, NORTH MISSISSIPPI CONFERENCE.

Bishop Galloway took me up, at our Conference at Holly Springs, from Black Hawk and let me down at Okolona—quite a long move for a poor preacher; but we never get too poor to move; so we obeyed and went cheerfully to our new field of labor. There being no parsonage at Okolona, the good ladies rented a good house for three months. We went to work at once to secure a parsonage, and I am glad to be able to report that we have bought a good lot, and have $1,000 in hand. The lumber has been ordered, and the work will be begun in a few days. We will have, when completed, one of the best parsonages in the Aberdeen district, or any other. We expect to be in the parsonage by the last of March. The people here gave us a warm reception, and we are hoping to have a gracious revival before long. The outlook is good.

Now, Bro. Editor, we want you to come to our District Conference, which will be held at Okolona some time in the spring. R. A. BURROUGHS.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

A CONNECTICUT YANKEE IN KING ARTHUR'S COURT. By Mark Twain. Charles L. Webster & Company, New York.

This is Mark Twain's last book, and is fully equal to any that have gone before. The idea of transporting a live Connecticut Yankee back to the time of King Arthur, and making him produce in that barbarous age all the appliances and improvements of the civilization of the nineteenth century, is certainly an original conception. The humor of the book gleams on every page. Chivalry is shown up about as well as in Don Quixote. So fascinating are the chapters that you hardly can cease reading to attend to other and more important matters. The book is as enjoyable as "Innocents Abroad," or "Huckleberry Finn," or "Tom Sawyer."

PERIODICALS.

—THE MISSIONARY REVIEW, for February. The leading paper of the number is by Rev. James Johnston, of London, on Protestant Missions a Hundred Years Ago and Now. The contrast is sharply drawn, and is a bright prophecy for the future. Dr. Pierson's first Letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on The Charities of Germany, by Dr. A. H. Bradford, which is instructive reading. Dr. Steel, of New South Wales, has a ringing article on The Jubilee of the New Hebrides Mission. J. Hudson Taylor rings out a clarion appeal To Every Creature. Secretary Ellinwood sketches with skilful hand The Credulity of Skepticism. Then follows a graphic picture of pioneer missionary life in Alaska, which will thrill the reader. All the other seven departments are replete with facts, intelligence, correspondence, reports, international papers, Monthly Concert Matter, prepared by Dr. Ellinwood, and Editorial Notes on many live topics. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1 50. Specimen numbers, 20 cents.

—CASSELL'S FAMILY MAGAZINE, for February, is gazing upon us from among the current periodicals that lie upon the editorial desk, and by the attractive nature of its contents calls for attention. Kate Eyre's serial, To Be Given Up, opens the number. Following this is an article on The Mistress of the White House, by "an Anglo-American," which is illustrated by a picture of the White House and portraits of Mrs. Harrison and Mrs. Cleveland, both of which are particularly good likenesses. The Family Doctor discusses My Old Foe Again, by which he means bronchitis and other forms of colds and coughs. As usual his advice is good and easily followed. Edward I. Stevenson, of *The Independent*, contributes an amusing paper called The Universal Advisory Committee: A Proposal, and then we come to a pretty Boating Song, prettily set to music. Cassell & Company, Limited, 15 cents a number, $1 50 a year in advance.

—THE CHAUTAUQUAN, for February, is a marvel of good, *real good* things. President Adams, Alfred Church, Prof. Harrison, Prof. Baskerville, Dr. Buckley, Maurice Thompson, Prof. Ely, George Parsons Lathrop, are among the contributors to this number. We don't know how this monthly can be improved, but every number seems to get better. If you want good magazine reading, this is your magazine. T. L. Flood, Meadville, Pa. Price, $2.

—WIDE AWAKE, for February, opens with a Persian ballad, "Ahu Said," by Mary E. Bradley, and then follow articles from various pens to please, tickle, instruct and improve the young reader. The story of Greek boy life, A Boyhood in Athens, will act like a tonic on a thoughtful boy. Get this monthly for the children, and you will get one of the best. D. Lothrop Company, Boston. Price, $2 40.

—DEMOREST'S FAMILY MAGAZINE suits a great many people. The different departments are well filled. The reading matter is of a high order, and the "Mirror of Fashions" will delight the ladies. Demorest Company, New York. Price, $2.

—The QUIVER, for February, is on our table with its full complement of Sunday and general reading. We know of no magazine whose tone is so uplifting as the *Quiver*. Cassell & Company, New York. Price, $1 50.

—THE HOMILETIC MAGAZINE, for January, has: the Homiletical Commentary on Micah; Sermon Outlines on Scripture Characters and for Special Times; Biblical Illustrations, and Practical Homiletics. E. B. Treat, New York.

—THE MAGAZINE OF ART, for February, comes to us full to overflowing with good reading and beautiful illustrations. Cassell & Company, New York. Price, $3 50.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hout, New York.)

First Quarter—Studies in Luke.

LESSON VI.—February 9.

Childhood and Youth of Jesus.

Luke ii, 40-52.

GOLDEN TEXT.—*Jesus increased in wisdom and stature, and in favor with God and man.*—Luke ii, 52.

TIME.—A. D. 8.

40. The child grew—As other children grow, only in a childhood of stainless and sinless beauty—"as the flower of roses in the spring of the year, and as lilies by the waters." He simply *grew*. His doing nothing wonderful was itself a kind of wonder. *Waxed*—increased. *Filled*—Rather, *being filled*. The *wisdom* which formed the leading feature of this development comprises, on the one hand, the knowledge of God; on the other, a penetrating understanding of men and things from a divine point of view. In the development of John the Baptist *strength* was the leading feature. *Grace of God*—Divine favor. "Full of grace and truth." To the question, What sort of a boy was Jesus? this brief passage fernis the whole Scripture answer. He had a true human soul as well as body. He was a genuine natural child, infant, and boy. When as an infant the shepherds paid to him their homage, and the magi presented their gifts, he was, probably, totally unconscious of the nature of the transactions. When, at the age of some two and a half years, his parents brought him from their flight into Egypt to the hills of Nazareth, his body grew; and amid the bold scenes of hill and dale, with the blue Mediterranean in the distance, his mind received its expansion. As the synagogue and the lessons at home unfolded the truths of the Old Testament to his view, telling of the Messiah to come, it is wonderful to think what may have been the first presentiments to his mind that he was himself that Messiah.

41. His parents went ... every year at the feast of the passover—The law of Moses required the attendance of all males at the three feasts, of passover, Pentecost, and tabernacles. The great Rabbi Hillel recommended women also to attend the passover. It was not enjoined by the law, but the Jews admired it as a pious practice.

42. Twelve years old—A critical age for a Jewish boy. Up to this age he was called "little," afterward he was called "grown up," and became a "son of the law." At the age of three Jesus had been weaned, and for the first time wore the fringed or tasseled garment prescribed by Num. xv, 38-41, and Deut. xxii, 12. At five he had begun to learn the law, by memorizing extracts of the more important passages which were written on scrolls. It was in strict accordance with usage, with, perhaps, a slight anticipation of the actual day, that now, at the age of twelve, he should have gone up with his parents to Jerusalem. If the conjecture that the birth of our Lord coincided with the paschal season be accepted, he may actually have completed his thirteenth year during the feast; and so have become, in the fullest sense, one of the "children of the law."

43. Had fulfilled the days—The festival lasted seven days. But with the third day began the so-called half-holidays, when it was lawful to return home. *Jesus tarried behind*—These words do not imply that he intentionally stayed behind Joseph and his mother. Each day of the feast, after the first, we may well believe the "child Jesus" was seeking wisdom to do his Father's work at the hands of the appointed teachers who "sat in Moses' chair." He continued to go, as usual, when the feast was over; but Joseph and Mary, instead of seeking him there, took for granted that he had started with the other boys of the same age who had come from Nazareth. He was, therefore, left in the strange city by himself. If he started independently, he might miss them. He may have found shelter for a night in the house where Joseph and Mary had lodged during the feast, and spent the day, as before, in drinking in the wondrous things of God's law, and asking questions which showed that he demanded more than traditional or conventional explanations.

44. Supposing him to have been in the company—There is nothing extraordinary in the fact that they did not miss the boy till the end of the first day's journey. The Galilean pilgrims would travel together in a caravan including a large number. In such pilgrim bands the women and elderly men are mounted; the younger men walk; drums and timbrels enliven the march; the caravan stops at every spring or well; dates, melons, cucumbers, are passed around to refresh the pilgrims; the occasion is one of innocent mirth and festivity; the children walk and play by the side of their parents, and wander from one group to another, often getting a ride, when wearied, on some camel or mule less heavily loaded than the rest. Thus the supposition that Jesus was in another part of the great caravan was a natural one. *Went a day's journey*—The usual rate of traveling in the East is three miles an hour; and as the number of hours devoted to traveling rarely exceeds six or eight hours, the distance of an ordinary day's journey may be considered as twenty or twenty-five miles. On the first day, however, it is not customary to go more than six or eight miles, and the tents are pitched for the first night's encampment almost within sight of the place from which the journey commences.

46 After three days—This, in the Jewish idiom, probably means "on the third day." One day was occupied by the journey to Beeroth; on the second, they sought him in the caravans and at Jerusalem; the next day they found him in the temple. The unsettled state of the country would add to their alarm. *In the temple, sitting*—Doubtless at the feet of the rabbis, as was the custom of Jewish boys when sitting began to be permitted. The "doctors," or teachers, sat "in Moses' seat;" the older students on a low bench; the younger on the ground, literally "at the feet" of their instructor. *In the midst*—Not occupying a teacher's place, but sitting in the circle among the doctors and their hearers. *The doctors*—Rather, *teachers*. *Both hearing them, and asking them questions*—There is often as much wisdom evinced in asking questions as in answering them. The idea of receiving is here far more prominent than that of teaching. A lecturing, demonstrating child would have been an anomaly, which the God of order would never have exhibited.

47. Astonished at his understanding and answers—Jesus had given some remarkable answer, or put some original question; and had attracted for the moment all the interest of his teachers. Even at twelve his was not a mind to be content with the literalism and superficiality of rabbinical interpretations of Scripture. It was the depth of spiritual insight indicated by his questions, that astonished them. It is indicative of his childlike character that the central object of interest in the temple was not its architectural magnificence, its music, and its ritual, but its schools, where he might study more deeply than in the synagogical schools of Nazareth the truths concerning the kingdom and the Word of God.

48. They were amazed—A very strong word; the verb meaning, literally, to strike out or drive away from; and so to drive out of one's senses. Our English word "amaze" means to throw into a maze or labyrinth; and so is closely akin to the Greek word used here, and is a faithful rendering. *Why hast thou thus dwelt with us*—An expression of joyful surprise, with only the mildest possible shading of reproof. *Thy father*—Then up to this time Joseph had been so called by the holy Child himself; but from this time, never. Such words are not chance. Had Mary said "we," the strong contrast with what fellows could not have been brought out. No mythical writer would have suffered Mary to speak of Joseph as the father of Jesus. Yet this would have been her language. For, though not his true father, he stood in the place of one, and would naturally have assumed the title, as usually does the stepfather and not unfrequently the guardian. But Christ's reply turns his mother's thoughts from the seeming to the real father. To him Joseph is not "father."

49. And he said—The first saying of Jesus which is preserved to us. *How is it that ye sought me*—This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood. *Wist ye not*—Did ye not know? It appears as if that conviction, the expression of which now first breaks forth from him, must have been a matter known to them. *I must*—Literally, *it is necessary*, or *it behooves me*. A word often used by Jesus concerning his own appointed work, and expressing both the inevitable fulfillment of the divine counsels and the absolute constraint of the principle of duty upon himself. *About my Father's business*—Literally, "*in the things of my Father.*" The words will bear this rendering; but the Revision is better, "in my Father's house." Mary's question was not as to what her Son had been doing, but as to where he had been. Jesus, in effect, answers, "Where is a child to be found but in his Father's house?" Does not this expression contain a delicate but decisive reply to Mary's words, Thy Father and I? The salient point of this narrative appears to lie in *thy* father contrasted with *my* Father. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when he began to be "a son of the law" he first calls him his Father who gave him the work to do on earth of perfectly keeping that law. Every word of these verses is of the first importance to modern combatants for sound doctrine.

50. They understood not—Understood not the deeper sense of these wonderful words. Probably, as Stier remarks, the unfolding of his childhood had been so gradual and natural that even they had not been forcibly reminded, by any strong individual notes, of that which he was, and which now showed itself. That word, "my Father," was the first revelation of a relation which surpassed all that Judaism had realized; and the expression, "to be about the business" of this Father, expressed the ideal of a completely filial life, of an existence entirely devoted to God and divine things, which perhaps at this very time has just arisen in the mind of Jesus, and which we could no more understand than Mary and Joseph if the life of Jesus had never come before us. It was only by the light Mary received afterward from the ministry of her Son that she could say what is here expressed: that she did not understand this saying at the time.

51. To Nazareth—In many respects there was a divine fitness in this spot for the human growth of Jesus—"as a tender plant and a root out of the dry ground." Apart from the obscurity of Nazareth, we may notice (1) its seclusion. (2.) Its beauty and peacefulness. It was a home of humble peace and plenty. *Subject*—In this willing subjection of Christ, despite his real superiority to his peasant guardians, and in this cheerful abandonment of the congenial life of a student for the uncongenial work of an artisan, is a lesson to the children of our day, who find it difficult to yield, in their fancied superiority, to the wisdom of their parents. This was a part, not the least part, of his chosen humiliation. *His mother*—Treasured them up and pondered them; a hint of the source whence Luke derived them, if not directly, at least through other hands. Joseph is not again mentioned in the gospels. It is generally believed, from this circumstance, that he died before Christ's public ministry began. In the ordering of God's purposes for the salvation of the world through his incarnate Son, the conditions of his human education were a matter of infinite importance, and this high duty was committed (under God) to Joseph and Mary. The conduct of Joseph in all these things is in the highest degree admirable. Nowhere does he show any weakness of either faith or purpose, and his whole life appears to have been devoted to the interests of his wonderful foster-child. But to Mary, the mother of Jesus, does the whole of mankind, and especially the redeemed church, owe an unbounded debt of gratitude; for to her was given the awful duty of fashioning the human character of the world's Redeemer. It is a beautiful thought, and equally truthful, that through the ministries of motherhood have come to our race some of its highest and holiest blessings—that our salvation has come to us through the mingled joys and sorrows of maternity.

52. And Jesus increased in wisdom and stature, and in favor with God and man—This declaration is not to be modified to suit any preconceived theological theories concerning the person of Christ. He experienced a fourfold growth—in stature or age, in wisdom, in divine approval, and in popular favor. A sinless childhood, a sinless boyhood, a sinless youth, a sinless manhood, spent in humility, toil, obscurity, submission, contentment, and prayer. Thankful should we be that this beautiful fragment gives us a glimpse of that long period between the Savior's infancy and the commencement of his ministry. It is embosomed deeply in the natural texture of Eastern life; it is perfect in its fitness to the human-divine character of the youthful Jesus; it bears in its clear simplicity the signatures of historic truth. The modesty, the filial piety, the perfectness of self-control, contentment in mechanical labor, conscious sovereignty undisclosed, a wealth of nature kept back—in short, the holding of his whole being in tranquil silence, waiting for growth to produce his ripe self, and for God, his Father, to shake out the seed which was to become the bread of the world—all this is in itself a wonder of divinity, if men were only wise enough to marvel. Christ's greatest miracle was wrought within himself.

Missionary.

Mexico District.

MR. EDITOR: We have just closed another gracious meeting at Ameca-meca, where we received eighteen members and baptized ten children. I feel it will be of interest to your readers to hear the particulars of the conversion of three young Roman Catholic women who had never been in a Protestant Church before last Sabbath morning. How they were induced to come or what they came for I have no idea. I only know they came and were converted and joined the church. At eleven, on Sunday, Bro. Watkins preached on "Repentence," and I am sure I have never heard him preach with such power. At one time nearly everybody in the house was in tears; but the preacher did not seem to observe the fact, as he threw himself deeper and deeper into his theme, and the power of the Highest was upon him. I saw during the service that two of them were yielding, but the third was fighting a most desperate battle. They were all at the love-feast in the evening, and one of them rose, and said: "I am thankful for a gospel that is for everybody." After the night service we celebrated the Lord's Supper, and when the invitation for membership was given two of them came forward and were received. The other, however, looked cold and determined. But last night she broke down completely and joined the church.

Oh, Doctor, if I could only make you all see and feel the opportunity for the church, and our great need of men and money, in this field, I know that after the May meeting of the Board our burdened hearts would be made joyous by the coming of relief! How would you feel if fathers and mothers should gather round you and beg for a teacher that their children might be taught to read, so that they might sing our hymns and read the Bible, and you were forced to say, "I can not give you a teacher, because there is no money"? And then they should say to you, "We will furnish her a home and feed her, if you will pay for the work." And still you must reply, "I can not." I have had just that experience. I am not selfish and ask for Mexico at the expense of the needs of other fields. If they must suffer, we will suffer with them. But why must we suffer? Let the missionary watch-word of the church for 1890 be: For China, Japan, Brazil and Mexico one hundred thousand dollars each! Too much for thirteen hundred thousand members? If anyone thinks so, in the name of my blessed Lord, I reply by referring to Malachi iii, 10.

I came in to-day just at the moment when dinner was announced, and at the table I told my wife I had just heard the Woman's Board had re-entered the Central Mexican work. You may be assured there was much rejoicing and but little eating in our mission home at that meal. Is it true? Ah! is it true? May our Father grant us this blessing as our New Year's gift!

My own health is good now; but my wife is just out of bed from an attack of fever. She was in bed for several days, with no one to minister to her but her faithful Protestant Mexican servant. But the Lord is with us, as he said he would be.

J. M. WEEMS.

CITY OF MEXICO, Jan. 8 1890.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS.
Rev. J. D. CAMERON, D. D.
Rev. B. CARRADINE, D. D.
Rev. W. L. C. RUNNICUTT, D. D.

THURSDAY, JANUARY 30, 1890.

The Receipt.

This receipt will show our readers the whereabouts of the money contributed to send another missionary to Japan:

NASHVILLE, Tenn., Jan. 15, 1890.

Received of C. W. Carter, from readers of the NEW ORLEANS CHRISTIAN ADVOCATE, for Bishop Wilson's call one thousand and sixteen dollars.

J. D. BARBEE,
Treasurer Board of Missions,
by D. B. HOLT.

Another Good Man Gone.

Rev. C. B. Stuart, of Marshall, is dead. He died on the twenty-fourth instant at 4 P. M. Formerly he was president of Mansfield Female College for thirteen years. During all these years we were intimately acquainted with him. He was a good man, a faithful preacher, a good teacher, a good citizen and a true friend. He has served his day and generation and has gone to his reward, leaving an example worthy to be imitated. We shall see him again, but not here. J. P.

The Secular Press and the Sam Jones' Meetings.

Dr. R. Q. Mallard, a prominent Presbyterian divine in this city, gave last week the readers of the *Southwestern Presbyterian* his impressions of Sam Jones and his revival services. Dr. Mallard touches up the conduct and attitude of the secular press in regard to these meetings in the following manner:

The coming of this noted evangelist was heralded by our secular press, arrangements made for a daily report of his sermons, and two very excellent synopses of them presented in the columns of at least one of them; but suddenly the newspapers seem to have been struck dumb, and with the exception of an occasional and very brief notice in one of them, so far as I can learn, others have preserved the silence of the sphinx!

Was it because he had been too hard upon sleeping churches; or did they tremble for the reputation and life of that cherished institution, the gift of a reconstruction Legislature, which was "incorporated by it for educational and charitable purposes, and its franchise made a part of the present State Constitution in 1879, by an *overwhelming popular vote?*"

Now, we submit, that whatever the motive for this silence in *news*papers, which give, or one of them, a full account of sermons preached every Sabbath by a celebrated preacher a thousand miles off; and one discourse, at least, as delivered to a full congregation gathered upon the *ashes of his tabernacle;* whether it be *enterprising* or *fair*, to pass by the sermons preached by a celebrated evangelist in our city; to give the roughs the latest news of Kilrain and Sullivan, and their associated law-breakers, the sporting people the news of the races, and society people the most recent intelligence about weddings, and euchre, and theatre parties, and toilets of ladies, down to the minutest particular; and not give a little space *voluntarily* to home news, as interesting to the thousands of their religious readers and advertisers, who hope they are Christians and pay their subscriptions and bills as promptly as any hoodlum! Our public will not allow a pugilist to strike, without censure, beneath the belt; and will it approve of this conspicuous want of fair play?

Our readers can judge from the above what sort of *newspapers* we have. Any news *against the Lottery must be squelched!*

"Listen!" A man was sitting in the audience with a Lottery ticket in his pocket and ten dollars from a friend in the country to invest in the same wickedness. Rev. Sam turned his "search-light" upon that abomination and showed it in its true colors, and that man tore up his ticket and sent the ten dollars back to his friend, saying, "I am done with the Lottery forever."

The Curse of Meroz.

A few Sabbaths ago our pastor preached to his congregation on this subject. Our pastor is always a plain, practical and, therefore, forceful preacher, and on the occasion of preaching the sermon referred to gave his people some straight gospel. There are some people in every congregation to whom such preaching is not applicable; but our pastor knows his people well, and is too wise a man to waste time and nervous energy in preaching about things that will not be appropriate to the majority of his hearers. So he gave us an earnest sermon, which, it is hoped, will do us good in the way of stirring us out of our spiritual sloth and putting us energetically to help in the great battle of righteousness against sin.

We heard a preacher say, not long since, that "only about one in ten of the church members are any account in helping to fight the Lord's battles." We thought at the time that it was a mistake; but the more we have pondered the statement the less disposition we have to contradict it. At any rate, every pastor and every observing man and woman in the church and out of the church know that there are scores of people in the churches in their own vicinity who are actually doing nothing, absolutely idle in the vineyard of the Lord. Every man, who reads and takes observations as he goes along, knows that the workers in the vineyard—the soldiers in line of battle, are in the minority as to numbers. The majority are members of the church, pass before the world as consistent professors, get credit for what the church does, and yet, like the inhabitants of Meroz, "they come not up to the help of the Lord against the mighty."

It is not said of the inhabitants of Meroz that they were a very wicked people, or that they were not a patriotic people, or that there was no place for them to occupy in the campaign against the enemies of Israel. Nothing of that sort is laid to their charge. The complaint was that they had *done nothing* in the fight which resulted in driving back the enemy and achieving the glorious victory. While their brethren had adventured their lives and fortunes and their all upon the result of one short, sharp campaign, they had remained at home indifferent as to the result. Strange to say, this very Meroz was the center of the seat of war. They could hear the clash of arms and the noise of battle at their very firesides, they knew it was liberty or the extinction of Israel, and yet they did nothing for one side or the other. Their brethren might pour out their blood and grapple in the death-struggle with the enemy to save God's heritage, but they would do nothing. And the curse is called down upon them for that reason only.

As far as the *general cause* was concerned, they were not needed, for the victory was gained without them; but as far as *they* were concerned, their neutrality brought upon them the direst curse. When God teaches a man or a community, by an actual fact, the great truth, "He that is not with me is against me," it simply becomes appalling. These Merozites were the "do-nothings" in Deborah's time, and, like all "do-nothings," they reaped the curse of God.

God has always had his controversies with wickedness. It is the only thing that he fights, and in an issue, where God is on one side and Satan on the other, no man or woman in the church or out of it can be neutral without incurring the curse of Meroz. Every true soldier of the cross stands for righteousness *against* wickedness. If he leans toward the latter, he is disloyal to his Lord and has broken his vows and may expect the curse. If he stands to his colors with the resolution to die rather than yield to sin, he may expect the victory.

God is mapping out a campaign for the Christian Church in Louisiana. For twenty years this fair State has been "mightily oppressed" and her children fleeced by the operations of that monstrous iniquity, the Louisiana State Lottery. The cry of the oppressed has gone up to heaven, and the answer has come back in the fact that God is moving upon men and women and churches and labor assemblies to speak out against this appalling wickedness. Through these very words we are penning God is calling to every Methodist in this State to come forth, like an honest Christian, and take his place in the ranks and never cease his efforts until this curse shall be swept from our midst. The fight is righteousness against wickedness; God against the Lottery. No Christian can be neutral. Remember the curse of Meroz!

The Revival Services.

Wednesday night Bro. Jones preached from the text in Acts, "Repent ye and be converted." We have read a good deal about Bro. Jones' defective views on the subject of repentance; but it seems to us that he was sound on the doctrine, and his illustrations made the subject as plain as it could well be. On the subject of conversion or regeneration, he said that he did not know enough about it to explain it to others. He was much in the attitude of the cured blind man: "Whereas I *was* blind, *now* I see." The discourse was listened to profoundly by the great audience, many of whom had to stand during the service. The after-meeting was a gracious season, very many coming forward asking the prayers of Christians, and several making an open confession of Christ as their Savior.

The crowd on Thursday evening gathered early, thereby showing their interest in the service. The great hall was filled, many standing in the rear. The preacher took his text from the Psalms: "What wait I for; my hope is in God." He gave a *resume* of the reasons operating to hold back men who are convinced of the truth of religion from a public profession of Christ. As he showed the unreasonableness of these reasons, many were convinced and, at the close of the sermon, came forward and gave their hands and promises to start out on a new life. Many hundred Christians stood up in token of their determination to *do* more for God and the right than they had been doing.

Friday evening, at an early hour, every seat was occupied, and yet the people kept coming until hundreds were standing in the aisles and in the rear of the hall. The choir rendered some choice songs, Bro. Frank Parker led in an earnest prayer, and the evangelist announced his text: "And let us not be weary in well-doing: for in due season we shall reap if we faint not." For an hour the great preacher talked, as only he can talk, upon "Unselfishness." His manner, the tones of his voice, the emphasis upon special words, the illustrations from every-day life, all went to show the earnestness of the speaker. There can be nothing so grand, so sublime, so beautiful as an unselfish life, but human nature is so weak, that the world has never had the exhibition of but one. Jesus never *thought of himself*. His work and speech and methods of life were but a manifestation of unselfishness. "He went about doing good." So marked was the effect of the sermon that hundreds pledged themselves to live more for the good of others than they had been doing. At the after-meeting at least seventy-five people presented themselves for the prayers of the people of God, and a most unctious prayer was offered by Dr. Mallard, of the Presbyterian Church.

Saturday night the sermon was preached by Bro. Stuart. The rush of this man's thought is something remarkable. Go as fast as he can speak, he does not seem to be able to keep pace with the rapidity of his mind's working. He discoursed on deliverance from "the snare of the fowler." His pictures of the saloon snares and the Lottery snare will never be forgotten, and the pathos with which he tried to scare the poor birds away from these delusive and destructive snares brought tears to many eyes. The discourse was short and sharp, and the people went away convinced that the devil was the most successful fowler that ever spread a snare.

Sunday evening and night Bro. Jones preached to a packed house; in the evening to a mixed audience, and at night to men only. The text for the evening sermon was: "In Christ Jesus," and at night, "Whatsoever a man soweth, that shall he also reap." Two thousand men listened eagerly to this terrific sermon against saloons, profanity and gambling. This sermon was taken by a stenographer, and, we understand, will be published in pamphlet form and scattered broadcast over the State.

The last service was held at ten o'clock Monday morning.

Bro. Jones preached a most delightful sermon on, "Her ways are ways of pleasantness, and all her paths are peace." It was a refreshing draught from the "well of salvation," and all the Christian people were gladdened and strengthened by it.

This being the last service, quite a number publicly expressed their thanks to Bros. Jones and Stuart and Prof. Excell for their work among us. Dr. Carradine, of the Methodist Church; Dr. Bussey, of the Baptist Church; Dr. Mallard, of the Presbyterian Church; Dr. Cole, of the Baptist Church; Bros. Carter, Beard, Sawyer, Walker, Ahrens and Manly, of the Methodist Church, gave words of thanks and cheer to the evangelist. Mrs. Merrick, in behalf of the mothers, spoke words of grateful acknowledgment for the service rendered the homes of New Orleans by the revival services. Bro. Jones responded to these speeches in tender love and gratitude. The congregation sung the doxology, and the great meeting came to a close.

We have, as yet, no means of determining the amount of good done. Hundreds, we know, have been influenced towards a better life, and we expect to see the reaping during all the year.

The prayers of the churches of New Orleans accompany this remarkable man wherever he goes.

Our Growth.

This, from the *St. Louis Christian Advocate*, is interesting reading on the above subject:

At the close of the Conference year of 1845-6 the first year after the division in 1844 was effected our total membership was 455,217, of whom 124,961 were colored people and 2,972 were Indians, with 1,433 traveling and 2,830 local preachers. Fifteen years after that or in 1860 there were 2,615 traveling and 5,353 local preachers, with a total membership of 757,605, of whom 171,857 were colored people and 3,395 were Indians. So, in those fifteen years, we gained over 300,000 members, averaging 100,000 every five years, or 20,000 a year. This is the bright side of the picture. Now let us turn over and look on the other side.

In 1866 the membership was 505,101, a loss of over 250,000 in six years or really in the five years of the war, but in 1866 was the earliest full statistics could be gathered. This loss covered five-sixths of the gain in the fifteen years. Of this loss nearly 100,000 were colored members, and of the 3,395 Indian members in 1860 only 701 were found in 1866. The 174,857 colored members in 1860 were reduced 78,742 in 1866, and these soon after were, at their own request, organized into a separate body. So, in about six years our loss was some 300,000. Is it any wonder other denominations and many friends should have regarded our case as hopeless? But let us turn the picture once more.

Twenty-two years pass, and in 1887-8 we see the church with 1,107,456 members, 4,530 traveling and 6,192 local preachers; 11,724 Sunday-schools, 82,205 teachers and 649,104 scholars, with missionary and church extension societies, colleges and high schools—one or more in almost or quite every Conference. To all these particulars the results of the Conference year 1888-9 are yet to be added.

The Blessings of Revivals.

The *Watchman* gives us a good article on "Revivals from on High," several paragraphs of which we give our readers. After producing facts from the history of individual churches to show that prosperity hinges upon revivals, the *Watchman* says:

Let this blessing be withheld from a church, or from an association of churches, through a long period—through a succession of years it may be—and what is seen to be the result? There is not only the failure of growth in numbers, but the failure of all other growth as truly. Indifferentism and formalism, if not a Laodicean lukewarmness, fall upon the membership of any given church in the long-continued absence of a revival from on high. Missions and all good causes languish in consequence. A pure and genuine revival of religion has come to be—not less than ever in the past—one indispensable means of keeping alive the graces and the activities of professing believers, even as it has increasingly come to be the recognized and the reliant means of recruiting the ranks of God's sacramental and elect host. From the spiritual outpouring at the feast of the Pentecost until our day this has never failed to be as operative as it is true.

Ministers—pastors of churches in a particular manner—should organize instrumentally those under their leadership—should construct, at least, a proportion of their sermons, should preach and pray and labor as well in prayer meeting as in pulpit, to the single end of promoting revivals of "pure religion and undefiled"—all this with the broadest comprehension of all the great and the vital issues thereby involved. And the officers and the membership of the churches, male and female, should in these respects earnestly and perseveringly co-operate with the pastoral leadership. Let this be done throughout the land, in its length and its breadth; in every church and in every community let this opening year witness the prompt inauguration of this large endeavor, and who shall say that as in prophetic prevision the year 1890 shall not prove to be a year of unwonted spiritual benediction from on high; the very windows of heaven being opened to shower down blessings, so that there shall not be room enough to receive them?

Prohibition and the Pulpit.

The Caligraph, published at Ruston, La., and one of our most valued exchanges, speaking of a sermon preached on prohibition in that town by Rev. T. B. Harrall, of the Baptist Church, says:

The discussion of this subject from the pulpit and the application of the ecclesiastical lash on the question to the namby-pamby, milk-and-cider element in the church is eminently the correct thing. If the church is not in duty bound to take an aggressive stand and lead in the fight against this arch-enemy of mankind and destroyer of human souls, in the name of consistency who is? It is a lamentable fact that the ineffectiveness of prohibition legislation is due, in a large measure, to the lukewarmness and neutrality of the church on the subject heretofore. But happily that day has now passed, and the church is now beginning to "come up to the help of the Lord, to the help of the Lord against the mighty."

That was a good thing to say, Bro. Pearce. Now, reader, substitute the Louisiana Lottery in place of prohibition and see if the above wont read about right also. The fact is, the church in this country can control anything it wants to control, and if she would only say so, the Lottery would go and prohibition would come.

Notes.

We have written Bro. Jones' New Orleans epitaph, and it stands in these words: "We shall not look upon his like again."

"A man ought to be either a believer or an infidel," said the Mercurius of the occasion, and set a whole congregation of practical skeptics to hard thinking.

Professor Excell always excels in his difficult art, but it is doubtful if he has anything in his repertory to compare with the old favorite, "He saved a poor sinner like me."

Though the revival was not a veritable Pentecost, it was a great success in many particulars, and a modest estimate would not fall short of several hundreds of convictions and conversions.

Rev. George Stuart is not Summerfieldian exactly, but it has occurred to us that he might be the moral and physical image of a man to whom this adjective has often been applied, viz: Rev. Elijah Steele.

The tide of holy song that swept nightly upon the vast sea of upturned faces is neither lost onergy nor vanishing refrain, but rolls sweet and clear through the spiritual auditorium lifted up to receive all hallowed impressions from the kingdoms beyond.

Turning to the rich men prone to cast their gifts of widow's mites into the treasury, he satirized the utter recklessness of their conduct in risking a whole nickel upon the contribution plate. "Why," he said, with inimitable drollery, "you might never see it again."

"The controversy between Christianity and infidelity in its last analysis is this," said the preacher, "that the former builds school-houses, hospitals, asylums, churches and happy homes, and infidelity tears down these conservators of our country's freedom and morality. It is a plain question of old Bob and destruction, or of Jesus Christ and construction."

Here is a sample of how the evangelist's illustrations illustrate, and his scriptural and classical insinuations insinuate. "To walk circumspectly," is not only to look to the front, but also to right and left and rear, and it is not only to look about us thus comprehensively, but it is also to look above us and to look beneath us. When the Indian bids farewell to the inhabitants of his wigwam and goes forth to the chase, they feel no anxiety concerning him, for they know that he will walk circumspectly. No wild beast can attack from the front and no secret foe approach him unobserved from behind; the panther can not leap upon him from arboreal retreat nor cunning serpent dart upon him from the brushy path he treads. He trusts the Great Spirit, but at the same time looks narrowly to his own steps." Who but a philologist could have seen all that in one familiar English word, or, having seen it, could convey it to others in images so vivid.

On Sunday night next preceding that which witnessed the close of the meeting, the great hall was "rammed, jammed and crammed," the actual and possible attendance ranging from four thousand to eight thousand persons, many having been turned from the doors, and the speaker projected himself upon that ocean of humanity in great waves of inspired eloquence which gave quite the effect of a storm at sea with white billows assailing an inky sky and incessant phosphoric gleams adorning vistas of dense cloud. In the midst of this elemental furore a disillusioning voice said, "Listen!" and every human wave, caught as by the wand of a magician, hung in mid air of suspense while the speaker told first of the love of God to a lost world and then of his love to a lost sinner. An impossible task for the logician might be to demonstrate that God loved the sinner more than the saint, his human enemy more than his human child; but there is an art higher than logic, even as there is a conjuror's skill higher than that of mountebank, and this latter-day son of thunder proved it to the satisfaction of every soul open to conviction of any kind, first from Scripture and second from nature. A familiar illustration taken from the former was the parable of the lost sheep, and from the latter a mother's love for an afflicted child.

Personal and Otherwise.

Quite a number of preachers from the Conferences attended the revival services: Bowen and Standifer, of North Mississippi; Hunnicutt, Hopper, Wood, Ellis, Adams, Watkins, Chambers, of Mississippi; Grace, F. N. Parker, of Louisiana, and many laymen.

When the preacher said to his congregation, "I want to love you into the kingdom of God," he was on the right tack. If love can't win, the case is hopeless.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

A presiding elder from the North Mississippi Conference, in our office, the other day, made us feel grateful by the way he spoke of the influence our paper was having in his district. Our only desire is to do good, and when we hear of its being done we "thank God and take courage."

We again call the attention of obituary writers to the note at the head of the obituary column in our paper. If you send *more* than thirty-five lines, without the money for the *extra* lines, you need not expect the obituary to appear. Don't send the obituary and request us to send bill. Send the money *with* the extra lines, and it will be sure to appear; without the money it will be sure to disappear. We actually have not the time to go through obituaries and shorten them.

We are indebted to D. M. Ferry, seedsman, of Detroit, Mich., for a package of assorted flower seeds.

We have received the program of the Florida Chautauqua, which begins its exercises February 20, and ends March 27. A number of eminent lecturers and preachers are engaged, and the assembly promises to be a brilliant affair.

Rev. Sam Jones is to lecture on "Temperance," March 15; to preach, March 16, and to lecture, March 17, on "Mother, Home and Heaven," at the Florida Chautauqua.

Mr. Grady's last speech can be found on sale at the Christian Woman's Exchange in this city, "the net proceeds of which are to be put in the alms' coffer of the Conference of Charities."

We are pained to read in the *Texas Christian Advocate* of the death of Rev. Samuel Armstrong, a superannuate of the North Texas Conference. He died in West Dallas, January 17. Bro. Armstrong was a member of the Louisiana Conference from 1860 to 1875. We knew him well and loved him much. He had reached his seventy-seventh year.

"Brethren, listen!" A postal card is just the thing on which to send us news "from the work." You don't know, perhaps, how many *facts* can be written on a postal card! Try it and see. We have many complaints about long uninteresting letters purporting to contain "news from the work." Brethren, try the postals awhile.

Miss Bennett, the traveling agent for the Kansas City Missionary Training-school, gave us a call last week. The prospects for the success of that institution are brightening every day.

Brother, suppose you give one day in the week to canvassing for the ADVOCATE. You may not get everybody to subscribe, but you will learn some things that will help you to preach. Try it and see!

The author of "Sermons and Sayings," which latter, by the way, are only samples of his luminosity, as sparks may proclaim a journeying sphere, loves to joke his friends and admirers especially, and to his audience, in a fit of ill-suppressed risibility, he said, with sepulchral manner, "Intelligence never giggles!"

"Political freedom is nothing," quoth Bro. Jones, appealing to the brother in black, who hung like a funeral pall on the western boundry of the audience; "Abrahnm Lincoln could not free a man, only Jesus Christ could do that. Christian freedom is everything. A drunken white man (elsewhere the devil's riding horse) is a subject of compassion for a sober black man."

Mr. Jones' train to Heaven was a realistic picture. At Conviction the cars were crowded. At Conversion they were all in a happy mood. At Brotherly Love their joy ran over. At Obedience they were as one determined to hold out to the end. But when the porter shouted, "Next station is Generosity!" nine-tenths of the passengers jumped from the train and broke their necks. They would not go to Heaven by way of Generosity, and yet, said he, "that is the only way."

Rev. Sam Jones left the city for his home, at Cartersville, Ga., Monday, at 3:30 P. M., where he will spend a few days resting, preparatory to holding meetings in Tyler, Texas. Bro. Jones carries with him the good wishes of the Christians of New Orleans.

The New York *Sun* says truly when it says, "The main purpose of a good English style is to convey the idea with the least friction."

Some People Wonder.

The Hattiesburg *Courier* quotes from the NEW ORLEANS CHRISTIAN ADVOCATE as follows.

"It is a very curious thing that the newspapers in this city, professing to give the *news*, have no mention of the greatest movement for *right against wrong* which was ever started here. It looks like they were *against* the right and *in favor* of the wrong."

It then adds:

So we have thought and wondered why it was that staunch, reliable and, in our esteem, the favorite among New Orleans secular papers should, after having reported for several days the religious exercises at Rev. Sam Jones' meetings, suddenly shut out from its columns all mention or allusion to the labors of the great evangelist. The *Times-Democrat* and *States*, the other leading dailies, have fallen into line too, and all of them ignore the work and success of a man who, under God, has been the instrument of more good than any other living man.

Why, as a matter of news the exercises of these meetings are worthy of note. Artillery Hall packed nightly till there is not standing room and extraordinary crowds attending commodious churches on week days, morning and afternoon. All of this not worthy of mention? Oh! no. There is something wrong about this strange, unprecedented action. Cincinnati, San Francisco, Kansas City, Nashville, Lynchburg, Jackson, Meridian, aye, every place except New Orleans, have had daily press notices of the labors of this man of God. His sermons have been reported, criticisms both favorable and unfavorable indulged; but the extraordinary course of the New Orleans secular press is without precedent.

As we have said before, there is only one solution of this strange conduct. Rev. Sam poured hot shot into the Lottery, and every boom of his gun was greeted by "tremendous applause." In the reports that *were* given, all reference to the Lottery were excluded. The inference is too plain to be pointed out. One hundred dollars a day is a mighty persuader, no matter how the poor people suffer.

Rev. D. W. Dillehay and the Mississippi Conference Brotherhood.

Another member of our Brotherhood has passed away. Bro. Dillehay was the eleventh member of our order to fall on sleep since its organization in Natchez, December, 1882. It is in order now for each surviving beneficiary member to send $5 to our treasurer, Rev. I. W. Cooper, Hattiesburg, Miss. The mortuary fee of non-beneficiary members is $1. Would it not be well for us all to try *now* to secure *new* members. And any person who may feel disposed to aid a good cause may send his or her contribution to the treasurer.

W. B. LEWIS, Pres't.

CRYSTAL SPRINGS, Miss., Jan. 21, 1890.

Notice.

All application for aid from the Sunday-school Board of the Mississippi Conference should be made to Rev. B. F. Lewis, Jackson Miss.

Blank forms furnished on application.

Louisiana Conference Minutes.

The Minutes have been unavoidably delayed by sickness. The copy has been in the printer's hands for some days. JOHN T. SAWYER, Sec.

JANUARY 27, 1890.

Postal Card Reports.

—Rev. J. E. Benson writes from Washington, La.: "After some unavoidable delay we are at last domiciled in our new home. The kind ladies and friends have succeeded in making us very comfortable in the way of household furniture. Last evening quite a number of our friends called to welcome us in their midst, bringing with them such a shower of good things in the way of edibles that this preacher and his fractional part are in danger of becoming indolent from surplus flesh. May God enable me to supply them with the bread of eternal life!"

—A good sister writes us follows: "I liked your editorial on 'The Profits of the Publishing House.' We want not only a 'better literature,' but a cheaper literature. The bright boy or girl is not going to give fifty cents or a dollar for a book when they can get a novel for a dime. Make pure, good, attractive literature, as cheap as the devil's literature, and you will have solved one problem and put the Sunday-school a long stride ahead of where it is now."

A new paper, called *The Round Table*, a weekly of half the size of the *Independent*, is about to be started in Nashville, Tenn. "It will contain articles on politics, religion, science, art, the leading topics of the day, serials, short stories, etc." We understand that Dr. D. C. Kelley is to be the editor of this new paper.

A boon to the people is Salvation Oil. You can afford to pay 25 cents for a good liniment.

In 38 States and 13 Territories of the United States the people use Dr. Bull's Cough Syrup.

The Catholic Population.

"Hoffman's Catholic Directory" is said to be the official directory of the Catholic Church in the United States. The *Morning Star*, of this city, publishes some statistics from this directory which we give our readers to show them what the figures are. There are 2,126 regular and 6,337 secular clergy; 7,420 churches, 2,718 stations and 1,539 chapels; 202 orphan asylums and 22,761 orphans; 30 theological seminaries, with 1,631 students; 125 colleges, 632 academies, 3,209 parochial schools, with 651,838 children attending. The whole Catholic population is estimated at 8,301,367. We presume this is about correct. So we see from this view that the whole Catholic population is not quite equal in numbers to the Baptists and Methodists put together. If we add the other denominations, we see that Protestantism is far, far ahead.

Go and do likewise. If your whiskers are grizzly and unbecoming, use Buckingham's Dye, and they will look as when you were younger.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Primus—How did Fergus do at the speaking? Secundus—Well, sir, when Fergus' time came there was round after round of applause. Primus—Good! I must congratulate him on his success. Secundus—And when he finished you could have heard a pin drop.

Well Treated—Sam Johnsing—Did you see the Kurnel? Abl Webster—I did for a fac. Sam—How did he treat you? Wid de proper respect? Abe—He best in de world. De cigar smoke what he blowed in my face come from a twenty-five cent cigar.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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CLARENCE F. LOW, Ass't Res't Sec.
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CATALOG FREE.

J. W. RICE, Atlanta, - Ga

—THE—

Southern Insurance Company

OF NEW ORLEANS.

SEVENTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1889:

Premiums received—		
On fire risks		$425 699 35
On river risks		22 586 57
On marine risks		12,249 19
		$460,535 11
Add—		
Unearned premiums of 1888		102,433 94
Total premiums		$562,969 05
Add—		
Interest and profit and loss		28,906 49
Total income		$591,875 54
Deduct: Losses paid—		
On fire risks	$190,116 41	
On river risks	16,883 63	
On marine risks	10,599 91	
Total losses paid	$217,593 95	
Return premiums and cancellations	47,796 30	
Commissions	65,505 08	
Reinsurances	25 898 14	
Taxes and licenses	7,323 59	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, salvage Corps and Babcock engines, rent, advertising, etc	37,965 56	
Total disbursements		$402,683 92
Surplus		$189,792 52
Reserved for unexpired risks	$114,588 32	
Reserved for adjusted and unadjusted losses	33,500 00	
Net profit	41,704 20	
	$189,792 52	

ASSETS.
(At their market values.)

Cash on hand, to-wit:		
In banks	$98,632 81	
In office	3,923 65	$102,556 46
$119,000 City of New Orleans consolidated bonds (Crossman issue)		130,300 00
$100,340 City of New Orleans premium bonds (including drawn numbers)		149,669 80
$25 000 United States 4 per cent. coupon bonds		31,500 00
$30,010 Louisiana 4 per cent. bonds		28,209 00
Demand loans secured by collaterals		8,406 68
One share N. O. Board of Trade stock		75 00
One share La. Sugar Exchange stock		175 00
25 shares N. O. Warehouse Co		525 00
One share French Opera House Co		250 00
One bond St. Bernard Steam Fire Engine Co		50 00
Deposit with N. O. Fire Underwriters' Association		150 00
Premiums in course of collection		49,818 58
Furniture and fixtures, safe, etc		2,000 00
		$504,876 52

LIABILITIES.

Capital stock	$300,000 00
Reserve Fund	25,000 00
Dividends unpaid	1,584 00
Reserved for unexpired risks	114,588 32
Reserved for adjusted and unadjusted losses	33,500 00
Balance (exclusive dividend July, 1889)	29,704 20
	$504,376 52

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me this day. New Orleans, Jan. 16th, 1890.

M. T. DI'CROS, Notary Public, 138 Gravier street.

We, the undersigned members of the Finance Committee of the Southern Insurance Company, of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

J. H. MENGE,
FRANK RODER,
THOS. J. WOODWARD,
MORRIS SCHWABACHER,
F. G. ERNST,

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay the stockholders on demand the regular semi-annual interest dividend of FOUR PER CENT., and to place $15,000 to the reserve fund, making $10 000 to the credit of said fund.

SCOTT McGEHEE, Secretary.

New Orleans, La., Jan. 15, 1890.

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At Western Prices.

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Mason & Hamlin Organs,
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Music and Musical Instruments.

Mention this paper.

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We invite buyers to look at our New Stock of Winter Clothing. D. B. Prince Albert Frock Suits, $20 to $30; Four-Button Cutaway Frock Suits, $16 50 to $25; Fancy Cassimere Suits, $10 to $20; Fine Overcoats, all prices; Celebrated Star Shirt, open back, $1; Open Front Shirt, with and without Collars, $1 50; Unlaundried Shirts, for boys and men, 50 and 75 cents; Collars, $1 50 dozen; Merino Undershirts, 50 cents to $2; Boys' Suits and Overcoats, $3 up.

Discount made to the clergy. Send your orders to

WM. H. PIERSON,

100 CANAL STREET.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y,

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Young Men's Christian Association,

15 CAMP STREET.

REGULAR WEEKLY MEETINGS.

Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 10 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

Our Young People.

THE OLD AND THE NEW.

I am the happy father of
A half a dozen boys;
Nobody knows how much I love
Those solid little joys.

And no one knows how much I pay
To furnish them with fun—
For children nowadays don't play
As when myself was one.

I lots of pleasure used to find,
In happy days of yore,
In little trousers patched behind
And jackets darned before.

But now the children must be dressed
In uniforms complete
Before they can with proper zest
In any game compete.

Red tennis shoes and belts and hose
And blazer coats and caps
And knickerbockers are the clothes
That grace my little chaps.

And when those tiny experts go
With rackets, big as they,
To tackle tennis, 'tis a show
Worth all I have to pay.

The world moves on. The games and toys
That I in childhood prized
Are by my high-toned little boys
Uncared for and despised.

And if they had to wear the clothes
I reveled in when small,
They'd tell me, turning up each nose,
They couldn't play at all.

A Spelling-Bee.

BY ROSA GRAHAM.

"I'm going to have a spelling-bee to-night," said Uncle John, "and I'll give a pair of skates to the boy that can best spell *man*."

The children turned and stared into each other's eyes.

"Best spell man, Uncle John? Why, there's only one way!" they cried.

"There are all sorts of ways," replied Uncle John. "I'll leave you to think of it awhile;" and he buttoned up his coat and went away.

"What does he mean?" asked Bob.

"I think it's a joke," said Harry, thoughtfully; "and when Uncle John asks me I'm going to say, 'Why, m-a-n, of course.'"

"It's a conundrum, I know," said Jo, and he leaned his head on his hand and settled down to think.

Time went slowly to the puzzled boys, for all their fun that day. It seemed as if that after-supper time would never come; but it came at last, and Uncle John came too, with a shiny skate-runner peeping out of his great-coat pocket.

Uncle John did not delay; he sat down and looked straight into Harry's eyes.

"Been a good boy to-day, Hal?"

"Yes, n-o," said Harry, flushing. "I did something Aunt Mag told me not to do, because Ned Barnes dared me to. I can't bear a boy to dare me. What's that to do with spelling man?" he added, half to himself.

But Uncle John had turned to Bob.

"Had a good day, my boy?"

"Haven't had fun enough," answered Bobbie, stoutly. "It's all Joe's fault, too. We boys wanted the pond to ourselves for one day, and we made up our minds that when the girls came we'd clear them off. But Jo, he—"

"I think this is Jo's to tell," interrupted Uncle John. "How was it, boy?"

"Why," said Jo, "I thought the girls had as much right on the pond as the boys. So I spoke to one or two of the bigger boys, and they thought so too, and we stopped it all. I thought it was mean to treat girls that way."

There came a flash from Uncle John's pocket; the next minute the skates were on Jo's knee.

"The spelling-match is over," said Uncle John, "and Jo has won the prize."

Three bewildered faces mutely questioned him.

"Boys," he answered gravely, "we've been spelling man not in letters but in acts. I told you there were different ways, and we've proved it here to-night. Think it over, boys, and see."
—*Selected.*

A SLIP OF THE TONGUE.—Louise and Polly were on their way to take tea at the minister's house, and Louise was giving a few last words of advice.

"Do be nicer, Polly, than you were at Mrs. Carleton's last week, and not take everything that is offered you. If they have two kinds of a thing say, 'I like both; I will take either.'"

Polly promised to be very polite.

"Well, Polly, what shall I give you, chicken or tongue?" and Dr. Brown smiled pleasantly at the little figure next him.

"I like either; I will take both," said Polly, as she glanced brightly at Louise for approval.

MR. EDITOR: Will you please publish my little letter in your paper? I have never written for your ADVOCATE; but I get to read the letters from the cousins. I am a very little girl of eleven years of age. I have two sisters and one brother. I have a very good father and mother. My mother keeps a hotel, and my father is a merchant. I am a member of Sunday-school, and attend regularly. I go to school all that I can. I study fifth reader, grammar, history, arithmetic, geography and Swinton's Word Book. My teacher is Miss Annie Baldwin; she is loved by every one. The mumps is in Enterprise. My mother had them about three weeks before Christmas, my oldest sister and myself had them Christmas week, and my younger sister has them now. My friend is writing now. I will ask a question: Where is "lilies" first mentioned in the New Testment? I will close with much love to the cousins. Your little friend,

MAGGIE EDMONSON.

MR. EDITOR: I hope I will not tire the little cousins with my numerous letters to the ADVOCATE. Our dear preacher, Rev. V. D. Skipper, who had been with us two years, was sent to Rocky Springs this year. We all loved him so much, and have been sad ever since he left; but we have another preacher, Bro. T. M. Williams, whom I think we will love very much. We have had quite a change in the weather here in the last two days. It has been very warm, but this morning there is ice everywhere. The pear, quince and peach trees are all in full bloom and the fig trees have large leaves, I am afraid we will not have any fruit. I will ask the little cousins a question: Where is "gold and onyx stone" first mentioned in the Bible, and where were they found? With many kind wishes for the dear old ADVOCATE and the editor. Your little friend,

KATE E. GRAMLING.

MAYERSVILLE, Miss.

DEAR MR. EDITOR: I am a little girl three years old, and I want to tell you how grieved we are that the Conference sent our dear pastor, Bro, J. N. Tucker, away from us. He is such a good man, and we all love him so much. I was one of his pets. As soon as he would come to see us I would run to meet him, and he would take me in his lap and tell me about Jesus. Our new pastor, Bro. W. W. Cammack, has come, and I think we all will love him very much. He has such a sweet little wife. Whenever mama asks me who I love I always say I love Bro. Powell, but *best* Bro. Tucker. I do hope he will be loved and appreciated where he goes like the people of Fannin have loved him. May the Lord bless him wherever he may be sent!

His little friend,

ADA L. ALFORD.

FANNIN, Miss.

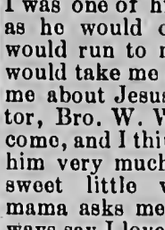
MR. EDITOR: I got a great many nice things Christmas morning. Father gave me a nice writing-desk, paper and pencil, and Sister Sweatman sent me a tool-chest with all sorts of nice tools in it—a saw, a plane, a hammer, a square, etc. Sister Trotter sent me a basketful of nice fruit and cake and a pocket-book with twenty-five cents in it. Little brother got a candy basket with a nice bouquet. New Year's morning I received a "fish pond." I wrote Santa Claus a letter to bring me a wagon and a yoke next Christmas, and I am going to get me two billy-goats, and then I will have a nice time.

I will ask a question: Which was the more illustrious woman, Vashti or Esther?

Your little friend,

IRVINE A. LEWIS.

WINONA, Miss.



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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Doing One's Best.

One's best is a very variable quantity. Duties must be done, obligations met, responsibilities discharged, irrespective of our moods and often of our capabilities. When the hour strikes for certain work to be done, we must be on hand and do it with little regard to whether we can do it well or ill. But all that is required of us is to do the best we can at the time; and it is accepted of a man according to that he hath, and not according to that he hath not.

The house-mother often rises in the morning feeling quite inadequate to meet the requirements of the day. As she sees what her children need, and compares their needs with her ability to meet them, she can but exclaim, "Who is sufficent for these things?" There is nothing for her to do but to do the best she can, even though it be a very poor best.

When nine o'clock calls the teacher to her pupils, not always is she in the best mood for answering that call. But she is required only to do the best she can.

The student sits down to a hard lesson, perhaps with an aching head, with dull perceptions, with unretentive memory, and his very best efforts fail to make him master of it. His conscience may give him the peace his standing in the recitation room denies.

There are some things for which we may be held responsible in the matter of doing our best. Whatever that is avoidable by us, and that robs us of that ability, we are in duty bound to avoid. We can not knowingly and willingly put it out of our power to do our best and then complain of the result or deny our responsibility for it.

Sometimes the very "stars in their courses" seem to fight against us as they fought against Sisera. The skies are clouded, the storm howls about us, the atmosphere is oppressive, and our "environment" suppresses, chokes us. Even then all we are required to do is our best, and leave results with a higher power.—*Christian Weekly.*

A MOTHER'S COUNSEL.—The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which formed the aims and habits of their future life.

Bayard, the flower of French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother, when he left home at fourteen to become the page of a nobleman. She said to him, with all the tenderness of a loving heart: "My boy, serve God first. Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never become one yourself. Avoid envy, hatred, and lying, as vices unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when, in his own great thirst, he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.—*Selected.*

UNHAPPY HOMES.—There is a great deal of talk about the duty of women to make home happy. But, if the home is not happy, whose fault is it? Not in one case in a dozen, it may safely be said, does the blame rest with the woman. If a man makes his home simply a convenient place where he may take his meals and possibly growl or sulk over them, whose fault is it? If his house is simply a lodging-place of last resort, to which he must repair when he is shut out everywhere else, whose fault is that? And if, while he is in his home, he is evidently there under constraint, preoccupied with matters abroad, and fidgeting to be gone, who is to blame for that? Not certainly the woman who, forgetful of past and even of habitual disappointment, has looked forward with hope for his return to enliven her solitude and to make care a pleasure by dividing it with her.

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

Scientific.

Iodine for Rattlesnake Bite.

Dear Doctor: In a late issue of the *Advocate*, I noticed an article on "Remedies for Snake Bite," setting forth olive oil and ammonia as good and safe remedies. As to the virtues of olive oil I know nothing as touching snake bites. Ammonia is good when you can get nothing better; but I write this to say that tincture of iodine is a specific in this trouble. If you can get it in time, apply in full strength to the wound, and give the patient one to five drops in water every ten minutes, for, say an hour, or until improvement sets in, then lengthen out to an hour. Some fifteen years ago I was called to treat a dangerous case of snake bite, where the whiskey remedy had been faithfully tried and had failed, and my patient was fearfully swollen, and appeared near dying.

I gave the iodine in one drop doses every five minutes, and was astonished to see the prompt and rapid recovery. In twelve hours the lady was able to resume her household labors, and suffered no further inconvenience from the snake bite. I have treated perhaps one dozen cases with this remedy, using no other, and each case with the most gratifying success.

Nine years ago, this past summer, a white lad whilst plowing for me was bitten on his ankle by a ground rattler. I was from home, and did not see him for three or four hours after the occurrence; when I did see him the limb was badly swollen up to the knee, and he was in great suffering. Too late to make an outward application, I put ten drops of iodine in as many teaspoons of water, and gave him a teaspoonful of this mixture every five minutes for a few times, then lengthened out to thirty minutes. I gave him about twenty drops in all, and the next morning he resumed his plowing without any inconvenience.

Some years ago I happened at a friend's house a few minutes after his dog had been bitten by a monstrous Florida rattlesnake, and gave the dog iodine in five or six-drop doses when he was thought to be dying. In six hours he was able to go out with his master cow hunting.

In every case I have tried it, it has proved so satisfactory that I consider it a perfect antidote to the bite of the rattlesnake, or moccasin, or tarantula, and recommend it with confidence as such. Yours, truly,

E. F. BROWN, M. D.

—*Northwestern Medical Journal.*

THE ALASKAN ALPS.—Though by no means the highest mountain in the world by actual measurement, yet Mt. St. Elias probably appears as large as, if not larger, than any other, for it is plainly visible from the sea throughout its entire height of eighteen or nineteen thousand feet, though situated from forty to fifty miles inland. The Swiss mountains, which are all under sixteen thousand feet, are generally seen from elevations varying from four to eight thousand feet, while in the Himalayas the plane of observation is considerably higher. It is certainly true that, with the possible exception of Mt. Wrangel, about which little is known, Mt. St. Elias presents the greatest snow climb of all the mountains in the world, on account of the low point to which the line of perpetual snow descends in these northerly regions. Beside St. Elias such mountains as Cook and Vancouver sank into insignificance.—*Scribner's Magazine.*

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hamlesinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Christ says to every lost sinner, "Come;" to every redeemed sinner, "Go."—*W. S. Aspey, D. D.*

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

We value everything in this world by comparison. Water and air have no *intrinsic* value, and yet Jay Gould, if famishing in the desert, would give all his wealth for a pint of the former, and think it *cheap*; hence life and health are the standard of all values. If your system is full of Malaria, you will be very miserable; a few doses of Shallenberger's Antidote will make you well and happy. Is one dollar a high price to pay?

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IS the "Ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken; and imparts a delicate but lasting perfume.

"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequaled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Culien, Saratoga Springs, N. Y.

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Marriages.

JOYNER—GALLOWAY.—At the residence of the bride's mother, Mrs. Dr. J. H. Galloway, near Madisonville, Miss., January 15, 1890, by Rev. C. A. Powell, Mr. J. C. Joyner, of Knox Point, La., to Miss Mary Galloway, of Madison county, Miss.

BROWN—SULLIVAN.—In the parsonage at North Wilkinson, January 14, 1890, by Rev. C. McDonald, Mr. C. M. Brown to Miss Elizabeth Sullivan.

SULLIVAN—TILLERY.—In Wilkinson county, Miss., January 15, 1890, by Rev. C. McDonald, Rev. W. M. Sullivan, of the Mississippi Conference, to Miss Alice Tillery.

SHELFER—BRACKEN.—At the residence of the bride, January 12, 1890, by Rev. C. H. Godfrey, Mr. T. N. Shelfer, of Florida, and Miss Fannie Bracken, of Webster parish, La.

NETTLES—BENNETT.—At the residence of J. A. Mathews, Esq., January 8, 1890, by Rev. P. Howard, Mr. Z. S. Nettles and Miss Jessie Bennett, all of St. Helena parish, La.

SMITH—WOODRY.—At the residence of Mrs. Spiars, in Mayersville, Miss., January 1, 1890, by Rev. V. D. Skipper, Mr. R. M. Smith and Miss S. E. Woodry, both of Mayersville, Miss.

DOMINICK—LYON.—At the residence of the bride's father, Hbuston, Miss., January 15, 1890, by Rev. Hesiep R. Tucker, Mr. A. W. Dominick and Miss Jennie Lyon, all of Chickasaw county, Miss.

MCELVEEN—ROBERTS.—At the residence of Mr. Dan Setloon, in Amite City, La., January 8, 1890, by Rev. Frank M. Keen, Mr. Agnilla McElveen to Mrs. Eisby Roberts, both parties of Pike county, Miss.

HARDY—BENNETT.—At the residence of the bride's parents, in St. Helena parish, La., January 8, 1890, by Rev. Frank M. Keen, Mr. Conerly Hardy to Miss Emma Bennett.

LEWIS—DAY.—At the City Hotel, in Amite City, La., January 12, 1890, by Rev. Frank M. Keen, Mr. W. H. Lewis to Miss Julia Day, all of Copiah county, Miss.

FORD—WELLMAN.—At the residence of the bride's parents, in Osyka, Miss., January 16, 1890, by Rev. Frank M. Keen, Mr J. D. Ford, of Tyler, Texas, to Miss Lois Wellman.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

STEGALL.—Mrs. ELLEN L. STEGALL, wife of William M. Stegall, died at her home, near Smithville, Miss., October 8, 1889. She was the daughter of a Methodist preacher, Rev. D. Horkey, a strong and able preacher. Sister Stegall was born in North Carolina, but raised near Selma, Ala. Her father moved to Mississippi when she was about grown, where she lived when she married the man whose name she bore for more than thirty years, without shame or regret, for he was a kind and provident husband.

Sister Stegall was far from being an ordinary woman. Mentally, she was strong. She was a great reader and had stored her mind with a rich variety of knowledge. You could hardly approach her upon any subject that she could not converse intelligently upon, and most always give you some information upon it. Often when we would be talking around the fire-side she would raise her eyes from her book or paper and correct us about men and things. Her mind was a great storehouse of knowledge, and this she used to help you and not to make you feel your interiority. It was far from her manner of life to hurt by any means any soul, for a great, warm and noble heart beat in her bosom. This was evidenced in her dealings with her fellow-creatures, from the smallest negro child that played in her back yard to the preacher that enjoyed her rich hospitality, for to her preachers were the greatest men in the world. How she loved them! What a pleasure to her to bestow upon them her labor and care! And this she often had the pleasure of doing, for her large and comfortable residence was the preacher's home. Oh, how many weary and tired preachers have found shelter and rest under her roof! I had some oppertunity of knowing Sister Stegall, for, as her pastor, I made her home my home for four years. She was to me a mother. How thoughtful and kind! Her sweet, gentle Christian character is daguerreotyped upon hearts and minds of all classes of people, for in deeds of kindness and acts of mercy she knew no class or color. A great woman, indeed, is gone. That last stroke of paralysis was too much for her, and she gently passed away. But she is not dead, but alive for evermore. When I was with the family a few days since I noticed her chair in its accustomed place; but that benevolent face could not be seen.

Bereaved ones, look up; you know where to find her. She waits upon the other shore. May God's blessing rest upon you all and his grace strengthen you in this great bereavement, for it is, indeed, a bereavement; but only for a time. We can but bow in humble submission to the will of him that doeth all things well. W. S. SHIPMAN.

PARISH—While Bro. E. W. and Sister A. E. PARISH were visiting the parents of Sister Parish, in Yazoo county, the little bright-eyed daughter, VERGINA OLIVIA, fell on sleep in the arms of Jesus. She was just at that age to make glad the hearts and sweeten the home of any parent, being one year seven months and twenty-six days old. This little lamb went to sleep August 2, 1889, to wake no more until the graves all give up their dead. But, thank God, it is only the body that is sleeping; the little spirit is close by the throne of God, freed from all suffering; and now that she, the only daughter, is there, heaven has one more glittering star to attract the parents and friends to that place of happiness. How sad we feel when God takes these little ones home, and yet how blessed the thought, that he, who took the little lambs up in his arms and blessed them, cares for them better than we can.

R. A. BURROUGHS.

ROGERS—Mrs. D. W. ROGERS (*nee* Miss Margaret Hurd) was born in Amite county, Miss., in 1825; was married to D. W. Rogers in 1843, near her last earthly home, which is one mile north of Water Valley, Yalobusha county, Miss. She sought and obtained religion when a girl, and her fidelity to it until God took her to a sublimer sphere than this was continuous and beautiful.

The grace of God had so completely permeated her nature that obstinacy and arrogance were gone; yet she ever held to the solacing, soul-lifting principles of Christianity. With a willing mind and submissive spirit she gladly let the religion of Christ control her. She was noticeably gentle and kind. Gentleness and kindness beamed in her countenance, spake in her smiles and flowed in her words. Col. Rogers, her noble companion, says that the Christ-light steadily shining from her good works drew him into the pathway of gospel truth. Why is it that everybody does not so live, and thereby win souls to Jesus? They had but one child. He died a soldier boy in the late war, sending the precious message to his fond parents before leaving the battle-field of carnal warfare that he would meet them in heaven. Sister Rogers loved the preachers, and entertained them as a great privilege and with much joy. God graciously bless her lonely and sad husband! By and by he will go to her in our Father's house, where there are many mansions. J. M. WYATT.

BILLINGSLEA—WALTER R. BILLINGSLEA, an old and honored citizen of Warren county, Miss., died at his home in that county, October 14, 1889. He was born in 1824, and was first married in 1844. After the death of this wife he was married, in 1886, to Mrs. Ellen Wilkins, who is left in widowhood and sorrow by his death.

His fellow-citizens regarded him as an intelligent and honorable man, and more than once selected him to represent them in the Legislature of the State. He was an affectionate and kind husband, a good neighbor and a faithful friend. He was long a member of the Methodist Church, and for many years a steward. His house was the preacher's home, and many an itinerant preacher can recall with grateful joy his generous hospitality. He died full of love to God and all mankind. W. L. C. H.

COLEMAN—Mrs. ELIZABETH COLEMAN, wife of J. Coleman, of New Orleans, was born in Germany, December 24, 1812, and died December 18, 1889. Sister Coleman professed conversion and united with the Felicity Street Methodist Episcopal Church, South, in 1873. In 1886 she transferred her membership to the Parker Chapel charge, where she remained until transfered to the church triumphant. The last year of her life was spent under my pastoral care. During this time she impressed me as a deeply consecrated character. She grew daily in the likeness of her Lord. She was a helpful parishioner. Her fellow-Christians will miss her in the services of God's house and the walks of life. She died in peace with God and man, having rejoiced in the blessing of a perfect love casting out fear.

F. N. PARKER, Pastor.

HEARD—LEWIE MILLER HEARD, son of Thomas W. and Alice Heard, was born October 16, 1887, and died October 21, 1889.

He was like the flower that blooms in the morning and withers in the evening. He came to make glad the hearts of the parents and to lend sweetness to the home but for a little while, and then he went unto him who said, "Suffer little children to come unto me," He went away leaving the hearts of parents sad and the home desolate; but this is only for awhile, and since he can not come back to them they are striving to go to him. Heaven is made the more attractive since this bright little gem has gone thither; and as the years roll on, little Lewie will be waiting and watching for the fond parents to come.

R. A. BURROUGHS.

GAMBLE—IDA PEARL, youngest child of E. J. and Anna Gamble, departed this life at St. Maurice, La., January 2, 1890, aged one year and one month.

This sweet little girl is the first of five children to cross death's cold river and land safely on the other side. May papa, mama, brother and sisters all meet her in her heavenly home!

J. F. WYNN, P. C.

DON'T BRIBE YOUR OWN JUDGE.—A man's mind is a court, and his passions are, all of them, tricky lawyers. In ordinary times you can not go into any court and hear the statements of the counsel without feeling that there is a great deal of ingenuity exerted to cover up some things, and unduly magnify other things, so as to make out the best possible case for the side whose interest it is the desire of the special pleaders to advance. But there sits that old stupid judge—stupid because he will be just—and he puts the lawyer right on this side, and puts the lawyer right on that side, and holds everything to the law and to the fact that he may come at justice—at least, in theory. Now, every man has a judge within him—his conscience; and there are many men whose consciences have been bribed; and when these bribed consciences are presiding over the court which is constantly held in the heart, they are all the while excusing themselves for giving their adherence to things that are wrong. They need to be reminded that in every case they should look at everything in the light of eternal justice.—*Selected.*

Miss Larkins was bilious and feeble and sick,
And it seemed as if nothing would ever relieve her.
Her liver was clogged with impurities thick,
And her stomach was constantly burning with fever.
Of the great G. M. D. she bought a supply,
And directions for taking pursued to the letter,
'Twas the best thing on earth she could possibly try,
And soon, very soon, Miss Larkins was better.

The G. M. D. which she took was Dr. Pierce's Golden Medical Discovery, the great remedy for bronchial, throat and lung diseases, sick headache, scrofula, dyspepsia, and all diseases that have origin in impure blood and a disordered liver.

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NEW STORE,
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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PICTURE AND ROOM MOULDINGS,
RUGS, MATS AND MATTINGS
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Mention the ADVOCATE when you write.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 5-16	— —
Ordinary	9 11 16	— —
Good ordinary	10⅜	— —
Low middling	10⅜	— —
Middling	10 11-16	— —
Good middling	10 15-16	— —
Middling fair	11⅜	— —
Fair	12⅛	— —
Galveston middling	10⅝	— —
Mobile middling	10 9-16	— —
Memphis middling	10⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅜	4 15-16
Fully fair	4⅞	4 15-16
Good fair	4¾	4 13-16
Common	4⅜	4½
CENTRIFUGAL:		
Seconds	4¾	5 5-16
Prime yellow	5¾	— —
Gray white	5¾	6
Choice white	6 3-16	6¼
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
STRIPE	— —	30
RICE.		
No. 2	2 3-16	2¼
Good	4	4¼
Fair	3¾	4
Prime	— —	— —
Rough, ₱ bbl	2 20	3 60
POLISH, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	— —	4 00
Fancy	3 75	4 00
Choice	3 25	3 50
Minnesota Patents	5 35	5 50
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 80	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	— —	2 50
GRAIN, ETC.		
CORN:		
White, ₱ bushel	35	36
Yellow	36	37
Mixed No. 2	35	36
OATS:		
Western	30½	31
Texas rust-proof	34	38
BRAN:		
₱ cwt	62½	65
HAY:		
Prime	12 00	14 50
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	4⅜	5
Sides, short rib	6⅜	6½
Sides, long clear	6⅜	6½
HAMS:		
Sugar-cured	10	11
DRY SALT MEAT:		
Shoulders	4⅜	4½
Sides, short rib	5½	5⅝
Sides, long clear	5½	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	19¾
Common	— —	16½
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	15	16
Common	7	8
LARD:		
Refined	5⅜	5½
OILS:		
Coal, bbls	9¾	— —
Coal, cases	15½	16
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	6	8
POTATOES:		
New Louisiana	— —	— —
Western	1 40	1 60
ONIONS:		
New Louisiana	— —	— —
Western	3 75	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 20
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	3 00	3 50
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	11	12
Southern	— —	13
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	13 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, January 28.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

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A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

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LADIES
Needing a tonic, or children that want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, and Biliousness. All dealers keep it.

NEWS OF THE WEEK.

DOMESTIC.

The most important measure that will probably emanate from the Committee on Agriculture in Congress is the bill to tax cotton seed oil. Such a bill was reported in the House in the last Congress after a prolonged contest in committee.

Senator Ingalls spoke at length on the race question in Congress, on January 23. He extolled the negro's fidelity and forbearance, and denounced the alleged outrages to which the South subjects him. The speech was scored by the Eastern journals, which derided his treatment of the race problem and the South.

The Naval Policy Board, which was appointed by Secretary Tracy, recommended the construction of 227 ships of 610,035 tons, at a cost of $349,515,000. The above total includes $67,905,000 already expended and authorizes an expenditure of $281,500,000.

Thirty leading sugar planters of Texas met in Houston, on January 24, and organized the Texas Sugar Growers' Association, $20,000,000 being represented.

The Ways and Means Committee has finally begun the preparation of a tariff bill, working upon the lines of the Senate bill of last Congress.

The Senate commerce committee has referred the two New Orleans bridge bills to the Secretary of War. The secretary has referred them to the chief of engineers, and the chief of engineers has referred them to Gen. Comstock, president of the Mississippi River Commission, with whom they are at present.

Representative Catchings, with the mayor of Vicksburg and the editor of the Vicksburg *Herald*, and other Mississippians, had a long conference on January 23 with Gen. Alger, of Michigan, commander-in-chief of the Army of the Republic, looking to a reunion of the Blue and the Gray on Decoration Day, next May, in Vicksburg.

The snow blockade on the Central Pacific and California and Oregon roads continues. San Francisco's rail communication is cut off and business is carried on by boat.

During the confirmation services at St. John's Episcopal Church, in Philadelphia, on January 26, the congregation was startled by the actions of an apparently demented young man, who arose from his seat in the church and pointing a revolver at Bishop Whittaker, who was taking part in the services, fired a shot at him. Immediately there was great confusion, but it was quickly seen that no harm had resulted from the shot.

Violations of the civil service law in the New York Customhouse have been investigated and reported by Commissioner Roosevelt, who states that clerks are compelled to subscribe to campaign funds.

Senator John W. Daniel delivered an oration upon the life and character of Jefferson Davis before the Virginia Legislature on January 27.

A terrible accident occurred on the Monon Route, near Indianapolis, on January 27, the train being thrown from the trestle by the spreading of the rails, and the shattered cars fired by overturned stoves. Six passengers were crushed and burned to death and twenty injured.

The village of Bunker Hill was almost wiped out by fire on January 26.

FOREIGN.

The Swiss Bundesrath has decided to convoke an international conference in May next for the purpose of establishing regulations relative to factory labor.

It is said that a split is threatened in the ranks of the Boulangist party. MM. Lauer and De Roulede favor the adoption of an anti-semitic policy, while M. Naquet and others oppose such a course and threaten to resign if their views are not approved.

Damage to property in Great Britain by the storm is general. Numberless houses have been unroofed. The river Shannon in Ireland and a number of rivers in Wales have overflowed their banks, flooding the adjacent country.

The German government met defeat in the Reichstag on January 23, as the House rejected the clause of the socialist bill authorizing the government to expel socialists from the country.

Enormous damage has been done by gales in Great Britain. The Severn has overflowed its banks, and many railways are temporarily stopped.

Dr. Talmage, of Brooklyn, was entertained by Mr. Gladstone, at Hawarden, on January 24.

The *London News* says that the Turkish minister has been instructed to demand of the United States government that it will suspend the publication of the *Sourhantag*, an Armenian paper, printed in the United States, but circulated in Armenia, which advocates Roumanian independence.

The capital for the great national banking institution, to be known as the National Bank of the United States of Brazil, was subscribed within four hours. The capital is $100,000,000.

Advices from Mentone say there has been a further development of gout in the case of Mr. Spurgeon and that he is now unable to leave that place.

The Czar has been invited to arbitrate the dispute between Holland and France in regard to the boundary line between Cayenne or French Guiana and Surinam or Dutch Guiana.

The British ship *Loch Moidart* was wrecked on the coast of Holland, and thirty of her crew were lost.

It is said that London is to have an Eiffel tower that will out-Eiffel Eiffel. It is 1,200 feet high, overtopping the wonder of Paris by 100 feet. The company has been formed, the stock subscribed and the contracts are being let.

January 27 was the thirty-first anniversary of the Emperor William's birthday. It was observed in a very quiet manner. The Emperor received a number of princes, generals and other high officials, who came to congratulate him.

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Or you are all worn out, really good for nothing it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, and give a good appetite. Sold by all dealers in medicine.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Coffeeville	Feb.	1, 2
Charleston		8, 9
Tillatoba	(Tuesday)	11
Carrollton circuit		15, 16
Chapel Hill circuit	(Tuesday)	18
Tocopola circuit		22, 23
Banner circuit	(Tuesday)	25
Atlanta circuit	(Thursday)	27
Pittsboro circuit	Mar.	1, 2
Cherry Hill	(Tuesday)	4

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Harmony	Feb.	1, 2
Booneville and Rienzi		8, 9
Marietta		15, 16
Kossuth		22, 23
Ripley and New Albany	Mar.	1, 2
New Albany circuit		8, 9
Ripley circuit		15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Lexington, at Tchula	(Fri.)	Jan. 31
Richland, at Pickens		Feb. 1, 2
Kosciusko and Durant, at Kosciusko		8, 9
Sallis, at Shady Grove	(Thurs.)	13
Kosciusko circuit, at Smyrna		15, 16
Newport, at Salem	(Tues.	18
Ethel, at Ethel	(Thurs.)	20
Weir, at French Camps		22, 23
Belzoni, at Belzoni	(Thurs.)	27
Winona station	Mar.	1, 2

The district stewards of the Winona district will please meet in Durant on Thursday, January 30, 1890, in the Methodist Church, at 8:15 P. M.

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Waterford, at Waterford	Feb.	1, 2
Shawnee, at Pisgah		8, 9
Myrtle, at Myrtle		15, 16
Mt. Pleasant, at Mt. Pleasant		22, 23
Pine Mountain, at Pine Mountain	Mar.	1, 2
Hickory Flat, at Pisgah		8, 9
Hyhalla, at Hyhalla		15, 16
Cornersville, at Potts' Camp		22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Pleasant Grove	Feb.	1, 2
Mt. Vernon		6
Cold water mission		8, 9
Arkabutla		15, 16
Lewisburg		20
Horn Lake		22, 23
Cockrum		28
Chulahoma	Mar.	1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Tujeche station	Feb.	1, 2
Pontotoc, at Pontotoc		8, 9
Houston and Wesley, at Houston		15, 16
Sparta, at Friendship	(Wed.)	19
Buena Vista, at Buena Vista		22, 23
Ebenezer, at Ebenezer		23, 24
Prairie, at Muldon	(Wed.)	26
Okolona circuit, at Tranquil	Mar.	1, 2
Tremont, at Sulphur Springs		8, 9
Fulton and Smithville, at Smithville		15, 16
Athens, at Friendship		22, 23
Aberdeen		29, 30

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Sturges, at Mt. Airy	Feb.	1, 2
Chester, at Chester		3
Plattsburg, at Center Ridge		7
Louisville, at Louisville		8, 9
LaGrange, at Ebenezer		14
Walthall, at Walthall		15, 16
Tamjdco, at Pleasant Grove		18
Brooksville at Brooksville		21
Crawford, at Crawford		22, 23

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Glen Allen	Feb.	3
Arcola		9, 10
Indianola		16, 17
Bolivar		23, 24
Australia	Mar.	2, 3
Rosedale		8, 9
Leherton		15, 16
Dublin		21, 22

District stewards' meeting, at Greenville, February 6. A full attendance is earnestly desired.

R. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

West Monroe, at West Monroe	Feb.	1, 2
Waterproof, at Waterproof		8, 9
Lake Providence, at Lake Providence		15, 16
Monroe		22, 23
Richland, at Girard	Mar.	1, 2
Harrisonburg, at Sicily Island		8, 9
Winsboro, at Winsboro		15, 16

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Natchitoches, at Robeline	Feb.	1, 2
Caddo, at Stonewall		8, 9
South Bossier, at Filmore		15, 16
North Bossier, at Collinsburg		22, 23
Valley, at Bellevue	Mar.	1, 2
Mooringsport, at Mt. Zion		8, 9
Coushatta, at Coushatta		15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Many and Sabine, at Many		29, 30
Anacoco & Bellewood, at Holly Grove	Apr.	5, 6

J. H. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Gliland, at Tulip	Feb.	2, 3
Arcadia, at Arcadia		9, 10
Homer, at Homer		16, 17
Haynesville, at Haynesville		23, 24
Farmerville, at Farmerville	Mar.	2, 3
Summerfield, at Harmony		9, 10
Minden, at Minden		16, 17
Vernon, at Longstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden	Apr.	6, 7
Sabine, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

District stewards will meet at Arcadia, February 9.

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton and Parker's Ch., at Car'n.	Feb.	2
Gretna		9
Grosa Tete & False River, at Cot'w'h.		16
Plaquemine and Donald'ville, at Plaq.		23
Craps St. and Soraparu, at Craps St.	Mar	2
Algiers		9
Moreau Street		16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Simsport, at Riverside	Feb.	1, 2
Spring Creek, at Spring Creek		8, 9
Sugartown, at Dry Creek		15, 16
Evergreen, at Evergreen		22, 23
Bayou Rueuff, at Chicot	Mar.	1, 2
Alexandria station		8, 9
Montgomery, at Atlanta		15, 16
Ada, at Colfax		22, 23

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Feb.	1, 2
Lake Charles		8, 9
Grand Chenier		15, 16
Sabine mission		22, 23
Sulphur Mine	Mar.	1, 2
Plaquemine and Rayne		8, 9
Opelousas		15, 16
Washington		22, 23

District stewards' meeting at Lafayette, Wednesday, February 5, at two o'clock P. M. A full attendance is earnestly requested.

JNO. A. MILLER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Fulton, at Fulton	Jan.	31
Neshoba, at Pine Grove	Feb.	1, 2
Walnut Grove, at Walnut Grove		8, 9
Carthage station, at Carthage		9, 10
Carthage circuit, at Goshen		10
Hillsboro, at Mt. Zion		12
Westville, at Pleasant Hill		15, 16
Trenton, at Trenton		22, 23
Raleigh, at Raleigh		23, 24
Montrose, at Price's Chapel	Mar.	1, 2
Shiloh, at Cato		8, 9
Marvin, at Bethel		15, 16
Forest and Morton, at Morton		22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst	(Thurs.)	Jan. 30
Bowerton, at Brandywine		Feb. 1, 2
Lebanon, at Lebanon	(Mon.)	3
Crystal Springs	(Wed.)	5
China Grove, at Tylertown		8, 9
Franklinton, at Franklinton	(Tues.)	11
Scotland, at Sweetwater		15, 16
Pleasant Grove, at Pine Grove		22, 23
Providence, at Hahala Chapel	(Mon.)	24

W. B. LEWIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Daleville station	Feb.	1, 2
Hopewell		4
Meridian circuit		8, 9
Meridian (West End)		9, 10
Meridian station	(7 P. M.)	11
Winchester, at Pleasant Grove		15, 16
Paulding, at Rose Hill		22, 23
Clarke, at Liberty Chapel	Mar.	1, 2
Union, at Hopewell		5
Marion, at Marion		7
DeKalb, at DeKalb		8, 9
Hinnsville, at Scooba		15, 16
Lauderdale, at Lauderdale		22, 23
Leaksville, at Adamsville		29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Canton station	Feb.	1, 2
Sharon, at Mt. Pleasant		8, 9
Camden, at Shrock		15, 16
Benton, at Benton		22, 23
Yazoo circuit, at Mt. Carmel	(Sat.)	Mar. 1
Yazoo City station	(Sun.)	2
Silver Creek, at Silver City		8, 9
Flora, at Flora		15, 16
Mt. Olivet, at Anding	(Sat.)	22
Bentonia and Dover, at Bentonia	(Su.)	23
Spring Ridge, at Byram		29, 30

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Zachary and Pipkin, at Pipkin	Feb.	1, 2
New River, at Big Swamp		4
Livingston, at Port Vincent		6
East Baton Rouge, at Bethel		8, 9
St. Helena, at Greensburg		15, 16
East Feliciana, at Oak Grove		22, 23
Live Oak, at Pine Grove		25
Springfield, at Springfield		27
Amite City, at Amite City	Mar.	1, 2
Clinton and Belleville, at Clinton		8, 9
Jackson		15, 16

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs	Feb.	1, 2
Scranton	(Mon.)	3
Americus, at Big Point	(Wed.)	5
Vancleave	(Fri.)	7
Moss Point station		8, 9
Augusta, at Perkins		15, 16
East Leaf, at Hebron		22, 23
Williamsburg, at Williamsburg	(W.)	26
Mt. Carmel, at Mt. Zion	(Thurs.)	27
Columbia, at Columbia		Mar. 1, 2

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	(Thurs.)	Jan. 30
Rocky Springs, at Shiloh		Feb. 1, 2
Roxie, at Hamburg	(Thurs.)	6
Meadville, at Meadville		8, 9
Washington, at Washington	(Th.)	13
Natchez, Jefferson Street		15, 16
Natchez, Wesley Chapel	(night)	16
Meyersville, at Meyersville		22, 23

The district stewards will please meet in the Methodist Church at Port Gibson, Wednesday February 5, at 11 A. M.

JOHN A. ELLIS, P. E.

Alcoholic Inheritance.

The *Christian Inquirer* gives an impressive report of a lecture on this subject at Gresham College by Dr. Symes Thompson. He said:

"We doctors are often tempted to wish that the human race could be propagated with as much care as is shown in the breeding of horses." The lecturer followed with a really terrible list of the evils to which "alcoholic subjects," or the children and children's children born of drunkards, are liable, not the least of which are insanity and every form of mental aberration. It was very noticeable, said the doctor, how much the moral character of the drunkard was destroyed, and the same effect of the parent's sin was traceable in his children. Again, drink was the greatest destroyer of brain power in the world, and its results were wonderfully manifested in the drunkard's issue. It was well understood that drink destroyed self-control, and a great necessity of the present day was the training of drunkard's children in self-control. The doctor thought that philanthropists would be well repaid were they to pay attention to this important matter. A curious remark was that in which Dr. Thompson called attention to the untidy state of a drunkard's clothes, and asserted that this same carelessness was visible also in the sober children of drunkards.—*Congregationalist.*

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SPIRIT-BLIND.

BY DR. ECOB.

I see the morn's eternal youth;
I see the saintliness of even;
But blindly thro' the fields of heaven
I wander, never seeing truth.

I see night's heraldries unfurled;
I feel her majesties and motions;
But hopeless thro' her desert oceans
I drift upon a shipwrecked world.

I see the sorrow of the earth,
Its sin and heaviness and tears,
The long drear labor of its years;
I see its ashes, waste and dearth;

But can not see that promised earth,
Enfolded like a growing thought,
With prophecies divine inwrought,
And rising to its second birth.

Lord, that I may receive my sight!
I hear thee in the mingled throng
Of nature as it sweeps along;
But here I stand in rayless night.

O touch these sightless orbs of mine:
And let the first and great surprise
That falls upon my raptured eyes
Be that celestial face of thine.

"Of Free Will."

BY "GILDEROY."

By virtue of the gracious estate of man, indicated in our first article, we find him in the world capable of co-operating with grace given, and constantly continued, or of rejecting the offers of mercy to his own destruction. Grace here, as everywhere else, has the pre-eminence, since the universal influence of the Spirit is the true secret of man's capacity for religion. The influence of the Spirit, proceeding from the Father and the Son, is universal, inevitable, and irresistible. The co-operation of the human will, however, is real, since the free agent must himself decide whether he will resist or yield to these blessed influences. No power, not even divine power, will, or can, be brought to bear to coerce the will in any matter involving moral action. Accountability and moral responsibility are predicated upon and grow out of the freedom of the will; so that man is not worthy of blame, nor entitled to reward for anything that does not rest upon the free and untrammeled decisions of his own will. There is not the slightest mention in the Scriptures of any arbitrary act of divine power in the things that accompany salvation. He who works in us to will never forces us in the matter of willing. The act is always our own. The grace of God is brought to bear upon the human will through the affections of hope and fear—the hope of reward and the fear of punishment. The truth of God is presented to the understanding, and, as truth, it is irresistible. The judgment, the understanding, is convinced; the truth of God admitted; sin is acknowledged, if not confessed; but the innermost act of accepting and obeying the truth is deferred, if the truth is not openly rejected. This is a deep and insoluble mystery. It is the profound and awful "secret between God's Spirit and man's agency." The Spirit "affects an appropriating desire and acts without the slightest interference with the natural freedom of the will." Man is never so free as when, by the aid of grace, he determines himself to salvation. Amid the most gracious influences he may reject offered mercy and seal his own doom forever. This is a large and very gracious endowment of power, and one that entails a fearful responsibility. It is just this that constitutes man's distinct personality—the substantial person in him. All the affections and attributes, of what we generally consider the man, belong to this inner self, this hidden man. It is my intellect, my sensibilities, my will, as if there were another person inside who owned me. Doubtless, this hidden man, back of the man that is seen, is the one spoken of in Romans vii. It is on this man the Spirit of God operates, producing conviction for sin, giving repentance unto salvation, inspiring faith that is of the operation of God, and aiding, guiding and sanctifying in the entire process of salvation. This is the man that is regenerated, born again, and created anew in Christ Jesus—the hidden man of the heart. This new life, generated by the Holy Ghost, the seed of God in us, is the power behind the throne, and the impelling motive that leads us to live free from sin. We unravel ourselves; but the inner end of the skein lies deeper than we can go. It was inside, in this unexplored region, that sin wrought its greatest ruin, and here grace works the great salvation. If we open this door, Christ will come in and sup with us, and we with him. The main altar of the heart, on which he must be enthroned, is situated in this inner court. The intellect needs information, the sensibilities quickening and refining, the will toning up and strengthening; and the Teacher, the Refiner, the Divine Strengthener sits behind them on the throne of the soul, ready to help at a moment's warning. Indeed, he forecasts our wants, and we are strengthened with might by the Spirit in the inner man.

"The Catholic Population."

BY REV. J. A. PARKER.

Your paper, of January 30, contains a paragraph under the above head-line, taken, in part, from the *Morning Star*. Commenting on the figures from the *Star*, you say: "The whole Catholic population is estimated at 8,301,367. We presume this is about correct. So we see from this view that the whole Catholic population is not quite equal in numbers to the Baptists and Methodists put together. If we add the other denominations, we see that Protestantism is far, far ahead."

Now, what I want to know is this: Why couple "the Baptists and Methodists" together, and then go out and bring in "the other denominations" in order to get "ahead" of "the Catholics?"

Dr. Baird, than whom there is no better statistical authority on "Religion in America," after years of patient study and elaborate investigation, ascertained that the "population" of a "church" (or sect or denomination) was a little less than three times as great as its actual communicants.

Now, apply this rule, even on a reduced ratio, and you will "see that" *Methodism alone is "far, far ahead" of the Catholics.* Eliminating all fractions, and estimating the number of Methodists in the United States at 4,000,000, we proceed thus: 4,000,000 multiplied by $2\frac{1}{2}$ equals 10,000,000. This is the number of our *adherent population.* Now, deduct from this the 8,301,367 claimed as the population of the Roman Catholic Church in America, and you will see that *the Methodists alone* outnumber the Catholics 1,698,633, or *more than twenty per cent.* I have often called attention to this erroneous concession as to the importance of numbers, as reported by the Church of Rome, and now I want to show that I have authority for this method of computation. I have before me "The Religious Statistics of the United States," published in 1883 by Gaylord Watson, New York. The compilation is by Dr. Brockett, statistical editor of Johnson's Cyclopedia. Dr. Brockett puts the *communicants* of the Catholic Church at 3,970,000; the *adherent population* at 6,078,000. This proportion, you see, is a little less than 2 to 1. But the Methodists—Episcopal, and Episcopal, South—are put down as having a *membership* in 1878-9 of 2,252,514, while the *adherent population* of these two churches alone is estimated at 10,136,589, or nearly 5 to 1. It is easy to account for the difference in the proportion of communicants to the adherent population among the Catholics and Methodists. The rite of confirmation in the Catholic Church is the basis of communion, and a greater proportion of their adherent population have actually become communicants than of ours.

Now, look at another fact. This authority—Dr. Brockett—gives the entire seating capacity of the Catholic Churches at 3,178,420. This is only about *one-half* of their population. Does anybody believe that the Catholic Church has not provided sittings for more than one-half of her people? By this table—Dr. Brockett's—the two Methodists, as above explained, have provided sittings for 6,194,211. From this it is seen that my estimate is practically correct, because the seating capacity of the Methodists bears about the same proportion to the adherent population that that of the Catholics does; while if we reckon the seating capacity to refer to the actual communicants in each case, the Catholics have 791,580 who can find no seat in a Catholic Church, while the Methodists have seating room for 3,941,697 more than she has members. Hence I reaffirm that the *Methodists alone* are more than the Catholics. We have more churches, more sittings, more property, and more friends; and I do hope our people will cease to tacitly acknowledge that the Catholics are so nearly equal to all Protestants in America. Our wits have been almost scared out of us by the formidable array of Catholic figures. Wont somebody "bid that ghost down?"

Mr. Editor, you are a good hand on statistics. I wish you would try these that I have before me.

BATON ROUGE, LA.

P. S.—Since writing the above, a friend asks what the difference is between *communicants* and *adherent population.* Allow me to answer.

Communicants are those who have assumed the vows of membership, and have partaken of the sacraments of the church.

Adherent population are those who have *not* assumed the vows of membership, nor partaken of the sacraments, but who, nevertheless, *endorse the doctrines* and *polity* of the church, and, by their presence and with their means, *support the organization.*

The Secret of the Lord.

BY REV. JOEL T. DAVES.

"Shall I hide from Abraham that thing which I do?" "The secret of the Lord is with them that fear him." "If any man will do his will, he shall know of the doctrine." "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for *all* things that I have heard of my Father I have made known unto you."

To know God personally, to walk with him in companionship, to know his will concerning us, to have his image and likeness in us, as it was in the beginning, is not only man's privilege, but his duty. It is not only the source of his happiness and abiding peace, but the only ministry of usefulness in the world. It is man's only way of success in all his engagements, and the only means of safety in that success. It is the only account of any apparent failure, of trouble or clouds, and the only light and relief in such a season. Besides all this, it is a matter of pure justice to God. To this end, and for these reasons, was man made. If not, then he seems to have been made in vain. He is God's king of earth—the divine representative—or he is nothing. Endowed with divine gifts, with powers and capacities, beyond even the angels, he commits an act of gross injustice—a kind of personal injustice—not to do these things, and thus meet the object of his being. He robs God; he robs man; he robs himself. The essential law of essential being is to walk in "fellowship with God." The one falling thus to live fails, comes short of the one single law of his life. He is "the barren tree," the choice vine planted in the vineyard, bearing "wild grapes." And he has not been left without help. All that the Father could do has been done. "What could have been done more to my vineyard that I have not done in it?" The full strength of God in all needful things and ways is freely given, as his capital in business. He has but to invest, and, being "diligent in business," the increase is of God. He is responsible for the *doing.* This is all he can do, and it is all that is required of him. Having life in himself, he has given us to have life in ourselves. The vine planted in a "fruitful hill" responds, if a good vine, naturally to the conditions of success. Man, as a choice vine, thus planted, is to do intelligently and religiously just what the tree does naturally. When he is barren, it is of his own will, his own doing, of his own election. "Ye will not come unto me, that ye might have life." The natural tree, failing to bear fruit, is cut down. The spiritual tree suffers the same fate, and none can prevent it. It is justly cut down.

"The secret of the Lord is with them that fear him." "Shall I hide from Abraham that thing which I do? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Here is the condition—fearing the Lord, with its fruit; commanding his children, etc. God's knowledge of the man—"For I know him." Man's knowledge of God, shown in obedience. The man, in such case, has the secret of the Lord's will concerning him relative to personal duty. As a loving, thoughtful Father, he has a plan and a way for his child. "I will guide thee with mine eye." "My times are in thy hands." "The secret of the Lord" is with him. This is the only condition upon which it can be given, because the only condition upon which it can be received. As a loving, thoughtful child, such a man has no will of his own. The question always is, "What will thou have me do"? God's will and way will be his will and way. The man will walk in peace and safety. So also the secret of the Lord's word will be with him. He will see the deep things of the Bible. It will never become stale and commonplace. He will need no creed or systematic theology to make him wise therein. "Thy word have I hid in mine heart, that I might not sin against thee." The word of Christ will dwell in him richly, in all wisdom. New things will come to him from those things most familiar. And so, again, he will have the secret of his great love, and, through this, a knowledge of his own value in being. He must be worth much who cost such a price—who comes to the birth through such a travail. "The secret of the Lord" will be in stronger form than the strongest logic. It is in a realization above all knowledge or speech. For in the final analysis of the divine love we get beyond formula or utterance. "One thing I *know*, that whereas I was blind, now I see." "And to know the love of Christ which passeth knowledge." But it may be further written that such an one has the secret of the Lord in his providence. He knows that it was not accident or chance that gave him being, and all his wealth of mental and moral powers. He is in the hands of one who loves and cares for him. Whatever may come, in affliction or sorrow or disappointment, he will look and listen for the reason; he will learn the lesson or duty of the hour. There will be no syndicate of hard thoughts and rebellious things formed within. In the midst of clouds the sun will shine for him. Self-correction and purity will come. He will hold himself in solution, and under the divine microscope the smallest things will be seen and analyzed. In a word, he will walk with God as Enoch walked. His life, his business, his leisure, his companionships, his face, his hands, his feet—the whole man will be a living benediction to the world. "The widow woman" of Zarephath said to Elijah: "Now, by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." So all men will say of this man. He will have the secret of the Lord in prayer, in thought, in reading, in preaching, in knowledge of men—will know when to speak and when to be silent. "The secret of the Lord is with them that fear him."

LAKE CHARLES, LA.

Erroneous Sunday-School Teaching.

BY R. ABBEY, D. D.

Sunday-school theology ought to be plain, simple and unmistakable. Above all, it should contain no doubtful lessons. It is a primer school. In Hurlhurt and Simpson's Lesson Commentary, lesson eleven, for June 16, as published in your paper, of June 6, touching the rent vail of the temple at Jerusalem, we read as follows:

The great work of salvation was now, at last, completed; prophecy fulfilled; the ancient covenant at an end; the new inaugurated. Judaism was forever obsolete, etc.

I do not so understand the Scriptures. What ancient covenant was at an end? What new one was inaugurated? And in what sense was Judaism made obsolete? The term *covenant* is used in several different senses in the Bible. In this place it may be presumed to mean the merciful arrangement or plan of Providence for the salvation of men; and the reason for calling this a "covenant," which implies a mutual agreement between two or more parties, seems to be the figurative supposition of a mutual arrangement between the Sacred Three. But this is expressly declared in Isa. lxi, 8, to be everlasting. Moreover, it requires something more than doubtful definitions and uncertain translations to fix the belief that God set about the enterprise of human salvation, and after a few years found his plan defective, and set it aside for a supposed improved one. And, further, we see with our eyes that God has, in fact, pursued one and the same plan, or "covenant, for the salvation of men, and not two, from the days of Abel to this day. It will not do to teach our children that the ancient coveaant came to an end, and a new one was inaugurated.

Again it says, "Judaism was forever obsolete." By Judaism is understood the religion taught in the Old Testament. That is the only thing existing at the time of the death that was ever called Judaism. That, word for word, doctrine for doctrine, is the Christianity of to-day modified only by such modes of teaching—not things taught—as naturally and necessarily preceded the advent and incarnation of Christ. That is not "obsolete," nor is it likely to be.

Another thing highly antagonistic thereto, that has come into existence since the crucifixion, is also called Judaism, viz.: the religion of modern, or apostate Jews. Neither can that be called obsolete, for Bible religion never had anything to do with it. That, we may hope, will become obsolete in the next century or so.

And so, why print such consummate nonsense? Why publish such stupid characterization of plain Bible truth? The man who wrote it can not believe it. Nor can all the Hurlburts and Simpsons and Phillips and Hunts give it currency, except among the children and the thoughtless. It is out of all patience to see learned teachers of teachers perpetrate such senseless absurdities, and use good printer's ink and paper in the dissemination thereof!

Publishing House Profits.

BY W. L. C. H.

What do you editors mean by proposing to rob our superannuates, widows and orphans of their vested rights? You admit that the church has been starving them, and propose that we shall continue to starve them, lest the *privilege* of doing so should be taken away from the church, and lest the *sympathies* of the people be taken from those needy ones who suffer, not for sympathy, but for lack of money. Until the yearly paid allowance of a superannuated preacher shall be, at least, half as much as he was accustomed to receive as a pastor, let the church relax no honorable efforts to increase the Conference Fund. The idea that the income from the Publishing House would tend to lessen the collections in the congregations, is met by the confident belief that it would have no such effect, but rather the contrary. Men love to help those whom others help.

That the Publishing House should be purposely turned into a money-making machine for this object, would be as unwarranted a misdirection as for it to be so managed as intentionally to deprive these worthy beneficiaries of any surplus whatever. To abrogate the sixth restrictive rule now would be a procedure *ex post facto* in its nature and unjust in its results. It would be subversive of that great constitutional principle which forbids the passage of any law which would invalidate the obligation of contract. For forty years some preachers have been laboring under a constitutional provision that in certain contingencies they or their heirs should be entitled to shares in the surplus revenues of our Publishing House. Now, just as the House seems to be yielding something for them, they are told by some that they ought not to have anything from the Publishing House, and that the law guaranteeing them its surplus proceeds ought to be repealed.

Brethren argue against a stated income for these parties from the Publishing House, lest thereby charity should be stifled in the church! Yet upon the almost unanimous request of the Mississippi Conference, one of our Bishops recently appointed an agent, whose sole work is the raising of an endowment fund for the benefit of these same claimants on the funds of the church. Nobody objects to cheap and abundant literature; but we need not wrong widows and orphans to get it.

I have not time to argue this question, but ask that the brethren look somewhat at this side.

The Minister a Thinker and a Moulder of Thought.

BY REV. W. D. ATWATER.

None have more profound problems with which to deal than the ministers of the Christian religion. The questions they face are the broadest, deepest, farthest-reaching of any that try the mental fiber of the world. Still it must be admitted that a man may successfully carry water from Lake Superior without bailing it dry, or even touching its bottom; so there are many ministers who are efficient promoters of the moral and spiritual interests of their people who are neither profound thinkers, logical reasoners, nor clear-headed theologians. They do not need to know all things in order to know and say many things their people greatly need to know. Still, it remains true that in every department of life the men who think laboriously and to a purpose are the leaders of the world; and in the ministry it is the men who think persistently and profoundly that make it possible for men of mere surface habits to succeed.

Foundation lines of thought, however, like the bottom stones of a stately building, are too much out of sight to interest the masses. Perhaps the ministry needs more broad thinkers than deep ones. It needs many who, while not dwelling much on absolute ideas, do think earnestly and carefully on all topics of practical concern; but especially does the ministry need live thinkers. To think to a purpose is to think consecutively, basing one inference on another till each conclusion is plainly seen firmly standing on its base. It is to think connectedly, so that each conclusion is seen in its correlations. The correct thinker sees truth as a unit, but a fibrous unit, a woven web of facts. A live thinker sees where every fact touches humanity; and the live minister is never so happy as when he so magnetizes these touches that men about him leap into new life inspired by the enthusiasm of newly realized relations to eternal facts, and his interest is enhanced by the fact that he seeks eternal rather than merely present results.

When a true man, with God and eternity in full view, sees a series of facts making vital connection with human destiny, while exposed multitudes are unconscious of their peril, his soul takes fire and he thinks not only deeply, but eloquently. Whether the words with which he relieves his entranced soul be homely iron or glowing silver, he thinks with a rapt spirit that becomes contagious. In other words, he makes other men think; and just in proportion as he thinks more or in advance of most men, he will mould as well as inspire thought. By far the larger proportion of our people are so occupied with care and toil in the strife for bread that they have but little opportunity for the most painstaking mental effort. Yet they have soul yearnings and brain power, and many of them long to keep pace with the mind-throbs as well as the heart-throbs of the world. These expect their pastors to help them to think. Ours is a grave responsibility. Are we struggling to adequately meet it? I do not forget that Christ should be the central theme of every sermon; but there is scarce a field of proper thought or action which does not yield abundant bloom from which a thoughtful man may weave a garland with which to wreathe the cross of Christ. Tribute to the Redeemer is due from every region of thought, and it is meet that we gather the tribute and lay it at his feet.—*Northwestern Christian Advocate.*

Paine Institute.

At a meeting of the Local Board of Trustees of the Paine Institute the following action was had:

Whereas, At the session of the North Georgia Conference for 1889 the Commissioner of Education, Rev. W. C. Dunlap, was appointed to regular itinerant work; *And, whereas*, Said appointment made the office of Commissioner of Education vacant; therefore, be it

Resolved, That we highly appreciate the work Rev. W. C. Dunlap has done as commissioner, and, in parting from him, tender to him the sincere thanks of the Board of Trustees of the Paine Institute, and bid him God-speed in the field to which he has been assigned.

Resolved, That Rev. G. W. Walker be instructed to act as Commissioner of Education, *pro tem.*, until the next meeting of the General Conference.

Resolved, That we request Bishop W. W. Duncan to call a meeting of the Board of Trustees of the Paine Institute at the place and time of the meeting of the next General Conference.

T. O. BROWN,
Ch'n Local Board.
CHAS. G. GOODRICH,
Sec., *pro tem.*

Christian Advocate.

THURSDAY, FEBRUARY 6, 1890.

ONLY A WORD.

BY JOEL BENTON.

Only a word this lips to fall,
A careless word in wanton play;
He did not think of it at all,
And life went upon its way.

But in a heart with sorrow sore
The cruel gibe produced its smart,
And what he never thought of more
Convulsed a crushed and bleeding heart.

Only a word a other spoke—
A simple word lit by a smile—
And mental clouds their darkness broke
Which shadowed all the sky erewhile.

A life which hope had seemed to leave,
Grew stronger from its generous might—
A heart bowed down with utter grief
Felt the rare radiance of its light.

The future rose serene and fair,
And sorrow lost its bitter sting;
A single word, though light as air,
May seem a very little thing;

But hope, joy, sorrow and despair
By it in human hearts are stirred;
There is no thing more foul or fair
Than one slight utterance of a word.

Missionary Watchword for 1890.

Yes, two hundred thousand dollars for Mexico, Brazil and Mexico for 1890!

How many members and friends of our church are there who will make up their minds and hearts that this shall be so, and place the amount they will pay at the disposition of the Board before the May meeting? Please do not wait for your pastor to present the cause of missions from the pulpit, but pray over this proposition, and when you have determined the amount you will invest in the Lord's cause in these fields hand it to him. I am sure if you could be with me for a few days, you would feel as I do—that we must have the money. No less than eight cities and towns, where they are without the gospel, have sent requests to me during this week to send them the gospel, and I have four men waiting to go as soon as I have the money to send them. Shall these people have the gospel or not? And shall these men preach, or must they turn away to other callings in life? These are questions for you to answer. And there are many places where they are waiting for us to come, and would most gladly receive us. But do you ask why these people do not help themselves? They will most gladly help if we will only show a disposition to go to them. Only last Sabbath we held services, and received eighteen members into the church, in a house built by a poor man and given to us for use free of rent. Another brother has built the walls of a house and offers to deed it and the land free of charge, if we will only cover and seat it. Another brother, quite seventy years of age, walked four miles to offer me the choice of one of three lots, with the assurance that the people would help, if we would only build a church in their town. The old man was pleading for a church before he died. Will you give us the men and the money?

I do not know but it would be well for the authorities of the church to call for the men and send them to the fields, and let the church say whether we shall live and work or perish in the field. If the cause of Christ must suffer and die in Mexico, because the church will not support it, his workmen here can well afford to perish with it. So send the men along, and we will trust Christ in the church for the future. There are thousands of people who know Christ as a personal Savior and the Savior of their households, and their neighbors, who have not realized that he was equally the Savior of China, Japan, Brazil and Mexico. Indeed, they need an introduction to Christ, that they may know him as he really is and not as they imagine him to be. And this is no reflection on the good sense or the piety of anyone. Paul had to have it, Peter had to have it, and the whole church at Jerusalem had to have it before they knew Christ as the Savior of the Gentiles. But how are you thus to introduce the church to Christ? Only as in the examples given: by creating an emergency that will bring her and Christ face to face in his relation to this great work.

A few years ago, when our Publishing House was more than three hundred thousand dollars in debt, it was all soon paid. But you might have preached to and begged the church for twenty-five years, and you would not have raised that amount of money to build a new house. It was the emergency that awoke the slumbering powers of the living body of Christ. And you may preach and write and talk until we all are dead, and these millions of souls are all lost, and still the church will not have fully known Christ as their Savior.

Oh, for the sake of him who died in blood and shame for our sins, do something to awake the sleeping church at home! Do it with the full consciousness that you are throwing yours and our daily bread into the experiment. We will risk it and, if the worst comes, will suffer the consequences.

J. M. WEEMS.

CITY OF MEXICO.

Pastoral Instruction of Children.

BY REV. V. D. SKIPPER.

No question is of more vital importance to the church at the present time. Our church recognizes this fact, and the powers that be have framed wise and good laws upon this subject. Each itinerant preacher is obligated to faithfully instruct the children. No preacher is ever received into full connection in an Annual Conference without giving satisfactory answers to questions found in our book of discipline, on page 88. Among these is this: "Will you diligently instruct the children in every place?" Then again the preacher promises the Bishop and Annual Conference, on the day of his ordination to the office and work of a deacon, that he will "instruct the youth." Discipline, page 288.

In his pastoral visitations, let him pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, etc. Page 121.

Each presiding elder asks in each Quarterly Conference: "Is there a written report from the preacher in charge of the number and state of Sunday-schools, and the pastoral instruction of children?" "It shall be the duty of the preacher in charge of every circuit and station to be present in all the Sunday-schools in his charge as often as practicable to catechise the children." These are wise and good laws; and, if faithfully observed, will bind the children to the church and ministry. An experience of seven years has taught me that there are many difficulties in the way of observing these simple and useful directions. I mention three of the most prominent:

1. But few men have the natural or acquired ability to interest children.

2. There are grown people in every house where there are children. These seem to claim the attention of the preacher, and often he naturally yields to their demands.

3. Success depends largely upon knowing each child by name. This requires a kind of study and thought which a great many do not practice or enjoy. Nothing is more natural than for people to want their names remembered. The children desire the preacher to speak to them. Once a preacher passed a little boy and failed to speak to him. He went home and asked his mother what Bro. C. was mad at him about? Once a Methodist preacher visited a family, and while there put his hand on a little boy's head and spoke very kindly to him. As soon as he ceased talking the boy went away, sat down on a log and wept bitterly because of his little sins. That boy is now a Methodist preacher, has seen many troubles, experienced many joys, but has never forgotten the impression made upon his childish heart. He always loved that preacher.

The Roman Catholics understand the importance of instructing the children. This is the secret of their success. Their make Catholics of almost everyone under their instruction. One Archbishop said: "Give me a child seven years and I will make a Catholic of it."

Shall we neglect the children committed to our care for instruction, and let them grow up without being thoroughly instructed in the doctrines of our church? Too many of them grow up in Methodist homes and afterwards become members of other churches, and others never unite with any church.

Just at this point, we might learn a lesson from our Israelitish brethren. Their children rarely ever become Christians. This is because of the instructions given them in childhood. If the Christian, in every instance, talked up Christianity like the Jew talks it down, the children of Christians would be as strongly attached to the Christian Churches as the Hebrew child is to the synagogue. The missionary in all foreign fields has to begin his or her work with the children. Let us learn lessons from each of these, and be faithful to our obligations.

A Suggestion to the Church.

The year 1892 is the four hundredth anniversary of the discovery of America: is to be celebrated and especially observed by the people and government of the United States, and is meant to be an exhibition, on the largest scale, of the advances in the arts, sciences, literature, the improvements in the industries, and mechanical inventions. As our government leads off in this, and will locate the scene for this display, though the nations of the earth are invited to participate, it is meant to bear the stamp of American institutions and to emphasize the United States among the nations. Certainly no expense will be spared which will contribute to the attractiveness; while other nations, stimulated by a commendable rivalship, will do much to add to the supreme interest.

Such an interest of itself would create a vast assemblage. Then add the usual inceutives which draw people to such places—travel, curiosity, sight-seeing, pleasure, business and profit—and we may anticipate an assemblage such as has never registered in any one city on any special occasion since the world began. Why not the Christian world take some steps to be seen and heard and felt in such a convocation? The translation of the Sacred Scriptures into so many languages and dialects, the rendering of the text books of our normal schools and colleges, the founding of institutions of learning, where learning was unknown before carrying the civilizing influence of the Christian religion to so many savage and barbarous lands, the bringing millions—hitherto unknown to such enterprises—in contact with trade and the mercantile interest of the world, and adding millions and millions of dollars to the commerce of nations—I say, why not the leading element in civilization, letters, trade and commerce have place in such a convocation?

When pioneering colonization pushed out from the original thirteen colonies into Tennessee, across the "dark and bloody ground" of Kentucky, up where the great Mississippi plays with the silvery lakes of the North, on where the mighty Missouri embraces the Rocky Mountains of the West, down southward to untamed Mississippi, into the mysterious and uncertain depth of Louisiana, across the plains, across the mountains, across the continent, the Methodist preacher has gone with the pioneer and settler, making life bearable to the wife and daughter, and being the very torchlight of the nation in its bringing that vast empire into a unit with these United States. Would there be the slightest presumption, would there be the least approach towards an impropriety, for the Methodist Episcopal Church, South, in its General Conference, now soon to convene, to take some decisive steps looking to a great ecumenical council of all Christian peoples and Christ-loving denominations of the world at the same time and place of the great fair? Such a call, from such a source, fixing some basis of representation, would command the attention of the wisdom and piety of the day. Such a council might be entirely independent of all government and legislative movements. The general government could not consistently ignore such a presence, as the church and religion have chiefly made its history.

J. D. NEWSOM.

Bro. Cassity's Proposition.

I am ready to accept Bro. Cassity's proposition, provided the missionary, thus supported, go from Louisiana. I like the plan very much, and I don't see why almost every Conference in the connection could not adopt it. At the same ratio some of the larger Conferences could support two. Brethren, let us do this, and set the example, and, perhaps, the others will fall in; and then what a wonderful increase in our missionary force! We can do this and, at the end of the year, not feel it—except to feel better. Who next?

GEO. T. ASHLEY.

ADA, LA.

Lotteries.

BY SAMUEL M. SHELTON.

During the long contest which preceded the final suppression of lotteries in England, it was demonstrated that no greater enemy ever existed than lotteries to prevent the accumulation of wealth by the poor and middle classes, and that in every country where the lottery exists savings banks have always been a failure. The night of the drawing of one lottery, with a capital prize of one hundred thousand pounds sterling, was signalized with the suicide of over fifty unlucky ticket-holders. The testimony taken by the various committees appointed by the House of Commons during this contest, shows a degree of misery produced by lotteries that would shock and astonish one who has never investigated the subject. This testimony came from all portions of the kingdom, and from men in all the vocations of life and all classes of society, and demonstrated beyond question that it made bad husbands, bad wives, bad children, and bad servants; that it was the most fruitful source of suicide, hardly a day passing that one of its victims did not cut his throat or hang himself. The fight in England for freedom from the clutches of this monster, which had fastened its fangs upon the very vitals of the body politic, was a most desperate battle. It was a battle of giants. Wilberforce, Canning, Buxton, Lyttleton and Castlereah, opposed to the lottery, met Eldon, Wellington and Peel, and for a time the contest seemed doubtful, but when the immense mass of testimony taken by the committees of the House of Commons came pouring in, reeking with statements of vice, crime and misery, the English people became aroused, and there was wiped away one of the darkest stains that ever rested upon Britain's proud escutcheon.

The main fight against lotteries in the United States began in 1833 by the Pennsylvania Society for the Suppression of Lotteries, organized in Philadelphia. This society obtained an immense mass of information as to the effect of lotteries in this country, and in their report, made in 1837, they say: "If a committee were appointed by each State Legislature to ascertain from living witnesses the effect of lotteries within their respective jurisdictions, a mass of private distress and public injury would be brought to light, the magnitude of which it is difficult to conceive. We should witness the severance of the closest and dearest connections of life, the violation of the sacred vows of wedlock, and the disruption of the tender ties of consanguinity and nature. Woe would meet our gaze in the various forms of hopeless bankruptcy, cheerless and unmitigated penury, incurable intemperance and infamous vice. The colors of the picture would be too sombre, the scene in its collected deformity too hideous, for exposure to the open day."

Tracing the careers of several victims of the lottery, the committee say: "He becomes poor by successive losses. His poverty leads him to petty villainies. He slowly proceeds from one impropriety to another, till at last his feelings become blunted and his reputation tarnished. Low dissipation and idle phantasms of golden showers, from being long indulged, have so impaired his faculties and weakened his character as wholly to destroy his ability for any useful pursuit. He looks around for assistance, but the avenues are closed. He is in debt beyond hope of extrication. His native energy is gone and his respectability is wasted. Thus prepared for some reckless effort to repair his fortune, where can he seek refuge but in the principles he has imbibed? What counselors can he listen to but his desperate necessities?"

A distinguished representative from Louisiana, speaking a few years ago on the floor of the National House of Representatives in reference to the Louisiana Lottery, said: "It has existed as a blot on the body corporate for over fifteen years, and no cause so mighty has ever operated to bring every branch of the government, State and national, into more general disrepute. The reports of courts, both State and national, show the general demoralization. The ermine of the judge is sullied; the administration of justice prostituted to the most unworthy ends; the press, that palladium of liberty, bought up or mazzled by fear or ignorance; the official head, from governor to constable, dependent on its good-will; every office-seeker at its beck; the whole commonwealth prostrate at its feet; no institution existing but at its mercy. This is not an exaggerated condition of a once powerful sovereignty." Thus we see that the lottery not only corrupts all who deal with it, but, growing powerful on the money stolen from its victims, becomes the master of a whole State, and defies even the people assembled in their Constitutional Convention to destroy it. Its agents are everywhere. The law has no terror for them. The boats that ply our rivers carry these agents, and at their various landings the colored laborers come aboard and invest their small earnings in the lottery ticket, dreaming of sudden wealth, and waking to find themselves disappointed, but anxious to invest again.

In the light of such facts, can anyone wonder that the French Convention should have denounced the lottery as an invention of tyrants? And let it be remembered that this convention was no Puritan body, straight-laced in religion and austere in morals. It was a body that had denied the existence of God. It had abolished the Sabbath day. It had trampled on every precept of the moral law, and, in the language of Mr. Allison, the historian, it had torn down the altars of religion, and reared on their ruins the altar of reason as their only god. Yet, reeking with the blood of hundreds of victims, they shrunk from fellowship with this monster of vice and crime, and, laying hold of it with the mailed hand of power, in the name of liberty and patriotism they hurled it from its high estate. And the same war is being waged against it to-day; not, certainly, by the infidel and the atheist, but by the enlightened and Christian sentiment of the age. The laws against it are but the crystalization of that sentiment.—*The Lottery.*

From the Work.

SOUTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.

To a veteran itinerant, who has been serving his beloved church a long series of years, receiving from time to time from the Bishops many a one of the good appointments at their disposal, the making of the appointments, what a grand and interesting scene it is! Behold one of our Bishops standing in the presence of Annual Conference, of a hundred or more preachers of the everlasting gospel, by virtue of the authority invested in him by his peers. Having surveyed the broad field lying before him, all white to harvest, he assigns each a pastorate, suitable to his gifts, grace, and usefulness. The preacher, at the close of this, another annual convocation, sits before one of the chief overseers with feelings of great desire and expectation, regarding his own destiny; listens with attention to the preliminary remarks of this chosen man of God to the anxious expectants before him, prior to announcing the result of his carefully arranged plan. In slow, measured tones, pleasantly, though solemnly, he says, in purport: "Brethren, I have, with much anxiety, perplexity and sympathy, arranged the appointments. There are hard and difficult fields, it must be admitted, that can not be omitted or left uncultivated; but I have considerately, impartially and prayerfully done the very best of my ability, not intentionally burdening or afflicting any brother, for we have passed through the same ordeal ourselves; but should any brother's appointment fall below his expectation, and he feel himself aggrieved, I beseech such a one to consider the word of exhortation, and go to the place assigned him in the spirit of the Good Shepherd, remembering his promise, 'And, lo, I am with you alway, even unto the end of the world. Amen.' And if you find the appointment not a good one, in your estimation, bind yourself the closer to it, and make it good, for he hath said, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'" A scene like this would make an angel's heart rejoice, and he would gladly receive an appointment, even if it were to the poor shepherds in the fields of Bethlehem, and gladly go to them and tell them to "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." From such an exhibition—having been reappointed to South Bossier circuit—I return gladly; but not, I am pleased to say, to an unappreciable people, but to Methodists whose warm hearts are all aglow to receive the pastor of last year, who has been returned to them again as a manifestation of their loyalty and appreciation. They do not pound him with pantry samples, nor by a committee placing in his hand a gold-headed cane; but, having confidence in him as a man of sense and judgment, capable of managing his own finances, through their steward they place a sum of money in his hands to supply his wants in the beginning of a new year, judging that nobody knows the necessities of a traveling preacher better than himself.

As our work increases and develops, divisions of circuits becomes necessary, and the organization of new ones, to be occupied by fresh laborers from the Master coming into the vineyard. Under this regime, South Bossier has the honor to be the mother of several circuits; and, with a good deal of grace, the good old mother, with tender maternal affection, sets off to themselves her children, handsomely with ample territory, and each a good parsonage, a snug home for their preachers; but, in this respect, she is homeless. Her great anxiety for the comfort and prosperity of her children, and her liberality, has left her without a shelter, and exposed to the weather, and much inconvenience; so that when her preacher comes from Conference, newly appointed, it matters not how bad the weather is, upon a cold, wet wintry day she can not send one of her stewards to the railroad station to conduct him to a nice comfortable home for himself, wife and children; but they must abide and endure until arrangements are made. But the good old lady does not complain; neither is she desponding. She has done much pioneer work; she finds good work pays well—it comes back with many fold. Her children, in their prosperity, will not forget their dear old mother, and others will see her wants; and the preachers and their wives know that when the old lady says that a parsonage is a good thing, and that she must have a home for her preacher, that she is not in her dotage; for when they are privileged to become her preacher, the first thing that they will want to know of her will be the location of the parsonage.

Brethren, we want to make South Bossier a good circuit; one desirable for any preacher. In what could a preacher, or any brother or friend, invest one or more dollars better than in building a home for the preachers? Oh, what an unspeakable comfort and satisfaction it is to a preacher, when he arrives on a circuit for the first time—perhaps among strangers—to have one of the stewards of the church meet him at the station, greet him warmly, and conduct him to the circuit-home of the preacher! If you want to know, ask the preacher's wife.

This subject grows upon me; but I must close. I find it is a thing that concerns everybody, and everybody ought to take stock in it, and get the dear old lady comfortable. Please send us a subscription at your earliest convenience.

We had a profitable preachers' meeting at Haughton, last Monday. Two ex-presiding elders were present. It was thought that such a meeting, held monthly, would be profitable for the work and the preacher. For such a meeting a room at the parsonage would be *apropos*.

LEWIS A. REED.

HAUGHTON, LA.

HATTIESBURG, MISS.

Though I am not a pastor now, my heart is still in the work, and my very soul is drawn out in gratitude to God when I witness the signs of his approval of the labors of my brethren and the demonstrations of his power attending the ministry of those who have "given up all" to follow Christ, as all true itinerant Methodist preachers are required to do.

While modesty may forbid that our new preacher, Bro. George D. Anders, should report at this early day anything special from his circuit, yet I think it is due, and I am sure I voice our church and community here, when I say that we all feel that his appointment to Hattiesburg circuit was providential. No man would have been more cordially welcomed. Evidently, he has come in the spirit of the Master, and has gone to work in good earnest. Bro. Anders is greeted with fine congregations, and our people, though hitherto unaccustomed to provide for a "stationed preacher," or a pastor having only two appointments, are yet determined to provide for him and his family to the extent of their ability and to a degree that shall not admit of embarrassment to him.

We have no parsonage, but have rented a cottage temporarily and furnished it, until we can build a parsonage. The preliminary steps to this end have been taken and we are confident of success in a very short time.

Bro. Anders has already, under God, awakened an interest among the people of his charge that we have never seen equaled in so short a time. Today (I write on Sunday night) he received three members into the church, baptized one sweet little infant and had an altar well filled with earnest seekers of a "deeper work of grace." The signs are hopeful. He has gone from house to house, visiting and praying with the people. We are very hopeful of a prosperous year. Our new presiding elder, Bro. I. W. Cooper, we gladly receive; while it is no disparagement to him to say that all regretted to part with Bro. West. Bro. Cooper is young and able-bodied, an excellent preacher and goes unto his work earnestly. He will, no doubt, if spared, bring up a good report next Conference. Thank God the true spirit of primitive Methodism survives in the hearts of the sons of the men of God I used to know, long before these sons were born!

H. J. HARRIS.

VOSSBURG, MISS.

We have in the northeastern corner of the Mississippi Conference something that is strikingly phenomenal in nature. The locality is a sort of promontory or high point projecting into a beautiful valley of the Wahalak Creek and Noxubee river, and connected with a range of high hills east and south of those streams, and not very far from their confluence. The point is about 300 feet above the level of the valley, and near the site on which the old Wahalak town used to stand, and four miles west of Binnsville. On this high point there used to stand a Baptist Church, and the graveyard still remains with slab, tombstone, iron railing, etc. On the graveyard, and near by, stand red oak, post oak, black-jack, and scattering cedars. Now, Mr. Editor, the phenomenal feature is, *that it rains on that spot every day, whether there be clouds or clear sky.* The area upon which it rains is said not to be *more* than an acre. People go there to test reports from every direction, and wonder, and retire satisfied. I went there in a dry time, when the roads were dusty up to the place, and walked in among the graves, and a slight shower fell upon me, visible and tangible; then a slight cessation; then another, and so on for an hour. Several people—ten to fifteen—were there at the same time from Binnsville, Wahalak, and elsewhere.

Now, Mr. Editor, have you any science explanatory of this strange affair? I think this will puzzle the most astute scientist of the day.

WM. B. HINES.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

—OUR DAY. This is a record and review of Current Reform, edited by Joseph Cook. The associate editors are Miss Frances Willard, Prof. E. J. James, Prof. L. T. Townsend, Anthony Comstock, Rev. Cyrus Hamlin and Rev. Wilbur F. Crafts. The January number comes to us with a full table of eighty-eight pages. Some of the papers are: Sunday and the Saloon in Cincinnati, by Rev. H. J. Steward; Commerce and Christianity, by Rev. Dr. R. S. Storrs; Self-Contradictory Claims of Catholics, by I. J. Lansing. There is a symposium on the question, Should Clergymen Smoke?—in which the editor and Drs. Talmage, Cuyler, Ward, Prof. Phelps, Pres. McCosh and others take part. Besides these, there are, Vital Points in Expert Opinion, and Editorial Notes. Our Day Publishing Company, Boston. Price, $2 50.

—THE TREASURY, for February, is full of good reading both for laymen and preachers. One of the prominent departments of this monthly for this year is, Living Issues Discussed by College Presidents. The question discussed in this number is, How Can Jesuitism Be Successfully Met? by D. H. MacVicar, principal of Presbyterian College, Montreal. There are several good sermons in this number. The other departments are full. E. B. Treat, New York. Price, $2 50; clergymen, $2.

—ST. NICHOLAS brightens February with its beauty. The Story of the Great Storm at Samoa, by John P. Dunning, begins this number, and a thrilling story it is. Mark Twain writes about A Wonderful Pair of Slippers. Miss Willard contributes, Two Ways of Having a Good Time. There are many other papers of interest to young and old, and some verses on various subjects. Century Company, New York. Price, $3.

—POPULAR SCIENCE MONTHLY, for February, among other articles, has the Localization of Industries, by J. J. Menzies; The Evolution of the Modern Railway Bridge, by Prof. C. D. Jameson; Chinese Silklore, by Dea. Teheng-Ki-Tong; Letters on the Land Question Continued; Rainfall on the Plains, by Stuart O. Henry. D. Appleton and Company, New York. Price, $5.

—THE KINDERGARTEN, for February, is full of good things on that educational line. Alice B. Stockham & Co., Chicago. Price, $2.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON VII.—February 16.

THE MINISTRATION OF JOHN.

Luke iii, 7-22.

GOLDEN TEXT.—*Repent ye: for the kingdom of heaven is at hand.*—Matt. iii, 2.

TIME.—A. D. 26. When Jesus was thirty years old.

PLACE.—The wilderness of Judea near the river Jordan.

7. *Then said he*—Luke gives the substance of the Baptist's preaching summarily. *The multitude*—Rather, multitudes. Different crowds came from different directions. *Baptized of him*—Baptism proper, doubtless, was inaugurated by John the Baptist. It was an appropriation and concentration into a single rite of all the lustrations and washings of the Old Testament dispensation. It proclaimed to the Jew that he needed yet to be introduced into the kingdom of God. *O generation of vipers*—Rather, *broods of vipers.* The serpent being a Jewish symbol of the devil; they are characterized as offspring of vipers in contrast with their ancestral pride as children of Abraham. It describes the venomous hypocrisy which turns religion itself into a vice, and hides a deadly malice under the glittering semblance of a zeal for orthodoxy. *Who*—He does not call for the name of the man, but rather calls their thought to the point that he had no word for men not in earnest to escape God's wrath; that sinners were the men he came to call to repentance, and that for men drawn only by the crowd and the passion for seeing novelties, he had words of rebuke—but none of comfort. *The wrath to come*—The Jews had been taught by prophecy that the advent of their Deliverer should be preceded by a time of anguish which they called "the Woes of the Messiah."

8. *Bring forth*—The verb implies instant effort. "Produce at once." *Fruits worthy*—Practical reformation is the only evidence which God recognizes of the genuineness of repentance. *Repentance*—The Greek has the article: *the* repentance which you profess in coming to my baptism. *Begin not*—With the first accusing of your conscience. *We have Abraham to* (better *as*) *our father*—This, taken together with the confession of the creed of Israel, "the Lord our God is one Lord," was supposed to be enough to insure for every Jew an admission into Paradise. *Of these stones*—The words were obviously dramatized by gesture, pointing to the pebbles on the banks of the Jordan. In their spiritual application, they are remarkable as containing the germs of all the teaching of our Lord, and of St. Paul, and of St. John, as to the calling of the Gentiles, and the universality of God's kingdom.

9. *Now*—Rather, *already. Is laid*—Literally, *lies.* The notion is that of a woodman touching a tree with the edge of his ax to measure his blow before he lifts his arm for the sweep which fells it. *Is hewn down, and cast*—The present tense is graphic, denoting what is to happen at once and certainly. Judgments that were only partial or corrective were as the pruning of the branches. But now the ax was laid to the root, and the alternative was preservation or destruction.

10. *The people asked him*—Such preaching took hold of the hearts of the people mightily. Of this we have the best evidence possible; it moved them to press the great inquiry, What shall we do? What are the fruits meet for repentance which we are to bring forth? Luke's words in this sense mean that they were constantly asking this question; it was general and persistent.

11. *Two coats*—Two tunics. *Let him impart to him that hath none*—Give to those more destitute. A second coat no man could want, as his neighbor who had none wanted his first. *Meat*—Rather, *food.* The word has now acquired the specific sense of "flesh," which it never has in our English Bible. For instance, the "meat-offering" was generally an offering of flour and oil.

12. *Publicans*—The collectors of Roman imposts. The Romans farmed out the direct taxes and customs-dues to capitalists, on their payment of a certain sum into the public treasury, whence they were called *publicani*, publicans. Sometimes this sum, being greater than any one person could pay, was paid by a company. Under these were the *sub-magistri*, living in the provinces; and under these again the *portitores*, or actual custom-house officers, who are referred to by the term publicans in the New Testament. They were often chosen from the dregs of the people, and were so notorious for their extortions that they were habitually included in the same category with harlots. The word "publican," as a popular term of reproach, was used even by our Lord. *Master*—Rather, *Teacher.*

13. *Exact*—The word is used of the exaction of legal tribute, and excessive exaction is expressed by the following words.

14. *Soldiers*—Strictly, soldiers on the march. Some explain it of soldiers (possibly Jews) engaged in police inspection in connection with the customs, and hence naturally associated with the publicans. *What shall we do*—The we, in the Greek, is emphatic, closing the question. Hence the Revision, very aptly, "and we, what must we do?" *Do violence to no man*—Literally, *to shake violently;* hence to agitate or terrify; and so to extort money from one by terrifying him. For this process of blackmail "to shake" was used. The word in this passage of Luke has the later, secondary meaning, to extort; and, therefore, the American revisers rightly insist on, extort from no man by violence. John does not forbid the forcible execution of military duties as ordered by the government, but that illegal violence which transforms the soldier into a private ruffian. *Neither accuse any falsely*—Rather, *cheat by false accusation.* The Greek implies pettifogging charges on trivial grounds, and is the word from which "sycophant" is derived. The temptation of soldiers, strong in their solidarity, was to terrify the poor by violence, and undermine the rich by acting as informers. *Be content with your wages*—Without adding pillage thereto. And this very injunction implies their continuance in the military service for which the wages were received. That is, war, as an act of government, is allowed by the divine law. It is remarkable that the Baptist does not bid even soldiers to abandon their profession, but to serve God in it. This is important as showing that he did not hold up the life of the hermit or the ascetic as a model or ideal for all.

15. *Were in expectation*—The Messianic expectations of the day had even reached the Gentiles, many of whom, even in Rome, and in high society, were proselytes to Judaism. *Mused*—Rather, *reasoned. Whether he were the Christ*—Rather, *whether haply he were himself the Christ:* Showing both the expectation of Messiah's immediate appearing, and the high estimation and even reverence which his own character demanded.

16. *John answered*—The answer, as we find from John i, 19-28, was given in its most definite form to a Pharisaic deputation of priests and Levites, who were despatched by the Sanhedrim expressly to ask him to define his claims. *With water*—The "I" is emphasized, as also the baptism with water, as contrasted with that which was to follow. The result of John's baptism, even for those who received it faithfully, did not go beyond the change of character and life implied in "repentance." The higher powers of the unseen world were to be manifested afterward. *One mightier*—Rather, *The Stronger than I.* Stronger both to save and to punish; at once the Deliverer and the Judge. Such words could only refer to the expected Christ. *The latchet of whose shoes*—The thong of whose sandals. Among Jews, Greeks, and Romans alike, the office of untying and carrying the shoes of the master of the house, or of a guest, was the well-known function of the lowest slave of the household. I am not adequate to be his humblest slave. *He shall baptize you with the Holy Ghost and with fire*—As heard and understood at the time, the baptism with the Holy Ghost would imply that the souls thus baptized would be plunged, as it were, in that creative and informing spirit which was the source of life, and holiness, and wisdom. The baptism "with fire," would convey, in its turn, the thought of a power at once destroying evil and purifying good, consuming only what was evil, and leaving that which was precious brighter than before.

17. *Whose fan is in his hand*—The fan was a spade, usually of wood or iron, with which the laborer threw up the threshed grain against the wind, which carried away the lighter particles of chaff, leaving the grain to fall back upon the floor or earth. *Thoroughly purge his floor*—The scene brought before us is that of the large hardened surface which was the "threshing-floor" of the East, the sheaves of corn thrown over it, the oxen treading on them, the large winnowing fan driving on them the full force of the strong current of air, leaving the wheat in the middle, while the chaff is driven to the outskirts of the field, to be afterward swept up and burned.

18. *Other*—Rather, *various, different.* He evidently discussed "live issues." His was "applied Christianity." This practical, aggressive, personal characteristic of John's teaching finally resulted in his imprisonment and murder: *Preached he*—Literally, *he was preaching the good tidings.*

19. *Herod the tetrarch... Herodias*—This Herod was the son of Herod the Great, by Malthace. Under his father's will he succeeded to the government of Galilee and Peræa, with the title of tetrarch, and as ruler of a fourth part of the Roman province of Syria. His first wife was a daughter of Aretas, an Arabian king or chief, named in II. Cor. xi, 32, as king of the Damascenes. *Being reproved*—The word implies a rebuke which produces a conviction of the error or sin. *All the evils which Herod had done*—From Mark vi, 17-20, and Matt. xv, 3-5, we learn that John had reproved Antipas for many crimes, and that Antipas was so convinced of his holiness and justice as habitually to listen to him with pleasure, and after paying earnest heed to him was greatly at a loss about him. We learn further that he resisted the constant urgency of Herodias to put him to death.

20. *Added yet this above all*—The Jews generally regarded the treatment of the Baptist by Antipas as the worst of his crimes, and the cause of his subsequent defeat and disgrace. *In prison*—This prison, as we learn from Josephus, was the stern and gloomy fortress of Machærus, on the borders of Arabia to the north of the Dead Sea. It is situated among black basaltic rocks and was believed to be haunted by evil demons. The citadel of Machærus was perched on an isolated cliff at the end of a narrow ridge, encompassed with deep ravines. At the other end of this ridge Herod built a great wall, with towers two hundred feet high at the corners; and within this inclosure a magnificent palace, with colonnades, baths, cisterns, arsenals—every provision, in short, for luxury and for defense against siege.

21. *Now when all the people were baptized*—The expression (which is peculiar to St. Luke) seems to imply that on this day Jesus was baptized last; and from the absence of any allusion to the multitude in this and the other narrative we are almost forced to conjecture that his baptism was in a measure private. St. Luke's narrative must be supplemented by particulars derived from St. Matthew (iii, 13-19), who alone narrates the unwillingness of the Baptist, and the memorable conversation between him and Jesus; and St Mark (i, 9-11) mentions that Jesus went into the river, and that it was he who first saw the cleaving heavens, and the spirit descending. *And praying*—This deeply interesting touch is peculiar to St. Luke, who similarly on eight other occasions calls attention to the prayers of Jesus. *The heaven was opened*—The narrative implies that our Lord and the Baptist were either alone, or that they alone saw what is recorded. "The heavens were opened to him" as they were to Stephen. The Baptist bears record that he too beheld the Spirit descending (John i, 33, 34), but there is not the slightest ground for supposing that there was any manifestation to others.

22. *The Holy Ghost*—Better, *Spirit:* Matthew has "the Spirit of God:" Mark, "the Spirit." *In a bodily shape*—The words are peculiar to St. Luke, and tend to confirm the traditional symbolism which finds in the dove the emblem of the Holy Spirit. They, at least, fall in naturally with this view; but the other construction, that the Holy Spirit descended after the manner of a dove, first hovering and then resting, in a bodily form (undefined) of some sort, is, at least, not excluded. *Voice... from heaven*—As true a voice, with as true an articulation, as ever came from human or superhuman organs of utterance. It was no dream or conception of John's, but a reality to his perception. And such a voice and articulation are no more difficult to divine power than the inarticulate thunder through the medium of electric fluid, and no more incredible when properly authenticated. *Thou art my beloved Son*—Literally, *Thou art my Son, the Beloved.* So Mark. But Matthew, This is my Son, the Beloved. This is one of the passages which so distinctly imply the doctrine of the Blessed Trinity. How can God's Spirit move from place to place? God's Spirit, we reply, is not a pantheistic, moveless vapor—a universal, fixed, and stagnant essence—but a living, personal, powerful Being, omnipotent to operate according to his own will. And if angelic spirits, like Gabriel, can invest themselves with visible embodiments, or if even a human spirit can be clothed with a material body, so beyond all question can the Divine Spirit.

Temperance.

One of two things is inevitable—the country in the future will be ruled by the good people of this land, or it will be under the dominion and at the mercy of the rum-dealers and their drunken mobs. Our cities are already dominated by men elected by the votes and at the bidding of brewers, whisky-sellers, and those who patronize the bar-room and the brothel. There is money in the trade, and shrewd, unprincipled lawyers take advantage of legal technicalities, and it is hard to convict a law-breaker, or, if convicted, next to impossible to punish him. Unless checked, these same men will dictate candidates for State and national offices, and then not only cities, but the whole land will be subject to this common enemy of God and man. The good people must unite—united at the caucus or the primaries and at the polls they can succeed. We must wrangle less about method, and go straight for the extirpation of this idol on our civilization. It is this or destruction.—*Mid-Continent.*

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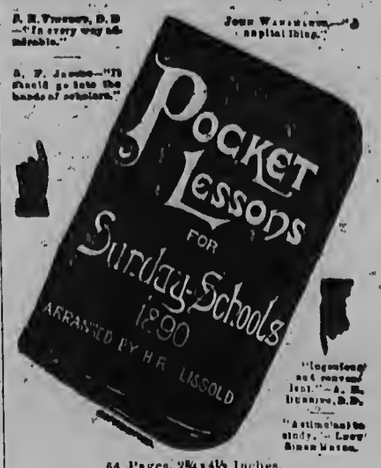

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, FEBRUARY 6, 1890.

Endowment of Our Colleges.

It is a matter of congratulation to Methodism in Mississippi, that its new school, Millsaps Methodist College, will begin its career with an endowment fund of one hundred thousand dollars. This is now an assured fact. It has been made sure by the energy and eloquent addresses of Bishop Galloway. Bro. Watkins, the agent of this new college, informs us that the endowment notes given last year are being readily collected and turned into interest-bearing securities. There is a strong probability that when the college begins operations next fall a large proportion of this one hundred thousand dollars will be drawing a good interest, and the institution will start on its career of usefulness unhampered by lack of financial resources. We regard this as an admirable start. An income of six or eight thousand dollars a year, independent of tuition fees, will go a long way in placing the college upon a solid basis. That, of itself, will secure *four first class professors*. It being known that such is the case, there will be no trouble in "getting the pick" of the teachers in the land. First-class teachers make first-class colleges, and first-class colleges graduate first-class men from their halls: but it takes first-class salaries to secure first-class teachers. You may make a syllogism here, and the conclusion is easily seen. Four first-class professors, who are assured of decent salaries, will start a school with a momentum that will override difficulties which, under other circumstances, would crush it almost at its inception. So we are glad our brethren across the border have such flattering prospects for their new institution.

Soon after Bro. Millsaps made his offer of $50,000 to found this new school, another Mississippian, Bro. Peter James, offered to give $25,000 to Centenary College, provided the church would raise a like sum. This was a very generous offer, and made in good faith by a Christian man and an earnest advocate of Christian education. It was thought by many that the church would soon respond to such an act of beneficence, and that Bro. James would soon see his offer accepted and Centenary College have an endowment fund of, at least, $100,000. It has now been *seven* months since Bro. James' proposition was published to the church in the columns of the ADVOCATE, and if there has been any response to it, we have not heard it.

Do our people understand the meaning of an offer of $25,000 on such easy terms? Bro. James' proposition is not that some *one* else give that much, but *the whole church*. That is, *one* man will give $25,000, if *all* the Methodists of Louisiana and Mississippi will give $25,000. That ought to be an easy matter. Twenty thousand people ought to be able to do as much as one man, yet they have not done it. We know a good many well-to-do Methodists and some tolerably rich Methodists and a few very rich Methodists in Louisiana, and yet here is this Mississippian, who is not very rich, offering to do more for a Methodist College in Louisiana than all of them put together. Surely our Methodist people "do not consider," or else they do not want a school where their sons and their friends' sons may receive a Christian education!

Twenty-five thousand dollars put in Centenary College at this time will more than balance one hundred thousand given to erect the buildings for a new college, for every cent of it would go into an endowment fund. Centenary *needs* no buildings. She has the buildings right now to accommodate two hundred students; but she does need the endowment, and she must have the endowment or lead a sickly life, and eventually die and be laid to rest.

We think the hitch in this matter is in the fact that Centenary has had no Bishop Galloway to travel through the country and arouse the enthusiasm of the Methodists of Louisiana in regard to this offer of Bro. James. The matter has not been brought home to our people by the personal appeals of a magnetic man whose soul is on fire with his cause. A general proposition thrown out in this way, no matter how generous it is, will accomplish scarcely anything, until some fervid spirit takes it up and carries it as a torch of fire and applies it to the consciences of a sleeping people. It is no use to wait for one man or two or half a dozen men to meet Bro. James' offer. It will have to be met by the church at large. Twenty thousand Methodists in Louisiana, some of them as rich as Croesus, and some so poor they know not where next week's bread is coming from, these are *all* challenged by the gallant Mississippian to do *only* as much as he does. In the name of God, who said, "My people are destroyed for lack of knowledge," what are our people thinking about?

Increase the Salary.

Several of our papers have spoken out in favor of increasing the salaries of the Bishops. These workers now are allowed $3,000 per annum when they can get it. It is agreed on all sides that the expenses necessarily attaching to the office of Bishop are much larger than those attaching to any other office in the church. We have spoken to several of our Bishops, and they say that the traveling expenses alone will average $500 a year. Add to this house rent, which we suppose can not be had for less than $500, and you have left $2,000 for family expenses. Now take into the account that a Bishop must "be given to hospitality," and that hospitality costs money, and you reduce the amount left for family expenses still further. Then take into consideration that the Bishop is looked upon as a "leader in liberality," and that he has many calls in this direction that other preachers do not have, and you reduce further the amount left for living. And then he often has to wait for months for his money, and sometimes it don't all come. A Bishop told us once he was paying a heavy interest for money to tide him over till collections came in.

If "the *laborer* is worthy of his hire," then our Bishops ought to be better paid. They are certainly "*laborers*" in the best sense of that word. They are truly "the servants of the churches," and the work they do is not only large and varied, but of the *best quality*. Every consideration of the subject ends in the conclusion that the church ought to pay her chief pastors better. We say not less than $3,500 per annum. The Committee on Episcopacy of the next General Conference will have this matter in charge, and we sincerely trust it will bring in a report increasing the pay of these laborious men of God.

The Wesleyans of England number 511,700, and they raised last year for foreign missions $750,000. How much ought 1,200,000 Southern Methodists raise, at the same rate?

Spiritual Growth.

The partial regenerationists say that there are remains of the carnal mind, which is enmity against God, left in the soul after pardon, regeneration and adoption, to be sons and heirs of God—that old things passing away and all things become new does not really mean that we are altogether "new," that our transgressions are forgiven—but our involuntary depravity is not removed. Hence they hold there must be a "second blessing," as distinct and cognizable by our consciousness, as the blessing of pardon and regeneration. They also hold that we can not, by spiritual growth, attain to that spiritual state which men who have had the "second blessing" have attained to. They state it thus: "You could not when you were unregenerate grow into regeneration. So when you are regenerate you can not grow into the spiritual state of those who have had the 'second blessing.'" Now I submit that this analogy is irrelevant, defective and ill-taken as a proof that we can not grow into a perfect spiritual manhood after we have been regenerated. Before regeneration we are "dead in trespasses and sins"—a corpse, a dead man can not grow—hence we can not grow into regeneration; but a regenerated man is risen with Christ, he is raised from the death of sin, he has passed unto life. Now all living things can grow from a spire of grass to a cedar in Lebanon, and from an ant to an elephant. We can grow—nay, more, we are commanded to "grow." "But, speaking the truth in love, may grow up in all things into him, who is the head even Christ: from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each general part, maketh the increase of the body unto the building up of itself in love." (Ephesians iv, 15, 16.) We are commanded to "add to our faith all graces, even unto charity (or love) which is the bond of perfectness." We are commanded to "walk" in the path of the justified, which "shineth more and more unto the perfect day." When the ruler's little daughter was still, cold and dead she could not grow; but when Jesus raised her to life she could grow, and, no doubt, did to perfect womanhood.

Let us grow in the favor and likeness of our Lord, and do so by appropriate and untiring spiritual culture; then our path will shine more and more. Then we shall not have to be converted over at every special service. This fashion must be most damaging in its impression on the unconverted. "If," say the unconverted, "religion is an eel, so slippery and difficult to hold, I don't care to lay hold on it." This continual calling up Christians to be prayed for, after we have failed to persuade sinners to come, looks a good deal like an attempt to make a decent retreat and save the baggage. I confess to be just a bit tired of it.

W.

Ministerial Aid.

For the encouragement of those watching and interested in this movement of ministerial education in the Mississippi Conference, I will record a little circumstance that occurred today. I received this morning a communication from one of the members of our Aid Association, substantially cancelling his obligations because he had thought his note lost, and had placed himself under new obligations. In a few hours I received a letter from one; a stranger to most the members of the Mississippi Conference, a layman *not much over twenty-one years of age*, living in Louisiana, inclosing five dollars, asking for blank note to fill out for the association. So the grand work moves on. Let no member think his note lost. Dr. Andrews, at Meridian, Miss., holds the notes, and I have chronologically recorded in the secretary's book a complete list of the members and amount of their notes. Let the work move on, brethren. Send for notes, fill them out and be sure they will not be lost. If they should be, there will *always* be a treasurer to receive your money if there is an association.

B. F. LEWIS,
Sec. M. E. Aid Ass'n, Miss. Conf.
JACKSON, MISS.

Church Extension Funds.

The gravest question confronting us is how are we to secure enough money to pay the appropriations made by the Board last spring, which are now so urgently needed. So clamorous were the demands upon us that we made larger appropriations than ever before, hoping that the church would respond with such liberality as to enable us to pay them all before the end of our fiscal year. That response has not yet been made, and the funds are not yet in our treasury. They may be, and will be, if the preachers will at once take up their church extension collections for the current year and forward the money to the treasurers of their respective Conference Boards. We hope no money will be sent us except by the treasurers. Let it go to them, and let them divide it and send only the part belonging to the General Board, and all confusion will be avoided. Let no one suffer the month of February to pass without taking his collection and remitting proceeds as above suggested. If this be done, many churches will be built this summer which otherwise must be deferred, and it will enable us to make a much more gratifying report to the church and to the General Conference. May we not depend upon our brethren everywhere to help us out in this emergency?

DAVID MORTON, Sec.
LOUISVILLE, KY., Jan. 31, 1890.

Profits of the Publishing House.

Dr. A. G. Haygood has written a short note on the subject to the *Wesleyan Christian Advocate*, which we give our readers:

I thank you, Mr. Editor, for what you have said concerning Publishing House profits and claimants on the Conference Fund. No doubt the agent and Book Committee meant well, but it was a bad day for old preachers and for the widows and orphans of preachers when the book agent began to pay dividends. There is just enough coming from the Publishing House to bring about two results: 1. Make an excuse for those who seek excuses—a large class. 2. Lead honest, but ill-informed people to think enough comes from the House to meet the case.

Aside from the interests of the old preachers, the widows and orphans, it is not the proper business of the Publishing House to make money to give away. That incongruous "restrictive rule" concerning "the proceeds" of the Book Concern might well enough be retired from even nominal service. What a curious looking thing it is anyway, standing where it does! One of the fundamentals of the Constitution—a bit of writing about "the proceeds" of the Book Concern, placed on a level with the essentials of doctrine and government! It is a curious kind of annex and has in its relations to other things very much the effect that is common to annexes—architectural afterthoughts; they spoil what was a decent building.

Our Friends.

The *Pittsburgh Christian Advocate* closes an excellent article on "Our Intimate Friends" with this fine paragraph:

A man, as well as a boy, may wisely seek intimacy with better than himself. A good man's society is a preparation for companionship with Jesus Christ. If a good man is repulsive because of his goodness, God will be repulsive for the like reason. We may lift ourselves towards God by climbing up to the side of the best men we know. It need not be proved that a tried friend, an elevating and purifying intimacy, is a powerful means of grace. God means by such associations to lift us heavenward. The fellowship of saints ought to be welcomed and encouraged as a divinely appointed agency for building men up into the image of God. And every true Christian man will find a motive for personal purity in the fact that his fellowship acts powerfully upon his intimates. We are always doing good or evil by the silent influence of our real selves. What we are our friends are coming to be. We are sculptors cutting our own image in their natures. The motive ought to send us to our knees for divine help to be worthy to live in intimacy with other human souls.

Claims on the Pulpit.

The *St. Louis Christian Advocate* says on this subject:

One all-important claim on the pulpit, the claim of all times, is that it shall furnish to the world a character of the highest order of purity, simplicity and unworldliness. The pulpit must give us the Christ-life, not in theory and history but in example; clothed with flesh and blood, not marred as his, but transfigured into matchless beauty; a personal character that defies criticism and is unmeasured in its influence for good. The preacher must be the embodiment of his message, the illustration of his gospel, the brightness of his Lord's glory, the express image of his person. If the pulpit does not furnish the model of a perfect man, where shall it be found? On whom shall the demand be made for this divine good, if not on the pulpit? We may not demand of the pulpit the highest scholarship, the most perfect oratory, the most brilliant or brainiest gifts; but it must be held responsible for this highest form of personal character. If it can not have an archangel's elevation and vigor, it should have an archangel's purity. If it may not have seraph's visions or the seraph's rapture, it should have the seraph's pantings after holiness. The temptation to relax this claim is strong; gifts and learning are exalted to its neglect. The priestly idea discounts personal holiness, literature ignores it, a low grade of personal character is offended by it. It is too exacting and severe for this generation; so we allow the pulpit to live as we do, that we may live as we list. If the modern claims on the pulpit do not demand the example of a perfect life it is because their ideas are debased. The pulpit must satisfy this demand or surrender its credentials. No learning can atone for its lack, no genius can substitute it. If the pulpit can not preach by its life, its voice should be silent. If it can not say, Follow me as I follow Christ, it is fallen from grace, its divinity lost, its commission rescinded.

A VOICE FROM THE PAST AND THE PRESENT.—John Wesley said in one of his last sermons: "After having served you between sixty and seventy years, with dim eyes and shaking hands let me add one word more. I am pained for you who are rich in this world. Do you give all you can? 'Nay: may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It can not be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do you not know that God intrusted you with that money for his work? 'But I must provide for my children.' Certainly. But how. By making them rich? Then you will probably ruin them. 'What shall I do then?' Lord, speak to their hearts [who can not see the impassioned old man stretching his trembling hands to heaven, as he thus pleads?] else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a great behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand hoots and shoes? Haste! haste! Send all you have before you to the better world!"

We understand that the eighth thousand of "The Man of Galilee" has been called for. We are glad to know that it is selling at this rate. Everybody ought to *study* it.

Notes.

When Sam Jones spoke of the "freedom of the press" in New Orleans, the audience was so impolite as to break out in unrestrained laughter!

One pastor we heard of said, with a deep-drawn sigh, that the name of the "Pastors' Aid Society" ought to be changed to "Pastors' Obstructionist Society." Several pastors to hear from.

Our pastors in this city are doing good work for the church. The preaching is faithful and the pastoral visiting done with zest. More than fifty persons were received into the church during the month of January.

The New York *Tribune* had this, which will bear thinking about:

The best business man we have ever known memorized the entire Book of Proverbs at twenty-two, and when he became an employer gave a copy of the book to every employee, with a friendly inscription, commending it as an admirable business guide.

Hugh Price Hughes, in the *Methodist Times*, speaking of the "uncharitableness of good men," says: "It is a singularly significant fact that it is seldom mentioned in the pulpit, although it is one of the greatest perils of every congregation in the world, and of the *best members* of every congregation."

The Interior:

All the money given by all the churches in England, in one year, for the cause of foreign missions, scarcely would equal the cost of two ironclads. The people at large pay freely and liberally for the messengers and engines of war, while part of them give very sparingly to the spread of the gospel of peace.

A Wesleyan minister contrasts two methods of sermon-making thus:

One man brings the sermon out of the text; another brings the sermon into the text. The one opens the text and shows what is in it; and the other piles upon the text materials gathered from afar. The difference between the two methods of producing a sermon is indicated by two words—exposition, imposition.

Men need courage. It is wonderful how little of that article is current among men. Courage to live aright men need a great deal more than courage to die decently. Many a man there is who can face death without a fear, yet he will "face about" and run away from duty, as if it were more terrible than the "grim monster." What men need; *all men*, is courage to face responsibility and discharge duty!

The committee appointed by the National Council of the Congregationalists have made propositions to consolidate their missionary magazines into a *weekly* paper of the size of the New York *Nation*, and to be called *The Christian Nation*, to be published in New York at one dollar. We consider that a wise move, and hope that our next General Conference will inaugurate a like scheme for our church. It will pay in every respect.

Joint-authorship of poems and books has come to be quite common, but a new joint-authorship of sermons has started up "down East." Two Boston ministers have been holding meetings together, at which one preaches one-half of the sermon, and the other the last half. The experiment is said to have worked to the delight of the audience. The preachers seemed to put each other on the best homiletical metal. Nothing like co-operation in these days!

This, from the *Watchman*, is worth a moment's notice:

It has been common of late years to hear much in sermons by great men concerning character, character, character. But preaching character is not preaching the gospel. If the word "holiness" were substituted for the word "character" in baccalaureate sermons, it would be preaching much more in the line of Scripture. A man of character may be admirable among his fellow-men, but without holiness he shall never see the Lord in peace. Character is not enough.

No doubt the Boards of Stewards have made provision for the physical necessities of their preachers and families, but a preacher's necessities are not all physical. He has other needs just as pressing. This is a reading age, and the preachers *must* read to keep up. They *ought to read to keep ahead*. Have you made provision for his intellectual wants? Why not quietly go out among the brethren and sisters and raise a book-fund for your pastor? Give him bread for his mind, and you will get your pay in fresh, vigorous thought that will do you good for days to come. How easy it ought to be to raise a few dollars to enable the minister to purchase books that will help him and you for a whole year! Suppose you try the experiment!

A FRIGHTFUL CALAMITY.—The burning of Secretary Tracy's residence in Washington City, by which his wife and daughter and servant lost their lives, was a frightful affair. The Secretary himself narrowly escaped suffocation. A defective flue is said to have been the cause of this fearful calamity. By his energy and wise policy in conducting the business of the navy, Secretary Tracy has won the esteem of the nation, and people of all parties sympathize with him in his great loss.

Personal and Otherwise.

If you fail to read the articles by "Gilderoy," now appearing in this paper, you will miss much. Bro. "Gilderoy" proposes to give you a series of doctrinal articles, and you will be instructed and edified by keeping up with him.

Bro. Robert Babington, of Franklinton, La., has our thanks for a copy of *The Irish Times*, of January 2, which we have read with interest. What papers those people across the water do get out—this one nearly as big as a blanket!

Our friends must have patience with us. We have had an unusually busy time, and that with sickness has put us behind in our correspondence. We hope to be able to "catch up" in a short time.

Are the brethren of the Louisiana Conference who failed to take the collection for the General Conference expenses preparing for that matter. The time is short.

The famous race around the world between Miss Bisland and Nellie Bly was won by Nellie in 72 days 6 hours and 11 minutes. It is said the trip cost Nellie $5,000—that is, those who footed the bill paid that much.

La grippe has tried its hand on several of our preachers, but as yet nothing serious. Bro. Mitchel, our business manager, had quite a serious time for a week, but is now up again and at his post. His case, however, was not *la grippe*.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

A private letter from Rev. P. H. Hieffenwerth, a supernumerate of the Louisiana Conference, residing in Florida, says: "My health is somewhat improved, so that I am able to preach occasionally." We are glad to hear this from our venerable brother.

A letter from Rev. R. S. Trippett, a supernumerate of the Louisiana Conference, residing in Doncaster, England, says: "My health is somewhat better than when I wrote you last, but my wife suffers a great deal and is not able to move about without help." May the blessing of God be upon the aged pair!

Bro. T. B. Maloae has favored us with a copy of the Minutes of the twentieth session (the last) of the North Mississippi Conference.

Postal Card Reports.

—Rev. G. W. Gordon writes from Coffeeville, Miss.: "The first Quarterly Conference for Coffeeville circuit just over. Rev. J. W. Price, P. E., was with us in the spirit and power of the Master. He has endeared himself to these people to a degree that is not always done by a new presiding elder. His heart's desire and prayer to God is, that a revival flame may sweep his entire district. Amen! Every church on the work was represented by some one and with something for the preachers. Since we came to the charge we have organized two Sabbath-schools, two prayer meetings, and intend to organize others soon. Part of our church houses are in bad repair, but we are arranging to have them made comfortable. The prospects of success are indeed encouraging. Pray for us that preacher and people may be abundantly useful to God and the church this year."

—Rev. Isaac L. Peebles, writing from Brandon, Miss., says: "I was hurt all over last December 17 by leaping from a derailed train running at full speed. I was on my way to Conference, and, because I thought no bones were broken, I tried it again next morning for Conference; but I grew worse all the time, and came home much worse and, finally, had to take my bed, under the advice of Dr. White. I am still in bed, and can't walk at all on my wounded foot. It is true that I can go a few paces on crutches by letting my foot swing, but its swelling troubles me so greatly that I have to prostrate myself, bolst my foot and rub the blood out before I can get any relief whatever. Until recently I did not get any relief at all, day nor night, unless it was during sleep. For awhile I thought I would lose my foot. It is quite likely that if I ever get so I can walk on it, that it will trouble me by swelling. Pray for my family and myself. Pray that I may become much wiser, holier and healthier, and, too, that I may succeed exceedingly well with my work here and everywhere. May God continue to bless you!"

—Rev. B. F. Rayner writes: "On our return to McComb City charge we have, on all hands, met a most hearty reception. We have received many expressions of kindness, both in word and in deed. With largely increased assessment for our support, two hundred per cent. of salary to date paid, and a most hearty 'pounding,' we go on our way rejoicing. A new and elegant church has been completed at Whitestown. We have accessions constantly."

—Rev. Robert Harry writes from Lafayette, La., February 3: "Our first quarterly meeting just over: three good sermons from the presiding elder; good congregations and a first-class collection. His coming has been a blessing to church and preacher. We have had fourteen accessions up to date this year; thirteen at this point, and one at Jennerette. The Board of Stewards complimented the preacher by raising his salary; and, by the way, the salary here is not fictitious, but a substantial reality. This is a beautiful country to dwell in. And the time can not be far distant when (from a business and religious standpoint) the desert shall blossom as the rose. It was a goodly sight yesterday to see the different denominations of this town gathering around the sacramental board. May God bless them!"

—Rev. Wilson Moore writes from Sugar Town, La.: "We have just made one round. Congregations have been good, though the weather has been inclement. We think that the prospects are very favorable."

General Conference Notice.

The committee appointed by the last General Conference to provide for its entertainment at the approaching session in St. Louis, beginning May 7, proximo, has established an office in that city, located in the American Central Building, Room 503, corner of Broadway and Locust street. It is in charge of R. M. Scruggs, Esq., a member of the committee; to whom also has been assigned the duty of making all local arrangements, with authority to appoint committees and assistants as he may deem proper and expedient. Rev. T. M. Finney, presiding elder of the West St. Louis district, has been appointed and has consented to act as secretary of the Local Committee of Arrangements. By request he will also attend the office of the General Committee in St. Louis and conduct the correspondence of both committees. All communications in reference to the business of either committee and inquirers for information are to be directed to him at the above address and will receive due attention.

The committee has in hand the affairs entrusted to its management and is earnestly endeavoring to carry into effect the plan of entertainment prescribed by the General Conference. The Centenary Church has cordially tendered the use of their commodious and imposing edifice for the place of assembly, and it has been accepted. All other arrangements will be concluded in due time and public announcement made. Timely private notice will also be given to each delegate, with ample information concerning railroad rates and the reception of delegates on arrival in St. Louis and their place of abode during the session of the Conference.

Secretaries of Conferences will confer a favor by forwarding a copy of their printed Minutes to the office of the committee at St. Louis.

E. W. COLE, Chairman.

NASHVILLE, Tenn., Jan. 27, 1890.

"Honor to Whom Honor."

An honored sister, well known to many readers of the ADVOCATE, writes a private note to the editor, from which the following extract is taken:

In your last issue you speak of Maj. Millsaps as having inaugurated the scheme of the college. I would not detract from Maj. Millsaps, but "honor to whom honor." The idea of the Mississippi College originated with Dr. T. A. S. Adams, and was presented at Conference in Oxford, I think, in 1883; but the brethren refused to take any action.

What we meant by Maj. Millsaps inaugurating the college is, that he gave the first money to start it, and that started it. If Dr. Adams started the *idea*, Maj. Millsaps *started* the *thing itself*.

Notice.

W. M. S., LOUISIANA CONFERENCE.

The corresponding secretaries of all local Auxiliaries will please send their quarterly reports punctually to Mrs. C. J. Foster, State corresponding secretary, and also to the district secretaries, respectively, as follows:

Shreveport district—Miss Eliza Logan, Mansfield, La.; New Orleans district—Mrs. M. M. Amray, 396 Magazine street, New Orleans; Delhi district—Mrs. J. D. Harper, Delhi, La.; Homer district—Mrs. R. J. Randle, Arcadia, La.; Opelousas district—Mrs. J. A. Parker, Baton Rouge, La.; Alexandria district—Mrs. B. F. Alexander, Melville, La.

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Notice.

All preachers of the Seashore district who have not received the amounts assessed their charges by the district stewards will please send their address to me at Scranton, Miss.

GEO. H. THOMPSON, Sec.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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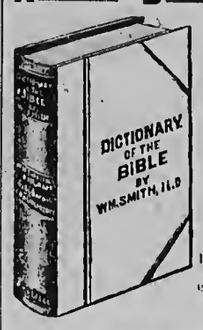

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—THE—
Southern Insurance Company
OF NEW ORLEANS.
SEVENTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1889:

Premiums received—		
On fire risks	$425,699 35	
On river risks	22,586 57	
On marine risks	12,210 19	
		$460,535 11
Add—		
Unearned premiums of 1888		102,433 91
Total premiums		$562,969 05
Add—		
Interest and profit and loss		28,906 49
Total income		$591,875 54
Deduct: Losses paid—		
On fire risks	$190,110 41	
On river risks	16,886 63	
On marine risks	10,593 91	
Total losses paid	$217,593 95	
Return premiums and cancellations	47,306 30	
Commissions	65,505 08	
Reinsurances	25,898 44	
Taxes and licenses	7,823 53	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, salvage Corps and Hancock engines, rent, advertising, etc.	37,955 66	
Total disbursements		$402,083 92
Surplus		$189,792 52
Reserved for unexpired risks	$114,588 32	
Reserved for adjusted and unadjusted losses	33,500 00	
Net profit	41,704 20	
	$189,792 52	

ASSETS.
(At their market values.)

Cash on hand, to-wit:		
In banks	$98,832 81	
In office	3,723 65	$102,556 46
$119,000 City of New Orleans consolidated bonds (Crossman issue)		130,900 00
$100,340 City of New Orleans premium bonds (including drawn numbers)		110,669 80
$25,000 United States 4 per cent. coupon bonds		31,500 00
$30,000 Louisiana 4 per cent. bonds		28,200 00
Demand loans secured by collaterals		8,106 68
One share N. O. Board of Trade stock		75 00
One share La. Sugar Exchange stock		175 00
25 shares N. O. Warehouse Co.		525 00
One share French Opera House Co.		250 00
One bond St. Bernard Steam Fire Engine Co.		50 00
Deposit with N. O. Fire Underwriters' Association		150 00
Premiums in course of collection		49,818 58
Furniture and fixtures, safe, etc.		2,000 00
		$501,376 52

LIABILITIES.

Capital stock	$300,000 00
Reserve Fund	25,000 00
Dividends unpaid	1,544 00
Reserved for unexpired risks	114,588 32
Reserved for adjusted and unadjusted losses	33,500 00
Balance (exclusive dividend July, 1889)	29,704 20
	$501,376 52

The foregoing statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.
Sworn to and subscribed before me this day, New Orleans, Jan. 16th, 1890.
M. T. DUCROS, Notary Public,
138 Gravier street.

We, the undersigned members of the Finance Committee of the Southern Insurance Company, of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.
J. H. MENGE,
FRANK BAUER,
THOS. J. WOODWARD,
MORRIS SCHWABACHER,
F. G. ERNST.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay the stockholders on demand the regular semi-annual interest dividend of FOUR PER CENT., and to place $15,000 to the reserve fund, making $10,000 to the credit of said fund.
SCOTT McGEHEE, Secretary.
New Orleans, La., Jan. 15, 1890.

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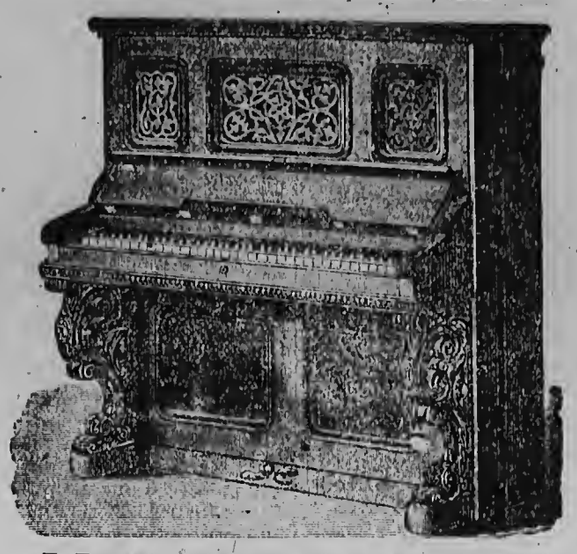

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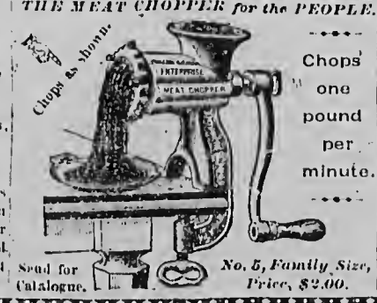

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Our Young People.

LOVE ONE ANOTHER.

It was saturday night, and two children small
Sat on the stairs in the lighted hall,
Vexed and troubled and sore perplexed,
To learn for Sunday the forgotten text:
Only three words on a gilded card,
But both the children declared it hard.
"'Love,' that is easy—it means, why, this"—
(A warm embrace and a loving kiss):
"But 'one another,' I don't see who
Is meant by 'another'—now, May, do you?"
Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on the little brother,
"Why, I am only one, and you are another.
And this is the meaning—don't you see?—
That I must love you, and you must love me."
Wise little preacher, could any sage
Interpret better the sacred page?

—*Good Cheer.*

Birthdays.

We met one day when riding through the Berkshire region in Massachusetts a quaint old lady, who looked every day of seventy, but who was trudging sturdily along, taking eggs to sell in the town four miles distant. She accepted our invitation to ride, and after some talk on various subjects I asked:

"How old are you?"

"Eighteen," was the quick answer.

My brother almost stopped the horses, for he was really frightened, thinking we had taken a lunatic and she might do us harm.

"Yes," she continued, quietly, "that's the way I figure it. You see, I was born on February 29, 1816, and I've never had but eighteen birthdays, so I don't see as how I can be more'n eighteen years old."

She laughed contentedly over her little joke, and we who joined merrily with her will long remember our odd "eighteen-year-old" friend.

Now they tell about an old lady near Pittsburg who has a *movable* birthday. She had the good fortune to be born on Easter Sunday, and she insists on receiving presents and congratulations on that festival, no matter when it occurs. People have tried to reason with the old lady, calendar in hand, but she replies to them all: "I was born on Easter Sunday morn, fifty-six years ago, and until I die Easter Sunday will be my birthday."—*N. Y. Advocate.*

"Pride Goeth before a Fall."

A little boy who had won a prize for learning Scripture verses and was greatly elated thereby, was asked by a minister if it took him a long time to commit them.

"O, no," said the boy, boastfully, "I can learn any verse in the Bible in five minutes."

"Can you, indeed? and will you learn one for me?"

"Yes, sir."

"Then in five minutes from now I would like very much to hear you repeat this verse," said the minister, handing him the book and pointing out the ninth verse of the eight chapter of Esther:

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Master Conceit entered upon his task with confidence, but at the end of an hour, to his mortification, could not repeat it without slip.

Children's Sayings.

Little three-year-old Ethel at dinner one day commenced to scratch her ear.

"What's the matter, Ethel?" Aunt Sarah asked; "got a fly in your ear?"

"No," Ethel replied, "but he *stuck his foot in.*"

Two little girls were looking out of the window during a thunder-shower, when one of them said:

"I would like to go out and get a good ducking."

"Well, I guess you wouldn't want to be lighted on," said her little sister.

A school-teacher asked a newly arrived Irish boy to describe an island. "Shure, ma'am," said Pat, "it is a place that ye can't have (leave) widout (without) a boat."—*Youth's Companion.*

MR. EDITOR: As I have never written to your valuable paper, I thought I would write. I like to read the little cousins' letters very much. My mother takes the ADVOCATE. I will answer Josephine Jewell's question. The word "grey" is found in Genesis xlix, 21. I will close.

JENNIE PHILLIPS.

ARCOLA, MISS.

MR. EDITOR: I wish to write to your valuable paper again. Mama takes your paper, and I like to read the children's column. Bro. B. S. Rayner is our pastor for this year; I like him very much. While I am writing I will answer Olive Calhoun's question. "Crystal" is found in the book of Job xxviii, 17. I wish to ask another question, as my first was not answered: Where in the Bible is the word "crying" found? In fear this will reach the waste-basket, I will close. Your little friend,

JOSIE E. FEATHERSTUN.

HOLMESVILLE, Miss.

MR. EDITOR: Thanking you for the children's column in your valuable paper, I will take advantage of the same and write a short letter to let you (Mr. Editor), the little cousins and the world know something of our pleasant little town called Ruston, which numbers some one thousand souls. Ruston is on the V., S. and P. R. R., thirty-two miles from the city of Monroe and sixty-five from Shreveport. We have now three churches, Baptist, Methodist and Presbyterian, and three Sunday-schools. I attend the Methodist Sunday-school, superintended by my uncle, W. W. Guthrie, which numbers about one hundred and thirty-five. Mrs. A. A. Kidd is my teacher. I love her very much; she is such a good teacher. We have seven in class and twelve classes in Sunday-school. Rev. T. K. Faunt Leroy is our pastor. I desire some of the cousins to tell me who the Virgin Mary's father was. I will write again if something does not happen to this letter.

Your little friend,

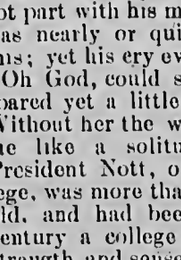
VERMELIA V. KENNEDY.

RUSTON, La.

LOVE FOR MOTHER.—When gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness of all that I have done ill and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old as this; yet his cry even then was: "Oh God, could she have been spared yet a little longer! . . . Without her the world seems to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old-time lullabies, as if his mother were still sitting by his bedside in loving mystery, as she had been well-nigh a century before. The true son never grows old to a true mother.—*Sunday school Times.*

Catarrh is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength. Try this "peculiar medicine." It is prepared by C. I. Hood & Co., Lowell, Mass.

Love, therefore, labor; if thou shouldst not want it for food, thou mayest for physic. It is wholesome to the body and good for the mind; it prevents the fruit of idleness.—*William Penn.*



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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Household.

The New Baby.

A mother lay on her bed, and beside her a new baby boy. As the physician would not let her sit up for the traditional nine days, she improved the time in studying the face and movements of her baby, and trying to get acquainted with him. One hour she could see in him a resemblance to her father, another time he looked like her husband's mother, and as the expression of his face changed she could catch glimpses that reminded her of this and that uncle or aunt of the child.

She recognized the fact that the man lay concealed or in embryo in her little boy, as the oak is wrapped up in the acorn, and what manner of man she was eager to know. Certainly this little boy was quite as different from his two elder brothers as they were from each other, and as dependent upon her as were they for the right conditions of his proper development and training. Suppose he should be as obstinate as was one of his uncles, how would she manage that trait in him so it should be but noble firmness? Suppose he were as fiery and passionate as the grandfather whose lineaments now and then appeared in his face, how would she restrain and temper the elements in him so that they should never master him, but being mastered by him make him a power for good to the world?

Perhaps it was because that mother so carefully studied the elements of character in her children, and set herself to training each individually as to her seemed wise, that she was happy in their manhood and womanhood, and that they rose up to call her blessed.

Sir Thomas Brown, in his *Letter to a Friend*, has this passage, the like of which we do not remember to have met elsewhere. He visited a friend who was dying of consumption, and he says he "seemed to discover that odd mortal symptom in him not mentioned by Hippocrates, that is, to lose his own face, and look like some of his near relations; for he maintained not his proper countenance, but looked like his uncle, the lines of whose face lay deep and invisible in his healthful visage before; for as from our beginning we run through a variety of looks before we come to consistent and settled faces, so before our end, by sick and languishing alterations, we put on new visages, and in our retreat to earth, may fall upon such looks which from community of seminal originals, were before latent in us."—*N. Y. Christian Advocate.*

Next to godliness there is nothing like cheerfulness for the making of a happy home. Clouds of fretfulness and fault-finding are easily dissipated by the member of the household who enters the breakfast room with a smiling face, a cheery "Good morning," and words of wholesome mirth. Dreaded tasks look less difficult, and burdens of care press less heavily, in the presence of such people. They radiate hope as naturally as the sun sends forth his rays. To grumblers and despondent ones who complain that there is no bright side to their lot, they have the ready reply, "Then polish up the dark one." In the atmosphere of cheerful homes are found boys and girls like Clive Newcome, of whom Thackeray says, "I don't know that Clive was especially brilliant, *but he was pleasant.*" Suppose this should be said of every member of every family in which this paper is read, during every hour of every day, this present year, what an amount of warmth and sunshine would be diffused throughout our land!—*Congregationalist.*

"Put the little ones to bed happy," says an exchange, alluding to the habit some parents have of deferring punishments for faults committed during the day until bed-time. "Never whip children just before they retire to rest. Let the father's caress, the mother's kiss, be the last link between the day's path of pain or pleasure and the night's sleep. Send the children to bed happy. If there is sorrow, punishment, or disgrace, let them meet it in the daytime, and have hours of play or thought in which to recover happiness, which is childhood's right. Let the weary feet, the busy brain, rest in bed happy." We like that fellow's philosophy and humanity.—*Petoskey Record.*

Scientific.

Rest.

We know well enough that if trains are run at fifty miles an hour over roads built to endure only a speed of thirty miles an hour, everything in a short time begins to give way and to wear out, and the whole road and all the rolling stock gets into a dangerous condition. Every rail, every tie, every joint, every nail, every wheel and bit of machinery feels the strain and wear.

The human mechanism is not less sensitive than are railroads and locomotives. The tendency of the time is to increase the speed of individual movement and progress. The over-driven human needs constant rest and repairs, as do railroads and locomotives, and a thousand-fold more, for his mechanism is infinitely more complicated and delicate. Instead of adding more fuel to a disordered engine to make it go, we would send it to the repair shop, and let it be restored by skilled workmen to soundness. So when the mind and body are worn and weary, send them to the repair shop for rest. Sleep, quiet, nutritious food, the absence of all stimulants and whips and goads—these skilled positive and negative workmen of nature will restore (if any thing can) the wasted vitality, and bring back health and strength and soundness.

Such are the demands or seeming demands on many men and women that they feel compelled to work all the time that they are not eating or sleeping. In order to do this they drink strong coffee or strong tea, or beer or bitters or brandy, or use tobacco or opium or quinine or coca, or something that will keep up muscular and nervous tension. In all these there is not one particle of nutrition; they are poisons slow and sure; they are spurs and goads, or destructive tranquilizers. They drive the blood to the brain; they quicken the beatings of the heart; they tighten nervous tensions or relax them. For the moment they may give relief, seeming strength, concentration of mental or physical energy; by and by, under continued applications of these various stimuli, the brain breaks down, the heart becomes diseased, the nervous system is prostrated, the digestive organs mutiny, and general debility paves the way for easy victory for any disease that may come in the way.

Sleep and rest, if taken regularly and in time, will prevent and cure a great many diseases and disorders that otherwise will become incurable.—*N. Y. Christian Advocate.*

Observations from a Balloon.

The observations made during night ascensions, or those which were continued into the night, on temperatures at different heights, gave results different from the theories previously held on the subject. An increase of the temperature with the height was noticed after sunset. The rate of decline of temperature with elevation when near the earth was subject to variation as the sky was clear or cloudy. From an elevation of three miles cirrus clouds were seen apparently as far above the observers as they seem when viewed from the earth, and that under such conditions that it was hard to believe that their presence was due to moisture. The audibility of sounds from the earth depended considerably on the amount of moisture in the air. The noise of a railway train could be heard in clouds at four miles high, but not when the clouds were far below. The discharge of a gun was heard at 10,000 feet; the barking of a dog at two miles; but the shouting of a multitude at not more than 4,000 feet. Many differences in the results of observations were supposed to depend upon atmospheric conditions, while these vary with the time of day and the season of the year; so that a great many observations would be required to determine the true laws. Having followed up one of the observations recorded above with a captive balloon and by other means, Mr. Glaisher declared to the Meteorological Society, in 1870, that the theory that the temperature is always lower at higher elevations is not true.—*Popular Science Monthly.*

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"My little boy had large scrofulous ulcers on his neck and throat from which he suffered terribly. Two physicians attended him, but he grew continually worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers commenced healing, and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age."—William F. Dougherty, Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

"The formula of Ayer's Sarsaparilla presents, for chronic diseases of almost every kind, the best remedy known to the medical world."—H. M. Wilson, M. D., Wiggs, Arkansas.

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Marriages.

McDOUGLE—FARRIS.—January 23, 1890, by Rev. W. Shepherd, Mr. J. M. McDougle and Miss M. Farris, both of Marshall county, Miss.

HOLCOMB—WILLIAMS.—At the residence of the bride's brother, Joshua Williams, Esq., Brandon, Miss., January 28, 1890, by Rev. Isaac L. Peebles, Dr. A. R. Holcomb, of Jackson, La., to Miss Ida V. Williams.

WARRIN—STUBBLEFIELD.—In Yazoo county, Miss., January 1, 1890, by Rev. H. P. Lewis, Mr. Rubin S. Warrin and Miss Ida Stubblefield.

DANIELS—FUGATE.—At the residence of the bride's mother, near Deasonville, Yazoo county, Miss., by Rev. H. P. Lewis, Mr. John C. Daniels and Miss Della M. Fugate.

FLANAGAN—PARISH.—At the residence of the bride's father, on January 19, 1890, by Rev. George T. Ashley, Mr. L. R. Flanagan to Miss Lula Parish, all of Grant parish, La.

COLE—BAGGETT.—At the residence of the bride's father, by Rev. Wilson Moore, Mr. Asa Cole to Miss E. R. Baggett.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GILBERT—At Fawnsdale Plantation, near Monroe, La., on Saturday morning, December 21, at 6:45 o'clock, the vital spark left the body of Mrs. ELIZABETH GILBERT, and, like a tired child, she closed her eyes for a long rest.

Mrs. Gilbert was born in Green county, Ga., on February 17, 1819, and was aged seventy years ten months and four days. For more than forty years she was a consistent member of the Methodist Episcopal Church. A woman of noble impulses, she was held in highest esteem by all who knew her. Her affections were of the warmest kind, and her friendships were strong and enduring. In death her countenance was illuminated with a holy smile, which testified that after a long life of usefulness, devoted so largely to the service of others, she had, indeed, fallen asleep in Jesus. In the ripeness of years, full of good and noble deeds, and leaving behind her only the blessed assurance of her goodness, she has passed through the dark valley of the shadow of death to the brighter land beyond, and will find her sure reward in an eternity of peace; and now of that cheerful, hopeful and charitable life, almost childlike in its simplicity, a life that has left its impress here in characters that can not be effaced, a life that will live beyond the skies, there remains but a memory.

Death gathers his harvest at all seasons and from all households, and at this season, when the flush of pleasure and the sound of mirth is filling the air, the sudden death, by paralysis, of this estimable lady has cast a shadow upon our household, and true hearts mourn the loss of one loved and cherished, and a gloom has fallen on the hearts of her relatives and many friends that will not soon be lifted. May her dear soul find that rest which God giveth his beloved! B. R. S.

LITTLE—Bro. ALEXANDER J. LITTLE, son of Duncan Little, was born in Robinson county, N. C., June 26, 1811. In 1826 he, with his parents, moved and settled in Simpson county, Miss., where, in 1836, he was married to Miss Catherine McLaurin, sister of Hon. Lach McLaurin. Soon after his marriage he and his wife joined the (old-school) Presbyterian Church. They, some time after this, removed to Smith county, Miss., where his companion died, September 28, 1852. They had five children—three sons and two daughters. One son and one daughter preceded him to the spirit world. Two sons and one daughter, with many relatives and friends, remain to mourn their loss. Bro. Little lived up to the rules of his church up to his death, which occurred on December 19, 1889, at 6:30 P. M., in Smith county, Miss.

This writer was acquainted, more or less, with Bro. Little for more than thirty years—intimately the last seventeen years—and loved him as a brother. He was one of the most quiet, good men we ever knew; never heard anyone speak against him. He strictly attended to his own affairs, leaving all others to do the same. We miss his presence very much. But we will meet again. The writer visited him several times during his last illness; talked and prayed with him by his request. He said he was ready and willing to go; would be at rest. May his children—all of whom are members of the Methodist Episcopal Church, South—meet him in that bright by-and-by! Adieu for awhile, old brother.

R. A. SIBLEY.

DUNAWAY—Rev. J. B. DUNAWAY, a beloved member of the Methodist Episcopal Church, South, died at his home, in Bienville parish, La., October 5, 1889. He was born November 30, 1812; was married to Miss Rebecca Isaacson, in Orange county, Fla., August 1, 1866, with whom he lived happily until his death. He united himself with the Methodist Episcopal Church, South, in 1866, and was licensed to preach on October 3, 1885. Bro. Dunaway was a faithful preacher of the gospel. He loved his church, and gave liberally of his income for the support of the gospel. Thus a good man has fallen. Yes, that deceitful disease, consumption, set in and continued for fifty-four weeks. Though he suffered long, not a murmur escaped his lips; but he often said that he was resigned to the will of God. Often has this writer heard him witness for Christ. Yes, earth is poorer, but heaven is richer.

Yes, brother, sleep on until the resurrection morn, and we will meet you where parting will be no more.

He leaves a wife and seven children to mourn their loss. I would say to the bereaved: Be thou faithful until death, and meet husband and father. Yes, he is at the beautiful gait, watching and waiting for you.

PHILIP BURKETT, P. C.

CARMICHAEL—"Bro. DANIEL CARMICHAEL was born January 8, 1801, in Marion district, S. C. His parents were pious Presbyterians, and while young he united with the church of their faith. In 1827 he married Miss Nancy McCormick. They had eleven children; only five of them survive him. In 1836 he moved to Alabama. There being no Presbyterian Church near him, he united with the Methodist Church, to which he remained loyal until his death. In 1856 he removed to Jefferson county, Miss., where his wife died in 1875. His children were separated—some in Texas and others in Mississippi. He lived alternately with his sons in the former State and with his daughters in the latter. In June, 1889, he came to Mississippi to spend his last days. He came not to live, but to die. His last days were wholly consecrated to the Lord. He often said the world had no allurements for him whatever. He died suddenly and peacefully, November 30, in Wesson, Miss., while sojourning with his daughter there. He had no sickness known to anyone. He went to bed on earth and waked up in Paradise."

The above is a short sketch of a long, useful Christian life sent to me by a devoted daughter, who requested me to change or substitute as I thought proper. The pen of love and tender affection has done this duty so well that I find no need of change or substitution. I only add that his last days were a benediction to his associates and the church, including his pastor. Every day seemed like a page in the last chapter of the biography of a saint, filled with illustrations of heavenly life. The biography of Enoch, as written in Genesis, will apply with equal aptness to Bro. Carmichael—"He walked with God: and he was not; for God took him."

His pastor, H. BRADFORD.

TEAL—ELY J. TEAL was born in South Carolina, September 6, 1830. On September 18, 1856, he was happily married to Miss Mary J. Stubbs, a woman of strong faith and deep piety. She is still living, a blessing to her children and the church. In January, 1870 Bro. Teal moved with his family to Mississippi, and settled in Carroll county, where he departed this life, December 31, 1889. He was born of God in 1851, but did not join the church until 1869. The reason of this delay was his unsettled belief as to doctrine. He took the Bible as his guide, and came to the conclusion that he would cast his lot with the Methodist Episcopal Church, South. He was one of the stewards of Smith Chapel Church, on the Carrollton circuit, North Mississippi Conference. He lived eight miles from his church. He was a faithful steward, and was always present at church when possible. No man, perhaps, ever loved his church more than Bro. Teal loved his. The itinerant preacher always found a warm welcome at his house. He would often send some of the good things of his home to the preacher's family. The pastor loved for him to make visits to the parsonage.

Many loved him. We miss him in the church. He leaves a wife and five children who are making for the haven of rest, where they expect to meet husband and father, together with the other six of the family who are with Jesus. He was fully resigned to the will of his Lord. He talked freely of death and of going to his final home. May his mantle fall on his sons, and may they be strong men for God! May his death be a benediction to many! May we meet in heaven!

D. L. CODDELL, P. C.

LIPSCOMB—BEAUREGARD LIPSCOMB, son of Monroe and Jennette Lipscomb, was born in South Carolina, in 1861; removed with his parents to Winston county, Miss., in 1873, was converted and united with the Methodist Episcopal Church South, October, 1883, from which time till his death his life was that of an earnest Christian. He died of pneumonia, January 10, 1890. He was a true, faithful friend; a thoughtful, dutiful, devoted son; an affectionate brother. No young man was more universally beloved. His death was so unexpected, so sudden, that he left no dying testimony; but his life was such that no fears concerning his future are entertained by those who knew him. We mourn "not as those who have no hope," but fondly hope to meet him where there will be no more sickness, pain nor death. FRIEND.

COWART—Mrs. DORA COWART, wife of William Cowart, and daughter of W. T. and Martha McCraw, died at her home, in Sharkey county, Miss., October 8, 1889.

Sister Cowart was a Christian young woman and a member of the Methodist Church, and was held in high esteem. She gave promise to herself and others of a happy and useful life. But she was resigned to the will of God, and said to her parents and friends, "Weep not for me, for I am going home;" and requested all to meet her in heaven.

Resolutions, expressive of affection and sorrow, and of sympathy for her loved ones, were adopted by the "Alliance" of which she was a member.

JOHN A. ELLIS.

SHARP—Died, near Mandeville, St. Tammany parish, La., Tuesday, January 14, 1890, at twelve P. M., Miss LUCINDA SHARP, daughter of Mr. Zach. Sharp, aged thirty one years three months and eighteen days.

Though for eighteen years Sister Sharp had been a helpless, bed-ridden invalid, she bowed in submission to the will of her heavenly Father, being always cheerful, and never murmuring nor wondering why God had afflicted her. She was a member of the Methodist Episcopal Church, South, and strong in the faith. Death was to her a messenger of rest, and before dying she said, "God is with me;" and as the clock was striking the hour of twelve her pure soul winged its flight to her heavenly home. L. W. WOOD.

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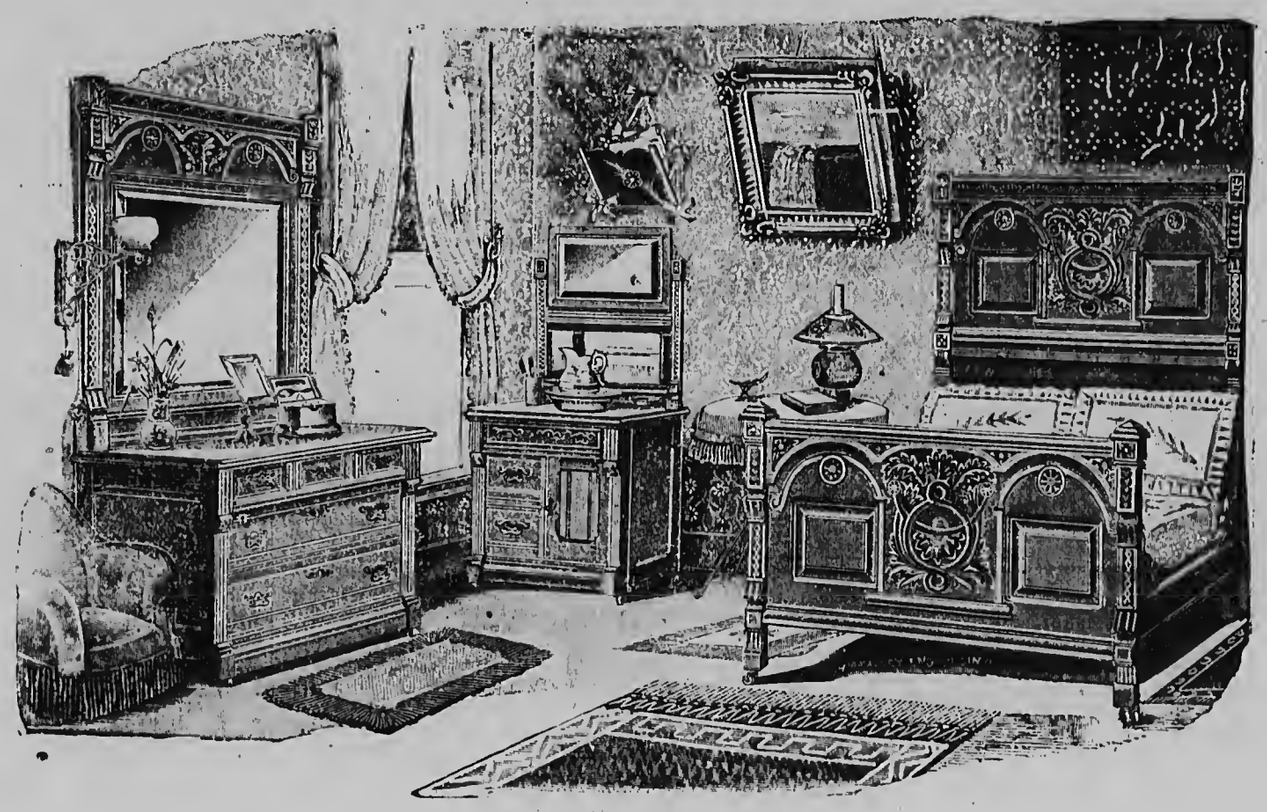

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We invite buyers to look at our New Stock of Winter Clothing. D. B. Prince Albert Frock Suits, $20 to $30; Four-Button Cutaway Frock Suits, $16 50 to $25; Fancy Cassimere Suits, $10 to $20; Fine Overcoats, all prices; Celebrated Star Shirt, open back, $1; Open Front Shirt, with and without Collars, $1 50; Unlaundried Shirts, for boys and men, 50 and 75 cents; Collars, $1 50 dozen; Merino Undershirts, 50 cents to $2; Boys' Suits and Overcoats, $3 up.

Discount made to the clergy. Send your orders to

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DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

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For Bilious and Nervous Disorders.
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BY ALL DRUGGISTS.

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Mention this paper.

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Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

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A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood st., Pittsburgh, Pa.

AGENTS WANTED by an old reliable firm; large profits, quick sales. SAMPLE FREE. A rare opportunity. Geo. A. Scott, 542 Broadway, N. Y.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	8⅝	— —
Ordinary	9 13-16	— —
Good ordinary	10 1-16	— —
Low middling	10⅜	— —
Middling	10⅝	— —
Good middling	11 1-16	— —
Middling fair	11 13-16	— —
Fair	12½	— —
Galveston middling	10 5-16	— —
Mobile middling	10½	— —
Memphis middling		— —

SUGAR.

OPEN KETTLE:		
Prime	4⅝	5 5-16
Fully fair	4⅜	4 15-16
Good fair	4⅛	— —
Common	4	4 1/2
CENTRIFUGAL:		
Seconds	4¼	5¼
Prime yellow	5⅝	5 11-16
Gray white	5¾	— —
Choice white	5⅞	6 1-16
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	17	18
Good common	14	16
SYRUP	— —	30

RICE.

No. 2	2 3-16	2¼
Head	4	4¼
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl	2 20	3 50
Polish, ₩ ton	12 00	14 00

FLOUR.

Extra Fancy	4 00	4 25
Fancy	4 00	4 15
Choice	3 25	3 75
Minnesota Patents	5 25	5 35
Winter wheat patents	4 50	4 75
Minnesota bakers	— —	4 50

CORN PRODUCTS.

Corn meal	1 90	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	— —	2 50

GRAIN, ETC.

CORN:		
White, ₩ bushel	37	38
Yellow	36	37
Mixed No. 2	— —	36
OATS:		
Western	30½	31½
Texas rust-proof	36	38
BRAN:		
₩ cwt	62½	65
HAY:		
Prime	12 00	14 50
Choice	15 50	16 00

PROVISIONS.

PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	4¾	5
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	6⅝
HAMS:		
Sugar-cured	10¾	11¾
DRY SALT MEAT:		
Shoulders	4⅜	4½
Sides, short rib	5⅜	5½
Sides, long clear	5⅜	5½

GROCERIES.

COFFEE:		
Prime	— —	20½
Fair	— —	19¾
Common	— —	16½
TEAS:		
Choice	40	60
No.	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	15	16
Common	7	8
LARD:		
Refined	5⅜	5½
OILS:		
Cool. bbls	9¾	— —
Cool. cases	15½	16
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	50

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	1 35	1 65
ONIONS:		
New Louisiana	— —	— —
Western	3 75	4 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 20

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	9 00	12 00
EGGS:		
Western	11	12
Southern	— —	13½
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	13 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, February 4.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRAME, 252 So. 10th St., Philada., Pa. (Name this paper.)

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Many Persons
Are broken down from overwork or household cares. **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

NEWS OF THE WEEK.

DOMESTIC.

The war between the rival parties in the House was fairly opened last week. An attempt was made to consider the West Virginia election case, and the Democrats declined to vote until the new rules are framed. Speaker Reed claimed the right to count them as part of the quorum, and the proceeding was denounced by the non-voting members.

The Kansas City *Star* says: "An English syndicate is negotiating for the purchase of all the principal sash and door factories in the country. Options have already been secured on about thirty-five plants, for which the syndicate will pay between $20,000,000 and $25,000,000."

The bill commonly known as the American Tobacco Company bill, and which granted a charter to the alleged cigarette trust, was repealed by the Virginia Legislature.

The constitutional convention bill was passed in the Mississippi Legislature, and only lacks the signature of Governor Stone. The convention will assemble August 12, next; the delegates being elected July 29.

A syndicate of Northern capitalists purchased upwards of 3,600 city lots inside the corporate limits of Galveston, Texas, on the first instant.

The paper mills of the Fox River Valley Company, of Appleton, Wis., have been sold to an English syndicate for $600,000.

The Special House Committee of the World's Fair held a meeting on February 1. There was the usual exchange of sarcastic remarks between the representatives of the competing cities. Mr. Wilson presented the draft of the bill prepared by the local Washington committee and gave notice that it would be presented to the House as a substitute for the special committee's bill. This measure proposes an appropriation by the government of $15,000,000 to defray the expenses of holding of the fair in Washington.

A riot occurred in the vicinity of St. Elizabeth's Church, in a Polish parish at East Buffalo, N. Y., on February 2. The priest who had been appointed to the parish by Bishop Ryan was confronted with a barricade which had been erected around the church, and fully 2,500 Polish women and girls were drawn up at the gate and resisted his entrance. Over 200 policemen were sent to the aid of the priest, and after a fierce conflict the women retired. Several officers were more or less injured, and the woman ring-leader was thrown down and trampled on.

A meteor fell near Granbury, in Western Texas, last week. The meteor will weigh several tons. Fragments of it contain nuggets of what is believed to be gold.

The Washington residence of Secretary of the Navy Tracy was totally destroyed by fire on February 3. Three persons—Mrs. Tracy, wife of the secretary; Miss Mary Tracy, his daughter, and Josephine, a French maid—lost their lives, and three others—the secretary himself, Mrs. Wilmerding, his eldest daughter, and Miss Alice Wilmerding, his granddaughter—were badly injured.

The Cunarder *Aurania* arrived in New York on February 3 from Liverpool, having on board Rev. Dr. Talmage, wife and daughter. Dr. Talmage left on October 30 for a trip through Europe and the Holy Land. Many friends of the Doctor were at the dock to bid him welcome.

FOREIGN.

The Spanish government intends to impose a new duty upon all sales of sugars and molasses made on the island. The Chamber of Commerce of Havana has presented to the intendent of the treasury an energetic protest against the measure.

At a meeting of the representatives of the various dock companies of London, on January 30, the chairman of the joint docks committee referred to the great decrease in the shipping business at London owing to the strikes of the dock laborers. He declared that £150,000 yearly would not cover the increased cost of labor.

There were several Bonlanglet meetings in Paris on January 31, each of which ended in a free fight.

Five new ships for the Turkish navy were launched at Constantinople on January 31.

Mr. Parnell has issued a circular calling the attention of his followers to the opening of Parliament. He writes to them that in his judgment constant and unremitting attention to their parliamentary duties will be especially necessary in the coming session, because opportunities are certain to arise for rendering efficient service to the Irish cause.

The Hamburg-American Company and the North German Lloyd Company have jointly relinquished the Austrian concession for mail service and closed their office in Vienna. In consequence of the attacks made on them by the Austrian press.

It is said there is a serious divergence of views between Prince Bismarck and the Emperor or those having the immediate confidence of the Emperor upon the proper course of the government in some important internal concerns. The Prince's objection to the tone of the speech from the throne has been commented upon for some days. The fact that the objectionable part was the reference to labor troubles, and that Von Berlepsch had been appointed to a place in the ministry, giving him control of those things practically in place of Bismarck, seems to imply that the Emperor intends that they shall be put in the hands of one in sympathy with the ideas set forth in the speech.

The influenza is spreading in Mexico and has assumed a more virulent form. A number of deaths have resulted from the disease.

The trial of the suit for libel brought by Parnell against the London *Times* was to have begun on February 3, but when the case was called counsel announced that the suit had been compromised, the *Times* paying Mr. Parnell £5,000 damages.

BROWN'S IRON BITTERS
Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

Notice.

All application for aid from the Sunday-school Board of the Mississippi Conference should be made to Rev. B. F. Lewis, Jackson Miss.

Blank forms furnished on application.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Charleston	Feb.	8, 9
Tillatoba	(Tuesday)	11
Carrollton circuit		15, 16
Chapel Hill circuit	(Tuesday)	18
Toccopola circuit		22, 23
Banner circuit	(Tuesday)	25
Atlanta circuit	(Thursday)	27
Pittsboro circuit	Mar.	1, 2
Cherry Hill	(Tuesday)	4

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville and Rienzi	Feb.	6, 9
Marietta		15, 16
Kossuth		22, 23
Ripley and New Albany	Mar.	1, 2
New Albany circuit		8, 9
Ripley circuit		15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Kosciusko and Durant, at Kosciusko	Feb.	8, 9
Sallis, at Shady Grove	(Thurs.)	13
Kosciusko circuit, at Smyrna		15, 16
Newport, at Salem	(Tues.)	18
Ethel, at Ethel	(Thurs.)	20
Weir, at French Camps		22, 23
Belzoni, at Belzoni	(Thurs.)	27
Winona station	Mar.	1, 2

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Shawnee, at Pisgah	Feb.	8, 9
Myrtle, at Myrtle		15, 16
Mt. Pleasant, at Mt. Pleasant		22, 23
Pine Mountain, at Pine Mountain	Mar.	1, 2
Hickory Flat, at Pisgah		8, 9
Bybalia, at Bybalia		15, 16
Cornersville, at Potts' Camp		22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Mt. Vernon	Feb.	6
Cold water mission		8, 9
Arkabutla		15, 16
Lewisburg		20
Horn Lake		22, 23
Cockrum		28
Chickahoma	Mar.	1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Pontotoc, at Pontotoc	Feb.	8, 9
Houston and Wesley, at Houston		15, 16
Sparta, at Friendship	(Wed.)	19
Buena Vista, at Buena Vista		22, 23
Ebenezer, at Ebenezer		26
Prairie, at Muldon	(Wed.)	27
Okolona circuit, at Tranquil	Mar.	1, 2
Tremont, at Sulphur Springs		8, 9
Fulton and Smithville, at Smithville		15, 16
Athens, at Friendship		22, 23
Aberdeen		29, 30

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Platteburg, at Center Ridge	Feb.	7
Louisville, at Louisville		8, 9
LaGrange, at Ebenezer		14
Walthall, at Walthall		15, 16
Pampico, at Pleasant Grove		18
Brooksville, at Brooksville		21
Crawford, at Crawford		22, 23

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Arcola	Feb.	9, 10
Indianola		16, 17
Bolivar		23, 24
Australia	Mar.	2, 3
Rosedale		8, 9
Leherton		15, 16
Dublin		21, 22

District stewards' meeting, at Greenville, February 6. A full attendance is earnestly desired.

R. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

Waterproof, at Waterproof	Feb.	8, 9
Lake Providence, at Lake Providence		15, 16
Monroe		22, 23
Richland, at Girard	Mar.	1, 2
Harrisonburg, at Sicily Island		8, 9
Wineboro, at Winsboro		15, 16

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Stonewall	Feb.	8, 9
South Bossier, at Fillmore		15, 16
North Bossier, at Collinsburg		22, 23
Valley, at Bellevue	Mar.	1, 2
Mooringsport, at Mt. Zion		8, 9
Coushatta, at Coushatta		15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Many and Sabine, at Many		29, 30
Amoroco & Bellewood, at Holly Grove	Apr.	5, 6

J. B. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Arcadia, at Arcadia	Feb.	9, 10
Homer, at Homer		16, 17
Ha nesville, at Hay nesville		23, 24
Farmerville, at Farmerville	Mar.	2, 3
Summerfield, at Harmony		9, 10
Minden, at Minden		16, 17
Vernon, at Longstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden	Apr.	6, 7
Saline, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

District stewards will meet at Arcadia, February 9.

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Gretna	Feb.	9
Gross Tete & False River, at Cot'w'd		16
Plaquemine and Donald'ville, at Plaq.		23
Craps St. and Soraparu, at Craps St.	Mar	2
Algiers		9
Moreau Street		16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Spring Creek, at Spring Creek	Feb.	8, 9
Sugartown, at Dry Creek		15, 16
Evergreen, at Evergreen		22, 23
Bayou Boeuff, at Chicot	Mar.	1, 2
Alexandria station		8, 9
Montgomery, at Atlanta		15, 16
Ada, at Colfax		22, 23

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Charles	Feb.	8, 9
Grand Cheuier		15, 16
Sabine mission		22, 23
Sulphur Mine	Mar.	1, 2
Plaquemine and Bayne		8, 9
Opelousas		15, 16
Washington		22, 23

JNO. A. MILLER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Walnut Grove, at Walnut Grove	Feb.	8, 9
Carthage station, at Carthage		9, 10
Carthage circuit, at Goshen		10
Hillsboro, at Mt. Zion		12
Westville, at Pleasant Hill		15, 16
Trenton, at Tremon		22, 23
Raleigh, at Raleigh		23, 24
Montrose, at Price's Chapel	Mar.	1, 2
Shiloh, at Cato		8, 9
Marvin, at Bethel		15, 16
Forest and Morton, at Morton		22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

China Grove, at Tylertown	Feb.	8, 9
Franklinton, at Franklinton	(Tues.)	11
Scotland, at Sweetwater		15, 16
Pleasant Grove, at Pine Grove		22, 23
Providence, at Bahala Chapel	(Mon.)	24

W. B. LEWIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian circuit	Feb.	8, 9
Meridian (West End)		9, 10
Meridian station	(7 P. M.)	11
Winchester, at Pleasant Grove		15, 16
Paulding, at Rose Hill		22, 23
Clarke, at Liberty Chapel	Mar.	1, 2
Union, at Hopewell		5
Marion, at Marion		7
DeKalb, at DeKalb		8, 9
Illinsville, at Scooba		15, 16
Lauderdale, at Lauderdale		22, 23
Leaksville, at Adamsville		20, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon, at Mt. Pleasant	Feb.	8, 9
Camden, at Shuck		15, 16
Benton, at Benton		22, 23
Vazoo circuit, at Mt. Carmel	(Sat.) Mar.	1
Yazoo City station	(Sun.)	2
Silver Creek, at Silver City		8, 9
Flora, at Flora		15, 16
Mt. Olivet, at Anding	(Sat.)	22
Bentonia and Dover, at Bentonia	(Su.)	23
Spring Ridge, at Byram		29, 30

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Livingston, at Port Vincent	Feb.	6
East Baton Rouge, at Bethel		8, 9
St. Helena, at Greensburg		15, 16
East Feliciana, at Oak Grove		22, 23
Live Oak, at Pine Grove		25
Springfield, at Springfield		27
Amite City, at Amite City	Mar.	1, 2
Clinton and Hetoville, at Clinton		8, 9
Jackson		15, 18

The District Conference for Woodville district, Mississippi Conference, will be held at Gloster Miss., March 27-30, 1890. Bishop Galloway will preside.

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Vancleave	(Fri.) Feb.	7
Moss Point station		8, 9
Augusta, at Perkins		15, 16
East Leaf, at Hebron		22, 23
Williamsburg, at Williamsburg	(W.)	26
Mt. Carmel, at Mt. Zion	(Thurs.)	27
Columbia, at Columbia	Mar.	1, 2

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Roxie, at Hamburg	(Thurs.) Feb.	6
Meadville, at Meadville		8, 9
Washington, at Washington	(Th.)	13
Natchez, Jefferson Street		15, 16
Natchez, Wesley Chapel	(night)	16
Meyersville, at Meyersville		22, 23

JOHN A. ELLIS, P. E.

Grayness, baldness, dandruff and all diseases of the scalp and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

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The business done by the Woman's Temperance Publication Association, Chicago, in the last year, amounts in round numbers to $180,000. The increase in cash receipts the past year is $30,000. A dividend of seven per cent. has been declared for the third time to stockholders. Considering that all this enterprise relates to temperance pure and simple, and is conducted by women, the record is one to which the history of the temperance movement affords no parallel.

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A Seedsman's Enterprise.

J. J. H. GREGORY, the well-known seedsman, proposes to distribute free among his customers of this season, a year's subscription to one hundred agricultural publications, to be selected by the fortunate ones from a list to be sent them, which will include all the papers and magazines of this class published in this country. Full details will be found in his catalogue, advertised in our columns. Of course this is an advertising enterprise, but of a character which will permit all to wish well to both the parties concerned. In response to frequently repeated solicitations he has a likeness of himself in his catalogue of this year.

At the first election held in Kansas under the Woman's municipal suffrage law, the cry went up that the "ignorant black women" of Leavenworth, the largest city of the State, would vote with the saloon and be controlled by the vicious element. Out of nearly seven hundred "ignorant black women," all but twenty-three voted "for God and home and native land." No amount of intimidation could turn these women from their mother instinct of home-protection.

Mar6 110 Mar8 112 Mar10 114 Mar12 116
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THE ARROW AND THE SONG.

I shot an arrow into the air—
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air—
It fell to earth, I knew not where;
For who has sight so keen and strong,
That can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—*Longfellow.*

Letter from Bishop Galloway.

As official duty called me to Nashville last week, I had opportunity to note a church extension enterprise in that city of which your readers may wish to hear. The day before my arrival the new West-End Church was dedicated, Dr. R. A. Young preaching the sermon and lifting the indebtedness on the stately structure, amounting to $23,081 82. In company with my special friend, Mr. J. D. Hamilton, whose honored father established the Sunday-school out of which that church had grown, I made a thorough and gratifying inspection of the tasteful temple. The design differs materially from any Protestant Church I have ever seen. The auditorium is a complete circle, with spacious galleries around the entire building, the whole capable of accommodating a thousand persons. There is a corner tower of ambitious height; another, opposite, more modest, and an ornamental dome in the center, quite resembling a Mexican cathedral. There is studious and admirable economy of space in the arrangement of chancel and pews. The pulpit platform, however, is rather too contracted for the fervid style of an orthodox Methodist. Preachers who deny the doctrine of *post-mortem* probation must have no narrow limitations upon their divine earnestness. Just back of the pulpit, in the wall, is a beautiful memorial tablet in honor of Bishop McTyeire, on which is this inscription:

REV. HOLLAND N. McTYEIRE, D. D.
Born July 28, 1824. Died Feb. 15, 1889.

Forty years a Preacher, twelve years an Editor, sixteen years President of the Board of Trust of Vanderbilt University, twenty-three years a Bishop of the M. E. Church, South.

The stained glass windows, several of them memorial, are very handsome, but are appreciated only by those who sit in the galleries. The two memorial windows in rear of the pulpit have the one word, *McTyeire*. And others are as follows:

MORTIMER HAMILTON,
Founder of West End Mission, 1856.

JAMES W. THOMAS,
First Official Member and Seven Years Sunday-School Superintendent.

MRS. WINNIE TAYLOR CROWDUS,
Consecrated from Her Youth.

A. L. P. GREEN, D. D.,
Sixty Years a Preacher of the Gospel.

Memorial missionary window—

ANNA CLARA CHRISMAN,
Missionary to Brazil.

DORA RANKIN,
Missionary in China.

But the one which impressed me most had this beautiful inscription:

To Our Unforgotten Poor, Whose Names are Written in Heaven.

It was with the co-operation of Rev. John A. Ellis, city missionary, now a member of the Mississippi Conference, that Mortimer Hamilton founded that mission in 1856. Through varying fortunes the work was carried on, until the cap-stone of this magnificent temple was brought forth with rejoicing. The church has cost $55,000, and the membership numbers over 700. The building was begun under the pastorate of Dr. W. M. Leftwich, and has been courageously pushed to completion by Rev. Walker Lewis, the present pastor and chaplain of Vanderbilt University. The *American*, in giving an account of the dedication, aptly said: "The history of this church, briefly stated, is an interesting example of the strength and rapid, substantial growth of the Methodist denomination in Nashville."

Such a church was needed in that part of the city, and our brethren have done well to so happily and generously supply the demand.

The history of the Metropolitan Chapel Building Fund in London, established by the munificence of Sir Francis Lycett, is an eloquent appeal to Southern Methodism to build commodious and tasteful tabernacles in our growing towns and cities. West End will be a potential, though silent, sentinel of Methodism, and its very architecture impress university students and others with the enterprise and mighty movement of our great church. As we build, we grow; and the more tastefully we build, the more intelligently we grow.

I had but little time for social intercourse. A short conference with Bishop Hargrove, who is in labors abundant, and a few words with the secretaries, editors, agent and business manager assured me, however, that there is a cheerful outlook in every department. Gratifying reports will go up to the General Conference. Though below the claims and call of God, the church has had a successful quadrennium. If pastors will take early collections, only equaling the offerings of last spring, the secretary of the Board of Missions will make the largest exhibit in the history of Southern Methodism. To that end, and in order to meet the growing demands of our mission fields, I make here and now an appeal to the patronizing Conferences of the NEW ORLEANS CHRISTIAN ADVOCATE.

Fraternally yours,

CHAS. B. GALLOWAY.

JACKSON, Miss., Feb. 5, 1890.

Conversion.

BY "GILDEROY."

Conversion is the process of turning from sin into God. In a broader sense, it is often applied to the entire history of the soul's restoration to spiritual life and to the favor of God. Thus applied, it includes justification and regeneration. Strictly speaking, it means only turning. In this sense the term includes repentance and faith. Repentance is turning from sin, and faith is turning to God. The equivalents of this term run through both Testaments. Perhaps this is the only term for the restoration of the soul that runs through the whole Bible. Those who recognize no saving grace before regeneration, out of which repentance and faith may flow, make conversion include all the moral blessings of a state of grace. With some it means the recovery of a state of grace conferred in the act of baptism. It will be well, however, to remember that it is merely the soul's turning-point—the turning from sin and the beginning of seeking God. The crisis it marks is not the crisis in the religious life of a believer, but a crisis in the soul of a penitent seeker, not yet a new creature in Christ.

Conversion is in the outer court, in the mind. In this work the divine and human agency combine. Rightly understood, they co-operate. This is not true of justification, adoption, regeneration; nor of sanctification as an inward cleansing. Conversion is only a preparation for these—the sinner getting himself ready by the aid of grace for pardon and new life. This preparation is, properly speaking, conversion. When this is done, conversion is ended, and the sinner is in an attitude before God to receive the absolute gifts of grace. These distinctions are not material to the returning sinner, since our God does not stand on such nice distinctions; but they are important to the preacher, to the man who expounds the way of life. They enable us to keep in mind clearly the correlation of the divine agency, and of human responsibility in the matter of personal salvation. In a large part the sinner is responsible for his own conversion. He is commanded to repent because he can repent; commanded to believe because he is capable of faith. The grace of God is always imminent, always co-operant, throughout the whole process of conversion, inspiring, aiding, guiding and working with the sinner in all his efforts to prepare himself to receive what God has to give. If this grace is given in vain, the sinner alone will be to blame for it. It is sufficient for all, and would be efficient in every case if heartily co-operated with by the individual operated upon. If there is failure, grace will not be to blame for it. The whole responsibility will fall on him who receives the grace of God in vain. God would turn every man from sin unto salvation if men would be turned. Some men will not have the man, Christ Jesus, to reign over them. They love darkness rather than light because their deeds are evil. They hate the light and turn away from it, lest their deed should be made manifest that they are not wrought in God. Christ would gather all men under his wings as a hen gathereth her brood; but men will not be gathered. They will not yield when drawn, will not turn when turned, will not have faith in Christ when moved and called thereto. They harden their hearts and stiffen their necks, lest they be converted and Christ should heal them. To all such the grace of God which bringeth salvation is given in vain.

It remains to consider repentance and faith, both included in conversion, as the conditions of personal salvation.

College Endowment.

BY W. L. C. HUNNICUTT, D. D.

"Endow, endow"—that is the watchword of the colleges now.

The time for argument is past; the time for action has come. No college for males can be sustained without endowment. All over the land our colleges are being endowed. Rich men, and men who are not rich, are bestowing their means to establish on a lasting basis institutions of learning that shall annually send forth educated men, who shall be able to withstand the foes of Christianity, and frown down with an imperious pity the skepticism and infidelity of our times. Such teaching as can be had in Christian schools alone can save our country from being ruined through the agencies of education itself; yes, ruined by education which the American people unconsciously idolize. A godless education is now the curse of the world.

We can and we must endow Centenary College. The work has been well begun. Let her friends in Mississippi and Louisiana unite to carry on the movement. Look at the example in a sister State. Every pastor in the two Georgia Conferences is required to take a collection this year for the endowment of Emory College. That insures success. So many earnest workers in a good cause will not fail. Brethren, pray while you pay, and pay while you pray, for the endowment of Centenary College. God will move the hearts of the people through intelligent appeals to endow this college. Men will be generous when they see the *propriety* of the generous deed. There are more than half a dozen men in Mississippi and Louisiana who could endow each a professorship, and, by naming it, transmit to posterity the memories of the worthy by monuments more lasting and beneficent than chiseled marble or molded brass. Who will endow a professorship of agricultural chemistry? There's wealth to the State as well as education to thousands in that. Georgia and other States have made millions by the application of the teachings of chemistry to their soils in the last twenty-five years. Who will endow a chair of biblical science? Righteousness on earth and glory in heaven shall be the fruit of its teachings.

The Methodist ministry is the best organized agency in the world, whether for proclaiming the gospel, or endowing a college, or for whatever else they may unite to accomplish. They can go farther, see more people, spread their influence more extensively, and concentrate it more intensively on a point, than any other association of men. The preachers in Louisiana and Mississippi have done nobly in giving their notes and paying the interest. Let them canvass among the people, preach on Christian education, and get notes and cash for the endowment. We invest cash in good securities at 8 per cent. This plan is working well. The people's money brings their hearts with it. Bro. Peter James' $25,000 waits to be claimed by a like amount from other friend or friends. Let the work of endowment go forward. Let us hear from *you*.

Does the Fig Tree Blossom?

BY G. T. V.

So far as I can learn, there seems to be a general impression that the fig tree does not blossom, and I have often looked most carefully to find an indication of a bloom; yet for many years I looked in vain. Even Dr. Clarke, the commentator, on Hab. iii, 17, declares "the fig tree does not bloom;" and, as usual, flies to a new rendering of the word, saying, to save the prophet, that the original means "to flourish." For many years I took him as authority; but still I often thought how strange the best of fruit should come, exceptionally, without a bloom. till finally I began to think it must be some outgrowth—a tubercle—rather than a fruit, for fruit required blossoms and had seeds. A tubercle contains no seeds, yet figs did; and it seemed to me the prophet thought it bloomed.

Nor have infidels been silent on the contingent assertion of the prophet, "*Although* the fig tree shall not blossom;" sneering at a prophet claiming to be inspired, who was deficient in the simplest fact connected with the subject; for all men know, they said, the fig tree does not blossom. But the prophet lived in a land of figs, and ought to have known all about them, and, doubtless, *did*; and if the fig tree does not bloom, it is an exception to every known fruit tree on the earth; and *this*, with the prophet's assertion, should go further with us than Dr. Clarke's criticism, which was based on slim experience. 'Tis true, the few early figs before the regular crop are called by some "the bloom fig," but they drop off and perish; nor can I comprehend how they can fertilize a fuller, later crop succeeding. They seem untimely, and are doomed to perish.

But, years ago, in opening a half-grown fig, I found inside a number of stamens, or pistils, of a slight pink or purplish color, which compose the pulp or body of the fig, and I wondered (they looked so much like blossoms) if a fig could bloom *inside*. But there were the flowers, and every little tendril forms a little seed, which we find inside when ripe. I knew a melon forms entire before it blossoms, and why should not a fig form and bloom within it?

This view, I think, is the correct one, and harmonizes with the prophet; and also, from all I can learn from warmer countries, with their view. Dr. Clarke, whenever he got in difficulty, flew to Hebrew; and if in great trouble, sheltered behind the Chaldee, where few could follow him; and all our ancestors were from northern climes, and knew not much of figs. We have too blindly followed our commentator, and either said with him, "The fig tree does not bloom," or thought a few early figs, just like the others, were the flowering figs.

To tell the truth, *figs do bloom, but bloom inside*, and absolutely have more blooms than any other fruit on earth; and every fig we eat, we only crush some scores of fully matured blossoms.

COVINGTON, La.

Two Resident Methodist Bishops.

Fort Worth, Texas, is now the residence of two Methodist Bishops—Bishop J. S. Key, of the Methodist Episcopal Church, South, and Bishop D. A. Goodsell, of the Methodist Episcopal Church. Bishop Key removed to Texas in May, of last year, and settled in Fort Worth. Bishop Goodsell only recently determined the location of his official residence, and with it comes the announcement that the Northern brethren propose to erect in that city "one of the handsomest Methodist Churches in the State of Texas." Of his removal to Fort Worth, the *New York Christian Advocate* says: "We trust Bishop Goodsell will be able to promote in that great State the interests of our church and of Christianity, and to contribute to the harmonizing of both races, so numerously represented in its population."

New Orleans, for forty years the home of Bishop Keener, was selected as the location for Bishop Mallalieu, of New England; and now Bishop Goodsell, of New York, becomes a resident of the same city with Bishop Key. There seems to be significance in these Southern residences of Northern Methodist Bishops. Is it a sharper definition and clearer declaration of the policy of that church in the South? Or is it an accentuation of a writer's warning in the *Northern Methodist Review* against "*running too fast after fraternity*"?

Sunday-School Convention.

The attention of every Sunday-school worker in the State of Louisiana is called to a proposed Sunday-school Convention to be held in New Orleans on March 21-23, next. Prominent speakers will be prepared to deliver addresses on important topics. Every school should send a delegate, as it is the purpose of the convention to organize a State Association, comprised of members of the various evangelical churches throughout our State. Louisiana, now being the *only* State in the Union without such an organization, it behooves our live and intelligent workers to interest themselves in "wheeling into line" and unite in the inauguration of an increased momentum in the cause over the entire State. Efforts will be made to secure reduced rates over the various railroads entering New Orleans. Circular notices will be sent shortly to every ministerial appointment known in the State.

E. B. MACKIE, Sec.

The Pulpit and the Lottery.

"Nothing but the pulpit can save this State from the Lottery!"

The source from which this remark came entitles it to the serious attention of every minister of God who reads these lines. The speaker is a well-known gentleman of New Orleans, a member of the Convention which adopted the Constitution with the lottery feature inserted, because, supposedly some, a vested right; a former member of the State Legislature, and now filling a high Federal position; no one who knows him will question for a moment his competency to speak with judicial certainty on this "burning question."

"Nothing but the pulpit!" By this he meant the Christian pulpit, Protestant and Catholic; indeed, he would, no doubt, have included the Jewish pulpit as well. And the reason assigned was that the secular press of this State, with a few honorable exceptions, would not (for reasons of its own) be induced to say one word derogatory to the Louisiana State Lottery; and that many of the representatives to the Legislature have been bought up, and others are too intimidated to speak and act their true sentiments. In his opinion, if the pulpit of Louisiana is silent now, the commonwealth is doomed, with its honest and good people as silent and sorrowful witnesses, to see a public shame perpetuated and legal permission granted to a few rich men and absentees to continue (for a score or more years longer) their highway robbery of the foolish, the ignorant and the poor, and the corruption of the morals of the entire community.

As men, as patriots, as Christians, as preachers, can we innocently remain silent in the presence of so tremendous an evil? Can we stand by and see, without a word of warning, our women and children robbed and corrupted, and without remonstrance allow this vulture to settle down for another term of years upon and batten our body politic?

Is playing in the lottery gambling—the Supreme Court has so decided—and is not gambling sin? Is it a sin to violate the law of labor: "In the sweat of thy brow thou shalt eat thy bread?" or the law of property: "Thou shalt not steal?" or the law of love: "Thou shalt not covet?"

Then in the name of all that is sacred and true, that pulpit is faithless to its trust that fails to denounce it. And let not the pulpit deal in mere generalities, leaving the hearer to guess its meaning or draw his own inference, which few have the ability or the inclination to do. Denounce it, brethren, from every pulpit by name, although it steals our mother's honored name and demands the protection of her Constitution. Denounce it by name, although it claim partnership with the State in educating her ignorant, and partnership with the church in caring for her poor, and plainly tell your people that dealing in lottery tickets, in any shape or form, is sin, whose wages is death.

Oh, for the trumpet-tongue of an Old Testament prophet to show "Jacob his transgression and Israel his sin!"

Oh, for the personal directness of a Nathan: "Thou art the man!" and the courage of the Baptist: "It is not lawful for thee to have thy brother's wife!"

In the name of a disgraced commonwealth, of innocent children and ignorant, poor and foolish young men, assaulted by a perpetual and all-pervading temptation; in the name of wrecked homes, ruined lives and lost souls; in the name of him who came to destroy the works of the devil, I call upon my brethren, if voiceless hitherto, to be silent no longer. In the imaginary security of its impregnable fortress, like Jehus of old, it laughs at the threatened assault of its foes, and like it, in lofty scorn, proposes to man its walls with the "halt and the lame." One of its largest stockholders said to a friend of mine: "We have millions to spend, and every man has his price." No doubt, he judged others by himself. Money is his god, and he believes in its omnipotence. He and his partners should remember that there is One "higher than the highest," and recall the old story of a king who for seven years ate grass, until he had learned the lesson that "the heavens rule." The church may be like the "ones, a feeble folk;" but in its war against wrong and fraud and sin, the Almighty is her ally.

Let the women and everyone pray against the Louisiana State Lottery; let our men in the Legislature and at the polls vote it down; let our preachers lift up their voices in denunciation of it, and what has occurred in more than one war will happen in this. A single veteran regiment has been known to arrest the onset of a conquering foe and retrieve a disastrous defeat. As they have stood like a stone wall, the demoralized fugitives have rallied around their standard, and the infectious valor of a thousand men has won for a routed host the victory.

Let, then, the preachers of every persuasion and all over the State plant their colors and rally their clans, and all good and true and timid men who hate fraud and theft, and scores of lottery victims, will flock to the standard, and the Prince of Darkness and his boastful cohorts shall learn, to their dismay, that "with them is an arm of flesh, but with us is the Lord our God to help us and to fight our battles."—R. Q. M., in *Southwestern Presbyterian*.

Prudence Crandall.

The death of Prudence Crandall Philleo, a few days ago at Elk Falls, Kan., in her eighty-seventh year, recalls history that ought to teach some people a little wisdom. The brethren who pose as the only friends of the negro, and who are trading in cheap martyrdom, might retrace the history of Prudence Crandall to profit. Remember that she lived in Connecticut, and not in Louisiana or Mississippi. The following facts we republish from the New York *Independent*:

In 1831 Prudence Crandall, who was teaching a private school in Canterbury, Conn., gave notice that she would receive as pupils young misses of color. The town was instantly stirred up against her. In the judgment of the majority of the cultured people of that town she had no right to open her private dwelling for the instruction of respectable colored girls; it was an outrageous business and must be stopped. After several consultations with an able resident lawyer, Chauncey F. Cleveland, afterward Governor of the State, it was decided to take no action against her if she would give up teaching negroes to read, write, cipher and study the Bible. They told her that she must go somewhere else if she wanted to engage in such business. Miss Crandall decided that she had a right to do good, that her house was her castle and she would use it as she pleased. Then followed the invention of the only original boycotting process of meeting a great difficulty. The boycotters went to the village grocer and commanded him no longer to sell his molasses, ginger or saleratus to Miss Crandall. They told the butcher not to sell her meat, and the poor man who worked in the garden not to handle her spade. They scared the doctor and made him believe that if he sold his calomel and jalap to Miss Crandall he would have no use for his medicines elsewhere. Even the good old minister of the town trembled with agitation. He had a valuable salary of $100, and if he took sides with Miss Crandall and her negroes he would very likely have to go for his bread and butter to another parish. Not satisfied with this, the boycotters entered her dwelling, destroyed her furniture and wrecked the whole premises; not even a Webster's spelling-book or a Daboll's arithmetic was left to tell the tale that it had been a school-house. And this was not enough. They went to the Legislature and had a law passed by the great State of Connecticut that nobody in the State should teach non-resident negroes. She wrote in her extremity to Mr. Arthur Tappan, of New York, who had previously given her substantial evidence of his appreciation in her work. He sent her money and words of sympathy, and promised to continue to help her as long as she needed it. But the poor woman had not a friend left in the town, and was really in danger of starvation, if not of her life. Her pupils were compelled to leave her, and at length she was forced to do as she was bid, and "clear out of Canterbury."

Christian Advocate.

THURSDAY, FEBRUARY 13, 1890.

"SUNSHINE ON THE MORROW."

BY EDITH HELENA COOKE.

My mind was full of troubles wild,
And all my heart was filled with sorrow,
When, by my side, a little child
Pointed toward the sky and smiled,
And said, "The sun will shine to-morrow."

And in the paling golden West
The rosy clouds were slowly fading,
And softly, in her hidden nest,
The mother-bird to watch her breast
Her callow young from ill was shading.

I looked, and all my pain had flown;
Would God, who even takes thought of sparrows,
Give me, unless I heed a stone,
Or never heed my weary moan,
Or pierce my soul with many arrows?

Ah, no! I felt that could not be;
He would not leave my soul in sorrow,
But though the present dark may be,
And filled with fear and misery,
He'll send the sunshine on the morrow.

O, weary souls! however black
Your lives may be, this comfort borrow;
Look ever forward, look not back,
But keep upon the homeward track,
And look for sunshine on the morrow.

A Proposition.

"Be of good courage, and let us play the men for our people and for the cities of our God: and the Lord do that which seemeth him good."

The ADVOCATE has said well, strong things concerning the crying sin and shame of the New Orleans press in its shameful silence relative to the Sam Jones' meeting. He was invited there by the best people of the city. Such preparation for his coming was never made for any other man. Such expectations of good to be done was never experienced by the people. From one end of our country to the other this true lover of his kind has been called. He has not sought notoriety. The spirit of the man has been, "See them tell no man." Even "haters of Christ without a cause" have given him credit for purity of life and zeal according to knowledge in his work. He came to New Orleans, in a large sense, as the guest of the city. He came to do good and harm to no man. His presence and labor was telegraphed almost literally from Maine to California. Papers, by no means friendly to the cause of religion, without hesitation, and as a matter of business policy, printed the news. Their thousands of Christian readers read these messages, and felt glad that they had a secular press that would give them such news. Even admitting, if such were possible, that religion is a farce and fraud, Jones represented and labored for man's best good—his was a fight for the right. And yet the New Orleans press, specially represented by the *Times-Democrat* and *Picayune*, dared to ignore his presence and his work. They refused to give to Christian readers any account of his daily service, unless a bare notice, that had the appearance of an advertisement, can be called an account. It is true, the *Picayune*, the first two or three services, gave a dishonest report, suppressing all his references to the State Lottery. But even "the poor old maid" sickened and died. Many were rejoicing to think that New Orleans had one paper that would be true to the right, though they were wondering why Mr. Jones made no reference to the State's cancer. When the *Pic.* was silent the cause was known. Is it not a shame that a whole city's press can be so influenced by such a monstrosity as the Louisiana State Lottery? Is it not a wonder, that, even as a matter of policy, the Lottery itself did not pay these clean, sweet sheets an extra hundred dollars *per diem*, to report Jones in full? The old saying is familiar to all—"Those whom the gods would destroy they first make mad." The most hopeful prophecy of the death, in the near future, of this monster, is this outrage upon justice, decency and right of these papers.

But I did not intend to say this much. Your editorials and extracts from other papers have been clear and strong. Too much can not be said. And yet I, perhaps, have said enough for my share.

I have a proposition to make. These papers ought to be rebuked. They ought to be made to feel the righteous indignation of Christian readers. Such would not read, or allow a child to read, an unclean book representing evil—ministering to the evil in human nature. Such ought not to read a paper claiming to be clean, yet, not only advertising and patronizing a great evil, a confessed evil, a monster evil; but by silence, if no more, refusing to support the right. Negatively and positively, they are against the best good of all. No real Christian man can continue his patronage to such a press. So I think. I believe I have the mind of God. No more can the Christian support such a press than he can support the gambling—rotten gambling scheme of the Louisiana State Lottery. If he supports the one, he supports the other. Supporting either, he supports that which is "evil and only evil and that continually." He perpetuates our State's disgrace. He pays to entail ruin upon hapless thousands.

I began this with the thought of submitting a proposition. It has reached a point, when it has the spirit of a demand—a brotherly Christian demand—that every Christian reader of these papers cease at once to buy or read, or allow them to come into his home or place of business. Such a rebuke to an open wrong is called for. It ought to be given. Surely it will be given. We are not dependent upon an open channel of wrong for the news. We had better be without the news than to take it with a portion of death in it.

Respectfully, JOEL T. DAVES.

China Mission Conference.

Dear Dr. John: Our Conference was held at Suchow, December 11-13, 1889, that date being fixed by telegram from Bishop Wilson. The annual meeting of the representatives of the Woman's Board of Missions was held at the same time and place. There was a full attendance, and the sessions of both bodies were characterized by great harmony and good-will. Notwithstanding an unusual amount of sickness during the latter half of the year, the records of work done showed a great advance on any previous year. This, however, is just what ought to have been reported, seeing that the re-enforcements so liberally granted us a few years ago have now been long enough in the field to make themselves felt. The openings now before our missionaries are so great, encouraging, and urgent that there is no disposition to yield priority to the call from Japan. Nor can I see any need for it, however anxious I may be to see our church come up to the full measure of her opportunity in the latter country.

But to return to the Conference. I am sorry I have not time to write more fully; but my lack will, I suppose, be abundantly supplied by the secretary, who was instructed to send you the Minutes for publication in your *Reporter*.

In our mission meeting the question of unifying our educational work was referred to a committee appointed to devise a plan whereby so very desirable a result might be accomplished. That committee will, in due time, I think, be able to report successfully. All the brethren are in favor of it; and as the time has fully come for such a step—the advance of China, the extension of our work, and the necessity of reducing the individual element, personal jealousies, rivalries, etc., alike calling for it—there is no doubt in my mind whether as to the feasibility of the scheme or its success. We must organize our long-contemplated Southern Methodist University, and *now is the time to do it*. Our plans are far in advance of those of any other mission here, and we have nearly all the elements or factors necessary for its successful inauguration. It will need to be chartered, or incorporated, at home, and such other steps taken as may be necessary to constitute it a *bona fide* part of our great missionary enterprise in China. I will not say more about it now, but hope in due time to see the whole matter laid before the Board and the church for acceptance and adoption. Our plans here contemplate great things for China and the church, and we are now compelled to go forward and attempt great things for God and his cause, or yield our place to others and retire in disgrace and disgust.

The following are the more important of the statistics presented at the Conference: Missionaries of the Parent Board, including wives, 18; and of the Woman's Board, 14; stations, 6; sub-stations, 7; native membership, 312; local preachers, 12; probationers, 156; infants baptized, 8; adults baptized, 53; ordained preachers (native), 4; unordained, 10; colporteurs and helpers, 5. Anglo-Chinese schools, 3; pupils, 205; boys' boarding-school, 1; pupils, 78; girls' boarding-schools, 3; pupils, 63; day-schools, 31; pupils, 579; foreign teachers, 14; native teachers, 45. Sunday-schools, 20; teachers, 72; pupils, 666. Hospitals, 2; patients, 10,127. Missionary collections—paid by foreign missionaries, $908 38; by native Christians, $235 58. Total, $1,143 96.

The delegates elected to the General Conference were: Clerical, A. P. Parker, D. D.; lay, Dzau tsz-zeh (*alias* C. K. Marshall); alternate, Rev. George Loehr. Dr. Parker left here on the twenty-first instant; Bro. Loehr is already at home. I am very sorry that Mr. Dzau will not go.

YOUNG J. ALLEN.

P. S.—Referring to "An Inquiry," signed "Senex, jr.," in your paper for October, I beg to say that, while I should deprecate what could not but appear to be a shirking of duty on the part of the church—such as an attempt to send missionaries at their own charges in whole or in part would be—yet I can not ignore the fact that such are the advances being made at some of the ports in China, especially at Shanghai, that it would not by any means be impossible for a young man, while getting ready to undertake missionary labor, to support himself, by half, at least, by organizing here an English school, which he could teach say half the day. There are many such schools, both day and evening, and they are greatly on the increase. But few of these, however, have competent teachers; hence the opportunity is all the more favorable. But it would be far better every way for the Board and the church to send men unembarrassed. It was only by schools and teaching that Japan could be entered, and that is true still. But China is open. The missionary can go where he lists. Such is the difference.

Y. J. A.

SHANGHAI, CHINA, Dec. 26, 1889.

Dear Dr. John: Our Conference met December 11, and adjourned December 14, at ten o'clock P. M. Your subscriber was elected president, and M. B. Hill, secretary. We had a most harmonious session. Four native preachers were received on trial. The statistics show a gain of fifty members over last year. Over $1,100 was raised in the session for church work, of which amount the native preachers paid $235.

We were glad to welcome Bro. Gray to China. Bro. Burke has been long wanting a colleague at Sung kiang, and Bro. Gray is just the man for the place. But we ought to have had five men instead of one. Where are the other four? One comes and another goes.

After fourteen years' work in this field I am now, with my wife, coming home for needed rest and recuperation. Dr. Mildred M. Philips accompanies us.

The health of our mission is much improved. The scarlet fever seems to have abated, and Bro. Reid, who was seriously, if not dangerously, ill in October and November, is now very much better, and will, we trust, soon be strong again. I inclose a list of the appointments. A. P. PARKER.

Steamship *Congo*, near Hong Kong, Dec. 13, 1889.

APPOINTMENTS.

SHANGHAI DISTRICT—*C. F. Reid, P. E.* Shanghai station, C. F. Reid, Sz Tz Kia, one to be supplied (by Tsen Tz Veng); College station, Y. J. Allen; Tsih Pao circuit, C. J. Soon; Sung-kiang circuit, W. B. Burke, one to be supplied (by Wong Vau Tz); Tsing Pu circuit, to be supplied (by H. L. Gray and Dzeng San Tseug); Nansiang circuit, M. B. Hill, Dzeng Dzin San and Seng Yuon Peh. Anglo-Chinese College, Y. J. Allen, president; W. B. Bonnell, G. R. Loehr, professors.

SUCHOW DISTRICT—*D. L. Anderson, P. E.* Suchow station, J. L. Headry, one to be supplied (by Dzeng Yong King); Chang-shuh circuit, Li Tz T; Kwen-san circuit, to be supplied (by Dong Moh San); Nanzlang and Hospital Chapel, to be supplied (by C. K. Marshall). Buffington Institute, A. P. Parker, principal.

Rev. John P. Gaines.

It is a mournful pleasure for me to write the memoir of my cherished friend and brother. I mourn the loss of a warm, personal friend, a brother beloved, and it is a pleasure to put in permanent form a brief record of his virtues, and lay a flower upon his new-made grave.

Bro. Gaines was born in North Carolina, July 7, 1824; was married to Susan Lawrence, January 3, 1850; died January 1, 1890. When yet a child he removed from North Carolina to Tennessee, where his boyhood was spent, and where, amid the busy scenes of Western life and toil, he grew out of boyhood into a robust, well-rounded manhood.

In early manhood we find him in Mississippi. Hither he had come "to spy out the land" and "seek a country," as he was wont to say. The beautiful and fertile prairie region of East Mississippi charmed his eye and determined his course. "Thus far the Lord hath brought me," he would say, "and, by his help, here I'll set my stakes." So he did, and, excepting a short while, he continued to make it his home till its generous bosom opened to receive his precious dust.

Bro. Gaines was a firm and trustful believer in a special providence, and into all the events of his life, even to the minutest secular affairs with which he was connected, he carried this belief as his prop, pillar and support.

He, in common with other men, loved success, and when disappointment threatened to be the issue of his plans there may have been, for the moment, the expression of regret and, maybe, the gesture of impatience; but it was all directed against some human agency engaged in the matter and, to his view, failed to act its part. There was no charge against God, foolishly brought. Like Job, he would have trusted God under the severest test.

In early childhood the Holy Spirit touched consciously his inner life, and at the tender age of eight years he stood at the altar of the church of God, and "ratified and confirmed the promise and vow...contained in the baptismal covenant." His mother dedicating him to God in holy baptism, her dying blessing on the infant-boy, so early left to battle in the world without a mother's love and counsel, and the mother-love committing the child of three years to the covenant-keeping God were, in part, "pictures of holy beauty, with no stains of decay," and, in part, sacred memories which Time's effacing fingers could not obliterate. Bro. Gaines loved to dwell upon these incidents of his child-life, as his tenacious memory, aided by the family tradition, kept them an imperishable possession. A mother's life, for three short years, influenced the child—the man for time and eternity! Such was his testimony.

Our brother was singularly fortunate in his marriage relation, and to the faithful, devoted wife—she who, forgetful of self, was ever ready to make personal sacrifices to advance the interests of home and loved ones—he would refer in the tenderest terms. She confided in him with a true wifely devotion, and, in turn, was trusted by him implicitly. His dying charge to the children—"Take care of your mother"—is in evidence of the strength and steadiness of his devotion to her who shared his joys and sorrows through the years of calm and storm. The fortieth anniversary of the married life of our brother was the day of his burial. No merry peal of marriage bells to-day!—but the toll of the funeral dirge is in unison with hearts that throb with grief.

Bro. Gaines was licensed to preach in 1860; was ordained deacon in 1864 by Bishop Andrew; was ordained elder in 1868 by Bishop Pierce. It was a matter of regret to him that he did not earlier begin the work of the ministry; but by nature shrinking from public notice, and afflicted with a throat trouble which was greatly annoying to him, he, for this cause, postponed a long-felt duty.

It was a high compliment to him that those who watched his every-day life, and were his co-laborers in the Sunday-school and prayer meeting, insisted upon his assuming the work of a higher ministry—the preaching of the gospel. His neighbors knew him and acknowledged his worth.

Bro. Gaines was a clear, forcible preacher. I would characterize his pulpit as expository—after the order of Wesley. Mr. Wesley was his model, and after the Bible, Wesley's works were first and last with him. He loved the class meeting to the last, and I often spoke regretfully of its decay. He was in full sympathy and accord with Methodism both in polity and doctrine.

I found him of great use to me when, as his pastor, the plan of work for us both was laid out. He was as earnest and as enthusiastic in addressing himself to the work as one who sighted victory not afar. Two years of testing work, in his own home field, proved his fitness for the task assigned him. These years of work and success in the church, though costing him protracted absences from home and the neglect of his large planting interests, were full of joy and peace. "The happiest time of my life!" he often said. They were years of growth and grace in largest measures. The memory of them to the writer is as precious ointment poured forth.

The last few months of his life Bro. Gaines was confined to his room and bed. His old trouble bowed the strong man low. Months of suffering, so patiently borne, was the triumph of grace. No murmur escaped his lips; but the shout of victory was a note of praise to his redeeming Lord for the grace to triumph so.

The final hour approaches! It is the night of the new year just ushered in; loved ones, wife and children, gather to catch the last loved accent or sign of lip or hand, and, as the clock struck seven, the spirit "left its tenement of clay," and the sign that was given was only this—"He giveth his beloved sleep." Thus, without a "groan" or "dying strife," the man of God, the widow's friend, passed from mortal scenes to the paradise of God.

Bro. Gaines leaves a wife and five children; three sons—one of whom is quite a promising young preacher, Rev. H. T. Gaines—and two daughters—one of these, Mrs. Ransom, of Nashville, Tenn., was in charge of the department of elocution at Monteagle for a time. These will sorrow for the loss they have sustained, but comforted by the hope of meeting—a reunited home circle—in our Father's house! May there be no missing link up there!

T. W. DYE.

Nashville Advocate please copy.

Another Response.

I noticed an article in the ADVOCATE, of January 16, by Bro. Cassity, headed "A Proposition," which voiced my sentiment exactly. I have been thinking a good deal of late, and more especially since our last Annual Conference, of this mission work and the methods of procedure; more directly, however, of the anniversary collections. In taking notes of the various sessions and interests of the Conference, I thought I saw one thing of grave importance, and it was this: that of the amounts raised, by far the most came either directly or indirectly from the already too nearly depleted pockets of the preachers, and very little from others from whom it might have been expected.

Another thought right here: the missionary addresses of Bros. Carter and Sawyer were quite as effective as is usual with those of our connectional men; then why not let them remain in their offices, and the collections be taken by members of the several Conferences, and the money necessary to their traveling expenses go to the regular work?

But to the proposition: Bro. Cassity proposes a special object, and a certain per cent. of each preacher's salary set apart for that specific end. I like that—a definite end in view, an objective point, a certain amount of stock invested for a given length of time. How we will watch it; how inquire after it; how we will pray for it; how every preacher in the Louisiana Conference would feel for, and be interested in, the "Louisiana Preachers' Mission!" *Our* mission! *My* mission! Let us do it, brethren!

Of course, this need not prohibit anyone of them from giving as much as they choose to the regular or other collections. Independent of all these, see what the readers of the ADVOCATE have done for Japan. May we not do as much? W. F. HENDERSON.

PLEASANT HILL, LA.

From the Work.

COLUMBIA CIRCUIT, MISSISSIPPI CONFERENCE.

After bidding farewell to friends on our former work, with wife and children we started through the country, a distance of eighty miles, to Columbia, our new home. Such a trip in this age of railroads is considered quite an undertaking. But we had splendid weather and good roads, and made the trip with very little difficulty. On Saturday night, January 4, we reached our destination. While we found ourselves among strangers, yet we soon found that we were amidst those who were in sympathy with the itinerant and his family. We were cordially received into their midst with many hearty wishes, that our stay among them might be both pleasant and profitable. How nice it would be if the people would always give their ministers a hearty welcome, and thus show that they were desirous to make their pastor's work pleasant as well as profitable! How much more encouraging it would be to the preachers to begin and prosecute their work with all the zeal possible!

We find that the ADVOCATE is pretty generally circulated on this work. This, we think, is one of the main reasons why these people are so careful for the welfare of the preacher and family.

We have made our first round, and find the people generally in the spirit to begin the new year with new zeal. According to the resolution passed at our last Conference, we preached at Columbia yesterday on the subject of missions, and raised for foreign and domestic upwards of $75, over half the amount assessed on the entire work for these purposes.

We are working and praying for prosperity in the true sense.

Yours fraternally,

M. H. MOORE.

ABBEVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

I am just entering upon the second year of my pastorate here. Have been kindly received by the people. The many good things sent to the parsonage during and since Christmas evince a disposition, on the part of the good people, to take care of their preacher.

We have had more sickness in our family than usual during the thirteen months that we have lived in Abbeville. But this should not be attributed to the locality, as we have abundant evidence of its healthfulness.

The Abbeville Normal School, which opened October 7, 1889, is doing splendidly. The number of scholars (which is increasing all the time) is now something over a hundred. The teachers' session will open March 1. Messrs. Hightower and Harmon, who have charge of this school, are members of our church, and Christian gentlemen of high standing, and are proving themselves to be eminently qualified for the work they have in hand. For the future of the school we predict great success.

Our good ladies in Abbeville are working heroically to raise money with which to build a new church. I hope that we may be able to build it soon, as it is much needed.

I hope that two other churches in the charge will be completed before the end of the year.

Wishing the ADVOCATE abundant success, I am, Yours,

J. M. HUGGIN.

NEW ALBANY CIRCUIT.

This is our third year on the New Albany circuit. We have commenced work more earnestly than ever before in life. It may be my last year to work in the vineyard of the Master. Who knows?

We are praying for and expecting a glorious revival this year. So may it be!

We would say that on January 11 we had what some call a "house warming" at this parsonage; but I prefer to call it a "heart warming." It was a very enjoyable occasion. Baptists, Presbyterians and Methodists composed the large crowd; men, women and children of various ages and sizes, whose presence were highly appreciated. The social feature of the occasion was truly grand. We were delighted with the presence of Bros. Cooper and Miller, of the Baptist and Presbyterian Churches. Their prayers and speeches were very much appreciated. So far as we were able to judge, the day was profitably spent. As to the things brought to and left at the parsonage, it is needless to write. It is known to the Lord, and he will reward each one. May the Lord compensate these good people for such expressions of kindness and appreciation!

Our new presiding elder, Rev. W. S. Lagrono, has begun work. Hope he is pleased with his work. Our former presiding elder, Rev. J. B. Stone, informs us he is pleased with his new field of labor.

Rev. W. D. Babb, of Ripley and New Albany station, is at work, and seems to be hopeful of a prosperous year. His people at Ripley took advantage of his absence and warmed his house.

GEO. H. JACOBS.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

DISCUSSIONS IN THEOLOGY: DOCTRINAL AND PRACTICAL. By the Theological Faculty of Vanderbilt University. Publishing House of the Methodist Episcopal Church, South. Price, $1.

We suppose this book is merely a *sample* of what is being done in the theological department of Vanderbilt University towards fitting the young preachers for their great life-work of expounding the Scriptures so that the souls of hearers may be instructed and saved. We like the *samples* well. In these *thirteen* essays or lectures are discussed as many subjects in an intelligent and thorough manner and they are all interesting, but some of them are all-important at this time. Materialism, by the venerable Chancellor Garland; The Rationale of Faith, by Prof. Tillett; German Higher Criticism and the Canon of the New Testament, by Prof. Alexander; Future and Eternal Punishment, by Prof. Tillett, are subjects compelling attention from thousands of people. These lectures are timely and fresh and edifying.

A STUDY OF THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH. By George L. Curtiss, D. D. Cranston & Stowe, Cincinnati. Price, 50 cents.

This is an interesting little book on the formation and analysis of the Constitution of the Methodist Episcopal Church, with papers on discipline of offenders, and the spiritual-legal aspects of a call to the ministry.

PERIODICALS.

—THE FORUM, for February, has this table of contents: The Ethics of Property, by W. S. Lilly; America's Fourth Centenary, by Gen. Francis A. Walker; Key Notes from Rome, by Henry Charles Lea; Problems of American Archæology, by Major J. W. Powell; The Power of the Supreme Court, by Eaton S. Drone; Moral Aspects of College Life, by President C. K. Adams; A Political Paradox, by Leonard W. Bacon; The Immigrant's Answer, by Judge John P. Altgeld; Mrs. Grundy's Kingdom, by Eliza Lynn Linton; Writing for the Stage, by Prof. Alfred Hennequin. Forum Publishing Company, New York. Price, $5.

—The February CENTURY closes the Life of Lincoln. This has ran through about forty numbers of this monthly. Prof. George P. Fisher gives the third number of The Nature and Method of Revelation. These papers are worthy of careful perusal by thoughtful readers. A Side Light on Greek Art, by Charles DeKay, is an instructive paper on an interesting subject. The Realm of Congo, is by W. P. Tisdel and E. I. Glave. Topics of the Time discuss Electoral Reform, Fire Risk and the New President of Columbia College. There are several "open letters" on various subjects. Century Company, New York. Price, $4.

—THE AMERICAN AGRICULTURIST is a wonderful monthly for $1 50. The February number is running over with articles of interest to farmers and gardeners and housekeepers. Orange Judd Company, New York. Price, $1 50.

—THE ARENA, for February, has articles by Edgar Fawcett, Richard Hodgson, Helena Modjeska, Gen. Fisk and others. Arena Publishing Company, Boston, Mass. Price, $5.

—THE STUDIO, for February, contains articles from eminent writers on art and several pictures. Clarence Cook is editor. Studio Publishing Company, New York. Price, $3.

The February numbers of the following monthlies are on hand:

—THE HOME-MAKER. Published by Home-Maker Company, New York. Price, $2 50.

—THE BOOK-BUYER. Charles Scribner's Sons, New York. Price, $1.

—GOOD HOUSEKEEPING. Fortnightly. By Clark W. Bryan & Co., Springfield, Mass. Price, $2 50.

—THE GOSPEL IN ALL LANDS. Hunt and Eaton, New York. Price, $1 50.

—THE SOUTHERN CULTIVATOR. Atlanta, Ga. Price, $1.

—THE SIDEREAL MESSENGER. Northfield, Minn. Price, $3.

PAMPHLET.

—DYING AT THE TOP. By Rev. J. W. Clokey, pastor of Presbyterian Church, New Albany, Ind. Price, 25 cents; cloth, 50 cents. This pamphlet is on the moral and spiritual condition of the young men of America, and is a deeply interesting paper.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON VIII.—February 23.

THE TEMPTATION OF JESUS.

Luke iv, 1-13.

GOLDEN TEXT.—*In that he himself hath suffered, he is able to succor them that are tempted.*—Heb. ii, 18.

TIME.—A. D. 27, immediately following the last lesson.

PLACE.—The wilderness. The exact locality is unknown.

PARALLEL PASSAGES.—Matt. iv, 1-11; Mark i, 12, 13.

1. The narrative of the temptation originated in some communication from our Lord's own lips to one of his disciples, his own record of the experience of those forty days. So taken, it will be seen that all is coherent, and in some sense (marvelous as the whole is) natural, throwing light on our Lord's past life, explaining much that followed in his teaching. Each narrator expresses the same facts in slightly different language. *Full of the Holy Ghost*—No doubt Jesus came from his baptism in a widely changed frame of mind, and with a deep and clear consciousness of his own proper divinity; and accordingly, under the influence of the indwelling Spirit, he retired into the solitudes of the desert for prayer and meditation, and to wait for further instruction in respect to his Messianic mission. *From Jordan ... into the wilderness*—The scene of the temptation must forever remain unidentified. It was solitary—therefore, more likely on the eastern than the western side of the Jordan.

2. *Forty days*—The number was connected in the Jewish mind with notions of exclusion, and revelation, and peril. *Tempted of the devil*—We are brought at the outset of the narrative face to face with the problem of the existence and personality of the power of evil. Here that existence and personality are placed before us in the most distinct language. The name of devil (accuser, or slanderer) appears in the Septuagint version of 1. Chron. xxi, 1: Job i, 6; ii, 1, as the equivalent for the Hebrew, Satan (the adversary). He appears there as a spiritual being of superhuman, but limited power, tempting men to evil, and accusing them before the throne of God when they have yielded to the temptation. In Zech. iii, 1, 2, the same name appears in the Hebrew, connected with a like character, as opposing Joshua, the high-priest. Into conflict with such a being our Lord was now brought. The present participle of the Greek implies that the temptation was continuous throughout the forty days, though it reached its most awful climax at their close.

3. *If thou be the Son of God, command this stone*—"This stone," as if, in union with glance and gesture, pointing to the lost-like flints of the Jordan desert. Hungry, exhausted, as if life were ebbing away in the terrible loneliness of the desert, the "wild beasts" around him, as if waiting for their victim, what would it avail to have been marked out as the Son of God, the long-expected Christ? With this another thought was blended. If he were the Son of God, did not that name involve a lordship over nature? Could he not satisfy his hunger and sustain his life? Would he not in so exercising the power of which now, for the first time, it may be, he was the conscious possessor, he establishing his status as the Christ in the eyes of others?

4. *It is written*—The words of all three answers to the tempter came from two chapters of Deuteronomy, one of which (Deut. vi) supplied one of the passages (vi, 4-9) for the phylacteries or frontlets worn by devout Jews. The words which our Lord now uses had, we must believe, been familiar to him from his childhood, and he had read their meaning rightly. "Not by bread only doth man live, but by the word, that is, the will, of God." He can leave his life, and all that belongs to it, in his Father's hands. In so losing his life, if that should be the issue, he is certain that he shall save it. If his Father has given him a work to do, he will enable him to fulfill it.

5. *The kingdoms of the world*—St. Luke uses the word (literally, *the inhabited world*) which was commonly used as co-extensive with the Roman Empire.

6. *All this power will I give thee*—St. Luke's addition. "For that is (has been) delivered unto me; and to whomsoever I will I give it," is full of significance. The offer made by the tempter rested on the apparent evidence of the world's history. The rulers of the world, its Herods and its Cæsars, seemed to have attained their eminence by trampling the laws of God under foot, and accepting evil as the lord and master of the world. In part, the claim is allowed by our Lord's language, and that of his apostles. Satan is "the prince of this world," his hosts are "the world's rulers of darkness." In this case the temptation is no longer addressed to the sense of Sonship, but to the love of power. To be a king like other kings, mighty to deliver his people from their oppressors, and achieve the glory which the prophets had predicted for the Christ—this was possible for him if only he would go beyond the self-imposed limits of accepting whatsoever his Father ordered for him.

7. *Wilt worship me*—The word "worship" properly expresses, as apparently throughout the New Testament, the homage offered to a king rather than the adoration due to God.

8. *Get thee behind me, Satan*—There came to the Son of man the old command, "Thou shalt worship the Lord thy God," as an oracle from heaven, and this, rather than an attempt to refute the claim of sovereignty, was that on which he took his stand. Even though they can not solve the problem, the true wisdom of men who follow in the footsteps of Christ is to recognize that their allegiance is due to God, and to him only. The use of the formula here, for the first time in the conflict, is significant as implying that in the previous temptation evil had presented itself in disguise, making sins of distrust appear as acts of faith, while now it showed itself in its naked and absolute antagonism to the divine will.

9. *He brought him to Jerusalem*—As St. Paul said of like spiritual experiences of his own (II. Cor. xii, 2) so we must say of this, Whether it was in the body or out of the body we know not, God knoweth. *A pinnacle of the temple*—Rather, the *battlement*. Some well-known pinnacle, either that of the Royal Portico, which looked down from a dizzy height into the valley of the Kidron, or the Eastern Portico, from which tradition says that St. James was afterward hurled. *Cast thyself down*—Now a new thought is brought before him. Shall he prove the attestation that he was the beloved Son by throwing himself headlong down? Was there not a seeming warrant for such a trial, the crucial experiment of Sonship? Had not the psalmist declared of the chosen One of God that his angels should bear him up? Psa. xci, 11, 12.

10. *For it is written*—The devil can cite Scripture for his purpose. In this case, as before, the temptation starts from the attestation of the character of Jesus as the Son of God. With this there is now joined an appeal to familiar and sacred words, and the subtlety of the tempter lay in his perversion of their true meaning. Here, too, the words throw light on the previous spiritual life of the Son of man. As in all analogous temptations (and the history would have but little significance or interest for us if it were not analogous to many human experiences) the words which were presented to the soul, with their true meaning obscured and perverted, must have been precisely those that had before been most precious. We think of him as having fed on those words, found in them the stay and comfort of his life, without ever dreaming of putting them to the test by devices of his own imagining. The reality of each temptation can not be too strongly insisted upon.

12. *It is said*—As the words stand in Deut. vi, 16, their general meaning is specialized by an historical reference. "Ye shall not tempt the Lord your God, as ye tempted him in Massah." In the history thus referred to the sin of the people had been that they questioned the presence of God with them until they saw a supernatural proof of it. They asked, "Is Jehovah among us, or not?" (Exod. xvii, 7), and that question sprung from unbelief. To have demanded a like proof of his Father's care now would have identified the Son of man with a like spirit of distrust, and the history of that temptation was, therefore, a sufficient answer to this. We can not claim miracles if we court temptations. It is remarkable that the three quotations with which our Lord met the tempter are all taken from the sixth and eighth chapters of Deuteronomy.

13. *When the devil had ended all the temptation*—Better, *had completed every kind of temptation*. The three trials were each typical in character, and taken together they made up the cycle of those to which our Lord's human nature was then open.

Temperance.

The Saloon Is Labor's Worst Enemy.

George F. Parsons, in the *Atlantic Monthly*, says:

"While labor is throwing away an enormous sum annually, with what show of consistency can it lament its condition? One year's remission of that destructive self-indulgence would solve every labor problem extant. At present the workingman can hardly make both ends meet; is it not because he insists on creating capitalists out of the saloon-keepers? The saloon is the most hideous abuse of the day, but where would it be if the workingmen withdrew their support from it? It keeps them poor, it stifles progress, it brutalizes husbands and fathers, breaks women's hearts, puts rags on the workman's back, disease in his body, and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no brandy at home, but there is always beer and whiskey at the bar, and the men who consider themselves the victims of circumstance or the "thralls" of capital, squander their earnings in those dens. Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn, they would be all right."

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THE ABSTAINER'S CREED.—I believe that the demon of strong drink is the gigantic foe of God and man; that it ruins man alike for happiness on earth and blessedness in heaven; and that two-thirds of all the pauperism, crime, and woe of earth may be traced to him in his progeny; that he was conceived of Satan, born of the depraved appetites of men, and inflicts only suffering upon his victim, that under his rule reason is crucified, love dies, and conscience is buried; that man descends into a hell even upon earth, and has no resurrection for his manhood nor redemption for his enslaved soul but in the power of God; that no drunkard can enter into the kingdom of God or abide his presence who shall come to judge the living and the dead.

I believe in the saving and keeping power of the Holy Ghost; that the whole church should unite to assault and overthrow this awful traffic in strong drink, and deliver humanity from the curse of drink habit; that the only salvation for humanity is an uncompromising total abstinence for the individual, progressive prohibition for the community, and, above all, the embrace of the gospel of Christ, who alone can redeem body and soul from the slavery of sin and thrill us with the power of life everlasting!—*The Rev. Arthur T. Pierson, D. D.*

According to Judge Guthrie's findings, the school rises upon the ashes of the saloon. Last week in charging the grand jury impaneled at Topeka to make special inquiry as to the enforcement of the prohibitory law, he said: "For nearly five years there has not been a saloon or any place where intoxicating liquors were openly sold or given away in this county. Hundreds of thousands of dollars have been invested here in this city by strangers on the conviction that public sentiment favored an honest, fair enforcement of the law prohibiting the unlawful sale of intoxicating liquors, and it is believed that these conditions have induced thousands of families to change their homes from sister States to this city and State, so that they might, with their children, escape the evil effects of the saloon. And these conditions and environments are inducing the friends and patrons of learning to establish, with magnificent endowments, colleges and schools in this and other cities of the State, and parents are sending their children from distant States to these colleges to be educated, with the expectation and hope that their children may enjoy the benefits of society, unpolluted with the baneful saloon."—*Union Signal.*

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Rev. W. L. G. Hunnicutt, D. D.

THURSDAY, FEBRUARY 13, 1890.

Dr. Carradine will preach next Sunday morning, in Caroudelet Street Methodist Church, another sermon on the Louisiana State Lottery. We hope our preachers all over Mississippi and Louisiana will follow Dr. Carradine's example.

Another Gospel.

St. Paul was very emphatic and vigorous in his denunciations of a spurious gospel. He believed in an entire gospel. He wrote as if he thought its efficiency was conditioned upon its wholeness. He spoke as if he could not see how *divine* wisdom would inaugurate a plan of salvation if every detail of the plan was not necessary to its success. In Paul's view nothing must be left out—not the least iota in the statement of fact or precept or doctrine. The whole gospel must be there, or it is "another gospel," and, therefore, spurious and false.

There must be nothing left out. A half gospel is "another gospel," and not to be trusted in. A half truth may be as deceptive as a whole lie. A half gospel may be preached to the eternal condemnation of those who hear it. We believe it takes the whole gospel to save anybody, and, therefore, in order to display its saving efficacy it must be preached in its wholeness. Preachers must learn what the gospel is, and then faithfully proclaim it in its entirety. It is amazing to think how much a little error can mar the beauty and detract from the wholeness and weaken the power of the gospel and render its proclamation a mere voice without meaning. In this fact lies the imminent peril in the statement of truth. We can not conceive of the Spirit of Truth giving his support to error in any form. We can not conceive of him withholding his support from the proclamations of his own truth. And somewhere, right along here, we might be able to find the reason that so much preaching accomplishes nothing. There may be an over-statement or an understatement of truth, and the Spirit of Truth can endorse and support neither. Orthodox words and phrases do not always convey orthodox doctrines. A grave error may be concealed in those words and phrases. Error may be so covered over and surrounded by orthodox statements that it will pass current "even with the elect."

"Taking from" the gospel changes its character completely. This is, to-day, a favorite form in which the "other gospel," of which Paul wrote, manifests itself. The *whole* gospel is not declared. Only enough is preached to make it *look like* the gospel. Strange to say, this sort of preaching, when weighed in the proper balances, is found wanting in the chief fact and doctrine. The very heart of gospel truth is found lacking. The poetry and pathos of martyrdom, with which many writers and preachers invest the death of Christ, though a popular gospel in many quarters, being made beautiful by the imagination and the power of rhetoric, is a gospel without any heart. That gospel which does not make the straightforward statement that the death of Christ meant vicarious satisfaction for human guilt is "another gospel" and must be condemned as spurious. Any preaching that leaves out Christ's atonement for man's sins, is like a coin from the middle of which the gold has been extracted, and its place supplied with lead. It may *look* well, but it *can't have the right ring*.

"Another gospel", which is popular in these days, and preached "with great and alluring eloquence," is the doctrine that "all men are by nature the sons of God." Hundreds of pulpits are preaching such a gospel to-day, and preaching it to the delight of thousands of deluded souls. In our humble view, this is simply the other half of the gospel without atonement. It is its necessary complement. Put the two together in their complementary relations, and you have a gospel from which Christ is eliminated, and which has reduced redemption to nothing, and with which the Holy Spirit will have nothing to do. The gospel that all men are by "nature the sons of God," is not only absurd in itself, but is a flat contradiction of the holy Scriptures. "We are, by nature, the children of wrath," is the divine word from the pen of inspiration. There is but *one way* to become the sons of God, and that is, *not by nature*, but by receiving Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which *were born, not of blood, nor of the will of the flesh nor of the will of man, but of God.*" Sonship is predicated alone upon the new birth, and the new birth is predicated upon a corrupt nature, and the corrupt nature is the reason for an atonement. Thus the very possibility of sonship, which is preached by this new gospel, is grounded upon the atonement which it denies. The absurdity of such a gospel being blest by the approving presence of the Holy Spirit is manifest. "God can not deny himself."

St. Paul felt there was great dishonor to the Author of the gospel and great harm to the hearers in that sort of preaching, hence he wrote the solemn warning: "If *any man* preach any other gospel unto you than that ye have received, let him be accursed." As preachers, let us learn the whole gospel and, having learned it, "preach it from the house-tops."

Taking Lessons.

The editor of *Zion's Herald*, Boston, Dr. Charles Parkhurst, is traveling in the South for the express purpose of "studying the problem." He took his first lesson in Washington City, the capital of the republic. It was evidently a different lesson from the one expected. We imagine the good Doctor held his breath as the real state of the problem in the capital was forced upon his mind. He says:

We lived here one winter seven years ago. There is now more prejudice against the negro as such than there was at that time. The population of Washington is now from 215,000 to 225,000 people. There are 75,000 colored people. As a whole, they are in a destitute and wretched condition. There is not a colored man in the United States Senate. There is one colored man in the House of Representatives of over three hundred members. There is not a colored man in the membership of the Metropolitan Church. There is one in the Foundry Church. The negro is not wanted, and would not be tolerated if he should offer himself for membership in any of the white churches of this city. A barrier of prejudice deep as the nether world divides the white here from the black.

The special difficulties here lie in the line of depriving the negro of honest and successful achievement. An un-christian and accursed prejudice shuts him out from competition with the white man. The white man will use him as a menial, and nothing more. The young men and women who come from the schools can expect nothing better; the color of their skin still ostracizes them. No merchant will employ them as clerks. The artisan will drop trowel and plane if a negro essays to work at his side. The white man will not teach him a trade. They are excluded from membership in trades unions and labor fraternities. They are not welcome as guests at hotels and first-class restaurants. The colored man can not hire a house in a respectable part of the city. Real estate brokers will not sell to a negro in any reputable portion of the city if they know he is to be the occupant.

What a revelation Lesson No. 1 must have been to the good Doctor! *One* colored man in Congress and *one* in the Methodist Church in Washington City, and if any more should offer themselves for membership in the white churches, they would not be tolerated. Verily, "the mighty have fallen" far below their protestations of love and sympathy for the colored brother, as Dr. Parkhurst begins to find out before he was twenty-four hours from Boston. Seventy-five thousand people, colored people, too, utterly ignored, shunned, driven out of all legitimate business, "excluded from membership in trades unions and labor fraternities," and pushed back upon the disreputable portions of the city to find residences, and that in the Republican city of Washington, the capital of the nation, where governmental influence is supreme, and where the "lovers of our brother in black" spout forth their eloquence in denunciation of Southern outrages, and throw sand in the eyes of the poor duped blacks—why, it was enough to make Dr. Parkhurst "sigh a sigh that was a sigh." The natural inference with him is this: If such a state of things exists at the seat of government, where the Republican party has been dominant for so many years, the further South you go the worse it will be. But if Dr. Parkhurst is a true man and sincere, and keeps his eyes open and don't suffer his prejudiced fancy to run away with his judgment, we predict that he will learn two things by his trip South. 1. He will learn that the further the negro gets away from the influence of the genuine Yankee the better it is for the negro. 2. If the good Doctor studies with impartial mind the *doings* of his own church in the South, and her *methods* of doing her work, he will see that she is responsible for a good deal of the difficulty that invests the race problem, and that she has kept alive antagonisms that but for her baneful influence would have died long ago.

The Monster Invited West.

Last Thursday the *Picayune* had a dispatch, with flaming head-lines, to the effect, that the Louisiana Monstrosity, the Lottery, was likely to be invited to take up its abode in Bismarck, North Dakota. The dispatch stated that the Senate Committee on State Affairs in the North Dakota Legislature had unanimously reported a bill to "transfer bodily to North Dakota the Louisiana Lottery Company." The pretext under which the scheme is to be accomplished is the embarrassed condition of the State finances of that new State.

It is said that the governor will veto the bill; but the combination is working to make sure of the necessary two-thirds' vote with which to pass it over his veto. It is said that they have the requisite number in the House. An after dispatch stated that the bill had passed the Senate by a vote of 18 to 12. Governor Miller, it is said, is beyond the reach of money, and opposes the bill with all his power. About one-half of the State officers have been drawn to the support of the bill. One significant part of the dispatch reads as follows:

Money is being used to an unprecedented degree, and those who can not be reached in this way are threatened, flattered, or cajoled as occasion requires. All legislation is blocked and no man can get a measure of importance through unless he comes into the combine and agrees to support it. Many votes have been secured in this way.

We do not know whether this is a real transaction or a blind to draw the minds of our own people away from the real designs of this company. We know that the people of Louisiana are beginning to think and talk about this public robber as they have never thought and talked before, and it may be this is a scheme to quiet the public sentiment which is rising in such determined opposition against it. We warn our people not to be caught in this way. We say, Keep your eyes open and your pens a-going continually against this biggest piece of wickedness the devil ever invented. The press is not *all* bought up, and that part of it which is yet free may be wheeled into line of battle. The pulpits, always strong in opposition to wickedness, may be converted into a most terrific enginery of destruction. Then let every man, every woman, who has any regard for righteousness and any pity for the poor dupes of the Lottery, cry aloud and spare not.

If the Legislature of North Dakota really contemplates giving the Louisiana Lottery a home in that State, their folly is to be pitied, and their poor laboring people deserve the deepest commiseration of the country. Meantime let everybody here watch and work and pray and "keep his powder dry."

Since the above was put in type, a dispatch from Bismarck states that the North Dakota Senate passed a resolution calling for an investigation of the charges of bribery on the Lottery Bill. The resolution passed unanimously, whereupon the House of Representatives moved to indefinitely postpone the bill! The dispatch further stated that detectives were present in the Legislature, and that their presence created quite a stir. So the whole matter has been indefinitely postponed; but it is to be hoped that the investigation of the charges of bribery will be prosecuted with vigor.

Notes from Yazoo City.

We have had our full share of *la grippe* in the Queen City of the Delta for the past six weeks; but it has not been of a serious character, except in very few cases. Dr. R. Abbey was quite ill for several weeks, but he is about well again. He has wonderful recuperative powers. His mind seems as clear and vigorous as ever. He has no thought of growing old. Though the almond flourishes, the full-blown rose still blushes beneath its crown. The frosts of winter and the dews of summer sparkle together on his sunny brow.

The burning of the Citizen's Warehouse, on December 28, with six thousand bales of cotton, created quite a stir in commercial circles for awhile. But, after a good deal of figuring and testifying and a very slight show of bristles, here and there, the matter was amicably adjusted by the insurance companies paying up the losses and advising more economy in the use of fireworks another Christmas.

Business has been good, with an extremely mild and inexpensive winter. Prosperity smiles upon our people. Prohibition is on its fourth year in this county, and a happier and more harmonious people are not to be found in our Sunny Southland. Labor is plentiful, peaceable, industrious and happy.

The work on our new church is progressing well. An Episcopal brother said of it the other day: "It is beginning to look quite churchly." All look forward to its completion with pleasure, as another splendid monument of the Christian liberality of a united people. All of the pastors and churches in the city are working in beautiful harmony, and all are growing—growing in piety and Christian fellowship and liberality, as well as numbers. Church going is on the increase, and we have soon to see the day when no man, claiming respectability, will be willing to have it known that he is not a regular attendant on the stated worship of some church.

Our stewards have adopted the envelope system of weekly payments this year, combining the local and district stewards assessments. It is working splendidly. The pastor is happy in being able to carry out Paul's injunction: "Owe no man anything but to love one another." We are having frequent additions to the church, with a very hopeful outlook for a prosperous year. Bros. Lewis, Lovett, Powell, Reagan, Forsyth and Drake are all at their posts, doing faithful work for the Master, and are all well received in their respective charges.

R. S. Woodward.

An Irritated Bishop.

Bishop Mallalieu, of the Northern Methodist Church in this city, brings a grave charge, in a circular letter to the Northern *Advocates*, against members of his church who come South to reside. He says "hundreds" have come South with their church letters and have put them in with other churches than their own. He calls this "disloyalty," and says it is done in "the hope of securing either social or business advantages." He accuses such of selling "their birthright for a paltry price." He says, "Some of our preachers in the North have been known to recommend persons of their charges leaving the North to hand in their letters to some other church than their own." He says this is the result of "ignorance" or "weak sentimentality." The good Bishop seems really distressed that "hundreds" of his people are so naughty. The history of the world has taught two things, which our Northern friends seem not to have learned. 1. The church can't control social relations. 2. She can't control business relations. When they learn these two facts they will learn that a man's birthright is to belong to what church he pleases, and that they can not compel men to enter upon even church relations that are distasteful to them. This trying to make men do so is nothing but ecclesiastical tyranny, and the Northern Methodist Church is finding out that "hundreds" won't submit to it. As to the "disloyalty" of these "hundreds," spoken of by Bishop Mallalieu, no doubt they are well convinced that "disloyalty" to a system, which would force them into relations that are distasteful, is not necessarily "disloyalty" to Christ. Calling these people ugly names and attributing to them mercenary motives will not cure the evil, but it shows plainly that the Bishop is somewhat piqued.

The Pulpit and the Lottery.

We call the especial attention of the preachers in Louisiana and Mississippi to the article on the first page entitled, "The Pulpit and the Lottery." It is from the pen of Dr. Mallard, of the Presbyterian Church in this city, a man who has the courage of his convictions and *dares* to speak out. Brethren, lay this matter in earnest prayer before God, and let your pulpits everywhere ring with denunciations of this monster iniquity. Organize your people all over the land into bands of determined soldiers; enlist them for the whole campaign; use your pens in the columns of your local papers; hold anti-lottery meetings everywhere; arouse the people by showing them the peril overhanging the future. If the church, led by the preachers, does not come up to "the help of the Lord" in this matter, then the "curse of Meroz" will rest upon us! To avert such a calamity, stir the people, awake the slumbering, fire the lukewarm, arouse the apathetic, enlighten the ignorant, alarm the indifferent, encourage the faithful few. Let the slogan of the church—all the churches—reverberate among all the hills and over all the valleys, "Down with the Lottery!"

Notes.

Dr. R. S. Storrs says of Methodism:

The Methodist Church interprets fire New Testament into fervor, into power, into enthusiasm. I love them (Methodists) for this fact, that what a Methodist believes—he believes with all his might; and what he believes with all his might he is able to speak with all his voice.

The H. W. Grady Memorial Volume, containing the life, writings and speeches of the late Mr. Grady, is in process of preparation by Cassell & Co., New York. The life of Mr. Grady is written by Joel Chandler Harris; the introduction by Henry W. Watterson, of the Louisville *Courier-Journal*. The proceeds of the sale of the book, after expenses are paid, will go to Mr. Grady's family.

Mr. Gladstone's last deliverance:

Talk about questions of the day—there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation.

According to the New York *Sun*, figuring at the results of the census this year, the population of the country will be 64,761,500 as against 50,155,783 in 1880. The basis of representation in Congress will necessarily be changed. The South will gain 17 electors; the West, 25; the Middle States, 3; the Pacific States, 4; while New England will lose 1. The present population of the Southern States is put down at 19,489,150 against 14,638,936 in 1880.

Ought not a Christian man so to conduct his business that everybody will see and acknowledge him to be a *spiritual man?* Ought not a Christian woman so to order the affairs of her household that everyone will behold in her a *spiritual woman?* It won't do to say "religion is religion," and "business is business." The religion that don't make itself known and felt in the affairs of every-day life will not make itself known and felt in the day of final reckoning!

In regard to cheap religious literature Dr. McCabe, one of the secretaries of the Missionary Society of the Methodist Episcopal Church, says:

Second, this is the age of cheap printing. If the church does not supply it, Satan will. The dime novel can be had anywhere. Your child may be ruined in an hour by one of them. The church must enter this field. Our Sabbath-school papers are full of stories about bears and dogs, lions, tigers, reindeers—purely secular reading which ought to be reserved for week days; not fitted for the Sabbath at all.

Whatever may be thought of the "goings-on" of the Salvation Army, they seem to be showing something of the practice of Christianity. Of them an exchange says:

The Salvation Army is said to have made great progress in the erection of "shelters" in the poorer parts of London. Six shelters have now been fitted up, supplying for the destitute 776 beds and 10,000 to 12,000 daily meals. Mr. Booth says that the annual normal income of the army now amounts—"for certain"—to over £15,000. In London they have 1,500 workers. In Continental Europe they have 237 "corps" and 754 "officers."

Let us have a care that we get the Scripture *into our hearts*. A preacher has said: "It is well to have Scripture stored in the memory, better to have it in the understanding, but best of all to have it in the heart." The Psalmist said, "Thy word have I hid *in my heart*." There is in the heart a faculty for the reception of Scripture, and it only does good as it is received *there*. The devil knows as much Scripture as any man living, but it does not do him any good because he has no heart-faculty for its reception. He knows, but does not receive. Beware!

Rev. J. W. McLaurin, in his report as published in the January number of the *Bible Society Record*, has this to say:

The third Sunday was spent with the Felicity Street congregation of the Methodist Episcopal Church, South, New Orleans, at which I presented the Bible cause, and secured therefor $100, in good subscriptions. The service was a most delightful one. If all the congregations and pastors in my district would only follow the example of this noble congregation and its excellent pastor, Rev. J. T. Sawyer, looking after the Bible cause, therein would be a great pleasure. This congregation contributed nearly $100 to the Bible cause last year.

Personal and Otherwise.

From our exchanges we learn that *la grippe* is no respector of persons. It lays its hand upon the lofty and the low, and their bones crack (seemingly) alike. What is this *la grippe*? Is this the result of the "seventh angel pouring out his vial of wrath into the air"?

Some of our exchanges are giving us credit for raising $10,000 to send a missionary to Japan. Oh, no; not so much, brethren; only the modest little sum of $1,016. Don't credit us with what we don't do and never expect to do. *Ten thousand* dollars, indeed! W-h-e-w!

Our brethren of the Northern Methodist Church are preparing to organize a big college in Kansas City! Why don't some of our rich Louisiana Methodists give Centenary College a big start? *They can.*

Rev. Dr Abbey has been sick for quite a while since Conference, but we are glad to state that this venerable minister is now slowly recovering.

A young sister writes from Crystal Springs, Miss.: "I look forward to the weekly visits of the ADVOCATE as to that of a dear Christian friend from whose visit I expect spiritual help." Our constant prayer is that the paper may be such a help to all its readers.

We thank the secretary for a copy of the Minutes of the Fiftieth Session of the Texas Conference, held at Lagrange, Texas, December 4, 1889.

Rev. Jesse Boring, of the North Georgia Conference, died recently, in his eighty-third year. He was a great preacher in his early days.

The Hon. Samuel J. Randall, for a long time a leader in the National House of Representatives, has united with the Presbyterian Church.

One of our exchanges:

Churches ought to be doing something more than holding their own, paying their bills, and opening their doors two or three times a week to a congregation of eminent saints and well-dressed sinners.

The Moravians number 98,227, and yet we are told that they have sent out, during the century, twenty-five thousand missionaries, and three hundred thousand dollars yearly. They have nine mission ships.—*Exchange.*

If the above is true, then we know about 1,200,000 Southern Methodists that ought to pray for grace to be ashamed of themselves.

The Methodist Episcopal Church has sent, in all, 174 missionaries, male and female, to China. So says *Gospel in All Lands.*

Quite a number of papers North and South and Canada have published Wesley's Letter to Maxfield since we resurrected it and started it out again. We are confident that its publication has done good.

Rev. Stephen Noland, one of the editors of the *Central Methodist*, died January 27. His co-editor, Rev. Z. Meek, says of him:

We loved him most tenderly, not only because of his lovable disposition, but of his high Christian character and earnest devotion to what he believed to be right.

Rev. Sam Jones' stay in New Orleans was greatly abbreviated. This was occasioned by his violent and unvarnished attacks upon the ladies of that city, which were promptly resented and denounced.—*Shreveport Times.*

The above is an "unvarnished" misrepresentation from beginning to end. His stay was *not* abbreviated, he made *no* attacks upon the ladies, and he was *not* denounced. The truth about a public man is a very hard thing for some people to get at.

We call attention to the advertisement of the forthcoming "Life of Jefferson Davis," written by Mrs. Davis, and to be published soon by Belford Company, New York. This will, doubtless, be an interesting review of the life and work of the great southerner.

The secretaries of our Conferences will take notice that in these "weak, piping times of peace" it is not "good form" to say, "Minutes." That venerable word, hoary with sainted memories, must now be written and printed, "Conference Annual."

We have received the first number of *The Round Table*, a new paper started in Nashville under the editorship of Dr. D. C. Kelley. This is simply a specimen copy sent out as the *avant courier* of the regular numbers, which will begin about March 1. There is quite a profusion of statements indicating what *The Round Table* will be, and many promises which it expects to fulfill in the course of its life. We welcome it to our sanctum, and trust that it may, indeed, "be broadly and distinctly Christian."

Dr. Theodore L. Cuyler, for thirty years pastor of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., has announced his purpose to resign his pastorate on the first of April. The membership of his church has increased from 140 to 2,330, the third largest Presbyterian congregation in the United States. Dr. Cuyler is a charming newspaper writer, a great temperance advocate, being now president of the National Temperance Society, and is said to be one of the finest conversationalists in the world.

A Happy Pastor and Scribe.

This private note from our friend, "Gilderoy," shows that he has "struck luck." We congratulate him on his good fortune in having the opportunity to "learn new tricks," but must protest, in the name of our printers, that his manuscript is about the best that comes to our office. We must warn him, however, against the fascinations of the type-writer.

MR. EDITOR: One week ago today my eldest son sent me a present of a beautiful fifty-dollar type-writer, the first one I ever had my fingers on, in a few weeks I will write all the articles I send you on it. Then your printers will not have to bother with my miserable chirography, as they now do. I write on this machine now about as fast as with my pen. Pretty good, you see, for a fifty-one-year old pupil with only one week's practice. Say what you may, but an old dog can learn new tricks when he sets his head on it. If I live and keep my health, I mean to be an expert on this thing by the end of this year.

"If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

Postal Card Reports.

—Rev. J. H. Callaway, writing from Eden, La., says: "We are having a good time on Centerville circuit. Have been here three weeks, preached 11 times, made 34 pastoral visits, read 7 books through, and, best of all, we have just closed a good revival meeting. It lasted from Saturday night until Wednesday night. About 12 or 14 sinners made a start Sunday night. The church was aflame the night we closed. This meeting was at Master's Chapel, where they have a live prayer meeting. I find it an easy matter to have a revival where the prayer meeting is kept up. Thank God for such a prayer meeting as we have here! The young people—boys and girls—pray with great power and liberty. 'Ye shall receive power after that the Holy Ghost is come upon you.' (Acts i, 8.) This Scripture was fulfilled; the power came. Thank God!"

—Rev. C. T. Munholland writes from West Monroe, La.: "Our first Quarterly Conference is over; all the stewards present except one. On Sunday, at eleven o'clock, our new church at this place (West Monroe) was set apart for the services of God, after an appropriate sermon by the presiding elder, Rev. J. D. Harper, from Psalms cxlv, 13. There was a good feeling in the congregation, the Lord being present, as when the first Temple was erected by Solomon. We now have a nice church at this place, erected by a great effort of the people, assisted by some few friends abroad, to whom we tender our thanks for their generous assistance. The acoustic properties of the house are hard to surpass. At the next Annual Conference we expect you to test it."

—Rev. J. T. Reames writes from Indian Village: "We reached our field of labor on Saturday before the second Sunday in January. I preached my first sermon here (on this work) at Indian Village Church, from Romans i, 15, 16. The congregation numbered about one hundred. I never met kinder people than those with whom I have become acquainted here. There was no parsonage to be occupied, but the brethren soon found a home for their preacher. They do not promise that we will fare 'sumptuously every day,' but adopt the language of Peter, 'Such as I have, give I unto thee.' May God wonderfully bless both people and pastor this year and crown our labors with abundant success."

—Rev. N. J. Roberts reports from Utica Charge as follows: "On our arrival here we met with a very warm reception from this people. We were met at the depot by brethren who took us to the parsonage—a comfortable home—and since we have been kindly remembered by their frequent donations. Who would not love to live among such friends? God bless the kind, good people of Utica! Now, our greatest desire and sincere prayer to God is, that we may be instrumental in the hands of a merciful Father of accomplishing much good here in winning souls to Christ. Pray for us."

—Rev. R. M. Blocker, writing from Rayne, La., says: "My work is moving off well. Prayer meeting, Sunday-schools and missionary societies good, and we are better organized for financiering than last year. Subscription to the CHRISTIAN ADVOCATE is weekly enlarging, and the ADVOCATE pleases and edifies all its readers. Every steward on my work takes it. But, oh, how we need a sweeping revival!"

—Dr. W. L. C. Hunnicutt writes from Centenary College: "Your editorial on college endowment in this week's ADVOCATE has the ring of a clarion. I hope its sound has gone out through all Mississippi and Louisiana, and will ere long return in echoes of endowment notes, multitudinous and strong. Thank you! Do so again!"

—Rev. W. J. Porter writes from Farmerville, La.: "I have reached and entered into my new field of labor. Have made the round at one hundred and fifty miles, preached twelve times, baptized and received one into the church, married two couples, visited and prayed with thirty-two families, and raised, in cash and subscription, two hundred and sixty-five dollars towards building a parsonage. And we hope ere this year shall close to be freed from task and tax of securing the pastor's abode on this circuit."

—Rev. S. J. Davies reports from Mooringsport, La.: "My work is opening finely here. We are practically building a parsonage at this place, as the present one is scarcely habitable. Am hindered no little in my work by bad weather and worse roads."

A Preacher Wanted.

MR. EDITOR: Please let me ask through the ADVOCATE for a preacher to assist me with my large work in Acadia parish, La. Last year the ADVOCATE kindly announced my call, and the Lord sent me Bro. Schuhle. But I have no help this year, and I greatly need it. None but a single man and his soul on fire with the Holy Ghost can meet the demand.

Yours in Christ,

R. M. BLOCKER.

RAYNE, La.

Notice.

The Mississippi Holiness Association will hold their spring session embracing the fifth Sunday in March. Applicants for the association will please notify through their pastor at once.

J. W. POSTON, Vice-Pres't.

T. A. BOTTOM, Sec.

Notice.

The Louisiana State Holiness Association will convene at New Iberia on Tuesday, May 7, 1890.

B. CARRADINE, Pres't.

FEBRUARY 11, 1890.

Archdeacon Farrar:

The real question to ask about any form of religious belief is, Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and selfish, and impure? If it stands this test it is no heresy; there is but one church of the true children of God, and unfaithfulness is the only infidelity.

"It is not the ballot, but the intelligence to use it well, that secures good government."—*Harper's Weekly.*

Precisely so. That is exactly what the Southern people have been saying for the last twenty-five years!

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please, either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Mr. Spatts—"That's a queer-looking dog of yours, Miss Hubbelle. Isn't it what the English call a 'turnspit?'" Miss Hubbelle (severely)—"I don't know what the English may call it, Mr. Spatts, but I call it a rotatory expectorator."

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

Resolutions are like messenger boys. They are the easiest things imaginable to pass.

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Cases treated by letter.

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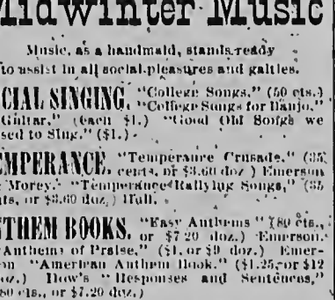
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No engraving can do justice to the unique and peerless beauty of this NEW CHRYSANTHEMUM. Imagine plant completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward, and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season if it does not contain the "OSTRICH PLUME CHRYSANTHEMUM."
(Plain and full instructions for culture with each order.)
PRICE.—For fine plants, certain to bloom, 40c. each, three plants for $1; seven plants for $2; twelve plants for $3. Free by mail.
With every order for a single plant or more will be sent gratis our superb catalogue of EVERYTHING FOR THE GARDEN (the price of which is 25 cents), on condition that you will say *in what paper you saw this advertisement.* Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named.
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We invite buyers to look at our New Stock of Winter Clothing. D. B. Prince Albert Frock Suits, $20 to $30; Four-Button Cutaway Frock Suits, $16 50 to $25; Fancy Cassimere Suits, $10 to $20; Fine Overcoats, all prices; Celebrated Star Shirt, open back, $1; Open Front Shirt, with and without Collars, $1 50; Unlaundried Shirts, for boys and men, 50 and 75 cents; Collars, $1 50 dozen; Merino Undershirts, 50 cents to $2; Boys' Suits and Overcoats, $3 up.
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Our Young People.

THE TEN FIGURES.

We are the jolly figures ten
That puzzle the brains of little men,
And scatter their wits
Around in bits
Until they're ready to vow "Old Nick"
First invented arithmetic.

Our leader bold, so tall and prim,
Is Figure One; you all know him.
While just behind
Him you will find
The honest face of Figure Two,
His bangs done up in a "curlicue."

This ox-yoke form you'll all agree
Belongs to none but Figure Three.
Who just precedes,
And therefore leads
Another mathematic bore—
Ugly, bunglesacked Figure Four.

Shaped like a reaper, in full view,
The Figure Five now stares at you;
And well you know
Next in the row,
With body big, and crooked neck,
The Figure Six you must expect.

This lanky form, with lengthy snout,
Is Figure Seven, without doubt
While at his heels,
Like tangled eels,
There passes by, with waddling gait,
Old, familiar Figure Eight.

Upon one leg, with quite a curve,
Stands Figure Nine, you will observe,
And then rolls past
The least and last—
For Figure Naught would helpless lie
Without our aid and sympathy.

The schoolboy who, with visage grum,
Hunts for the answer to his sum,
Vows we all cheat
And use deceit,
Because he's muddled in his mind,
And can't our combination find.

But if he'll keep quite calm and cool,
And study each example's rule,
He'll testify
That we won't lie;
Is every schoolboy's record clear
On this one point? Not all, we fear.

—*Golden Days.*

An American Girl.

About two years before his death, Charles Sumner was ordered abroad by his physician. On the steamer in which he sailed was a mother with her three children, whom she was taking to Europe to be educated. It happened that the only girl of the party was seated near Mr. Sumner at the table, and could hear much of his conversation. In a short time she became fascinated with the rare personality that for so many years had inspired a great political party.

She listened eagerly to every word, but soon became greatly mortified because she could not understand much of what he said. She had never studied the science of government; she knew nothing of European politics, and little of American history.

For the first time in her life, she realized that an interesting, helpful science had been neglected in her education. She determined to supply the omission for herself, and on reaching England began the study of American politics. The functions of the different parts of a government, legislative, judicial and executive, the duties of an American citizen, political parties, who vote and why, town-meetings, education, taxes, labor and capital, strikes, banks, commerce, diversities of industries—all these she soon found to be factors in a fascinating problem. Her growing enthusiasm amused her friends, especially her brothers. What could he the use of a girl troubling her head about such things? they asked. The answer came in a manner quite unexpected.

One evening during their continued residence in England, the family was invited to a small reception given to John Bright, then at the zenith of his fame. Shortly after their entrance into the drawing room, the conversation turned to American politics, in which Mr. Bright manifested great interest. A convention was at that time in session in a Western city, and much anxiety was expressed about the nomination which it was likely to make.

Turning to an American gentleman, Mr. Bright made some inquiry as to the rules governing the formation of such an assembly. The person addressed, evidently greatly chagrined at his ignorance, was obliged to answer that he did not know. Appeals to three other guests met with the same response. Then, to the surprise of every one, a modest little American girl advanced timidly to Mr. Bright, and gave him the desired information.

Mr. Bright was delighted. He seated himself at the girl's side, and talked with her for the entire evening, and when taking leave of her, said to her mother:

"You Americans have, indeed, made wonderful advances in education. The future of a country is secure when the young men and women alike are trained to intelligent understanding of the laws which govern them. The next generation will be a race of patriots."

A few days afterward came an urgent invitation for the entire family to spend a week at the Bright homestead. There the little American was introduced to Mr. Gladstone, and many other prominent English statesmen.

Her unique experience is very suggestive. How many of our young people are at all acquainted with the present state of European politics? Too many of them, indeed, have yet to learn the very alphabet of their own government.—*Exchange.*

One Page a Day.

One page of good literature a day, thoughtfully read, must produce beneficial intellectual results, even though the reader find it difficult to recall at will the full thought of the author, or to reproduce a complete sentence in which that thought, or any part of it was expressed. Even slight effort at "giving attention" will increase power of concentration. The world opened by that single page may awaken a new intellectual interest, quicken curiosity, sharpen appetite, and suggest thoughts of his own to the mind of the reader. The simple passing of well-expressed ideas across his mental horizon will enlarge his world, enrich his mind, refine his tastes, increase his vocabulary, and give him new interest in the people he meets and in the topics which obtrude themselves upon him in these busy days, when everybody is thinking, and when great events are crowding into the wonderful history now being made. One page a day guarantees so much gain of knowledge and power to the attentive and interested reader.

Of course, the results of one page will be scarcely appreciable. One day's toil will build no temple. But seven days make a week, and four weeks make a month, and twelve months contain three hundred and sixty-five days. One page a day will therefore grow in one year into a volume of three hundred and sixty-five pages. Now, at three hundred pages to a book one may read in ten years twelve stout volumes. He who in a decade reads with interested and inquiring attention twelve volumes is no mean student; and if the reading in five minutes of a single page should stimulate thought that keeps hammering or digging or singing in the reader's brain during the day when he is at work and his book is shut, at the end of ten years such reader and thinker will deserve some reputation as a "scholar." He may be, in some sense, a master of twelve big books. And if they be the right books, no master of a larger library can afford to overlook the claim upon his recognition of this man who reads well one page a day.—*Bishop Vincent, in Sunday-School Times.*

A teacher in one of the public schools in Yonkers, N. Y., was examining a class in physiology. She asked:

"What are the last teeth to come?"

"False teeth," fairly shouted the small boy to whom the question was addressed.

Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, which is the cause of the disease, and also builds up and strengthens the whole body. Give it a trial.

A sweet little pair of twins of each sex—a boy and a girl—children of a noted divine in Albany, were about to be punished recently for some wrong, and presented themselves to their mother. The boy, who had been well trained in gentlemanly conduct, spoiled the whole matter by saying, "Ladies first."

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

How to Make Life Happy.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we can not get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

Show your sense by saying much in a few words.

Try to speak some kind word or do some kind deed each day of your life. You will be amply repaid.

Set your work to song.—*Washington Post.*

How Women Rest.—How differently men and women indulge themselves in what is called a resting spell. "I guess I'll sit down and mend these stockings and rest awhile," says the wife: but her husband throws himself upon the easy lounge, or sits back in his arm-chair, with hands at rest and feet placed horizontally upon another chair. The result is that his whole body gains full benefit of the half hour he allows himself from work, and the wife only receives that indirect help which comes from change of occupation. A physician would tell her that taking even ten minutes' rest in a horizontal position, as a change from standing or sitting at work, would prove more beneficial to her than any of her make-shifts at resting. Busy women have a habit of keeping on their feet just as long as they can, in spite of backaches and warning pains. As they grow older they see the folly of permitting such drafts upon their strength, and learn to take things easier, let what will happen. They say, "I used to think I must do thus and so, but I have grown wiser and learned to slight business." The first years of housekeeping are truly the hardest, for untried and unfamiliar cares are almost daily thrust upon the mother and home-maker.

One Safe Friend.—There is one safe friend for every maiden. It is her mother. Whom should you trust, in whom repose confidence, if not in her? No one else loves you so unselfishly, and no one else has loved you so long. It is a pity when girls are not confidential with their mothers. There are times when every young woman needs an old woman to guide and help her, and her mother is at those times her natural counselor and guardian. If she has no mother, let her pour out her troubles and unfold her perplexities to some motherly woman, aunt, sister, friend, in whom she can believe. Many a heartache would be soothed, many a vexation rolled away, and many a mortification saved, if girls would remember that they have not the wisdom of Solomon nor the dignity of Deborah as yet on their unwrinkled brows. Situations which baffle them would be plain to more experienced eyes, and they would be guided over bad places.

Motherhood.—In the failure of woman to perceive the dignity, beauty and grand possibilities of her special calling, motherhood, lies a great peril to the race. A nation rises and falls with its women. Froebel has said: "The destiny of nations lies far more in the hands of women—the mothers—than in the possessors of power. . . . We must cultivate women, who are the educators of the human race, else the new generation can not accomplish its task." Educated women must add the weight of their testimony to the holiness of marriage and the sacredness of its obligations, by *consciously* and *intelligently* entering into the same. Let them prove, by the living, that maternity is no hinderance to the highest work a woman may wish to do, but that it is physically a positive gain, and spiritually and intellectually it enriches all the being, and motherhood will be restored to its high and priestly office.—*Ex.*

Scientific.

Resistance of the Atmosphere.

From Professor Langley's illustrated paper, on Comets and Meteors in the January *Century*, we quote as follows: "Everybody will notice that if we move a fan gently, the air parts before it with little effort, while, when we try to fan violently, the same air is felt to react; yet if we go on to say that if the motion is still more violent, this may seem to some an unexpected property of the 'nimble' air through which we move daily. Yet this is the case, and if the motion is so quick that the air can not get out of the way, a body hurled against it will rise in temperature like a shot striking an armor-plate. It is all a question of speed, and that of the meteorite is known to be immense. One has been seen to fly over this country from the Mississippi to the Atlantic in an inappreciably short time, probably in less than two minutes, and though at a presumable height of over fifty miles, the velocity with which it shot by gave everyone the impression that it went just above his head, and some witnesses of the unexpected apparition looked the next day to see if it had struck their chimneys. The heat developed by arrested motion in the case of a mass of iron moving twenty miles a second can be calculated, and is found to be much more than enough, not only to melt it, but to turn it into vapor, though what probably does happen is, according to Professor Newton, that the melted surface-portions are wiped away by the pressure of the air and volatilized to form the luminous train, the interior remaining cold, until the difference of temperature causes a fracture, when the stone breaks and pieces fall—some of them at red-hot speed, some of them, possibly, at the temperature of outer space, or far below that of freezing mercury.

"Where do those stones come from? What made them? The answer is not yet complete, but if a part of the riddle is already yielding to patience, it is worthy of note, as an instance of the connection of the sciences, that the first help to the solution of this astronomical enigma came from the chemists and the geologists."

Unknown Sensations.

Sound is the sensation produced on us when the vibrations of the air strike on the drum of our ear. When they are few the sound is deep; as they increase in number, it becomes shriller and shriller; but when they reach forty thousand in a second they cease to be audible. Light is the effect produced on us when waves of light strike on the eye. When four hundred millions of millions of vibrations of either strike the retina in a second, they produce red, and as the number increases, the color passes into orange, then yellow, green, blue and violet. But between forty thousand vibrations in a second and four hundred millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no others are possible. But it is obvious that we can not measure the infinite by our own narrow limitations. Moreover, looking at the question from the other side, we find in animals complex organs of sense, richly supplied with nerves, but the function of which we are as yet powerless to explain. There may be fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we can not hear, and colors as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we can not hear, of color which we can not see, of sensations which we can not conceive.—*Popular Science Monthly.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

WHY COUGH,

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it. Keep it in the house. You are liable to

have a cough at any time, and no other remedy is so effective as this world-renowned preparation. No household, with young children, should be without it. Scores of lives are saved every year by its timely use.

Amanda B. Jenner, Northampton, Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Yeuker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

Ayer's Cherry Pectoral,

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Dr. J. C. Ayer & Co., Lowell, Mass.

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Marriages.

BURKS—EASON.—At the residence of the bride's father, Mr. W. H. Eason, by Rev. R. M. Davis, Mr. J. L. Burks to Miss A. H. Eason, both of Tate county, Miss.

THOMPSON—MULLINS.—On January 20, by Rev. H. Bradford, Mr. W. P. Thompson, of Vicksburg, Miss., to Miss Olivo Mullins, of Franklin county, Miss.

CRAIG—McKINNIE.—At the residence of the bride's father, Dr. T. H. McKinnie, at Pelican, La., January 29, 1890, by Rev. H. J. Holtz, Mr. J. H. Craig to Miss Mattie A. McKinnie, all of DeSoto parish, La.

MCADORY—CROOK.—In Morton, Miss., January 1 1890, by Rev. W. W. Morse, Mr. Walter E. McAdory, of Bessemer, Ala., and Miss Haisie Crook, of Morton, Miss.

ANTLEY—BRIGGS.—At the residence of the bride's mother, in Lake, Miss., by Rev. W. W. Morse, Mr. J. G. Antley and Miss V. V. Briggs' both of Lake, Miss.

SHANNON—IRBY.—At the residence of Mrs. M. G. Clarke, near Carlisle, Miss., January 30, 1890, by Rev. V. H Skipper, Mr. P. G. Shannon and Miss Mattie A Irby.

TURNAGE—MCNAIR.—At the residence of the bride's father, Mr. Neil McNair, in Simpson county, Miss., January 30, 1890, by Rev. N. B. Young, Mr. J. T. Turnage, of Covington county, Miss., to Miss Hattie J. McNair.

JONES—BECK.—At the residence of the bride's mother, January 29, 1890, by Rev. W. S. Shipman, Miss Katie E Beck and Mr. S. F. Jones, all of McNutt, Miss.

MABRY—BARMIC.—At the residence of the bride's brother-in-law, Mr. James Mabry, December —, 1889, by Rev. J. H. Smith, Mr. L. W. Mabry and Miss Ida Barmic, all of Attala county, Miss.

FRAZIER—SAUNDERS.—At the residence of Mr. H. Simmons, December —, 1889, by Rev. J. H. Smith, Mr. William Frazier and Miss Vergie Saunders, all of Attala county, Miss.

SMITHSON—TURNER.—At the residence of the bride's father, Mr. W. H. Turner, near Sallis, Attala county, Miss., January 22, 1890, by Rev. J. H. Smith, Mr. C. T. Smithson, of Leake county, and secretary of Mississippi State Alliance, and Miss Lula Turner.

GORDON—WRIGHT.—At the residence of the bride's father, James M. Wright, Esq., near Lauderdale, Miss., February 2, 1890, by Rev. N. M. Clark, Mr. Cornelius Gordon to Miss Lula Wright.

JULIAN—BARLOW.—At the residence of Silcun J. Barlow, Esq., by Rev. Mr. Hunter, Mr. C. E. Julian, of Texas, and Miss Ruth Barlow, of Mississippi.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PARRISH—Sister MARY A. PARRISH, daughter of Thomas and Elizabeth Christopher, and wife of Rev. T. C. Parrish, was born in Stokes county, N. C., September 21, 1828, and died in Holmes county, Miss., January 14, 1890. Sister Parrish's parents emigrated to Georgia when she was a child, and when quite young she was married to T. C. Parrish, August 12, 1841. She made profession of religion in July, 1845, joined the church soon after conversion, and was a consistent member until the day of her death.

After her husband became an itinerant preacher she met the doubled responsibility that came on her unflinchingly. Sister Parrish was a child of affliction the greater part of her life; but amid all her afflictions she showed the world how one could suffer the Lord's will as well as do it. Several years ago, while living at Winona, Miss., she had a severe spell of sickness. Her prayer was that she might live to see her children grown and members of the church. In her last illness she expressed a desire to depart and be at peace. She had lost two sons-in-law and one grandchild in less than twelve months, and just two weeks before her death her own son and darling—T. J. Parrish—was taken away. Now all seemed to say to her, "Sister spirit, come away." When reminded by her husband that her Winona prayer had not been fully answered—that her youngest son, a grown young man, had not yet joined the church—her reply was, "Yes, I know; but he will join," showing her firm faith in God as a prayer-hearing and a prayer-answering God.

The church has lost a transparent Christian character; her husband, the closest friend of this world, and the children, a devoted mother. May God bless Bro. Parrish and sanctify his bereavements (coming on him so fast) to the good of his soul and everlasting interests! Let us all remember our brother in his affliction at a throne of heavenly grace. B. F. PHILLIPS.

PARRISH—THOMAS J. PARRISH, son of Rev. T. C. Parrish and Mary A. Parrish, was born September 16, 1849, and died January 1, 1890. Bro. Parrish professed religion in 1864, and joined the Methodist Episcopal Church, South, in which he remained until the day of his death. He was married in 1870 to the daughter of T. C. Buck. He leaves a wife and eight children to mourn his loss. I was not acquainted with Bro. Parrish; but I am told by those who know that he was a true and devoted husband, a tender and loving father, an obliging neighbor, a good citizen, a true and warm friend.

Bro. Parrish's father was a traveling Methodist preacher, and I am told that the son's love and attachment to his mother was almost without a parallel; that never was he known to leave his mother alone when father was about the Master's work; and that devotion was continued until his death. But he is gone to his reward. His wife and little ones are left to battle with the storms of life alone, and yet not alone, for the God of the husband and father is the God of the widow and children. They acknowledge him to be their stay. May God bless and comfort them always! May he guide them even unto death, and after death crown them heirs of immortality!

B. F. PHILLIPS.

GORDON—Died at Bee Lake, Holmes county, Miss., on the evening of December 10, 1889, Mrs. SUSIE R. GORDON, aged twenty-three years.

Solemn sentences like to this one are spoken or written, one time or other, of us all. Pathetic interest in such announcement attaches usually to few, but to this few it is unspeakable. In this sad case, death meant the sudden ceasing of a young life happily begun, the quick capsizing of a bark not long detached from the moorings of youth, just out and gladly sailing with right breezes across life's sea. It meant the leaving empty a nest newly made, the departure of bright young wife from strong young husband, the unutterable sadness of separation between young mother and sweet little ones. Alas! it meant the changing of purposes and plans, the quenching of bright anticipation, the cloud and stillness death only can produce.

Sister Gordon was a member of our church, the clear-voiced organist of the little chapel in the grove, at the edge of the lake. She was one of the most natural, happily natural women her pastor ever knew. Unassuming, of charming deportment, springing buoyantly from a most cheerful disposition. Devoted with perfect tenderness to husband and children, her genial nature brightened the community of relations and friends who lived around her. Full of cordial welcoming for every visitor, she graced her home with lovely, most unselfish hospitality. Surely she will be missed by all who knew the sunny soul.

She leaves a young husband, broken and lonely, and two little children. Leaves the record of a true and blameless Christian life; leaves such fragrant memory as flowers leave, cut off after just opening fully in the morning sun: leaves earth, after short stay upon it, to enter heaven's radiant perpetuity. Our Father, bless those remaining who mourn her absence, and gather and keep the little ones under the brooding of the Spirit's wing, and give all aid and grace to her who now assumes to them the mother's tender place! W. H. HUNTLEY.

ALFORD—FRANCIS DORA ALFORD, born October 28, 1869, died at the residence of her parents, Rev. N. A. Alford and wife, near Magnolia, Miss., November 17, 1889. She joined the Methodist Church when thirteen years of age, under the pastorate of Rev. W. B. Hines.

I have known Dora for six years—part of that time I was her pastor, part her teacher. As a member of the church, as a college pupil, as a daughter and as a sister, she was remarkably exemplary. Quiet, modest and in every way unobtrusive, she nevertheless met duty in all these relations with a positive, practical sort of will, and a skill which reminded me of a mature woman rather than a girl. She was an only daughter, and an only and elder sister; and as such, became with her womanly ways, next to the wife and mother, the indispensable member of a happy household, which the wing of death had never darkened; hence her death, coming as the first shadow to that home, and robbing it of one so necessary to its wealth of comfort and beauty of spirit, has made it dark, dark indeed, to the father, mother and brothers. Were it not for our blessed religion, the darkness of that home today would be unbearable. Dora, whose greatness consisted in goodness, died as she lived; and all who knew and loved her think of her as translated to a wider, happier sphere of usefulness, where labor is joyful, and activity restful. There we shall meet her.

H. WALTER FEATHERSTUN.

KEMP—HAMILTON REILY, youngest son of James M. and Emily Rousseaux Kemp, was born May 11, 1885, and died June 1, 1889, at Algiers, La. Over that fair home-fold, where dwelt little curly headed Hamilton, with his loving parents, brother and sisters, the angel reapers were hovering.

Five years the fair bud had been unfolding; five years his little feet had gone in and out over the threshold to bless its inmates, and now he lay moaning in his pain on the bed that mother-love had smoothed again and again, and the angels said to themselves: "That bed is all too hard; this darksome world is all too cold for the little one lying there; let us call him away from this gloomy clime. The gentle mother will weep, but she will bow her head, and say, 'God's will be done!' The doting father will miss the little curly pate that nestled in his bosom; but, perhaps, he will oftener cast an eye to the gate that we will leave ajar for him. The brother and sisters will no more listen to his loving prattle; but heaven will not seem so far away to them if little Buddie is just inside the 'gowden gate.'" Nearer and nearer the angels hovered until, but for the veil that intervenes, one might have seen their snowy wings as they caught up the spirit of little Hamilton and bore it away to their "sweet home above."

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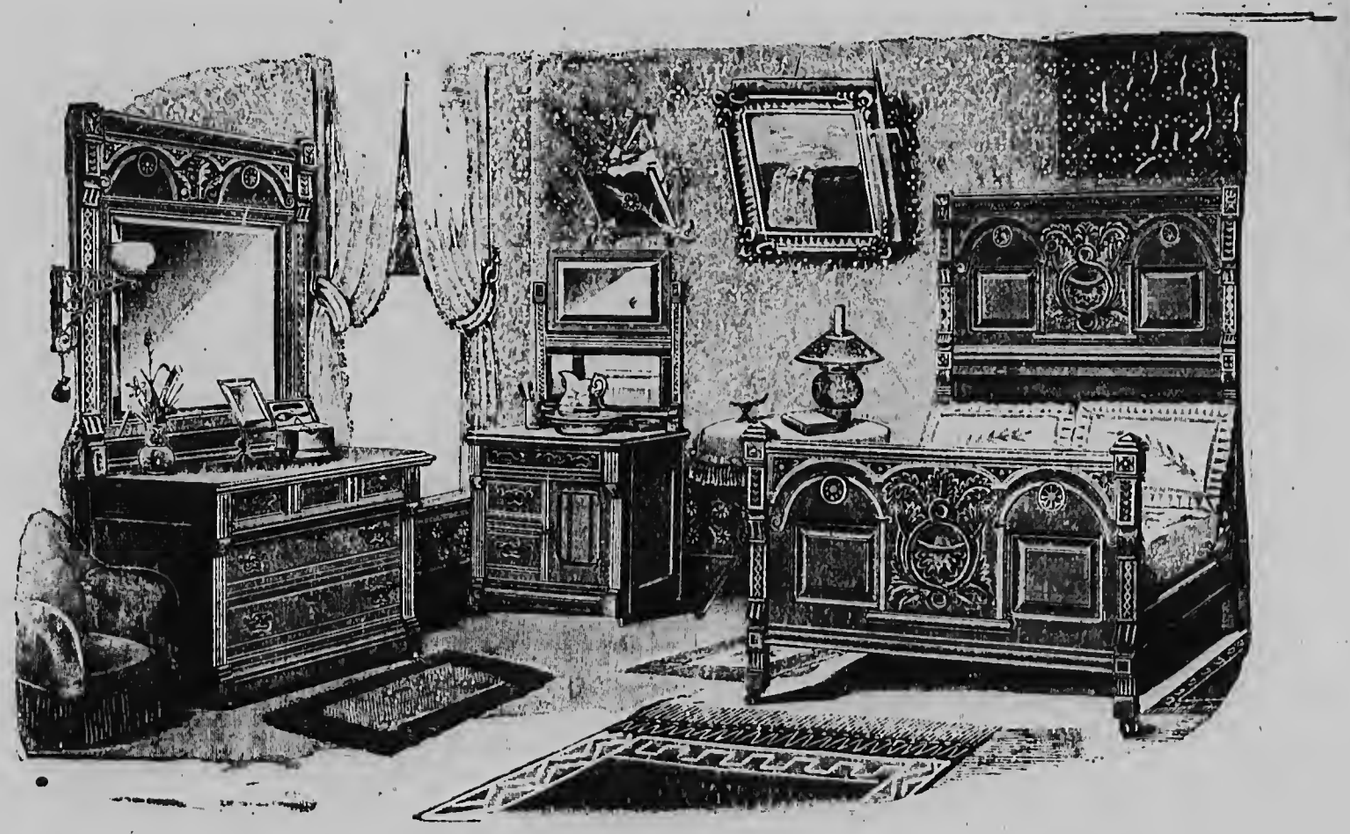

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Low ordinary	9⅛	— —
Ordinary	9⅝	— —
Good ordinary	10 1-16	— —
Low middling	10 5-16	— —
Middling	10⅝	— —
Good middling	11	— —
Middling fair	11 5-16	— —
Fair	12 1-16	— —
Galveston middling	10½	— —
Mobile middling	10½	— —
Memphis middling	10 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4¾	— —
Fully fair	4⅝	4 11-16
Good fair	4½	4 9-16
Common	4⅜	— —
CENTRIFUGAL:		
Seconds	4¼	5
Prime yellow	5½	5⅝
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
STRIP	— —	80

RICE.

No. 2	2 3-16	2¼
Good	4	4¼
Fair	8¾	4
Prime	— —	— —
Rough, ₱ bbl	2 15	3 50
Polish, ₱ ton	12 00	14 00

FLOUR.

Extra Fancy	4 25	— —
Fancy	4 00	4 15
Choice	3 50	3 75
Minnesota Patents	5 25	5 35
Winter wheat patents	4 75	4 80
Minnesota bakers	— —	4 50

CORN PRODUCTS.

Corn meal	1 90	— —
Cream meal	2 85	— —
Grits	2 85	— —
Hominy	2 50	2 75

GRAIN, ETC.

CORN:		
White, ₱ bushel	37	— —
Yellow	— —	38
Mixed No. 2	— —	37
OATS:		
Western	30½	31½
Texas rust-proof	36	38
BRAN:		
₱ cwt	62½	65
HAY:		
Prime	12 00	15 50
Choice	16 50	17 50

PROVISIONS.

PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8½	8¾
Shoulders	4¾	5
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	6⅜
HAMS:		
Sugar-cured	10⅝	11¾
DRY SALT MEAT:		
Shoulders	4⅝	4½
Sides, short rib	5⅝	5½
Sides, long clear	5⅝	5½

GROCERIES.

COFFEE:		
Prime	— —	20½
Fair	— —	19½
Common	— —	16½
TEAS:		
Choice	40	80
Re-No	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	14	16
Common	6	7
LARD:		
Refined	5⅝	5½
OILS:		
Coal, bbls	9¼	— —
Coal, cases	15½	16
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	60

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	2 00
POTATOES:		
New Louisiana	— —	— —
Western	1 60	1 85
ONIONS:		
New Louisiana	— —	— —
Western	3 75	4 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25

SUNDRIES.

POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 50	3 25
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	— —	12 00
EGGS:		
Western	11	12
Southern	13	13½
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	13 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, February 11.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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And those troubled with nervousness resulting from care or overwork will be relieved by taking *Brown's Iron Bitters.* Genuine has trade mark and crossed red lines on wrapper.

NEWS OF THE WEEK.

DOMESTIC.

Andrew Carnegie, the steel king, has offered to spend not less than $1,000,000 for a central free library and branches for the city of Pittsburg, provided the city will maintain them. The offer will be accepted.

After the adjournment of the Montana Senate on February 6, the eight Democratic senators, incensed at the ruling of the lieut.-governor in counting them present, took trains in different directions, in order to get out of the reach of the sergeant-at-arms. Their continued absence will block all legislation.

Nine lives were lost in a wreck on the Union Pacific road near Cascade Locks, Ore., on the sixth instant.

The Charleston, S. C., Merchants' Exchange has passed resolutions denouncing the tonnage bounty bill now pending in Congress, and declaring it not only wrong, but useless to expend the money of the people in subsidies to ships while their cargoes are excluded from our shores by the barriers of a high protective tariff.

It is said that while the Democrats will not filibuster against the consideration of the new rules, they will use every means in their power to defeat the adoption of the new rules, requiring a Republican quorum on their passage. The Democrats will not permit the adoption of the rules if they can prevent it, but do not seem to be hopeful, as it is thought that the Republicans would be able to produce a quorum.

Senator Gibson has introduced a bill in the Senate making a special appropriation of $4,000,000 for the improvement of the Mississippi river, according to the plans and specifications of the River Commission, the idea being that it would be better, on the whole, to have the appropriation for the Mississippi in a separate measure, where it can be considered by itself and on its own merits.

Nine hundred and fifty-seven emigrants were landed at Castle Garden, New York, on February 9.

The new code of rules will be the chief subject of interest to come before the House of Representatives for consideration this week. It is the intention of the Committee on Rules to call it up as early as possible, and to ask the House to limit debate, so that final action on the subject may be reached within two or three days.

A committee from the Equal Rights Convention, which was held in Washington, waited upon the President and presented a copy of the address adopted by the convention. The President expressed his sympathy with the movement, and assured the committee that he would do all he could within the law to ameliorate the condition of the colored people.

The Los Angeles river has changed its course just outside of the city limits, turning into the old Sangabra river and inundating a large area. The damage to crops is estimated at $750,000.

Secretary Tracy continues to gain in health and strength, and he has resumed his duties at the Navy Department.

An act for the purchase of a site for a public building in New Orleans, and appropriating $800,000 for the purpose, was passed by the U. S. Senate on February 10.

The towboat *Port Eads*, with a tow of six grain-laden barges, from Cairo to New Orleans, struck a sunken pier at the Kansas City railroad bridge at Memphis, on the tenth, and in a few minutes sank in seventy feet of water. She carried a crew of forty men, of which six were drowned. The barges were saved.

The Pope's advice to the Catholics of America, contained in his encyclical letter, was received in New York City, on February 10. "If the laws of the state are in contradiction of the divine law," says Leo XIII.; "if they command anything prejudicial to the church or hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them, and a crime to obey them—a crime fraught with injury to the state itself. For every offense against religion recoils on the state."

The President has signed the proclamation opening the Sioux reservation in South Dakota. He has also issued an order establishing land offices at Pierre and Chamberlain.

The Senate Committee on Territories has directed Chairman Platt to favorably report the bill for the admission of Idaho as a State, and it will be reported to the Senate.

A favorable report was also ordered on Senator Chilton's bill approving the funding act of Arizona. An amendment by the committee extends the life of the bonds from twenty-five to fifty years.

FOREIGN.

Twenty-two companies of London dock owners have signed the agreement recently made to fight the labor unions men employed in handling freight and in other dock occupations.

An explosion occurred, on February 6, in a colliery at Abersychan, in Monmouthshire, England. Three hundred miners were imprisoned, and for several hours no communication could be had with them. One hundred and fifty of them are believed to be killed.

The influenza has become epidemic in the City of Mexico.

The confirmation of the Samoan treaty by the United States Senate affords general satisfaction in Berlin.

Gen. Salamanca, captain-general of the island of Cuba, died on the seventh.

Ten thousand colored people in Canada have sent the governor-general a loyal address.

The young Duke of Orleans was arrested in Paris, on February 9, for violating the decree of exile issued against the members of his family. The entire affair is regarded in the light of a boyish escapade. In a letter to President Carnot he solicits permission to serve his country as a private soldier.

Notice.

All application for aid from the Sunday-school Board of the Mississippi Conference should be made to Rev. B. F. Lewis, Jackson Miss.

Blank forms furnished on application.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Carrollton circuit	Feb.	15, 16
Chapel Hill circuit	(Tuesday)	18
Toccopola circuit		22, 23
Banner circuit	(Tuesday)	25
Atlanta circuit	(Thursday)	27
Pittsboro circuit	Mar.	1, 2
Cherry Hill	(Tuesday)	4

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Marietta	Feb.	15, 16
Kossuth		22, 23
Ripley and New Albany	Mar.	1, 2
New Albany circuit		8, 9
Ripley circuit		15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LACHONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Sallis, at Shady Grove	(Thurs.)	Feb. 13
Kosciusko circuit, at Smyrna		15, 16
Newport, at Salem	(Tues.	18
Ethel, at Ethel	(Thurs.)	20
Weir, at French Camps		22, 23
Belzona, at Belzona	(Thurs.)	27
Winona station		Mar. 1, 2

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Myrtle, at Myrtle	Feb.	15, 16
Mt. Pleasant, at Mt Pleasant		22, 23
Pine Mountain, at Pine Mountain	Mar.	1, 2
Hickory Flat, at Pisgah		8, 9
Byhalia, at Byhalia		15, 16
Cornersville, at Potts' Camp		22, 23

J. H. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Arkabutla	Feb.	15, 16
Lewisburg		20
Horn Lake		22, 23
Cockrum		28
Chulahoma	Mar.	1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Houston and Wesley, at Houston	Feb.	15, 16
Sparta, at Friendship	(Wed.)	19
Buena Vista, at Buena Vista		22, 23
Ebenezer, at Ebenezer		23, 24
Prairie, at Muldon	(Wed.)	26
Okolona circuit, at Tranquil	Mar.	1, 2
Tremont, at Sulphur Springs		8, 9
Fulton and Smithville, at Smithville		15, 16
Athens, at Friendship		22, 23
Aberdeen		29, 30

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

LaGrange, at Ebenezer	Feb.	14
Walthall, at Walthall		15, 16
Pamplin, at Pleasant Grove		18
Brooksville at Brooksville		21
Crawford, at Crawford		22, 23

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Indianola	Feb.	16, 17
Bolivar		23, 24
Australia	Mar.	2, 3
Rosedale		8, 9
Leherion		15, 16
Duhlin		21, 22

R. M. STANDIFER, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

Lake Providence, at Lake Providence	Feb.	15, 16
Monroe		22, 23
Richland, at Girard	Mar.	1, 2
Harrisonburg, at Sicily Island		8, 9
Winsboro, at Winsboro		15, 16

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Fillmore	Feb.	15, 16
North Bossier, at Collinsburg		22, 23
Valley, at Bellevue	Mar.	1, 2
Mooringsport, at Mt. Zion		8, 9
Coushatta, at Coushatta		15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Many and Sabine, at Many		29, 30
Anacoco & Bellewood, at Holly Grove	Apr.	5, 6

J. R. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Homer, at Homer	Feb.	16, 17
Haynesville at Haynesville		23, 24
Farmerville, at Farmerville	Mar.	2, 3
Summerfield, at Harmony		9, 10
Minden, at Minden		16, 17
Vernon, at Longstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden	Apr.	6, 7
Sabine, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Gross Tete & False River, at Cot'w'd	Feb.	16
Plaquemine and Donald'ville, at Plaq.		23
Craps St. and Soraparu, at Craps St.	Mar	2
Algiers		3
Moreau Street		16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Sugartown, at Dry Creek	Feb.	15, 16
Evergreen, at Evergreen		22, 23
Bayou Boeuff, at Chicot	Mar.	1, 2
Alexandria station		8, 9
Montgomery, at Atlanta		15, 16
Ada, at Colfax		22, 23

R. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Grand Chenier	Feb.	15, 16
Sabine mission		22, 23
Sulphur Mine	Mar.	1, 2
Plaquemine and Rayne		8, 9
Opelousas		15, 16
Washington		22, 23

JNO. A. MILLER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Westville, at Pleasant Hill	Feb.	15, 16
Trenton, at Trenton		22, 23
Raleigh, at Raleigh		23, 24
Montrose, at Price's Chapel	Mar.	1, 2
Shiloh, at Cato		8, 9
Marvin, at Bethel		15, 16
Forest and Morton, at Morton		22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Scotland, at Sweetwater	Feb.	15, 16
Pleasant Grove, at Pine Grove		22, 23
Providence, at Bahala Chapel	(Mon.)	24

W. R. LEWIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Winchester, at Pleasant Grove	Feb.	15, 16
Paulding, at Rose Hill		22, 23
Clarke, at Liberty Chapel	Mar.	1, 2
Union, at Hopewell		5
Marion, at Marion		7
DeKalb, at DeKalb		8, 9
Hiumsville, at Scooba		15, 16
Lauderdale, at Lauderdale		22, 23
Leakesville, at Adamsville		29, 30

T. L. MELLEN, P. E.

VICKSBURG DIST.—FIRST ROUND.

Washington, at Washington	(Th.)	Feb. 13
Natchez, Jefferson Street		15, 16
Natchez, Wesley Chapel	(night)	16
Meyeraville, at Meyersville		22, 23

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Camden, at Silrock	Feb.	15, 16
Benton, at Benton		22, 23
Yazoo circuit, at Mt. Carmel	(Sat.)	Mar. 1
Yazoo City station	(Sun.)	2
Silver Creek, at Silver City		8, 9
Flora, at Flora		15, 16
Mt. Olivet, at Anding	(Sat.)	22
Bentonia and Dover, at Bentonia	(Su.)	23
Spring Ridge, at Byram		29, 30

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

St. Helena, at Greensburg	Feb.	15, 16
East Feliciana, at Oak Grove		22, 23
Live Oak, at Pine Grove		25
Springfield, at Springfield		27
Amite City, at Amite City	Mar.	1, 2
Clinton and Betoville, at Clinton		8, 9
Jackson		15, 16

The District Conference for Woodville district, Mississippi Conference, will be held at Gloster Miss., March 27-30, 1890. Bishop Galloway will preside.

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Augusta, at Perkins	Feb.	15, 16
East Leaf, at Hebron		22, 23
Williamsburg, at Williamsburg	(W.)	26
Mt. Carmel, at Mt Zion	(Thurs.)	27
Columbia, at Columbia	Mar.	1, 2

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A Little Courtesy.

The other day, a gentleman entered one of the largest stores of the city in pursuit of an article the price of which he knew would scarcely exceed the cost of postage on an ounce letter. The fact of its insignificance and that it was rarely called for made it hard to find. One clerk after another was enlisted in the search, until finally they were joined by the proprietor before success crowned their efforts. Somewhat mortified at the amount of trouble he had caused, the customer began to apologize, when he was silenced by the proprietor with, "My friend, it was no trouble; it was business. We have experienced full as much pleasure in finding that for you as you have in receiving it. If you insist upon calling this trouble, please remember that we like to be troubled."

That merchant made an investment by his courtesy. He laid up treasure where moth and rust do not corrupt, and it wasn't laid up in heaven either. He secured the patronage of a man, though he did not know it, who sometimes makes purchases which are worth the while. Without intending it, he cast some bread upon the waters. His experience is liable to be the experience of any man who cultivates the amenities rather than the asperities; even though it were not so, though the reward does not come back in pounds, shillings and pence, still the practice of amenities pays. It cultivates an even temper, it staves off congestion, it invites a green old age. Like virtue, the practice of the amenities of life is its own reward.—*Cincinnati Times-Star.*

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Regard suffering, even in its slightest forms, as a vocation, having its special duties and offering its special grace. Say secretly of it, "Here lies thy allotted task, O my soul!" Consider how much may be made of this period; how largely it may be improved to God's service and thy salvation. It is the post to which thou art appointed. Seek to occupy it faithfully and bravely, and more good shall accrue to thee from it than from what thou didst propose to thyself as the line of service of thine own choosing. —*Dean Goulburn.*

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Christian Advocate.

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For the Advocate.

"MY TIMES ARE IN THY HAND."

(Psalms xxxi, 15.)

BY MRS. L. CRARY SADLER.

What times my soul is fearful,
O Lord, I crave thy care:
If enemies surround me,
O let me feel thee near:
And then I shall be strengthened,
And in this strength will stand,
As long as life is lengthened
"My times are in thy hand."

O Father, smile upon me
While I this journey go:
Thy mercy still surround me
Through all this world of woe:
And if to-day through sorrow
I walk by thy command,
I will have joy to-morrow—
"My times are in thy hand."

What times I find sweet comfort,
I find it all in thee;
What times on Jacob's ladder
Of faith my soul doth see,
The mansions over yonder
On that fair summer-land,
Then on thy love I ponder—
"My times are in thy hand."

If fifteen years are added,
Or if I die to-night,
What's that to me if Jesus
Will walk with me in white?
No power this faith can sever;
What more could I demand?
Dear Father, now and ever,
"My times are in thy hand."

Kentucky Correspondence.

BY JOS. B. COTTRELL, D. D.

The world of mind is a unit; it is or-ic; and in virtue of the relation to organic whole of each distinct, but separate, mind, there is an incalcu-e obligement to truth. Hence the tions of the law obliging each to dience are as incalculable as are dignity and majesty of the per-l authority to whom the law es each, and to whom it obliges Obligations are ever reciprocal. chiefest authority of the State is ily obliged to the humblest con-ent of government as is the hum-to the chiefest. Even the ulti-divine, personal authority is ed correspondingly with capabil-obedience on the part of the sub-obliged to qualify and condition ubject favorably to the fulfillment he is bound for in his relation to reign. There is a two-fold oblige-reaching to the springs of intel-l and moral life—that of the e Sovereign, and that of the world nkind with whom each of us is ically membered. This two-fold nent is the ground of religion orality, the relation of the indi-l directly to the Sovereign, giving religion, and his relation to fel-reatures the occasion of morality. are co-ordinates—neither possible egrity, except as counterpart of her.

re is an unutterable sublimity in corporation of the finite with the e; this pulsing of the human consciousness of truth, because , immediate, with "the Word igh us, in our mouths and in arts; the Word" of realized ver-All my springs are in thee!" is a spirit in man, and the in-n of the Almighty giveth him taading." In virtue of this cor-union with God, obtaining from esis of being in each individual there available to each that whereby may be developed out of a Christian infancy a Christian childhood, and thence a Christian manhood and womanhood. God is nearer to each than anybody else can get. "Other foundation can no man lay than that is laid" already in the constitutional, organic law of our intellectual and moral—our spiritual being. It is in virtue of our "living and moving and having our being in God" that we may believe all things (that are true), hope all things, and endure all things—yea, and that we may love all men and serve their necessities as occasion offers and ability guarantees. Multiplied forms of expression in our worship witness to this divine and human conjuncture. We declare our petitions to be "in Christ Jesus." He is the stock of the vine whereof we are the branches; and as he is in God, so are we in him; and as God is in him, even so is he in us. And what delights of life and love!—what raptures are ours, as we "grow in grace," and are thus enabled to love others as we love ourselves (not better than ourselves), and "in honor prefer-ring others!" A world of wealth have we when we are alive to the fact that *all* is ours, and that what is ours is the measure of our own value.

The article by Rev. W. D. Atwater, on the first page of the ADVOCATE, of February 6, copied from the *North-western Christian Advocate*, on the "Min-ister as a Thinker and Moulder of Thought," is a most admirable one. It has the pungent and, at the same time, round-about, common-sense way of putting it that characterizes whatever F. M. Grace writes. I look weekly for something from Grace in your col-umns. Dr. Abbey's protest against the absurd idea of Christianity being an after-thought, etc., is timely and tell-ing.

FRANKLIN, Ky.

The Location of Millsaps College.

BY "SIGMA."

Where is Millsaps College to be lo-cated? One answers, "Where the trus-tees choose." But where is that likely to be? "Well," one replies, "look at the composition of the Board; see where these men live, and consider the local influences likely to bear with greatest weight upon them. Each man will be likely to think that his own town, or the town of his own sec-tion, will be the best of the competing places for the college. Already mere personal considerations have been ex-pressed as a reason for suitableness of place, and the friends of each locality will expect that members of the Board will favor the places of their own resi-dence. People living at A., and who are urging its claims, will think it very strange if a trustee who lives there does not see it to be the very place for the college, and urge its choice."

Yes, people in general will think that way; but these trustees are charged with a most sacred trust. They act, not for their own localities, but for the church in Mississippi, and in view of the noble spirit and form of our great connectionalism. While the college will be a great benefit in many ways to the place where it shall be located, yet this is no question for the trustees. They are concerned for the college alone—that it shall have its proper life and do its needed work. It is hoped that they are men who, in such an emergency as this, when they are fix-ing the destiny of an institution which is to serve a great church and to live for generations, can dismiss those con-siderations which are merely local or personal, and take the broadest and most judicious view of those condi-tions essential to the success of the en-terprise. Localities are to be consid-ered, investigated, but only as to whether they possess any—more or less—of these essential conditions. If the trustees are wise, they will spare no pains and take ample time to reach the maturest judgment. A mislocation will go much further toward "calam-ity" than the delay of a few months in the inauguration of the scholastic ex-ercises. The people at large, and es-pecially of our church in Mississippi, will expect this painstaking deliber-ation in a connectional enterprise which is to be so vitally affected by its loca-tion. I am sure that the trustees, un-less they could regard themselves as infallible, will not object to sugges-tions coming from other persons con-cerning this grave matter.

1. This college should not be located where it will divide the legitimate pat-ronage of other connectional schools. Our schools should be a sisterhood, helpful to each other, and tenderly re-gardful of each other's rights. Surely no other spirit can consistently prompt any movement in our educational in-terests. This college must occupy a field not covered, and that can not be covered, by any existing school of our church, or fail to meet the object of its origination.

2. The tendency of our people is to send northward to school. A school located in the southern part of the State will not command more than small patronage from the northern part; while, on the other hand, one lo-cated in the northern part, yet bearing toward the center of the State, and easily accessible, will command stu-dents from all parts. This suggestion looks solely to the welfare of the school, and not to any sectional pref-erence as such. The State is one.

3. The location should be as free as possible from social vices, and from those popular manners and customs which draw young minds from the simplicity of godliness, and divert them from the pursuit of their scho-lastic work. The students in this school will not be young men of mature age, of settled habits, and of trained minds, such as are contemplated in a great university; but, for the most part, boys from the country and our country towns, fresh from the narrow circle of home, young in years, unsus-pecting, artless, with no well-trained habits of thought, and unequipped for battle against popular vices and fash-ionable self-indulgences. Parents will consider the moral and spiritual inter-ests of their children, and will select a school as far removed as they can from diverting influences.

Further, the location should be where the expense of living will be as small as may be consistent with the school. Meanness and coarseness should not be encouraged, but sim-plicity and economy should, by exter-nal influence as well as by internal reg-ulation. This matter of cheapness in domestic expenses is scarcely less im-portant than endowment for scholastic expense. Ample endowment for the proper support of a competent faculty of instruction is essential to the vigor-ous, effective working of the institu-tion. But the cost of board and of other things incidental to life in the college community will be of serious moment to parents. Those who have ample means may be unconcerned; but they are not of the majority, nor are they the ones on whose plane the col-lege should be leveled. The masses are to be sought; the boys of humbler condition are to be reached; the no-blest aspirations and highest purposes of Christian manhood must be pro-moted in these by giving to them the most favorable opportunities practi-cable for obtaining an education for a comparatively small outlay of money. This accommodation of expenses to the needs of those limited in means will be an advantage, rather than a dis-advantage, to the more fortunate; for it will promote the habit of economy in all.

These are some of the more impor-tant considerations that seem just now to enter into the question of the loca-tion of our new college. They are such as the great body of our people in Mississippi will regard in selecting a school for their boys; and, unless our college shall meet the demands of this great body, the enterprise will miss its work.

General Conference Expenses.

BY THOS. A. HOLLOMAN.

MR. EDITOR: The question you pro-pound in the ADVOCATE, of February 6, to the brethren of the Louisiana Conference, relative to taking up the assessment to defray expenses of dele-gates to the General Conference, is a vital one; and I have been thinking for some time that I would touch upon this matter, and appeal to the preachers of the Mississippi Conference to do like-wise.

The Joint Board of Finance of the Mississippi Conference in 1888 assessed the Conference $440, which is $160 less than the actual amount necessary to defray the expenses of the delegation, and the various districts only raised $329 25, which is 75 per cent. of the amount assessed. Bro. Mellen's verbi-age, in his conclusion of the report for the Joint Board, at Crystal Springs, in 1889, is very suggestive, as well as in-sinuative, when he says: "This contri-bution ($329 25) is *ample* for the *trav-eling* expenses of *all* the *eight* delegates to the General Conference." How about the *staying* expenses? Under the new order of things the delegates have to incur the expense of board for, at least, twenty-five days in St. Louis; and this in addition to their incidental and traveling expenses. Bro. Mellen says in his report that this "assess-ment" was "partly for novel purposes." Wherein consists the novelty? It is a plain business transaction of the church, and it is the duty of the church to pay the way of her representatives. I served as treasurer of the delegation that went to Richmond, Va., four years ago, and only about fifty per cent. of the *traveling* expenses of the delegates was paid.

Now, our preachers are poor men, and so are some of the laymen, and it is an outrage upon them that they should incur one cent of expense in serving the church. I appeal to the presiding elders of the Mississippi Con-ference to see that the charges that paid nothing last year do so now, and deposit with Dr. W. C. Black, Jack-son, Miss., who can remit same to Dr Barbee.

	Assessed.	*Paid.*	*Deficit.*
Jackson District	$77 00	$44 00	$33 00
Vicksburg "	77 00	58 25	18 75
Meridian "	75 00	68 75	6 25
Brookhaven "	77 00	67 00	10 00
Woodville "	87 00	84 30	12 70
Brandon "	40 00	33 85	6 15
Seashore "	47 00	23 10	23 90
Total	$440 00	$329 25	$110 75

Meridian is the banner district, hav-ing only one charge (Marion) that failed to take up part or all. As per the Minutes, page 32, the cities of Vicksburg and Natchez (Jefferson street) positively did not raise one cent on this assessment. Will not the preachers in every district see to it that these deficits are made up? The laity will pay it if they will ask them for it. It is enough to ask men to leave their homes and business for a month to legislate for the church. It is too much to ask them to pay their way. Thirty-six thousand members can well afford to pay this expense. Who are to blame?—the preachers or the people?

PHŒNIX, Miss.

Romish-American Citizenship.

BY REV. B. F. WHITE.

Is it possible for a Roman Catholic to be a true, full-fledged citizen of the United States of America, with all the rights of suffrage, eligibility to office, etc.? If he take the oath of allegiance to the United States government, does he not solemnly swear to serve two "civil" masters? Does he not recog-nize one of these masters as superior in authority? Which? Here is the oath of a Roman Catholic. See "*Acta et Decreta Concilii Baltimorensis III.*," p. lili (*Baltimore*, 1886). "I acknowl-edge the Holy Catholic and Apostolic Roman Church as the mother and mis-tress of all churches; and I pledge and swear true obedience to the Roman pontiff, and vicar of Jesus Christ, and successor of the blessed Peter, prince of the apostles." Here the oath is to a "Roman" power, not the government of the "United States;" then it is to the mother and mistress of all churches; then to the "Roman pontiff," not to the Chief Executive of the United States of America; and this pontiff is recognized as the vicar of Jesus Christ.

1. The Roman Catholic Church, with its Pope, assumes to be a theocracy; Church and State united; ecclesiastical and civil in one. This is diametrically opposed to and different from our gov-ernment, which absolutely allows no union of Church and State.

2. She assumes to be, ecclesiastically, the "mother and mistress" of all churches, which is an assumption con-trary to freedom to worship God ac-cording to the dictates of conscience. Mistress of all!

3. The Pope assumes to be the chief civil power on earth, to whom all other powers owe obedience.

4. He claims, as the vicar of Jesus Christ, to be above all law, save the law of his own personal whims.

Now, if I have taken this awful oath of obedience to the Pope, when his au-thority clashes with that of my gov-ernment, I must be untrue to one, for "ye can not serve two masters." If I am an average Roman Catholic, with all the superstitions infused by the Romish Church into my being, there can be no doubt as to whose authority I will yield obedience. I honestly be-lieve that the oath of allegiance to the United States of America should be amended, so that when taken, the party, in express language, shall re-nounce allegiance to all other civil powers; and this oath should not only be administered to all foreigners be-coming citizens, but to all natives when assuming the rights of citizens; and it should be done in the most dig-nified, solemn and impressive manner by some high dignitary of the govern-ment. Romanism has played havoc with every civil government that she has ever had the power to rule; and her design is to bring every nation into abject obedience to her head—the Pope. If his professed infallibility had not proved itself the most fallible, and his authority under the cloak of Christianity the most oppressive, and his influence the most debasing, then we need have no especial fear; but with the assumptions of power in the past, and its history before us, we must look thoughtfully and prayerfully at the portentous happenings now. Take the last resolution of the late Council held in Baltimore, viz.: "We can not conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensa-ble to the peace of the church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. We pro-test against the assumption by any such government of a right to affect the interests or control the action of our Holy Father by any form of legis-lation or public act to which his full approbation has not been previously given; and we pledge to Leo XIII., the worthy pontiff, to whose hands Al-mighty God has committed the helm of Peter's bark amid the tempests of this stormy age, the loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he claims as his sacred and inalienable right." This in the midst of the light of the nineteenth century; in the midst of a free people; in the heart of a great nation, which knows no master but God himself. What outrageous effrontery! what im-pudence! With the stripes and stars (our national flag) intertwined with a Roman flag, on American soil, among a free people, this Council dared the treacherous threat of this most un-heard-of and bold assumption, that they "swear," give "sympathy" and "un-stinted aid" in "vindicating" that per-fect liberty which he claims as his sa-cred and inalienable right. His "per-fect liberty!"—that is, should he come to this country and choose to steal, murder, commit robbery, become a se-ducer (and he is as liable to any of these crimes as I am), then the State or government shall have no legal right to arrest or punish him; and if the State attempt to do so, they pledge themselves and swear they will give "unstinted aid" in vindicating that perfect liberty which he claims. Of course, the nation will treat it as "great, swelling words;" still it is flaunting the flag of Romanism, with its history of blood and oppression, of disobedience and revolution, right in the face of the government. It shows the animus of Roman Catholicism in the United States, and who they feel compelled and determined to support in case of conflict. We have found reason to legislate against Mormonism. After this it is high time to tell his lit-tle, threatening infallibility that we al-low no such menaces on our shores. We acknowledge no mother church, much less a "mistress," and claim that, as a civil government, we have the right legally, and will, should the Pope place his feet on our soil, rule him—if need be, punish him, as we do, or would punish any other man.

What of the Sixth Restrictive Rule?

BY REV. R. A. ELLIS.

In many of the *Advocates* of late is to be seen something touching the ques-tion as to whether the proceeds of the Publishing House shall, by the legisla-tion of our next General Conference, be turned aside from the objects ex-pressed in the Sixth Restrictive Rule. We can not regard this rule in the light as expressed by some of our great men. We believe it to be the embodiment of wisdom. The project-ors of this great institution understood the importance of supplying every in-centive to co-operation, knowing that the success of the House would be made to depend on the co-operation of the preachers as its agents in repre-senting and distributing its books. It will be wise for the managers of the House to bring the prices of its publi-cations in healthy competition with others of like character. This may be done, and yet there will be a balance in the hands of the agent. This bal-ance, prospectively, has been looked for as a supplement to the shameful allowance allowed by our Conference Boards for the support of the honored roll of our superannuated preachers, and widows and orphans of deceased preachers. The success of our Pub-lishing House to-day is not the result of some accident; nor because we have good and wise men at the head of af-fairs at Nashville; nor yet is it an ex-hibition of some wonderful providence, only as that providence has found its expressions in wise men adopting wise methods, who put into the hands of the rank and file of the ministry for execution. Had there been criminal neglect at this point, the House to-day would have been a failure. Who can believe that success would have at-tended the efforts of the last twenty years' struggle for existence, if the *Advocates* had been filled with the sug-gestions we now see concerning the surplus proceeds of the House? The heroic men in the field, who find it difficult to live on the small allowance paid them for their work while active, have, doubtless, looked forward to a day of prosperity for the House, when it might yield a dividend to aid in pro-viding a trust when, by the weight of years and enfeebled health, they are laid aside to await the call of their great Captain.

Now, to provide that the proceeds of the House shall be turned aside to some other object than that now ex-pressed by the Constitution of the church, is to be oblivious to a debt due the rank and file of our itinerant min-istry, upon whom, more than any other class, has been made to depend the success of the House. Its future success is largely in their hands. If they are denied the benefits which may possibly arise from the House, you force many of them to look in-quiringly as to how they may provide against the wolf of hunger in old age. In this case the House would suffer loss by a less vigorous agency on the part of the preachers.

WINONA, Miss.

The Second Step.

The North Dakota lottery scheme was worked by the Louisiana Lottery, and the purpose is transparent. We do not believe the Lottery entertained any serious notions of going to North Dakota, but that the scheme was de-veloped for the purpose of influencing action in this State.

It is the second step in the Lottery fight.

But happily the scheme collapsed in the face of the outburst of popular in-dignation from all parts of the coun-try, and the effort demonstrated the weakness of the cause of the Lottery; and we are glad it was made. The Lottery has fears that it will not secure a new lease of life in Louisiana; and well it may. Popular feeling is against it, and what the people will, they can accomplish. The churches are against it, the Knights of Labor are against it, and we understand the governor is against it! Who is in favor of it? Certainly these powers should win the fight, and the people should continue it with renewed courage.

If it is true that Governor Nicholls is opposed to a renewal of the charter, (and we think he is), he has an oppor-tunity of closing a long career of hon-orable public service with a crown of glory.—*Telegraph-Bulletin.*

THE COLLEGE TO BE CHRISTIAN.—The college is designed to form com-plete character. In achieving this de-sign it should put before itself and before its students that type of charac-ter which is represented in Christ. It were indeed a sad day when a college should put before itself or before its students a type of character found any-where else than in him who was born in Bethlehem, who lived in Nazareth, and who died on Calvary. It were in-deed a sad day when the winds of ma-terial prosperity, or the chill and darkness of spiritual indifference, should sweep away the Christian power of the college in training char-acter. Never was there a time, how-ever, at least in recent years, when there was less ground for such a fear. We are confident that the college will be true to the example and inspiration of manhood provided in Christ. "The thing is not," said William Von Hum-boldt, "to let the schools and universi-ties go on in their impotent routine. The thing is to raise the culture of the nation higher and higher by their means." Higher and higher is the culture of the nation to be raised through the culture of Christian char-acter in colleges; and this culture of character is best promoted by follow-ing the example of Jesus Christ.—*Ad-vance.*

Christian Advocate.

THURSDAY, FEBRUARY 20, 1890.

"THE ANGELUS."*

BY MRS. MERRILL E. GATES.

Far, far away,
The bells peal, "Pray;
Pray at the dying of the day."
O'er levels dim
The sweet sounds swim,
The cadence of a seraph's hymn.

Vibrant and low,
More tremulous, slow,
Down the horizon's verge they go.
Heavy with care,
In furrows bare,
Two toilers hear, and bow in prayer.

The bells sing, "Cease!
Rest and release
Come with the nightfall's blessed peace!"
The music rare
Throbs through the air,
Suffusing it with faith and prayer.

As angels sing,
The blest bells ring—
And lo, the toilers see the King.
They hear him say:
"Come, rest and pray!
I, too, was weary in the way."

O ye that toil,
Yoked to the soil,
Still are ye nobler than your toil!
O ye that plod,
Turning the sod,
Your worship lifts you up to God!

Not of the earth
Had ye your birth;
Other are ye, of better worth!
Spirits, not clay;
Children of day:
Not beasts of burden—souls that pray!

O, tolling men,
It rings again—
The Angelus sounds now as then!
World-toilers, hear,
How, far and near,
"Pray!" "Pray!" it rings th sweet and clear!
—*Independent.*

*Millet's celebrated painting.

My Mother.

My mother, Mrs. Eliza Black, was born near Lumberton, N. C., December 23, 1806, and died near Crystal Springs, Miss., January 4, 1890, aged eighty-three years and twelve days. During her early childhood her father came to Mississippi, and settled in Copiah county, where she has since resided. In 1828 she was married to my father, William Black, who died about thirty years ago. She was the mother of ten children, five of whom preceded her to the grave. She was of Scotch descent. Her father, William McKee, removed nearly forty years ago to Louisiana, and located near Homer, where he resided until his death, which occurred more than twenty years since. He was a Methodist of the Wesleyan type, and was a man of strong character. His strict integrity, his rigidly methodical habits in matters both secular and religious, his intense devoutness, and his uncompromising hostility to everything that savored of ecclesiastical worldliness, marked him as a saint among saints. Her mother was also a devout Methodist. Amid such home influences her heart early responded to the woolngs of the Spirit. Before she had reached her teens she became a member of the church of her parents, and from that time on, during the more than seventy years of her subsequent pilgrimage, she loved it with all the ardor of him who sang,

"For her my tears shall fall.
For her my prayers ascend."

But her religion did not consist solely in attachment to the church. She was a Methodist of the old school—that is, she was a Christian of the New Testament type. To her regeneration was something more than a theological dogma; it was a realized experience. One might as well have attempted to reason her out of a belief in her own existence as to disprove to her the fact that she had "passed from death unto life." She placed a light estimate upon a religious experience that was not based upon conscious regeneration as "its chief corner-stone." The Bible was her constant companion. Neither business, nor company, nor anything else was allowed to stand in the way of her reading it daily. Equally regular were her habits as to secret prayer. The hour and the place of her private devotions were well known to all her household, and interruption was not thought of. Until the infirmities of age came upon her, she possessed the gift of song, and exercised it freely not only in the house of worship, but at home. While engaged in her household duties she would sing in a clear, strong voice many of the old Methodist hymns, such as: "O love divine, how sweet thou art;" "Arise, my soul, arise;" "How happy are they who their Savior obey;" "How happy every child of grace;" "Rise, my soul, and stretch thy wings." And as she sang, her voice would become tremulous with emotion, and her countenance would glow with unearthly joy. She was one of those women of the original Methodist type who are not afraid of the sound of their own voices in prayer. In the family circle, in the cottage prayer meeting, or in the sanctuary, she was ever ready to lead in prayer, and this, too, in spite of the fact that she was not characterized by any remarkable gifts in this direction. One excellence her prayers did possess: they were pre-eminently scriptural both in spirit and phraseology. Few persons outside the ministry could quote Scripture with greater facility and aptness. She loved the class meeting and the experience meeting, attending them whenever opportunity offered, and bearing unequivocal testimony as to the possibility of conscious salvation. Although her scholastic attainments were small, she was very fond of reading. Her reading, however, did not take a wide range. The Bible, Wesley's Sermons, Burkitt's Notes, Longking's Notes, Fletcher's Writings, and biographies of the heroes and heroines of early Methodism, such as Mrs. Fletcher, Hester Ann Rogers, William Bramwell, John Nelson—these represent the kind of literature she had a taste for. For reading of any other kind (newspapers and periodicals excepted) she felt that she had no time.

As a mother and the head of a household, she was a model worthy of universal imitation. The cardinal domestic virtues—industry, perseverance, frugality, etc.—she possessed in their fullness. Few persons have ever more fully exemplified John Wesley's rule: "Never be unemployed; never be trifllngly employed." In her estimation idleness was a sin; it was a wicked waste of the precious time which our heavenly Father has given us for noble purposes. Similar were her views as to the proper use of wealth. To spend money in extravagant equipage or luxurious living was to her a perversion of a God-given talent. Her courage and her will-power were prodigious. I have not a doubt that she would have gone to the stake rather than do violence to her conscience. She was a woman of remarkably fine judgment. Concerning any matter with which she was conversant, she was as safe a counselor as one would find in a day's travel. On the temperance question she was an ultra white ribboner before Francis Willard was born. Long before I had read a temperance story, or heard of a temperance society, she had instilled into me the principles that underlie the great temperance reform movement of the present day. Long before my birth, in the days when alcohol was thought to be a good creature of God, promotive of health, sociability and longevity, when the decanter was in almost every cupboard, when drinking was fashionable and total abstinence was thought to be a mark of fanaticism—even then she discerned the true character of alcohol, and took a solemn, heaven-registered vow that she would never either use it herself, or give countenance to its use by others. That vow she scrupulously kept to the day of her death. She sought to instill into the minds of her children a love of reading at a very early age, and to that end employed all the arts that motherly sagacity could suggest. As soon as her children had learned to read, she would put into their hands books adapted to their capacity, and would call their attention to those parts of the Bible which she thought would interest them. No mother ever watched over the morals of her children with greater assiduity. If evil companionships were being formed at school, she seemed to know it by instinct, and all was done that could be done in the way of applying a corrective. And not only did she watch over their morals, but she also sought to lead them to the cross; and many years before her death she had the satisfaction of seeing them all in the church and in possession of the priceless pearl of conscious salvation. Although she had little to dispose of at the time of her death in the way of worldly goods, yet out of that little she gave in her will $100 to the missionary cause. This will be appropriated to the Kansas City Training-School.

In conclusion, I will repeat what I have said in the dedication of "Christian Womanhood"—that "to her I am more indebted than to any other human instrumentality for all I am and all I hope to be, both in this life and in that which is to come."

W. C. BLACK.

Bro. Cassity Again.

MR. EDITOR: I want to say to the brethren who wish to respond to the proposition which appeared in the ADVOCATE, of January 16, over my signature, to send their names to you, as I suppose you will not object to act as secretary, at least, for the present. Many thanks to Bro. Ed. and Sister Galloway for their hearty response. Yes, we will allow them to take a part in this movement, for the spirit of the Master moves them, and I pray God that the same spirit may prompt every preacher in our Conference to do likewise. If we should succeed in this effort to support one missionary in Japan, we may expect other Conferences to follow; and if all the preachers in the Church, South, would pay two per cent. of their salary annually, we could keep forty or fifty missionaries in the field all the time. Brethren, let us go over to Japan and possess that land at once. Why to Japan? I answer: That seems to be the ripest and the most inviting field at present; and people generally harvest the ripest grain first. J. B. CASSITY.

The Fruit of the Lottery.

A TRUE STORY.

BY MRS. L. CRARY SADLER.

Some years ago there lived, with their families, in a large city, two brothers named David and Jacob ——. Their homes were adjacent and alike; pretty two-story framo-houses painted in white and green, with door yards in front, laid off in flower beds and walks, where the lilacs and snowballs, dahlias and roses nodded at each other over the low fence that divided them. The side yards where the cherry, plums and apricots joined their branches in loving embrace above the fence, made a shade so dense that the happy children that played there on either side could easily make believe, as they often did, that they were in the country rusticating instead of being in the suburbs of a big city.

The brothers and their families (both of them quite large) lived in peace, and prospered, and were seemingly happy as mortals could be.

David was a whole-souled Christian, and, like his great namesake, a "sweet singer" of Zion's songs. His wife, "Aunt Betsy," as we all called her, was a model mother, neighbor and Christian.

Jacob, humanly speaking, was a good man and his wife was a Christian. The brothers each carried on a large business establishment of the same kind, and both were considered to be on the high road to wealth. But Jacob had heard of the lottery schemes, and of some that had drawn fortunes at the turn of a wheel; so he said, "Why need I toil on with this wearisome business when I can fill my coffers with gold without the wear and tear of flesh and brain?" In vain did his wife try to dissuade him; she wept and prayed, fearing that evil would come upon them if he made haste to win a fortune at such a loss of self respect, knowing that it was a gambling game that would increase her husband's taste for it, whether he lost or won. He laughed at her fears and sent for some tickets, and at the drawing was informed that his number had drawn a prize of a few hundred dollars. Elated with his success, but not satisfied with what he won, he invested again and drew a blank. Then he was determined to try his luck once more. His business was being neglected in the great hope that filled his every waking moment, and he kept on buying tickets, and at last he drew a large, first-class prize. I forgot the exact amount. Now, he was satisfied at last, and he thought he would leave his brother, David, in the shade completely. He gave up his business entirely and bought a fine steamboat, made one or two trips, and it was blown up; and, as he had no insurance on the boat, it was a total loss. He then mortgaged his home, bought more lottery tickets, won a few hundred dollars, invested in another business, and failed in that. The road downward was easy and fast from that, and the sad wife and children were thrown upon their own resources. Jacob took to drink to drown his woes, and in a few years filled a drunkard's grave.

David, in the meantime, had plodded on with his business, prospering all the while. A friend that went to that city and hunted for him found him living in a fine brown-stone front house with his happy family around him; but the best of all was, that he was the same humble Christian she had known in other days when they two had sat in the house of God together and sung the Lord's songs; but they wept when they remembered Jacob.

An Open Letter to the Methodist Episcopal Church, South, in Louisiana and Mississippi.

Dear Friends: I come to you with a subject which I hope you will carefully consider. You remember in the General Conference of 1866, which met in this city (New Orleans), it was thought best by the leaders of your church (the Methodist Episcopal Church, South) that its colored members be set apart as a separate organization, which was accordingly done after matured thought and friendly deliberations in the General Conference of 1870—not because the Methodist Episcopal Church, South, had lost any of its love for the colored members, but because it was best to promote the religious happiness of all concerned.

The colored organization was named the Colored Methodist Episcopal Church in America. At that time the Methodist Episcopal Church, South, had but little money or property to give to the Colored Methodist Episcopal Church, owing to the late war through which they had recently passed. But now things are quite different, and times are much better with the Methodist Episcopal Church, South. It is a time of peace, when all the world expects to see the Methodist Episcopal Church, South, demonstrate her love for her only child—the Colored Methodist Episcopal Church in America—by assistance and advice. It is but natural to suppose that the Colored Methodist Episcopal Church would look to you for help and advice, expecting to receive.

When the Methodist Episcopal Church, South, organized the Colored Methodist Episcopal Church, it (the Colored Methodist Episcopal Church) was not only without money or property, but without education, experience or training; but we were advised by the creator of the Colored Methodist Episcopal Church to make the salvation of souls and the glory of God our real aim, which, as a church, we have tried to do, and the result to-day is 250,000 living souls for Christ, besides those in glory, over which, no doubt, you rejoice in your hearts.

But now, my friends, the times demand an educated ministry; the needs of the church demand better educational facilities for our children. In Florida, Alabama, Mississippi, Louisiana nor Texas have we a single school, operated by the church to which our children can go. This reflection is on you, my friends, as well as on ourselves, because you are our mother, and what will hurt the reputation of the daughter will reflect also on the whole family. Realizing the fact that to leave the education of our children to other denominations, as we have had to do, is simply striking ourselves a deathly blow; therefore, we have undertaken to establish a school in the city of New Orleans, which is now run in the basement of the only Colored Methodist Episcopal Church in the city of New Orleans, on Conery street, which has now on the roll 150 students, and could have three times that number if we had room to accommodate them. We have three teachers, who are doing good work.

Now, my dear friends, will you, and especially you of Louisiana, take a bold and help us to make this school a success? It is an opportunity of which, if you avail yourselves, you can do a great favor for your only child—the Colored Methodist Episcopal Church.

Hoping that you will consider the above, and that our love for each other may be undying love, I am,

Yours in Christ,

J. C. W. SMITH.

Pastor C. M. E. Church in New Orleans.

We are well acquainted with Bro. Smith. He has a growing congregation in this city. The school he speaks of is doing good work. These people really need help, and need it right away; and if any of our friends are moved to help in this matter, we will cheerfully receive any amount they may send and see that it reaches its destination.—EDITOR.

Our Boys All Right.

In the NEW ORLEANS CHRISTIAN ADVOCATE, of January 30, there is an article by Bro. Peter James headed, "A Correction Needed." Not knowing but that some of the young men, now being aided by the Ministerial Educational Aid Association of the Mississippi Conference, were referred to, I wrote to the authorities and to other sources from which I knew I could obtain correct information. Answers have been received from all the parties to whom I wrote, and I am glad to say every letter agrees with the following extract from the authorities of Centenary College: "Let me assure you that the young men mentioned by you are free from the habit to which you alluded.... The young men being aided by the Ministerial Educational Aid Association are all worthy and doing well." Of course, as an association, we have nothing to do with any young man not under our control. But we do try to see that the young ministers whom we aid are worthy. Therefore, I inquired, *not* into the correctness of Bro. James' statement, for I never for a moment doubted that, but into the actions of the four young ministers, now being aided by the Ministerial Educational Aid Association, and find them "all worthy and doing well."

I write this notice to answer our friends. We endeavor to keep a watchcare over our young men, and try to see that their money is properly spent.

Yours truly, B. F. LEWIS,
Sec. M. E. A. A., Miss. Conf.

JACKSON, Miss.

Church Dedication.

The elegant new church at Coldwater, Miss., was dedicated by Bishop C. B. Galloway on Sunday, February 9, 1890.

It is a beautiful house of worship, at once expressive of the taste, liberality and piety of the good people of that town. The house was packed full of eager listeners, who came from the neighboring towns and the surrounding country.

The sermon of the Bishop was interesting, earnest, eloquent, edifying, scriptural and wonderfully suggestive. It was meat for forty days, or longer. Bro. K. A. Jones and his people are to be congratulated on the completion and dedication of this tasteful house of worship, free of debt. At night the Bishop lectured to a large and appreciative audience on Mexico—her soil, her cities, her people, her history and her need of a pure gospel. It was manifest that he considered a corrupted Christianity more dangerous to the interests of the soul than any form of paganism. This lecture, in book form, would be the best of missionary reading. Our people and our missionary treasury suffer more from a lack of information than from any other cause. Yours, GILDEROY.

From the Work.

EAST FELICIANA CIRCUIT, MISSISSIPPI CONFERENCE.

It is one month since we arrived at the parsonage at Oak Grove, East Feliciana circuit. I am now on my second round, meeting my appointments. My congregations have been exceedingly large, especially for this season of the year. The people seem to be deeply interested, and give rapt attention to the Word and the common cause of Christ's kingdom; hence I take courage. This is my first year in the itinerancy, and when I came to this work I had doubts as to my ability to even hold my own; but this passage of Scripture came to my relief: "With men this is impossible, but with God all things are possible." And I have somewhat taken courage. This circuit is worked up to a fine point, and for the last fifteen years has been blessed with a Flowers, a Young, a Robinson, a Jones (L. S.), a Johnson, and our beloved Nathan J. Roberts. It is not to be wondered at, because their tracks are still indelible, remaining here in promoting Christ's kingdom. I earnestly ask all my Christian acquaintances and others, when they read this, to pray for me, that I may be eminently successful in developing this work further.

By the last of this week, I will have visited every Methodist home on my work, and quite a number of Baptist families. I don't believe I ever met a better and more Christian hearted people. They seem to be wide-awake to the every want of their preacher and his family and the promotion of the church. I have read the Scriptures and prayed with all these people, and especially instructed the children the way that leads to Christ. I make the assertion that there is as many consecrated ladies on old East Feliciana circuit as any in the Mississippi Conference. Many are the good things that they have bestowed upon this itinerant's family, who has received them with grateful hearts and gratitude. It made a thrill of joy pass through my soul when I read Bro. H. J. Harris' letter, to know that Bro. Anders has met with such fine success for the Master. It called me back to my school-boy days, when he and I were little tow-headed boys worrying over that *blue-back* speller. May God's richest blessings attend him this year! I am meeting with fine luck for the old ADVOCATE. Eleven subscribers; majority of them new ones for the first month. I want one hundred subscribers for the old ADVOCATE this year, and win one hundred souls for Christ. Pray for me, brethren!

Yours in Christ,

J. R. WHITTINGTON.

SUGAR TOWN CIRCUIT.

When I was appointed to this circuit some sneered and some laughed, as if they thought that I was afflicted. Why should it be an affliction to labor in any field for the salvation of souls for whom Christ died? Christ did not consider it an affliction to suffer and die for the salvation of lost souls. Any man that will sneer at a preacher because he thinks that he is sent to a hard field, is unworthy of the least position in the church of God. From the name you would suppose that there was something sweet here. We very often use this word to signify purity. In this sense we are not deprived of sweetness. We have pure water which, through its motion, is made purer than that which falls immediately from the heavens. We have pure air. Though the earth is not kissed by the rolling waters from the Gulf, better far are the spicy breezes that invigorate our mortal frame. Last, but not least, we have some pure souls that have been purified by the Holy Spirit. They are living in a healthy atmosphere. We have surveyed the ground, and we are not discouraged at all. We hope to be able to report more by and by.

WILSON MOORE, P. C.

The Lottery.

A Lottery Roorback.

A dispatch from Bismarck, North Dakota, states that a bill will pass the Legislature of that State by which the Louisiana Lottery Company is to be transferred bodily to that State. The special says that Gov. Miller will veto the measure, but the boodle of the lottery men has got in its fine work, and the Legislature is so thoroughly bought up that it will pass the measure over the governor's veto. If this is true, we pity the poor, little State of Dakota, and would suggest that it change its name to Howard. We are disposed, however, to regard it as a roorback intended to whip the recalcitrant members of the Louisiana Legislature into harness by threatening them with the loss of that concern. It has long enough been a blot upon the escutcheon of Louisiana, and if it "gets its back up" and leaves the State, hag and baggage, out of pure spite, we, at least, shall not shed a tear over its departure, however much others may bewail its loss. The people of this State are not yet prepared to turn the State over to this company, and its shameful traffic in votes admonishes us that one of two things is inevitable—either the lottery must go, or the State government must prepare to turn its whole machinery over into the hands of this grasplug concern.

We can't believe that we are to get rid of this incubus without a struggle. The news is too good to be true. We believe the State has a desperate fight on its hands to overthrow the monster; but if true, then we say, Speed its departure!—*Acadia Sentinel.*

Another Blow at Lotteries.

On the twentieth instant, Gen. H. H. Bingham, of this city, introduced in the House a bill to amend the statutes relative to lotteries so as to prohibit the transmission through the mails of any circular or letter concerning lotteries, under penalties ranging from $100 to $300 and imprisonment for mailing such letters or circulars. The postmaster general is to be authorized to cause the return of letters addressed to lottery companies and forbid the payment of money orders to the same.

If this bill is passed, as it should be, enforced, it will be a staggering blow to the Louisiana Lottery Company, a concern that has defied all efforts to suppress it. Gen. Bingham is chairman of the Committee on Postoffices and Postroads, and will undoubtedly push his bill to an early passage.—*Philadelphia Herald.*

The *Christian Mirror* estimates that the lottery business draws from the State of Maine $600,000 annually, a larger sum than the entire amount expended in the liquor traffic, which the best people of the State are fighting with all the legal and moral forces at their command. And the instances of the amount of this business done in Portland, and among the employees in single factories, seem to justify this estimate. The lottery business is hardly less damaging and demoralizing than the liquor business. And these statements ought to move citizens to urge upon their representatives in Congress the enactment of the bill recently introduced giving postmasters greater authority to keep lottery letters and circulars out of the mails; for if that could be done, the miserable swindle would be practically suppressed.—*Congregationalist.*

LOTTERY TICKETS IN KANSAS.—Attorney General Kellogg has addressed a letter to the governor in reply to the question whether the sale of lottery tickets in Kansas was legal, saying that the organic law of the State forbids the sale of lottery tickets, but that the law was practically a dead letter because the statutes attached no penalty to the offense. He said further that the proprietors of newspapers who printed lottery advertisements might be punished under the law by a fine of not less than $50 nor more than $1,000, or imprisonment for not less than thirty days or more than six months, or by both such fine and imprisonment.

Rev. Sam P. Jones closed in New Orleans, January 26. The NEW ORLEANS ADVOCATE speaks of him and the meeting in glowing terms. He gave all forms of sin a fearful rasping, but the lottery got its full share. He speed the day when that pauperizing evil shall be wiped out of the earth, for while its headquarters are in Louisiana, its vile effects are felt all over the country, North, South, East and West.—*Way of Life.*

The Louisiana Conference, at its late session, tackled that octopus known as the "Louisiana State Lottery" in such a way that, if it in any adequate degree represents the public sentiment of the State, and we believe it does, promises its speedy extinction. The surest way to stop a nuisance or crime depending on political patronage is to cut off the votes? When the liquor traffic dies it will be for want of votes.—*Los Angeles Christian Advocate.*

The Louisiana State Lottery is like a big vampire bat, which has fastened its beak sticking deep into your jugular vein, sneaking out your life's blood while fanning you with its wings.—*Rev. Sam Jones.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend on the interests of our readers.

BOOKS.

HENRY M. STANLEY. By Henry Reddall. Robert Bonner's Sons, New York. Price, 50 cents.

This is a brief record of the life and explorations of Stanley, with an account of his last achievement in the rescue of Emin Bey.

THE PASTOR'S DAUGHTER. By Heimburg; translated by Mrs. J. W. with photogravure illustrations. Worthington Company, New York. Eyrich, New Orleans. Price, $1 25; paper, 75 cents.

PERIODICALS.

—CHRISTIAN THOUGHT, for February, has the following: The [illegible] of Free Thought to Christianity, by A. Stafford, D. D., LL.D.; The Law Area of Christianity, by Prof. W. W. Olssen; Christian Scientism, by D. B. St. John Roosa, M. D.; Realism, by Prof. Clarence [illegible] rnth; In the Middle, by Geo. M. Smith, M. D.; Natural Immortality, by Giles H. Mandeville, D. D. This is a list which, for striking and researeh, has rarely been equaled of late years in this bi-monthly. I commend it to the scholarly and who intend to keep abreast of of the times in theologic thought. Single copy, 40 cents; $2 a year. Agymon, $1 50. Wilbur B. Keep, publisher, 13 Cooper Union, N.

—One of the cheeriest monthlies that comes to our desk is The Musical HERALD, published by the New England Conservatory, Franklin Square, Boston, for $1 a year. The present number is as good as the best.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON IX.—March 2.

JESUS AT NAZARETH.

Luke iv, 16-32.

GOLDEN TEXT.—*He came unto his own, and his own received him not.*—John i, 11.

TIME.—A. D. 27.

PLACE.—Nazareth, the home of Jesus during boyhood, youth, and early manhood.

RULERS.—Pilate in Judea, and Herod in Galilee.

16. And he came to Nazareth—This is probably the visit related in unchronological order in Matt. xiii, 53-58; Mark vi, 1-6, since after so violent and decisive a rejection as St. Luke narrates, it is unlikely that he should have preached at Nazareth again. *Into the synagogue*—The article shows that the little village only possessed a single synagogue. Synagogues had sprung up throughout Judea since the return from the exile. They were rooms of which the end pointed toward Jerusalem (the *Kibleh*, or consecrated direction of Jewish worship—Dan. vi, 10) as Mecca is of Mohammedan. The men sat on one side, the veiled women behind a lattice on the other. The chief furniture was the ark of painted wood, generally shrouded by a curtain, and containing the Thorah (Pentateuch), and rolls of the prophets. On one side was a bema for the reader and preacher, and there were "chief seats" (Mark xii, 39) for the ruler of the synagogue and the elders. The servants of the synagogue were the clerk (chazzan), verger, and deacons. *Stood up for to read*—The custom was to read the Scripture standing. There was no recognized or ordained ministry for the synagogues. The functions of priest and Levites were confined to the temple, and the various officers of the synagogue were more like our churchwardens. Hence it was the custom of the rulers or elders to invite any one to read or preach who was known to them as a distinguished or competent person.

17. There was delivered unto him—Literally, *there was further handed to him.* The expression means that after he, or another, had read the Parashah, or first lesson, which was always from the Pentateuch, the clerk handed to him the roll of Isaiah, which contained the Haphtarah, or second lesson. *When he had opened the book*—The sacred writings used to this day in Jewish synagogues are written on skins of hasil parchment, or vellum, sewed end to end, and rolled on two rollers, beginning at each end; so that in reading from right to left they roll off with the left while they roll on with the right. *He found the place where it was written*—Isa. lxi, 1, 2. The quotation is here freely taken by the evangelist from the Septuagint, possibly from memory, and with reminiscences, intentional or otherwise, of other passages.

18. Recovering of sight to the blind—Here the Septuagint differs from the Hebrew, which has "opening of prison to the bound." Perhaps this is a reminiscence of Isa. lxii, 7. *To set at liberty them that are bruised*—This also is not in Isa. lxi, 1, but is a free reminiscence of the Septuagint in lviii, 6. Either the text of the Hebrew was then slightly variant, or the record introduces into the text a reminiscence of the discourse.

19. The acceptable year—The primary allusion is to the year of jubilee; but this was only a type of the true jubilee of Christ's kingdom. The meaning of this entire prophetic citation may be better seen when we remember that it stands in the middle of the third great division of the book of Isaiah (chaps. xlix to lxvi); that, namely, which comprises the prophecies of the person, office, sufferings, triumph, and church of the Messiah; and thus by implication announces the *fulfillment of all that went before* in him who then addressed them.

20. He closed the book—Rather, *rolling up.* Generally the Haphtarah consists of twenty-one verses, and it is never less than three; but our Lord stopped short in the second verse, because this furnished sufficient text for his discourse, and because he wished these gracious words to rest last on their ears, rather than the following words, "the day of vengeance of our God." *The minister*—The officer whose duty it was to keep the sacred books. *Sat down*—The chair near the place from which the lesson was read was the pulpit of the rabbi, and to sit in that chair was an assumption by our Lord of the preacher's functions.

21. He began to say unto them—That is, these were his first words. Merely the substance of a more expanded discourse.

22. Gracious words—Rather, *words of grace.* The word *grace* does not here mean mercy or favor, but beauty and attractiveness. This verse and John vii, 46, are the chief proofs that there was in our Lord's utterance an irresistible majesty and sweetness. *And they said, Is not this Joseph's son*—The Jews, in their synagogues, did not sit in silence, but were accustomed to give full expression to their feelings, and to discuss and make remarks aloud. In the very pathos of the blessed orator in this synagogue there was a point in which they could find offense. The very *grace* and *mercy* assumed that it was they who needed it, and he who was to bestow it. Their rude pride could not brook two such haughty and humbling assumptions from this Carpenter to them. The village beggarly pride of the Nazarenes can not at all comprehend the humility of the great One. Between this verse and the next the taking offense at him is implied, for that is in a tone of reproof.

23. Physician, heal thyself—The same taunt was addressed to our Lord on the cross. Here it seems to have more than one application, meaning, "If you are the Messiah why are you so poor and humble?" or, "Why do you not do something for us here in your own home?" *Whatsoever we have heard done in Capernaum*—Jesus had performed the first miracle at Cana, and may well have wrought others during the stay of "not many days" mentioned in John ii, 12. Capernaum was so completely the head-quarters of his ministry as to be known as "his own city."

24. Is accepted in his own country—St. Matthew adds (xiii, 57,) "and in his own house," implying that "neither did his brethren believe on him." This curious psychological fact, which has its analogy in the worldly proverbs that "No man is a hero to his valet," and "Familiarity breeds contempt," was more than once referred to by our Lord.

25. Many widows were in Israel—So far from trying to flatter them, he tells them that his work is not to be for their special benefit or glorification, but that he had now passed far beyond the limitations of earthly relationships. *Three years and six months*—Such was the Jewish tradition, as we see also in Jas. v, 17.

26. Save unto Sarepta—That is, "but he was sent to Sarepta." Zarephath (1. Kings xvii, 9) was a Phœnician town near the coast between Tyre and Sidon, now called Sarafend.

28. Were filled with wrath—Perceiving the purpose of his discourse, namely, that the blessing which they despised would be offered to and accepted by the Gentiles. So changeable are the hearts of wicked men! So unable are they to bear the close application even of the discourse which they most admire!

29. The brow of the hill whereon their city was built—The "whereon" refers to the hill, not to the brow. Nazareth nestles under the southern slopes of the hill. The cliff down which they wished to hurl him (because this was regarded as a form of "stoning," the legal punishment for blasphemy) was certainly not the so-called "Mount of Precipitation," which is two miles distant, and, therefore, more than a Sabbath day's journey, but one of the rocky escarpments of the hill, and possibly that above the Maroute Church, which is about forty feet high.

30. Went his way—Probably never to return again. Nazareth lies in a secluded valley out of the ordinary route between Genuesareth and Jerusalem. If after thirty sinless years among them they could reject him, clearly they had not known the day of their visitation.

31. Came down to Capernaum—It is most probable that our Lord made his abode, and that of his family, at Capernaum from the time of his return from the baptism and temptation; and his presence at Nazareth, as detailed in the text, seems to have been only a visit, for it is not named as "his own city," but rather the place where he had been brought up.

32. His word was with power—He assumed the tone of a new lawgiver, and uttered his doctrines, not as exhortations or advice, but in the form of precepts and commands, the unction of the Holy Spirit accompanying all he said.

Missionary.

New Missionary Methods Needed.

I have been long impressed with the conviction that we need fresher and more vigorous methods in our missionary operations, and that as a church we are very far from measuring up to our responsibilities and possibilities. This is called the missionary age of the world, and yet all Christendom has barely a picket line confronting the hosts of heathendom. Two-thirds of the human race have as yet not even heard of the gospel. In China alone, there are nearly as many disciples of Buddha and Confucius, as there are Christians in the world. You could stand in this land of the dragon and let her vast population march by you single file for ten hours a day and 365 days a year, and if you should speak to and shake hands with each one, giving to each only one minute of time, you would be more than eighteen centuries older when the last one had passed. Yet with the purse of the world in our hands, we have only about a thousand missionaries laboring among these millions, who represent nearly one-third of the human race. Twelve centuries ago, Buddhism sent 3,000 missionaries there, and they captured all that vast empire for the religion of the Indian sage and reformer.

In the Soudan, there are 100,000,000 people who have never heard of Christ, and they represent only a portion of the swarming population of Africa. In the great university at Cairo, I saw seven acres of turbans studying the Koran, and these nine or ten thousand young men were all preparing for Mohammedan propagandism among the nations of the Soudan and of the valley of the Congo. What is the Christian Church doing in that vast region? Bishop Taylor is leading a devoted little band; there are a few isolated stations here and there, and beyond this all Christendom, with the resources of the world at her command, is absolutely doing nothing. Christian nations to-day practically rule the world. They have under their dominion more Mohammedans than the Sultan, more Brahmans than the Rajahs, and, leaving out China, more Buddhists than in all heathendom. Yet with the marvelous subsidence of obstacles and the open doors which this means, we are only playing at missions. Where the church is sending reconnoitering bands, she should be sending an invading, conquering army to occupy till Christ comes to his own. Where we give pennies, we should give pounds; where tens, hundreds; where hundreds, thousands; where thousands, millions. With the scepter, the sword and the purse of the world in the hands of Christian nations, they should likewise have the aggressive, conquering, transforming energy which would speedily bring the world to Christ. It has been truly said that while the heathens have all the needs, Christian nations have all the supplies.

It is my conviction that every church which supports a pastor at home should support a missionary in the foreign field. In this country, there is one preacher for every 800 of the population; in the heathen countries there is only one missionary to every 500,000 of the population. Think of only two preachers of the gospel in Arkansas, or of only 120 in all the United States, and you have some idea of the proportion of messengers of the gospel to the vast heathen world. The annual expenditures of the Protestant Church members in the United States for religious purposes of every description at home are about *eighty* millions of dollars, while for foreign missions the amount is about *four* millions of dollars. While the need is *six hundred* times greater in the heathen world, we spend twenty times as much in our work at home. This eighty millions is expended for the evangelization of sixty millions of people, at least one-third of whom are members of Christian Churches—an average of one dollar and thirty-three cents each—while the four millions are expended for the Christianizing of eleven hundred millions of heathens, an average of one-third of a cent each.

Will the world ever be converted at this rate? Will God hold a church guiltless which is contented with this day of small things? The Earl of Shaftshury says: "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunities enough to evangelize the globe fifty times over." Hear the dying words of a veteran missionary, Simeon H. Calhoun: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."

If these declarations be true, and I do not doubt them, how shall the Christian men and women of America meet their risen Lord and Master who left as his last command, "Go ye into all the world, and preach the gospel to every creature."—*M. B. Chapman, in Arkansas Methodist.*

Temperance.

Wesley and Temperance.

Rev. D. Burns, D. D., has just published in England a "History of the Temperance Movement." In reviewing it, the *Methodist Recorder* says:

While Dr. Burns acknowledges that John Wesley did something as a pioneer of the movement, we do not think that he accords to him his true position in relation to it. He says: "The rule of Wesley against selling or using any ardent spirits, except as a medicine, had been incorporated into the constitution of the Methodist Episcopal Church at its organization in 1784." But he does not seem to be aware that rule has always stood in the code by which all our societies are regulated, and that it has never been rescinded. He does not seem to be aware that in Mr. Wesley's day that rule was strictly enforced, and that it was the practice then to exclude from the society those persons who were known to break it. Dr Burns traces the commencement of the modern temperance reform to those anti-spirit-drinking societies which began to be formed in the United States about the year 1826. We should go back to the constitution of the Methodist Society in 1739, or soon after. The Rules date, it is true, from May, 1743; but the Rule concerning spirituous liquors was evidently acted upon before this: for in Mr. Wesley's Journal, under the date March 12, 1743, we find that among sixty-four persons who were expelled from the society at Newcastle, two were excluded for "retailing spirituous liquors." Nothing can be stronger than Mr. Wesley's language concerning the traffic in ardent spirits in his fiftieth sermon, which is one of those which constitute the standards of our doctrine. In his tract, entitled "Thoughts on the Present Scarcity of Provisions," he attacked the practice of distilling as being the cause of the destruction of bread-corn, and exposed with ruthless logic the economical fallacy of defending the liquor traffic on the ground of its being necessary to the revenue.

Mr. Wesley's true relation to the temperance movement has been obscured by the sad chapter in our history, which Dr. Burns tells in a very kind manner, when some of the leaders of our church put themselves into strong antagonism to it. And indeed, in this country, Methodism, as a body, has not yet thrown itself into the movement with the zeal which might have been expected from the teachings of its founder. Still, there can be no doubt that Mr. Wesley's teachings prepared the soil for the subsequent rapid development of the movement when it began to take a definite form. Some of its first apostles were members of our society, and the greatest triumphs now are in places where Methodism is strong; as for instance, in the United States, Canada and Cornwall. By and by, when the full truth about the modern temperance reformation comes to be known, the historian will have to say that John Wesley was its pioneer.

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THURSDAY, FEBRUARY 20, 1890.

According to previous announcement, Dr. B. Carradine preached to a large audience, last Sunday morning, on the Louisiana State Lottery. We had the privilege of listening to the sermon, and characterize it as a powerful arraignment of that wicked abomination. It carried the conviction that there is nothing in all this land so monstrous in the ruin it effects.

Present-Day Heroes.

It is a curious propensity of our common human nature to consider the present as "degenerate days." We are a little prone to look upon ourselves as the "degenerate sons of nobler sires," and to consider our work as unworthy to be compared with the heroic deeds of our fathers. Very few of us can see through the glamour of the past clearly enough to discover the *tameness* of the every-day life of our ancestors. The real fact of the case is, that the *every day* life of the past has not been recorded by the historic muse. She has only written down the exploits—the extraordinary doings—for our edification. The histories of the world, for the most part, are simply the records of the doings of kings and governments, while the every-day life of the people has no historian to sing its praise. We are, therefore, acquainted only with the heroism of the past and only with the tame life of the present. Hence, when we compare the one with the other, we come to the conclusion that "the former days were better than these." But, in making this comparison, we bring two things together which we ought to keep separate, and hence make the same mistake which some of Solomon's friends made. If we would bring the heroic deeds of to-day in comparison with the heroic deeds of the past, we would soon see that judgment would not all be with the past. The present has its heroes, and their deeds will compare with those of any age. The church has its heroes to-day, and they are just as grand men and women as any period ever produced, and their work is as heroic and noble as any history can show. They are moving under the eye of God and under the superintendence of his gracious providence to the accomplishment of things which would have been impossible in any other period of the world's history.

This train of thought was suggested by the following paragraph from a private letter of a presiding elder, which shows that there are yet men who can do duty without flinching and thank God for the privilege. The brother says: "I rode twenty-four miles last Friday in the rain, held Quarterly Conference with the preacher alone, and ferried two women, two boys, a little girl and a babe across a swollen stream on the rear back of my horse; then preached Saturday and held Conference; preached twice on Sunday, and rode home thirty-one miles on Monday. I do thank the Lord for strength to do my work, and pray that it may be of some use to his kingdom." Who says the heroes all belong to a past age? It is not so.

From the *Alabama Christian Advocate* we learn that the Methodists of Birmingham are preparing to build a $100,000 church in that city. We are glad to know that the *Advocate* has moved them in this direction at last.

A Low-Church Declaration of Independence.

At the recent installation of Dr. Lyman Abbott as the successor of Henry Ward Beecher in the pastorate of Plymouth Church, there were invited guests from the several leading Christian denominations. Dr. Thomas Armitage represented the Baptist; Dr. George E. Reed, the Methodist Episcopal; Dr. Charles E. Robinson, the Presbyterian; Dr. Wesley R. Davis, the Reformed; and Drs. Donald and Phillips Brooks, the Protestant Episcopal.

After statements of belief by Dr. Abbott and his assistant, Rev. Howard Bliss, addresses were made by the invited guests. The most significant utterances were by the Episcopal brethren. Both came out boldly in recognition of the ministerial character and authority of ministers in other churches. Phillips Brooks, the foremost Episcopal minister in the American pulpit, and renowned no less for his broad catholicity than for his power and eloquence as a preacher, spoke words of warm, brotherly congratulation to Dr. Abbott and to the Plymouth congregation. If the Boston divine lived in this latitude, and had less influence, he would be taught a different attitude toward the "warring sects."

Rev. E. W. Donald, rector of the Church of the Ascension, made the notable speech of the occasion. Some sentences will be enjoyed by our readers too much accustomed to a narrow, stilted high-churchism equally devoid of power and piety. Mr. Donald said:

There are some of us in the Episcopalian Church whose utterances in regard to the relation of the ministry of the several churches have been found such that we have often been taunted with their being mere words, that there was not the reality of action. I was, therefore, exceedingly glad when I got an invitation from Plymouth Church to honorary membership in the council, which was not only to install, *but was to ordain*. For I said to myself, there will be one man, at least, whose utterances in his own pulpit, and on his own platform, and in the press, can be put to the *test of reality;* and I come here, therefore, not as the representative of a church, but *as an Episcopalian minister*, to wish Godspeed to Dr. Abbott and to Mr. Bliss, as they begin the work of the *Christian ministry in Plymouth Church*.

I wish it distinctly understood that my brother and myself, who are here to-day, are not here in defiance of the ecclesiastical authorities of the diocese of Massachusetts or the diocese of New York. We came openly to the council. We are here openly: and we are ready to meet any competent authority which is pleased to inquire into our right to be here, and extend *as Christian ministers our greetings to other Christian ministers*. . . . I want to say in the most explicit terms, in words that by no means can be twisted into something that they do not mean, that I stand as an Episcopalian minister and High-Churchman, if you please to call me so, and I extend to Dr. Abbott and Mr. Bliss my greetings as ministers of the Lord Jesus Christ *in every respect spiritually competent* to preach the Word of God and *to administer the two sacraments which alone belong to the church*.

And he said other things of like import, but the above is sufficient. In what marked contrast are such sentiments to the utterances of a certain "Rt. Reverend," who likened other churches, in authority, to baseball teams, and said he had no more respect for baptism administered by non-Episcopal ministers than for his morning bath. A few Donalds in the Southern parallels would give influence and strength to the Episcopal Church. But it can never hope to succeed by travesties on Christian charity, and the endless repetition of "a fable that hasn't the merit of being cunningly devised."

The Sixth Restrictive Rule.

A good deal is being written about the Sixth Restrictive Rule in our Church Constitution. We are reading all we see on the subject; sometimes with amusement, sometimes with amazement. We verily believe that some people are writing about this rule, and they really don't know what the rule is, or else they twist plain English words to mean what no Englishman would ever discover in them. Some writers are making a great "hue and cry" about some of the *Advocates* being opposed to distributing the proceeds of the Publishing House to the widows and orphans and superannuates, and inveighing against those papers and attributing to their editors very unworthy motives. We are sure that no one of these editors has written a word *against* the Conference claimants. They all think as much of them and do as much for them as any on the other side of the question. They have written, as they verily believe, in the best interest of that class of worthy people. They see an imminent danger to their welfare in the distribution of the proceeds of the House for their support. At least, they ought to have credit, with every Christian, to that effect. To rail at men because they have opinions of their own and speak them out, is a very feeble argument for the other side. If we are accounted Christian men, we ought to have credit for sincerity in expressing our opinions, or our insincerity ought to be proven. We believe the present policy, if pursued, will ruin the collection for Conference claimants. That collection is now increasing year by year; but let it be understood that a large dividend from the House is appropriated for the support of these claimants, and we believe it will fall off year by year. When that occurs, then *one* unprosperous year in the business of the House will bring unspeakable calamity to our superannuates and widows. And who can guarantee *every* year to be a prosperous one? We say, We had better depend upon the collection for the support of these worthy people.

There is another phase. We really believe that some who have written on this subject have not read that Sixth Restrictive Rule lately. The rule is this, in the Discipline of 1886: "They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children." From the reading of this rule we do not see how the "produce" of the House can be distributed to the widows and orphans and superannuates *exclusively* without *violating the rule itself*. The rule makes no discrimination in favor of that class. The traveling preacher and the supernumerary are placed on the same level with the superannuate and the widow. To say that the latter class is more needy is hardly true. There are many brave itinerants doing duty unflinchingly and uncomplainingly on less money per member of their families than some of our superannuates now receive. We do not say this because we grudge the superannuates and widows the little shameful pittance the church doles out to them through her Boards of Finance, but to emphasize the fact that all the needy men are not on the superannuate list, and if anybody is to be assisted by the "produce" of the House, the needy ones among the itinerants and supernumeraries should, in justice, have their share. It is clear to us that any distribution of the "produce" of the House which discriminates between the classes named in the rule is *a violation of the rule*. In other words, the distribution of the funds *exclusively* to superannuates and widows and children *is unconstitutional*. A church that willfully violates its own Constitution is in a pitiable plight! Better *change* the rule than *violate* it!

Studying the Problem.

Our readers will remember that we gave them last week some extracts from a letter of Dr. Parkhurst, editor of *Zion's Herald*, written from Washington City. The Doctor is traveling in the South to study the race problem. He took his first lesson in Washington. His second lesson he received in Atlanta, Ga. From the following extract from a letter to his own paper, written from Atlanta, we judge that the Doctor is learning quite fast; even faster than we anticipated. Hear him on the problem:

It becomes more difficult, oppressive and threatening. It is many-sided. We do not at the North understand all its difficulties. Its solution is not easy. A theory is quickly fashioned to be as quickly overturned by facing the most stubborn facts. We have expected too much in too brief a time. Much, incalculably much, good has been done, but more must be accomplished to secure to the colored race their natural and constituted rights, and to elevate them to a proper use of the same.

We must still act the reporter. Georgia is very Southern. The press is hopelessly Southern. In this city the *Constitution*—the paper founded by Henry W. Grady—is the gospel for the masses. There is no frank and honest expression of Northern sentiment and ideas in the press, the great educator of the people.

The prejudice against color here is deep and bitter. The Constitution of the State provides that the black shall not be educated with the white. The black people do not worship with the white. Even the Young Men's Christian Association of the city does not welcome the colored man to its hall and religious services. The Methodist Episcopal Church tried the experiment of co-worship here, and abandoned it. We are told that the colored man prefers to worship with his own people, and colored ministers in our own denomination generally so affirm. There are thirty thousand colored people in the city; one-third of the voters are colored, but not a man of that race is elected to office, or appointed to police service.

"Georgia is very Southern." "The press is hopelessly Southern." These are discoveries the good Doctor has made which seem to be a genuine surprise to him. Another discovery is that even in his own church the experiment of the blacks and whites worshiping together had to be abandoned. "The colored ministers in our own denomination affirm that the colored man prefers to worship with his own people." Verily, if Editor Parkhurst continues long in the South, and keep his eyes open, he will learn the fearful fact that if his church don't quit "fooling" the colored people with false promises, those same colored people will pick up bag and baggage and go over in a body to the Colored Methodist Episcopal Church in America. The distrust and dissatisfaction are growing deeper every day, and here and there we hear of defections from the "Mother Church." The colored man will wait a long time for the fulfillment of promises; but even he will get disgusted afterwhile. The Colored Methodist Episcopal Church offers him what he seeks from the "Mother Church," and if she continues to put him off, as in the past, there will be an exodus that will show our Northern brethren a new phase of the character of our "brother in black."

A writer in the New York *Examiner* classes the Baptists in Georgia as "missionary, anti-missionary and omissionary." It seems to us that is a pretty good classification of some Methodists we know of.

Poor Economy.

If we may judge by the experience of other churches, the Methodist Episcopal Church, South, is on the wrong line in her missionary work. We had one missionary secretary away back in the forties. We had one when the war began. Four years we had two, but only while we were running on a double track—home missions and foreign missions. When we returned to the one-Board plan we held on to our one secretary. For what we were then doing, one secretary, it may be, was enough. There was a time—a long time—when our church had only two representatives in the heathen world. Immortal honor to Lambuth and Allen, who held for us a place among missionary churches with "a name to live!"

But now we have Mission Conferences. China, Brazil, Mexico (two of them, the Central and Border) have Conferences. Japan will have a Conference presently. Where we had in 1870 two men we now count by the score. We now have more in any one mission field than we had in all. The correspondence in 1890 in our Mission Rooms is now ten times as much as all the work that was to be done twenty years ago. I know of but one reason for continuing this policy—saving a little money.

Time was when Durbin could manage the mission work of our Northern sister (who puts on airs now and then as "mother"); but several Durbins could not manage that work now. How many hundred times over has Chaplain McCabe earned his salary? What of a plea for "saving a salary" that might have ruled him out?

We ought to have four secretaries: one in the office, three in the field. How wide it is now. Study *our* map. From Maryland to Texas one way; from Florida to Washington Territory another; to say nothing of Cuba, Brazil, Mexico, Japan, China; by and by Africa. One field secretary in the Atlantic Coast Conferences might find enough work to kill him. Another might use himself up among the Conferences on either side of the Mississippi. Another might need the time and strength of two men in the Pacific and Northwestern Conferences.

"At the present rate, it would take $10,000 for salaries, to say nothing of traveling expenses," says the economy that only knows how to save. True enough; but four fit men, with enthusiasm, sense and faith, would increase our collections $100,000 the first year. By 1894, bring them above the half-million line; by 1900, to a round million. If it required twice $10,000 to keep *four fit men* in this work, it would be economy to do it. We have been playing at missions long enough. Our present plan is an anachronism. As well try to make the one-horse street-car in New York do the work of the elevated railroads, as to make a plan that was inadequate forty years ago meet our wants to-day.

ATTICUS G. HAYGOOD.

SHEFFIELD, Ala.

Worldliness in the Pulpit.

The *St. Louis Advocate*, enumerating the "symptoms" of worldliness in the church, gives the following as "symptoms" of worldliness in the pulpit:

Worldly symptoms may be in the pulpit as well as in the pew. They may be in the sermon as malignantly as in business. They may rankle in the preacher in as deadly a form as in the hearer. They may be in the preaching in a more pernicious way than in cards or money making.

Worldly symptoms in the pulpit are shown in ignoring or condoning the worldliness in the church, shown by special sympathy and affinities for the fashionable, the influential and the rich, a deference to social position, with special efforts to attract and please this class. Worldly symptoms in the pulpit are seen in the manner and make-up of the sermon, its artistic taste, its literary trend, its purpose to please. Sensation is worldly, most of the fine preaching is worldly. The failing to have a large ingredient of the "reprove, rebuke and exhort" in a sermon gives it a worldly flavor. The failing to be instant, as Paul directs, that is, leaving out the pressing, pungent, personal element, for instant means to come in upon them, the failing to do this in season and out of season gives a smack of worldliness to the sermon. The toning down truth to suit the tastes of the congregation is a worldly symptom of a grievous form. The failure to rebuke worldliness in the pew in an arraigning and convicting form is to be worldly. If the pulpit has any alloy of self, any desire for reputation, any desire for money, popularity, or praise, it is to that degree worldly, for these are unmistakable symptoms of worldliness.

Notes.

Our pastor uttered a most solemn truth when he said, "When a man dies he takes two things away with him; the memories of the past and the character he has devoloped." Did you ever think of that before?

A judge in Alabama was impeached for drunkenness before the Supreme Court of that State, and put out of office. It might be well to try the same medicine in other places. A drunkard on the bench administering justice! Bah!

The grand jury of Chicago made a point against somebody when in their report they said, "Gambling would instantly and entirely stop in Chicago, if the city administration so desired." Is not the same thing true of all other cities and towns?

Dr. Lafferty gets off some good things. One of his latest is as good as the best. Speaking of church members, he says, "The non-subscriber to the church paper is a dead-beat in the church." Brother pastor, are there any "dead-beats" in your section of the "moral heritage"?

The New York *Sun*, speaking of Boston's art works in public places, says:

Boston has some of the queerest of known works of "art" set up in her public places. She has statues and monuments that make strong men grin. In fact, if that eminent statuary, the late Mr. Phidias, could visit the modern Athens and gaze upon its statues, he would succumb to apoplexy and die again in his sorrow and surprise.

Our two Conferences in Kentucky are preparing to celebrate the Centenary of Kentucky Methodism. The committees appointed by the Conferences to arrange the details of the celebration have decided to have the first celebration at or near Lexington, May 15, and the second, at Russellville, at a date hereafter to be named. We understand that our friend, Dr. S. Halsey Werlein, of St. Louis, is to be one of the speakers.

The (Wesleyan) Metropolitan Chapel Building Fund has aided in the erection of nearly eighty large chapels, and the enlargement of several others; has expended nearly £200,000, and is under obligation to expend £50,000 more. When the fund was established there were but sixteen chapels that would seat above 900 persons each in London—such chapels being designated "commodious." In twenty-seven years this "commodious" chapel accommodation of London, provided in the previous 120 years, has increased nearly six-fold. This fund was established mainly through the far-seeing sagacity of Rev. Wm. Arthur. The initiative was with him, though the late Sir Francis Lycett and Sir William McArthur were its largest pecuniary supporters, and every way its firmest friends. "No fund—not all the other funds of our church put together—has contributed so much to the advancement of Methodism in the metropolis as this fund."—*Zion's Herald*.

Some of our rich Methodists in this city might "lay up treasure in heaven" by following the example of those London Methodists. Why not inaugurate a chapel building fund?

The Theological Department of Vanderbilt University is in a more flourishing condition than it has been at any time since its organization. It has fifty-five students enrolled this year. College education is required as a condition of entrance upon the theological course of study. Twenty-five Southern colleges and nearly all the Conferences of the church are represented among its students. The ten free scholarships, of $100 each, are awarded this year to students from the following institutions: Randolph-Macon, Emory and Henry, Trinity, University of North Carolina, Wofford, Centenary, Southwestern University, Central, Kentucky Wesleyan and Vanderbilt University (Academic Department). Five of these scholarships are held by sons of preachers. Many of the students are looking to the foreign missionary work. Three of the present graduating class will enter the foreign field.

The Lottery at Work.

We warn our readers that it won't do to intermit their work in opposition to the lottery. The oft-repeated adage, that "eternal vigilance is the price of liberty," can not be urged too strongly at this juncture of the fight. We, therefore, exhort our friends to keep their eyes open. The Lottery is not going to surrender. It will fight to the bitter end. Already the company is making preparation for the most desperate struggle that unclean money can carry on. Their funds are being distributed about over the State. *They have already deposited $25,000 in an important political center in the northern part of the State, to be used, no doubt, to corrupt men to their interest.* And, doubtless, they have done, or will do, the same thing in other places. Therefore, let every reader of the ADVOCATE wake up, and then hasten to wake up every one of his friends and neighbors. This is no time to be indifferent. Indifference will rivet our chains more firmly upon us. We have, at least, 50,000 *adherents* to the Methodist Church in this State; the Baptists have equally as many; the other Protestant denominations have very many; the Roman Catholics have a huge host; and all these can and ought to unite their arms in this conflict. It is a common peril. The danger is to all. We exhort our Methodist brethren to rouse up, and rouse up their friends of every *name* and *color*. The State, the Church, the social order can not survive if the Lottery survives. It is a death struggle to one side or the other. No doubt, money will be poured out like water; but the action of the North Dakota Legislature shows us that money does not always succeed. A united people determined to win are invincible. Awake! awake!

Personal and Otherwise.

We are indebted to the secretary for a copy of the Minutes of the fifty-seventh session of the Alabama Conference.

Rev. J. L. Pierce, a supernnuate of the North Georgia Conference, and son of Dr. Lovick Pierce, died recently in Texarkana, Ark.

New subscribers are coming in quite rapidly. Let every preacher and every layman and all the good sisters cooperate in the work of extending the circulation of the ADVOCATE.

Fifty thousand copies of Miss Willard's "Glimpses" have been issued from the press.

Edward Bellamy's "Looking Backward" passed 300,000 copies during January, selling at the rate of a thousand copies a day.

Our friend, the *Southwestern Presbyterian*, has changed its form from a five-column to a six-column quarto, standard measure, and has in this new form entered upon its twenty-second year of usefulness. We wish it many more years of faithful labor in the Master's vineyard.

The *Western Christian Advocate* says:

We can not resist the impression that our theological schools will prescribe the type of American Methodism; and that with too many of the students there is a disposition to effect the Establishment and to regard the ministry as a profession.

Then let the professors take that affectation out of the "young gentlemen of the cloth."

The women are still coming to the front! A Mrs. Haines has been elected president of a railroad company in Texas, having received the unanimous vote of the directors.

In the discussion of the Lottery and the North Dakota Legislature in the telegrams, M. A. Dauphin, the Lottery agent in this city, is made to say that only *three per cent.* of the receipts are from Louisiana! Are we not right, then, in calling upon people outside of our State to help us in this warfare upon this monster?

Bishop Hurst has taken the initiative in the establishment of a Methodist University at the National Capital. The Bishop says he expects aid and encouragement from all the Protestant denominations.

It is said that the State Treasurer of North Dakota offered Gov. Miller $10,000 if he would sign the Lottery bill. Money can't buy *everybody*.

The German Saengerfest, held in this city, was attended by thousands of people. The singing was exceptionally good, some of the finest music in the world being rendered.

Think of the Dakota people, impoverished by failure of crops, and destitution staring them in the face, yet indignantly spurning the bribe of the Lottery gamblers. That's what Louisianians ought to do!

Ex-President Cleveland has connected himself with the Central Presbyterian Church in New York City.

Bro. Cooper, presiding elder of the Seashore district, is confined to his bed with *la grippe*. He is improving, however, and will resume his work as early as it is prudent to do so.

It is said that the news of the recognition of the new government in Brazil by our country created a "delirious enthusiasm" among the Brazilians.

Some Dakotans Speak.

The attempt to fasten the Lottery upon the people of North Dakota raised a perfect storm of indignation among the better class. The ministers and good people of Fargo and vicinity addressed a "pointed appeal to the conscience and honor and sense of public decency in the people of the State," in which they say:

We find it difficult to properly express our amazement at the effrontery of this conspiracy to saddle upon our new State the scandal and disgrace of adopting and legalizing that infamy of national notoriety; that it is with shame and confusion of face that we hear of this degradation to the manhood of our Legislature, that such a scheme could receive serious consideration by them or any self-respecting body; that in behalf of an outraged constituency and a scandalized public sentiment, in behalf of public honor, in the name of religion and morality, and in the name of the Christian Churches of North Dakota, we hereby enter our protest against this infamous proposition, and we call upon all good citizens to add their protest to ours against the sale of North Dakota to a fraternity of gamblers; that in our best judgment this scheme, if successful, would tend to endanger business interests and to drive away from us the very elements of population the most desirable, and in the end seriously cripple the growth of the State.

That's the kind of talk we want to hear all over Louisiana. And it is beginning to echo among the hills and across the valleys. The unbought press is speaking in clarion notes, the pulpits are flashing the sword of the Spirit, the people are awaking from their long slumber and will not rest on their arms again until this monster—the Lottery—shall be driven from our State. Other people see that we are waking up.

This from the *Advance*, of Chicago, shows that the eyes of the world are upon us in this fight:

The respectable people in the State of Louisiana are waking up to the deep disgrace of the State-licensed Lottery Company. Many of the Christian ministers and the best of the religious newspapers have, for some time, been speaking out with a clearness, a unity, a determined earnestness that could not fail of effect. And during the past few weeks Rev. Sam Jones has been pouring the hottest kind of shot into their infamous camp of corruptionists and public thieves. There is reason to believe that the compact hitherto existing in the "State Lottery Company" and the State authorities will not long be continued. The profits of the concern are enormous, said to be not less than a million a year. Hence the lavishing of moneys in "seeing" legislators, and in silencing religious people by its large contributions to the various public charities of the city, have been shrewdly planned for effect; and all wonderfully like the "high-license" schemes for "regulating" rum shops in the North.

"A million a year," indeed! Dear *Advance*, the very lowest estimate we have seen of the profits of this gambling den is *thirteen millions*. The real fact is, you can not find out how much it is. Experts say they owe the State over *three millions* for taxes, which they will never pay. Will our people submit any longer?

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

Postal Card Reports.

—Rev. John W. Chambers reports from Enterprise and Heidelberg circuit: "Prayer meetings good, class meetings revived; nine additions since Conference; people growing in grace. Hail damaged peas at Enterprise. Mumps, "la grippe," whooping cough and fevers of various kinds are causing attendance upon service to fall off. Financial prospects good. District Conference expected, and you are expected with it."

—Rev. T. B. Holloman writes from Canton, Miss.: "The new year opens up very pleasantly with us at Canton. While some of our people are leaving us to find homes in the Mississippi Valley, we still have prospect for a successful year. The new preachers in the district are all safely housed, and our faithful presiding elder reports pastors all beginning the year well. How quickly a Methodist preacher can move to his new home and adjust himself to his new surroundings! Is the like known among any other class of men? And those patient, godly wives, what crowns await them!"

—Rev. J. M. Huggin, writing from Abbeville, Miss., says: "The ladies of the Methodist Church in Abbeville, Miss., are making heroic efforts to raise money with which to build a new church. If friends of Methodism will help us, though it be but little, we will be greatly obliged. Money may be sent to me."

—Rev. W. C. Harris writes from Arcola, Miss.: "This is my sixth year in the itinerancy, and this (Arcola and Hollandale) my third pastoral charge. I have been most kindly received by the people here. Their kindness and appreciation manifested itself in a substantial way at our first quarterly meeting, which has just been held. Hoping and praying for divine guidance, we anticipate a harmonious and prosperous year."

—Rev. J. H. Calaway writes from Eden, La.: "Allow me to join Bro. Cassity, I will give two per cent. of my salary every time. Yes, sir; put me down. It seems to me that all of us could do this. God will bless us every time we give. Besides giving a tenth of our income to the cause of God in general, we can afford to give two per cent. of our salary. It will not amount to but a few dollars for some of us who have small salaries, but all put together it will amount to something. Brethren, let us do this, and God will open the windows of heaven and pour out a blessing upon us."

—Rev. W. H. Sanders writes of Belzoni circuit, North Mississippi Conference: "Since my return to the Belzoni circuit I have seen most all my people, and think they gave me a hearty reception. Have been to all my appointments, and preached to as large congregations as could be expected at this time of the year. Will soon have a new church at Sidon ready for use, and are expecting to have a new church at one more place, if not at two more places. We are expecting to do big things this year; have better houses to preach in and more people to preach to. Our first quarterly meeting will be held at Belzoni on the twenty-seventh instant."

Report Called For.

We are preparing the Annual Report. Up to date we have received reports from sixteen of the Conference Boards. Will each secretary who has failed to send his report send it without delay? We sent statistical blanks to the secretary of each Conference Board, to enable us to prepare in tabulated form the statistics of our domestic missions. If in any case the blank was not received, we will send another if the secretary will send his name and address.

We wish to furnish a full and reliable report of our domestic missions.

I. G. JOHN,
Sec. H'd of Miss., M. E. Church, South.

Parsonage Fund.

We have urged our friends to secure a parsonage for Woodville district, and have secured a little over half of the money necessary, with promises for nearly the remainder needed. We now kindly ask everyone who has promised to pay; also ask help of anyone who is willing to send a dollar for this purpose. Let us neither delay nor fail when the desired end is apparently so near at hand. Respectfully,

C. MCDONALD.
JACKSON, La.

Notice.

The district meeting for the Woman's Missionary Society of the Sardis district, North Mississippi Conference, will convene in the Methodist Church, at Senatobia, at ten o'clock, Thursday morning, March 20, 1890. A full attendance of visitors and delegates from each auxiliary society in the district is requested.

MRS. S. M. THAMES,
District Secretary.

Notice.

Bishop Galloway will hold the District Conference of the Sardis district, North Mississippi Conference, at Senatobia, Miss., convening March 21, 1890. The recording stewards are requested to be on hand with their journals, and the preachers will please bring the Bishop's Fund.

S. M. THAMES, P. E.

A Change.

For sufficient reasons the place of first Quarterly Conference for Binnsville circuit is changed from Scooba to Binnsville. The time remains unchanged—March 15, 16.

T. L. MELLEN, P. E.

A bald-headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and grayness may be prevented by using Hall's Hair Renewer.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising*.

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ANTHEM BOOKS. "Easy Anthems" (80 cts., or $7.20, doz.) Emerson. "Anthems of Praise," ($1. or $9 doz.) Emerson. "American Anthem Book," ($1.25, or $12 doz.) Dow's "Responses and Sentences," (80 cts., or $7.20 doz.)
EASY CANTATAS. Sacred: "Ruth and Boaz," (65 cts., $6 doz.) "Rebecca," (65 cts., or $6 doz.) Secular: "Dairy Maid's Supper," (20 cts., or $1.80 doz.) "Garden of Singing Flowers," (40 cts., or $3.60 doz.)
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Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.
All young men are cordially invited to the above meetings.
Young men from the country made cordially welcome.

Our Young People.

DOES ANY ONE KNOW HIM?

Out of the street after ringing a bell or two,
Into the house with a rush and a yell or two,
Kitchenward, lured by a savory smell or two—
Dinner inspires him with joy!
Off goes his hat, with a dexterous fling to it;
Off goes the cat with a mischievous string to it;
Up starts the baby, because he will sing to it—
Any one know such a boy?

Up stairs and down stairs, a very cyclone is he;
Deep into mischief whenever alone is he;
Terror of sisters—to tease them quite prone is he;
Doing his best to annoy.
Grandmother shudders—wh n shouts he will frighten her.
Though quite as often his fond kisses brighten her;
Then, by sweet coaxing, of goodies he'll lighten her—
Any one know such a boy?

Wild with his comrades as any Comanche is;
Rough as a steer on a far western ranch he is;
Surely of mischief the root and the branch he is;
Yet there's pure gold in alloy;
Tender and true at the heart's core, though small he is;
Brave and chivalric, whatever befall, he is;
Mother's own torment and blessing through all he is—
Any one know such a boy?

Note from the Editor.

Our little cousins must be patient with us. We can not publish all the letters we receive. We have on hand now *more than twenty* letters. We try always to select the best, and if you want yours to appear, make it the best, and it will be published. We give you this week a letter from Mrs. Weems, one of our missionaries in Mexico, which I hope you will all read.—EDITOR.

A Missionary's Letter to Our "Cousins."

Dear Children: In this distant land there are evidences that seed sown in the heart of a little child will spring up after many years and bear precious fruit. A few days since while Mr. Weems and Bro. Watkins were in an Indian town in the Toluca Valley, they met an old man in the church, at least, seventy years of age, who related to them this story of his life:

He said, when a little boy, his father sent him to a Catholic school, and told the priest he wanted his son well educated, and wished him to study the Holy Scriptures. The priest told him a Bible would cost him sixty dollars. He said he didn't have the money, but he had five loads of corn, and he would sell it; this he did, bringing it to this city, a distance of fifty miles, to sell. It only brought him twenty-five dollars. This he carried to the priest, and tried to induce him to let him have the Book for his son. The priest refused to sell it for less than sixty dollars. The father then thought of selling two mules, but found he would not then have enough money to secure the coveted treasure, and he would deprive himself of the means of making a living. He then gave up all hope, and went to his grave without being able to secure this guide book for his son. Yet he had implanted in the mind of his child the same desire, to secure the written Word of God; but he reached his three-score years without having his desire realized. Then old Bro. Juarez—our oldest native preacher—went to his home, and, hearing him express this strong desire to see and read the Bible himself, Bro. Juarez handed him a Bible, and said, "Here take it and convert yourself." He did take it and study it, and began his Christian career. He then said, when Dr. Patterson came: "I had some money which I put into this church, now I have none; but, thank God! I can still put in these broken lights in these windows." This venerable old man stood in the middle of the church, and related this experience as he looked at the broken windows. He is finishing his journey, guided by that Word which is "a lamp to our feet, and a light to our pathway."

The thought implanted in the mind of a child by a fond father enables him now to find comfort in old age, and rest in hope of a blessed life beyond the grave.

Dear children, does not the long struggle of two men to secure for one of them the Word of Life inspire in your heart a desire to send to the poor little Mexicans this knowledge that maketh wise unto salvation?

I see the good people of Mississippi are responding to Dr. Lambuth's call, and sending him help. I rejoice at this and for him, but may not her dear children open a list in the ADVOCATE, and send a missionary to poor priest-ridden Mexico that, with a form of religion, are as surely dying in heathen ignorance and darkness as any in pagan lands? Who will respond to this call for beautiful sin-cursed Mexico? God bless you, dear children, and help you to send light into this darkened land!

S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO, Mexico.

MR. EDITOR: I am a little boy eleven years of age, living near Opelousas. Did you ever visit this part of the country? If not, we give you a special invitation to come and see for yourself, if this is not the prettiest part of Louisiana. I can not write very well; and if you will give me space, I will tell you why. Last summer, one Saturday evening, five or six of us boys were playing with a jack. He got mad, lay down, and with all our efforts we could not get him up. At last he viciously clamped my arm in his powerful jaws until his teeth went through the flesh. He held me there until my brother Clayton took a stick and prized it open. I tell you, Mr. Editor, I thought I should never see my mama and papa again. Then Doc came and told me it would soon be all right; but I had to stop school, and carried my arm in a sling for a long time. I am now at the Opelousas Female Institute studying very hard, and trying to make something of myself. Can any of the little readers tell me how Christ entered into Jerusalem? Your little friend,

JESSE C. DUSON.

OPELOUSAS, La.

MR. EDITOR: I have just heard a letter read in the ADVOCATE from my little Uncle Abraham, who is at Centenary. When he left I cried to go with him. I am waiting very impatiently to get big enough (as I am only three and a half years old) to go to school to Dr. Hunnicutt, so that he may make me smart enough to prove to him that, after all, there is not much difference between a cat and a kitten. (I wonder if Dr. H. recollects our debate on that subject last summer?) I frequently ask mama and papa, when I get up in the morning, if they do not think I am big enough to go to school now, after growing eight or ten hours? I would be glad to have some of the little cousins come and ride with me, as I have a nice little wagon and goat, and he pulls fine. I am one by myself and I get lonely sometimes. I have made my letter too long, so I will stop. Papa wrote this for me; but it is just what I want him to say. Good by!

MARION H. FOSTER.

OPELOUSAS, La.

P. S.—Since writing the above I took a ride and my goat *spill* me. M. H. F.

MR. EDITOR: I have never seen a letter from North Louisiana, so I will write. I am a little boy ten years old. I have four sisters. My papa is a farmer; he has a fish-pond. Oh, how much sport I have with my sister fishing! We caught sixty-five the first day of February. You don't have any idea how we rejoice over our preacher coming back; he has been with us three years. His name is Mr. Barr. This will be his last year. I hope the Conference will send one who will be loved by everyone as much as he is. I read The Story of the Bible every night to my mother. I learn something of my Savior every night. I will ask the little cousins a question the next time I write.

JOHN T. MARSH.

SUMMERFIELD, La.

Rheumatism originates in lactic acid in the blood, which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

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Household.

Consult Your Wife.

Two gentlemen were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:

"I must consult my wife before I decide."

"Why," exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team; and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

There was nothing more than justice in this view of matrimonial obligation, especially in the case of poor, or only moderately well-to-do families, and these comprise an overwhelmingly large proportion of the families in this country, where a slight increase or diminution in the annual earnings would be felt alike by every member. The wife, who has labored in the home to earn or to save, while the husband has labored in the field, the shop, or the counting-room, is justly a partner in his earnings and savings, and should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well.—*Locomotive Engineer's Journal.*

HEROISM AT HOME.—How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of life's great battlefield and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forget that the world bestows no such titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness, to her I owe my present happiness," we may well say, "I have not lived in vain."—*National Presbyterian.*

Even in households where family worship is still kept up, the custom of praying for the pastor, church officers, missionaries and others who are publicly engaged in Christian work is not observed with any regularity. Occasionally, when there seems to be special need, petitions will be offered in their behalf; but the *habit* of praying for them is by no means common. Children can easily be trained to a prayerful interest in these classes of individuals, and, if the parent fail in his duty to teach them, Sunday-school teachers can use their influence. Some teachers have the excellent plan of appointing a given hour when all the members of the class shall retire, in their own homes, for secret prayer. They designate certain individuals and causes to be remembered at this time. Some have pretty cards printed, on which, besides the hour, are Scripture texts and fragments of appropriate hymns. A sample of one used by the teacher of a large infant class lies on our desk with these quotations:

Though sundered far by faith we meet
Around one common mercy-seat.

THE MOTHER'S HOUR.—There is a lost hour among housekeeping women, an hour which is lost in the way certain arts are—so lost, indeed, that there seems to be very little likelihood that it will ever be found. This is the "hour to herself," for which every mother of a family longs in vain. She used to know what it was to have a little time entirely her own, now and then, in the days of girlhood; but matron's duties have absorbed her life completely, and she never knows what it is to be secure from interruption, even for so short a time as is required for the writing of a letter. Very often this is her own fault, for fault it is in spite of the angelic qualities which go to make many women pack-horses of patience and long suffering in their own homes.

Scientific.

How Far Can We See?

There is absolutely no limit to the normal vision, if the sight be unobstructed. Yet we can see the stars, which are trillions of miles away, while we can not see a tree twenty miles distant. Why? It is true that all objects diminish in apparent size in a direct proportion to distance, but that is not the only reason. The chief reason is that our vision is obstructed by the curvature of the earth. A writer in *Popular Science News* gives some figures to show how great the curvature is.

It is often a matter of interest and importance to know how far we can see from any given height; or, conversely, how far one must be above the earth to see an object at a given distance. The exact calculation of these figures would require the use of very complex formulæ, but for practical use, two very simple rules will suffice: The distance in miles at which an object upon the surface of the earth is visible is equal to the square root of one and a half times the height of the observer in feet above the surface; and conversely. The height in feet to which an observer must be placed to see a distant object is equal to two-thirds the square of the distance in miles.

For instance: The observer is in the rigging of a ship one hundred feet above the water, how far distant is the horizon; that is, how far could an object floating on the water be visible before being hidden by the convexity of the earth? One and one-half times 100 is 150, and the square root of 150 is, approximately, $12\frac{1}{2}$, therefore the horizon is $12\frac{1}{2}$ miles distant. As the deck of the smaller vessels, like pleasure yachts, is rarely more than ten feet above the water, it follows that the limit of vision from that point is less than four miles in every direction.

An illustration of the second rule may be given as follows: A building is 33 miles away; how high a hill must one climb in order to be able to see it? As the square of the distance equals 1,089, and two-thirds of that number equals 726, it follows that we must climb a hill 726 feet high before we are able to see the building, even with the most powerful telescope.

Usually, however, the height of the object, as well as that of the observer, must be taken into consideration, but this simply requires the duplication of the problem. For instance: The Washington Monument is 552 feet high; at what height must an observer fifty miles away be in order to see the top of it? Supposing the observer to stand upon the ground, we find by the first rule that he could just see the top twenty-nine miles away, and to overcome the remaining twenty-one miles, due to the convexity of the earth, he would by rule second have to climb to the height of 294 feet.

If we apply similar calculations to the Eiffel Tower, the highest ratifical structure in the world, we obtain some interesting results. Assuming the height to be just 1,000 feet, we find that standing at the top, we enjoy a circle of vision bounded by a horizon thirty-nine miles distant, and that if another similar tower should ever be erected, it could be placed over seventy-eight miles away before the rays of the electric lights on their summits would be eclipsed by the intervening earth.

From the summit of Mount Everest in the Himalayas (27,000 feet) one could see nearly 200 miles, provided the air was clear enough, which would rarely be the case.—*Golden Days.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

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HACKETT, ARKANSAS, Aug. 20, 1887.

Dr. A. T. SHALLENBERGER,
Rochester, Pa. *Dear Sir:*—I wish you to send me a bottle of your Antidote for Malaria, which I see advertised in the *Methodist Advocate*, Chattanooga, Tenn., and which I can not get here. Fifteen years ago my mother had third day chills, and after trying the doctors and other medicines without relief, a friend recommended your Antidote; she tried it, and *one dose* effected a permanent cure. Truly yours,

J. S. EDWARDS,
Pastor M. E. Church.

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Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

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"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

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Marriages.

PEGRAM—BARNES.—In the Methodist Church, Delhi, La., February 5, 1890, by the pastor, Mr. W. C. Pegram, of Vicksburg, Miss., and Miss Harriet W. Barnes, of Delhi.

HOOVER—GILL.—At the residence of the bride's parents, in Lincoln county, Miss., February 6, 1890, by Rev. William Hoover, Mr. Robert L. Hoover, of Pike county, Miss., to Miss Lou Gill.

WILLSON—COOPER.—At the residence of Mr. Ben Cooper, the bride's father, on January 29, 1890, by Rev. B. F. White, Mr. J. M. Willson to Miss Mary Lee Cooper.

BARKER—FLETCHER.—At the Baynard House, in Natchez, Miss., on February 1, 1890, by Rev. W. E. Ballard, Mr. S. P. Barker to Miss Katie D. Fletcher, both of Jefferson county, Miss.

FLIZEY—THOMAS.—At the residence of Mr. Walter Lampkin, St. Helena parish, La., January 21, 1890, by Rev. P. Howard, Mr. Wesley H. Elizey, of Mississippi, to Miss Carry J. Thomas.

HARRELL—FLOYD.—At the residence of Robert N. Thompson, Esq., near Greensburg, La., February 5, 1890, by Rev. P. Howard, Mr. Samuel J. Harrell, of Morehouse parish, La., to Miss Eva May Floyd, of St Helena parish, La.

GRIFFIN—ETHRIDGE.—In West Monroe, La., on December 5, 1889, by Rev. C. T. Munholland, Mr. A. F. Griffin to Miss Emma K. Ethridge, all of Ouachita parish, La.

PARRISH—MYGATT.—At the residence of Mr. Henry Scriber, on February 2, 1890, by Rev. C. T. Munhollaud, Mr. M. O. Parrish to Miss Lizzie Mygatt, all of Ouachita parish, La.

WALKER—TUCKER.—At the residence of the bride's father, near Vienna, La., December 24, 1889, by Rev. W. J. Porter, Mr. T. J. Walker to Miss Alice Tucker.

RAMSEY—ROSS.—At the residence of the bride's step-father, Mr. W. A. Chandler, of Farmerville, La., January 30, 1890, by Rev. W. J. Porter, Mr. M. L. Ramsey, of Eldorado, Ark., to Miss Ada Ross.

PITTMAN—CARR.—At the residence of the bride's father, Mr. John Carr, February 2, 1890, by Rev. J. H. Stone, Mr. T. S. Pittman to Miss Ala Carr, all of Claiborne parish, La.

CRAIG—FAIRCHILDS.—Near Stony Point, East Baton Rouge parish, La., February 6, 1890, by Rev. Wiley Brown, Mr. George A. Craig and Miss Ella M. Fairchilds.

HOLLAND—BRANSFORD.—In the Methodist Church, in Canton, Miss., January 23, 1890, by Rev. T. B. Holloman, Mr. H. H. Holland and Miss Fannie Bransford, all of Canton, Miss.

HARRIS—BLEDSOE.—At the residence of the bride's father, Mr. William Bledsoe, February 5, 1890, by Rev. T. B. Holloman, Mr. Thomas Harris and Miss Lula Bledsoe, all of Madison county, Miss.

MEARIMAN—TARDY.—Near Crowley, La., January 28, 1890, by Rev. R. M. Blocker, Mr. H. F. Mearlman, of Crowley, La., and Miss Emma Tardy, of New Orleans.

WAUGH—LANDACRE.—In Rayne, La., February 9, 1890, by Rev. R. M. Blocker, Mr. William E. Waugh, of Crowley, La., to Miss Cora L. Landacre, of Ohio.

ROANE—HENDERSON.—At the residence of the bride's father, J. Henderson, Esq., Haughton, February 9, 1890, by Rev. Lewis A. Reed, Mr. Henry S. Roane to Miss Maggie Bell Henderson.

BURTON—HWYER.—In the Methodist Episcopal Church, South, at Lawrence, Miss., on February 9, 1890, by Rev. Robert W. Burton, Mr. R. M. Burton, of Meridian, Miss., to Mrs. Alice Dwyer, of Lawrence, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KENTON—PHILIP C. KENTON was born January 24, 1825; died in Franklin parish, La., January 22, 1890. His parents moved to the neighborhood, in this parish, on Bayou Macon, known as "Ward's Bend," when he was but a child of five or six summers. In this neighborhood, at a week-day appointment of the circuit preacher in 1849, he was born of the Spirit, under the preaching of Rev. Moses Davis, of sacred memory, and united himself to the Methodist Episcopal Church, South—of which church he lived a consistent and exemplary member during his life, and died in the full assurance of hope and the triumph of saving faith.

During his last illness his sufferings were great, which he endured with meek resignation to the will of his Lord, never murmuring or complaining of his lot. The disease was hemorrhagic malarial fever and acute inflammation of the kidneys; was confined to his bed six weeks, less two days. During the last few days he lingered on the shores of time his conversation was of a religious and spiritual character. Summing up his experience of the past forty years of his life, declared his readiness and willingness to meet his approaching dissolution. "Knowing that if this earthly house of his tabernacle were dissolved, he had a building of God, an house not made with hands, eternal in the heavens." He exhorted all "to follow his example as he had followed Christ."

He spent four years as a soldier in the Confederate Army. While there, he was away from home, his family and associates; but he realized that he was not from under his church vows and Christian profession. During his soldiery nothing can be alleged against his moral character or derogatory to his Christian faith and practice. His Bible was his constant companion at the camp fires, and the stillness of the night was often broken by his voice in either song or prayer.

He filled the various offices of class leader, steward, trustee, Sunday-school superintendent and exhorter in the church of his choice. His name has been recorded in the proceedings of the Quarterly Conferences for Winnaboro circuit for the past thirty-five years; but no complaints or charges against him are therein recorded.

The church militant has lost a true, tried and faithful member; but the church triumphant has one more added to its choir of sacred songsters. In the death of Bro. Kenton, the kingdom and dominion of sin has lost an enemy; morality and Christianity, a friend. A. W. MOORE.

EADS—Mrs. MARGARET J. EADS (*nee* Treadwell) was born in Walton county, Ga., December 30, 1827, and died December 17, 1889. She moved to Calhoun county, Ala., when five or six years old; professed religion at a very early age, and came to Mississippi in 1847. She was married October 22, 1850, to Col. J. D. Eads, who, with two daughters, still live to mourn her loss. She was the daughter of James and Mary Treadwell. At a very tender age she united with the Methodist Church, and all her life was a faithful member of the same. She has been a regular reader of the CHRISTIAN ADVOCATE ever since it was started. For some time before her demise she was a great sufferer, but bore her pain with becoming fortitude and resignation. Her death was so triumphant and full of hope that it seemed only a transition, a strange forgetting, to resume the breath. To such there is no death. Weep not, then, for her life was made immortal by acts of Christian love and kindness, and her death was but the beginning of a higher life; and to us who are left to tread this dreary vale, her memory will grow brighter as the years steal gently away. It was but the empty casket we gave to earth; the gem that filled it is beyond the chilling tide. I have talked with her often about Christ and his goodness. Her experience was bright; no gloom seemed to settle over her religious life. Just as the sun was sinking behind the western horizon her spirit was released from pain. She was called from labor to refreshment; she was not, for God took her.

In the death of Sister Eads the church and preachers have lost a valued friend; her family, and more especially her husband, whose loss is great; but we know where to find you, Sister Eads. We shall sleep, but not forever. There will be a glorious dawn. J. M. MORSE.

MCLEROY—Mrs. ELLA RANDLE MCLEROY, eldest daughter of Maj. John G. and Elizabeth Randle, was born in Talladega county, Ala., April 29, 1836. She was married in Jackson parish, La., to Dr. T. W. McLeroy, July 20, 1851. From thence they moved to Richland parish, La., where she resided until the day of her death, January 23, 1890. In 1866 she joined the Methodist Episcopal Church, South, becoming a member of that refined and generous-hearted little band of Christians of Union Church, in the neighborhood in which she lived, and was a faithful member of the same to the day of her death. She loved the church, and, when able, filled her place in the sanctuary. The subject of religion was a pleasant theme to her. She loved the preachers, and delighted to minister to their comfort under her roof. She was thoughtful to the last of her pastor's interest, requesting her husband, a short time before she died, to forward him a special, reserved contribution of her own for his support. At death's door she still remembered the Lord's cause. Her illness was long and intensely painful. I visited her at different times, and always found her perfectly resigned to the will of God. She had no doubt of her divine acceptance. The way was clear. She had no hope of recovery. Her sufferings became so intense she prayed to die, if it was her Lord's will. The last three days of her life she was unconscious, having no apparent suffering. Thus she fell asleep in Jesus. She was buried by the side of her father and sister, Mary, in the family burying-ground, there to await the resurrection of the dead.

May the afflicted and bereaved husband and sorrowing children seek help and comfort in him who said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live!"

J. F. PATTERSON, P. C.

POPE—Mrs. S. G. POPE, widow of the late Philip H. Pope, of Yazoo county, Miss., died at her residence in Haudshoro, Miss., November 16, 1889, in the seventy-fifth year of her age. She was a daughter of Sanders Taylor, of North Carolina; came to this State at an early period, and was married in Holmes county in 1835. A large portion of her active life was spent in Yazoo City, where Bro. Pope was for a long time one of the largest merchants of the place.

Sister Pope was one of the brightest, most active and spiritual Christians I ever knew. If not at the head, she was not far from the head of every church enterprise and every charity of the town in those early days from 1836 onward. She was largely instrumental in the conversion of her husband, who lived and died an unusually bright example of solid piety. She was a member of the Methodist Church over fifty years, in all which time I knew her well. Among her last words were, "Though he slay me yet will I trust him." R. ABBEY.

ENLOE—Little WAFER EGERTON ENLOE was born September 19, 1888, and died January 26, 1890. God takes our treasures and lays them up in heaven. The dear baby is safe there, waiting to welcome father and mother, sisters and brothers, to the land where partings are no more. We sympathize deeply with our bereaved friends, yet rejoice that their sorrow is not without hope. PHILIP BURKETT.

"The faith once delivered to the saints" is worth contending for. The comfort it has imparted, the victories it has gained, and the souls it has saved, prove its divine origin.

The Lady Next Door.

Mrs. W. envied the lady next door because she always seemed so well and happy. "She enjoys life and I don't." said the discontented woman. "How I would like to change places with her!" At last she made the acquaintance of the object of her envy, and this is what the lady told her: "Happy? Of course I am, for I enjoy perfect health. My dear Mrs. W., your face tells me why *you* are not happy. You are suffering from functional derangements. I was a martyr to female weaknesses for years, but Dr. Pierce's Favorite Prescription cured me, as it will you if you will try it. It is *guaranteed* to give satisfaction in every case or price ($1.00) returned.

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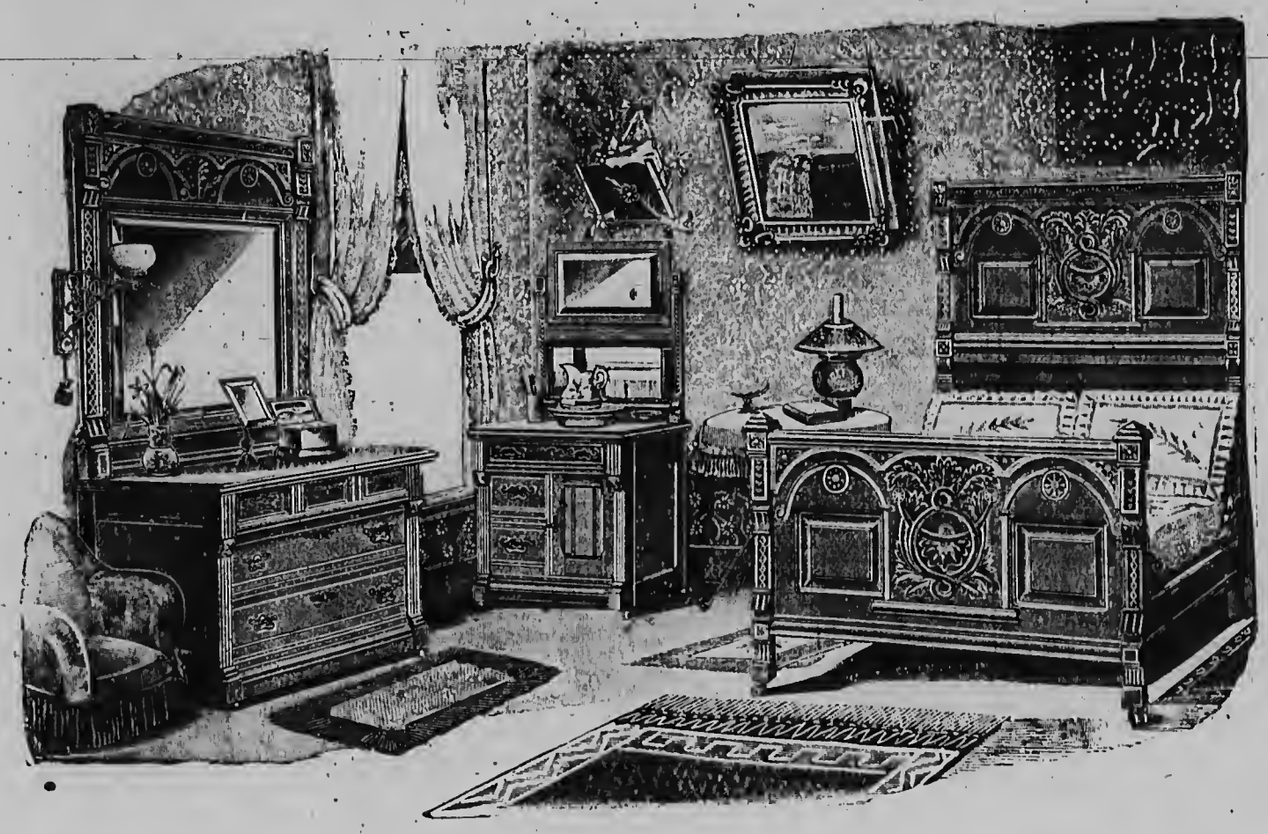

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9⅛	@— —
Ordinary	9⅝	— —
Good ordinary	10 1-16	— —
Low middling	10 5-16	— —
Middling	10⅝	— —
Good middling	10⅞	— —
Middling fair	11 5-16	— —
Fair	12 1-16	— —
Galveston middling	10⅝	— —
Mobile middling	10 9-16	— —
Memphis middling	10⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	4¾	— —
Fully fair	4⅝	— —
Good fair	4⅝	4 11-16
Common	4⅜	— —
CENTRIFUGAL:		
Seconds	4	5
Prime yellow	5¼	5 13-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 8-16	2¼
Good	4	4¼
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl.	2 20	3 85
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 80
Fancy	3 90	4 00
Choice	3 50	3 75
Minnesota Patents	5 85	5 50
Winter wheat patents	4 75	4 80
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 90	— —
Cream meal	2 30	— —
Grits	2 35	— —
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	37	38
Yellow	38	39
Mixed No. 2	— —	38
OATS:		
Western	30½	31
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	62½	65
HAY:		
Prime	12 00	15 50
Choice	— —	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	11 00
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8½	8¾
Shoulders	4¾	5
Sides, short rib	6¼	6⅜
Sides, long clear	6¼	6⅜
HAMS:		
Sugar-cured	10¾	11¾
DRY SALT MEAT:		
Shoulders	4⅜	4½
Sides, short rib	5⅜	5½
Sides, long clear	5⅜	5½
GROCERIES.		
COFFEE:		
Prime	— —	20¼
Fair	— —	19¾
Common	— —	16¼
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	14	16
Common	6	7
LARD:		
Refined	5⅜	5½
OILS:		
Coal, bbls	9¾	— —
Coal, cases	15½	16
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	69
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	2 25
POTATOES:		
New Louisiana	— —	— —
Western	— —	1 75
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	9
Jute, 1¾ lb. ₩ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 00
Young Chickens	2 75	3 25
Chickens, Southern	— —	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	14	15
Southern	— —	15
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, February 18.

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NEWS OF THE WEEK.

DOMESTIC.

Senator Gibson's bill to increase the donation of land to the Louisiana State University and Agricultural and Mechanical College by an additional 46,500 acres came up for consideration in the Senate calendar on February 11, and was passed.

In his message to the Iowa Legislature, Governor Larrabee urges the adoption of Australian ballot system, and that women be permitted to vote at municipal elections.

In a lenten pastoral letter to be read in all the churches of the diocese of Leavenworth, Kan., Bishop Fink, of the Roman Catholic Church, forbids Catholics to join the Farmers' Alliance, because it is a secret order and virtually has a religion and a chaplain of its own.

At Castroville, Tex., on February 13, Mrs. Charles Haines was elected president of the Medina Valley Railway Company, receiving the united vote of the directors. She is the first woman railway president in America, is 30 years of age, thoroughly accomplished and strictly business.

Louisiana Congressmen are striving to save the sugar duty from the cut proposed by members of the Ways and Means Committee. The well known friendly feeling of the Nebraska members will strengthen them. The expected help from Kansas and California has failed to materialize.

The Farmers and Fruit Growers' Convention, held at Hammond, La., adjourned on February 14. Visitors in attendance from the Northwest were favorably impressed.

Chicago is threatened with an ice famine, the mild weather having ruined the usual crop in the neighboring ponds and rivers. Maine is looked to for relief, it being claimed that the artificial ice factories at New Orleans and a few other points have too small a capacity to make much material difference in the general deficiency.

The Iowa Supreme Court has decided that the State has jurisdiction over the Des Moines saloons.

In accordance with an opinion of the Supreme Court, that the State had the right to close the saloons of Denver on Sunday, all those places, with one or two exceptions, where liquor is sold in restaurants, closed their doors at midnight on last Saturday, and remained closed until Monday.

The Gulf Navy Yard report is nearly ready for congressional consideration.

In the Senate, February 17, Mr. Blair presented petitions signed by 36,000 members of the G. A. R. in favor of pensions to army nurses, and petitions signed by over 4,000,000 persons in favor of the educational bill.

The three national woman's suffrage associations—the American Woman's Suffrage Association, the National Woman's Suffrage Association and the National American Woman's Association—have been consolidated, and will be known as the National American Woman's Suffrage Association.

FOREIGN.

The Duke of Orleans was sentenced to two years' imprisonment by the authorities in Paris for violating the decree of exile issued against the members of his family.

Great interest is felt in Mexico as to the possibility of a reciprocity treaty being brought about with the United States, or even a revision of the tariff, as is considered perhaps more probable, by either of which measures the raw sugars produced in Mexico may be exported to the United States free of duty or with so light an impost that there will be some encouragement for the development of the industry.

The Chilian government is resorting to the subsidy system to maintain first-class steam navigation with foreign ports.

In the House of Commons, on February 14, Mr. Parnell moved the amendment of which he had before given notice, asking the repeal of the coercion act, and addressed the House. He attacked the pettiness of the persecutions which the government was daily inflicting upon many persons in utter gratuitousness, and the coercive action of Mr. Balfour, chief secretary for Ireland. Sir Richard Webster, the attorney general, charged Mr. Parnell with making grave accusations against Mr. Balfour, without producing any evidence in support of his allegations. He could not disprove the figures showing that crime had decreased and that boycotting had been repressed.

Toronto University was totally destroyed by fire on February 14. The loss is estimated at $500,000.

The *Canadian Freeman*, the Roman Catholic organ, has an article defending Archbishop Cleary's utterances in favor of separate schools. It says: "No one can shut his eyes to the fact that an organized conspiracy exists throughout the world to cripple and destroy, if possible, the Catholics and Catholic institutions. It has had its source and origin in the secret oath-bound societies in continental Europe, and now it is being brought into action by their emissaries in both the United States and Canada."

Emperor William's views on the labor question were laid before the State Council on February 14. In his address the Emperor said: "I do not lose sight of the fact that all we desire can not be attained by state measures alone. In these labors of love the church and the schools have also made a field of fruitful action in helpful support and aid of what the law shall ordain; but if, with God's help, you shall succeed in satisfying the just interests of the workingmen, your work will receive my royal thanks and the gratitude of the nation."

The appointment by the Emperor of Austria of Prince Alexander of Battenberg, who once occupied the throne of Bulgaria, to be a colonel of an Austrian regiment, is generally regarded as evidence that the young man will at no distant day resume his former prominence in European politics, an event which will insure the enlivenment of political affairs at several of the continental capitals.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Toccopola circuit	Feb. 22, 23
Banner circuit	(Tuesday).. 25
Atlanta circuit	(Thursday).. 27
Pittsboro circuit	Mar. 1, 2
Cherry Hill	(Tuesday).. 4

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Kossuth	Feb. 22, 23
Ripley and New Albany	Mar. 1, 2
New Albany circuit	8, 9
Ripley circuit	15, 16
Jonesboro	22, 23
Blackland	29, 30
Pleasant Ridge	Apr. 5, 6
Guntown	12, 13

W. S. LaGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Ethel, at Ethel	(Thurs.)..Feb. 20
Weir, at French Camps	22, 23
Belzoni, at Belzoni	(Thurs.).. 27
Winona station	Mar. 1, 2

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Mt. Pleasant, at Mt. Pleasant	Feb. 22, 23
Pine Mountain, at Pine Mountain	Mar. 1, 2
Hickory Flat, at Pisgah	8, 9
Byhalia, at Byhalia	15, 16
Coruersville, at Potts' Camp	22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Lewisburg	Feb. 20
Horn Lake	22, 23
Cockrum	23
Chulahoma	Mar. 1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Buena Vista, at Buena Vista	Feb. 22, 23
Ebenezer, at Ebenezer	23, 24
Prairie, at Muldoe	(Wed.).. 26
Okolona circuit, at Tranquil	Mar. 1, 2
Tremont, at Sulphur Springs	8, 9
Felton and Smithville, at Smithville	15, 16
Athens, at Friendship	22, 23
Aberdeen	29, 30

AMOS KENDALL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hollivar	Feb. 23, 24
Australia	Mar. 2, 3
Rosedale	8, 9
Leherion	15, 16
Dublin	21, 22

R. M. STANDIFER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville at Brooksville	Feb. 21
Crawford, at Crawford	22, 23

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

Monroe	Feb. 22, 23
Richland, at Girard	Mar. 1, 2
Harrisonburg, at Sicily Island	8, 9
Winnsboro, at Winnsboro	15, 16

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Collinsburg	Feb. 22, 23
Valley, at Bellevue	Mar. 1, 2
Mouringsport, at Mt. Zion	8, 9
Coushatta, at Coushatta	15, 16
Wealey, at Holly Springs	18
Red River, at Campo Bella	22, 23
Many and Sabine, at Many	29, 30
Anacoco & Bellewood, at Holly Grove	Apr. 5, 6

J. B. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Haynesville, at Haynesville	Feb. 23, 24
Farmerville, at Farmerville	Mar. 2, 3
Summerfield, at Harmony	9, 10
Minden, at Minden	16, 17
Vernon, at Longstraw	23, 24
Ringgold, at Ringgold	30, 31
Sparta, at Holden	Apr. 6, 7
Sabine, at Will Creek	13, 14
Indian Village, at Bethel	20, 21

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donald'ville, at Plaq.	Feb. 23
Craps St. and Soraparu, at Craps St.	Mar 2
Algiers	9
Moreau Street	16

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen, at Evergreen	Feb. 22, 23
Bayou Boeuff, at Chicot	Mar. 1, 2
Alexandria station	8, 9
Montgomery, at Atlanta	15, 16
Ada, at Colfax	22, 23

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sabine Mission	Feb. 22, 23
Sulphur Mine	Mar. 1, 2
Plaquemine and Rayne	8, 9
Opelousas	15, 16
Washington	22, 23

JNO. A. MILLER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Trenton, at Trenton	Feb. 22, 23
Raleigh, at Raleigh	23, 24
Montrose, at Price's Chapel	Mar. 1, 2
Shiloh, at Cato	8, 9
Marvin, at Bethel	15, 16
Forest and Morton, at Morton	22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Paulding, at Rose Hill	Feb. 22, 23
Clarke, at Liberty Chapel	Mar. 1, 2
Union, at Hopewell	5
Marion, at Marion	7
DeKalb, at DeKalb	8, 9
Bienville, at Bienville	15, 16
Lauderdale, at Lauderdale	22, 23
Leaksville, at Adamsville	29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Benton, at Benton	Feb. 22, 23
Yazoo circuit, at Mt. Carmel	(Sat.)..Mar. 1
Yazoo City station	(Sun.).. 2
Silver Creek, at Silver City	8, 9
Flora, at Flora	15, 16
Mt. Olivet, at Anding	(Sat.).. 22
Bentonia and Dover, at Bentonia	(Su.) 23
Spring Ridge, at Byram	29, 30

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

East Feliciana, at Oak Grove	Feb. 22, 23
Live Oak, at Pine Grove	25
Springfield, at Springfield	27
Amite City, at Amite City	Mar. 1, 2
Clinton and Hetoville, at Clinton	8, 9
Jackson	15, 16

The District Conference for Woodville district Mississippi Conference, will be held at Gloster Miss., March 27-30, 1890. Bishop Galloway will preside.

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

East Leaf, at Hebron	Feb. 22, 23
Williamsburg, at Williamsburg	(W.). 26
Mt. Carmel, at Mt. Zion	(Thurs.).. 27
Columbia, at Columbia	Mar. 1, 2

My postoffice is Hattiesburg, Miss.

I. W. COOPER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Pleasant Grove, at Pine Grove	Feb. 22, 23
Providence, at Bahala Chapel	(Mon.) 24

W. B. LEWIS, P. E.

That truly wonderful book, "The Man of Galilee," by Dr. Haygood, has already reached the ninth thousand. It unhorses the whole skeptical tribe, and reads like a romance. For sale by F. D. Van Valkenburgh, 106 Camp St., New Orleans. 80 cents, by mail prepaid.

Writing Advertisements.

Alden & Faxon, Newspaper Advertising Agents, Cincinnati, Ohio, have just issued a very neat List of the leading newspapers of the United States. The first 10 or 12 pages are devoted to advertisements, which they have written for various firms and which have been prominent successes; also hints and suggestions to new advertisers. This firm make a specialty of writing advertisements, and of devising methods by which money can be made out of newspaper advertising. Judging by their little book, they have been eminently successful in this direction. This Newspaper List will be sent free on application.

FOR THE BLOOD,
Weakness, Malaria, Indigestion and Biliousness, take
BROWN'S IRON BITTERS.
It cures quickly. For sale by all dealers in medicine. Get the genuine.

The best authority on the subject tells us that the amount of silver and gold in the great banks and treasuries of the world now is about this: Of silver, 3,956 millions of francs; of gold, 7,342 millions of francs. Of this vast sum the United States Treasury holds the largest amount of both metals, and the Bank of France the next largest.

BEECHAM'S PILLS
(THE GREAT ENGLISH REMEDY.)
Cure BILIOUS and Nervous ILLS.
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Mention this Paper.

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One of the most popular and flourishing institutions of the South. The Sixty-sixth Session opened September 11, 1889, and the Spring Term begins February 4, 1890, with an able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. The pianos are new and of the best make. The Technicon and the Technichone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.
The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.
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A. D. M'VOY, A. M., Pres.
Mention this paper.

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Jackson, La., is near Ethel, on the Valley R. R., 118 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.
Mention the ADVOCATE when you write.

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Christian Advocate.

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PROSPICE.

The aspect from which Robert Browning regarded death is shown in the following magnificent lines:

Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes and forbore,
And bade me creep past.
No! let me taste the whole of it, fare with my peers,
The heroes of old;
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!

Better Newspapers Needed.

BY D. W. FOSTER, M. D.

The printing press is one of the greatest powers for good or for evil. The secular newspapers generally are not what they ought to be; too many of the editors are not what they ought to be themselves; nor do many of them try to induce other people to be what they ought to be, either. (There are some noble exceptions, however.) But, on the contrary, they, being too frequently ungodly themselves, demoralize others; and they themselves, in turn, are too often further corrupted by, and lend themselves to, other bad men to mislead, corrupt and ruin whole communities and nations. Some of them are to be pitied, for they, not having been properly trained and educated, are lamentably ignorant of the great fundamental fact that "righteousness exalteth a nation, but sin is a reproach to any people." But there are others—and, unfortunately, too many of them—who know what is right; but they are so ungodly and carnal that they are willing and ready, at all times and on all occasions, to barter away, not only their own salvation, but that of the whole world, for money, which is the only god they worship.

Recently, in New Orleans, Sam Jones, standing before a very large audience, with a slip of paper in his hand, remarked: "I see on this piece of paper five big letters—W, R, O, N, G, which spells *wrong*." He then took out of his vest pocket a hank hill, and spread it out, covering the word "wrong;" and then, turning the illustration around, with the "greenback" next to the spectators, he asked them, "Do you see any wrong, now?" The money had covered the "wrong" entirely from view. And how often it blinds to what is right, too!

How does that voracious monster, the Louisiana State Lottery, which is swallowing up the property of the people at large, and destroying their well-being generally, exercise such a controlling influence over the secular press touching that mammoth iniquity, unless it covers over its enormous "wrongs" with "greenbacks," and blinds the eyes and shuts the mouth of that press? What else but "greenbacks" induced it, in New Orleans recently, to be as silent as a dumb oyster sucking its native mud, about a religious movement that was going on in that city, and in which millions of the best people in all the land felt deeply interested, and had a paid-up right to be kept informed about it by that same secular press—*newspapers*? That religious movement, while opposing corruption and vice in all its protean forms, exposed to the public the fatal delusions and ruinous tendencies of that gambling fraud, to aid and abet which the secular press fills its columns with delusive statements, which it knows will mislead thousands of people to spend their bread-and-clothes money for a chance (so called) more desperate than "a needle in a haystack." And what but "greenbacks" hides the cruel "wrong" from the eyes of that press? And while the secular press shuts its columns grudgingly against accounts of religious and reform movements generally, it throws them open wide and invitingly to universal demoralization, and fills them, *ad nauseam*, with indecent accounts and obscene pictures representing brutal prize fights, and other dog fights, and every and all manner of deviltment! Does the almighty dollar so completely fill the eye of the press that it can't see the great and ruinous "wrong" of such things?

How is it that so many of the secular press are fighting, might and main, against prohibition, and putting forth all their efforts in favor of alcoholic liquors, which are causing more harm than everything else in the world put together? Because, if they be not the *fons et origo* of every vice and crime, these intoxicating liquors are the inseparable companions and powerful auxiliaries to the most of them. And why is the secular press so generally allied with that demon of destruction, alcohol, unless he keeps his hydra-headed "wrongs" covered over with "greenbacks," so as to blind their covetous eyes and stultify their ungodly hearts?

How is it that the most unprincipled politicians so often defeat the best men, and get into important offices through the aid and comfort of the secular press, which too often misrepresents the good men to be the bad ones, and the bad to be the good, unless they cover their "wrongs" with "greenbacks"? If their eyes be not blinded with *money*, don't the conductors of the secular press know that "when the wicked beareth rule, the people mourn"?

PLAISANCE, La.

North Mississippi Conference, 1875-1889.

BY REV. THOS. J. NEWELL.

The very satisfactory Annual of the North Mississippi Conference for 1888-9 has been received. The editor and the printers have done well. We congratulate the brethren upon, and devoutly thank God for, the gratifying exhibit made through this annual report to the church. It is true that the spiritual life and power of the church can not be exhibited in tabular statements, but the general growth and fruitfulness of the church have always been received as exponents of its life. "By their fruits you shall know them." Our Bishops, when they would know of the inner life of the church, wisely ask of what has been done; not expecting, however, to get an exact picture of the real and spiritual life of the church, but to get the *very best* man can furnish. When they would exhibit this life to others, they cause these acts to be put into tabular statements. By examining some of the annual reports for a few successive years, one can find much to encourage the faithful laborer, and to make the most despondent to hope. I have been comparing the reports made by the preachers of the North Mississippi Conference, at Kosciusko, in 1875, and those made by the same body—from the same territory—at Holly Springs, in 1889. From the Kosciusko Conference, November, 1875, Bishop Paine sent to the several districts, stations and circuits 110 regular pastors. Barton and Murff and Murrah and Markham and Adams and Mitchell and a large company more have gone to rest, and quite a number have gone from us to labor in other fields; yet Bishop Galloway sent from Holly Springs, December, 1889, to the several charges 129 regular pastors. In 1875 there were 28,035 local preachers and members; in 1889 there were 38,993. In 1875 there were 12,633 Sunday-school scholars; in 1889, 19,800. In 1875 the churches were valued at $392,470; in 1889 at $476,788. In 1875 the number of *parsonages was 21*, valued at $23,100; in 1889 there were 89, valued at $96,125. In 1875 the amount paid on salaries of preachers was $45,215; in 1889, $70,349. In 1875 the amount paid for all missionary purposes, foreign and domestic, was $2,613 50; in 1889, $14,678 59. This last sum includes the amount paid to church extension, which is, indeed, a strong arm in our missionary work. This comparison might be extended into every branch of church work, and the same gratifying results would appear. The large increase in the number and value of our parsonages and churches, and the difference of $12,065 09 in our missionary contributions, are reason for devout thanksgiving and greater activity. May God bless the faithful men and *women* who have brought about these results!

Pure Religion and Undefiled.

BY REV. S. A. DAVIES.

God links himself to humanity, and unites man to him by the wondrous revelation of fatherhood, more firmly than in any other way. When the Son of God came, then, indeed, was this relation of God to the world understood as never before. The orphaned heart of earth's children was satisfied. The desolate soul yearning for consolation was filled. So the church caught up this news, and, mingling it with sermon and song, voiced it to the world that had a Father, but knew it not. By all the various branches of Christ's militant church to-day, it is one of the universally accepted dogmas, and must be a glorious fact in the church triumphant. Are we not justified in saying that this truth is the crown jewel in the casket of revelation's gems—earth's richest heritage? Does the church of God to-day teach this fact as did the apostles and fathers, or apprehend its true bearing upon practical works? We preach that the church is the repository of divine truth, and that it is her mission to proclaim it wholly. Isaiah found room among his transcendent utterances to teach Israel to care for her homeless and fatherless children. The Son of man adduces it as evidence for righteous verdict in that wonderful judgment scene so vividly portrayed by Matthew—that his own were sick, naked, imprisoned, and ye visited *me* in them. St. James reiterates and emphasizes the lesson taught by the prophet, the evangelist and the Savior, making a test of pure religion and undefiled in the sight of God the Father. I think we need to follow this line of thought suggested, and thus perceive our dereliction in the way of practical beneficence. Methodism, ever active in educational and missionary work, must not overlook her poor and neglect her orphans. Would to God that he may inspire some large-hearted Methodist to found a home in Louisiana for our fatherless children! I know of children who are waiting and longing to enter such a refuge, and widows looking anxiously to their beloved church for a home. Can not something be done? A church so fruitful in organizations and societies of different kinds can build and endow an orphan asylum if she will try. The sad fact that other organizations are caring for and training up Methodist children to their peculiar views should be enough to arouse our dormant energies. I sincerely hope this article may awaken interest in this important matter, and cause others to write more fully and capably upon this momentous subject. Like the mother of the Grachhi, let our church remember, "These are my jewels."

Whoever well considers the state of the world, and human experience, can not but conclude that God is more concerned to make men holy than happy; for many are able to rest in their sorrows, for the sake of their use and end, but no one finds rest in unholy delights. In sinful pleasure God follows man with a scourge; in sorrow with balm.—*Dr. J. Pulsford.*

Our Indians.

THEN AND NOW.

Since some of our Mississippi brethren are awaking to a consciousness of the obligation resting on us to evangelize the Indians still living within our borders, I think the following private letter of my father—the late Dr. B. M. Drake—will prove of interest. May it also be the means, under God, of rousing us from that lethargic state which has kept us all these years from making any definite and concerted effort to bring the remnant of the aboriginal owners of this soil to the feet of Jesus! This only can they learn to hope for a permanent inheritance, where they have right to eat of the tree of life, and to swell that chorus of praise which is as the sound of many waters. Among many other urgent calls, we surely should not neglect this, which comes loudly and literally from "the heathen in our midst." Surely all your readers know by this time that Bro. A. D. Miller, of Cato, Miss., is collecting a fund for the express object of sending an Indian missionary, such as Bishop Galloway can secure, to this hopeful work within the bounds of Brandon district. I trust many will send in their cash and subscriptions early and often.

The subjoined letter may prove an interesting reminiscence in this railroad age. It was written while on a philanthropic journey on *horseback*, in August and September, from Adams county, Miss., to Augusta, Ky., and is only one episode of an eventful trip, such as seldom occurs these days. The letter was addressed to his wife, at Washington, Miss., and was written, as you see, at intervals along the way. It was mailed at Russellville, Ky.

J. P. DRAKE.

SHUBUTA, Miss.

COL. FULSOM'S,
CHOCTAW NATION, Aug. 31, 1830.

My Dear S.: Fatigued, as I am, from a long and hot day's ride, I must address a few lines to you. . . . I tried to pray for you to-day, but found my mind too much occupied with frivolous things; such, for instance, as, How far is it to the next house or watering-place? (The latter are very scarce.) How shall I make the stages all along the road? When shall I get to Wiley's, and whom shall I call to see from there to father's? etc. I have already begun to think when and how shall I get home.

My passage through the Nation has been an interesting one. Directly I crossed the line, I saw clean-dressed Indians traveling in my direction. On inquiry I learned they were going to what they now call a *cry*; formerly a *pole-pulling*. It would call it a funeral. It was once the custom of this people, when they deposited the dead, to set up poles about the grave. Some thirty or forty days afterward they would assemble in great crowds to pull the poles and cry around the dead. They then had games of ball, dancing, eating and drinking. These revels generally continued for a night and a day, during which time it was not unfrequent for four or five to be murdered as a consequence of their intoxication. They now conduct them a little differently. I will describe the one I attended. I left the main road and turned to the right, conducted by two young Indians, and following a small trace over hills and valleys, and through almost impenetrable cane-brakes. I finally crossed Pearl river, where I fell in with Bros. Smith and Sims, who happened to be bathing in the river when we arrived. We did not proceed far before we heard the sound of a multitude of bells, of various sizes. We then saw at the roots of about sixty or seventy trees a deposit of the baggage of Choctaws, ranged in two lines about one hundred yards apart. At about the middle of the lines there was a small arbor, with some rude seats. Presently on our arrival, and making our deposits by the root of a large oak, the Indians began to flock to us from all quarters—men, women, and children—to shake hands with us. Their salutation was very hearty, "Boboshela mak" (How d'ye do, my brother). We then prepared a little coffee in a boiler, like my shaving-cup, that revived us, and about this time we saw their families in groups in various sections. They then commenced singing all at once, and marched all together, making directly for the arbor, and seated themselves, leaving a small space in the middle for the missionary to stand. I then, for the first time, addressed a congregation through an interpreter. I was greatly affected in the beginning at the singing of the people.

100 Miles below Columbus, Sept. 3, 1830.

I have been hindered from finishing this letter by various circumstances. In some places I could get no ink; at others I was too weary, for I have been traveling briskly.

I resume my description of the Choctaw *cry*. After preaching and exhortation, the congregation was dismissed. Soon I saw them assemble in groups, and one in each group talking to the rest. I learned that these were the exhorters, giving religious instruction. Finally all was measurably silent, and many appeared to be asleep. Bros. Smith, Sims and myself lay down by our tree, with the earth for our bed, and the broad-spread canopy of heaven, beautifully bespangled with stars, for our covering. Soon I heard the shrill sound of a horn. This was the token for all to assemble and receive presents from the friends of the deceased. We walked up to the place and found thirty or forty large bowls of "Tom Fuller," or hominy. All the captains were seated in a row, and it was ascertained how many warriors each had present. The committee of arrangement set before each a number of bowls corresponding with the size of his company. *Our heart* was sent to us. We then took our supper, it was about eleven o'clock. I was glad there was no other save the mild light of Dame Luna. *It would have done no good to see.* We had but one spoon. The business of eating was soon dispatched in silence, as most of us were hungry. I then lay down to try to sleep, but soon heard a general calling, which was the signal for all to come and sing. About the time they commenced, excessive fatigue caused me to fall asleep. I can not say how long I slept; but I was awakened by the sound of the most melodious music I think I ever heard. One of the first thoughts that struck me was the loud acclamation that John heard of a great multitude from *every* nation, saying, "Allelujah! salvation to God and the Lamb!" I felt as if I were in the ante-chamber of heaven. Just before day all was silent. In the morning we rose and had prayers at our different trees, and repaired to the arbor for preaching. There was no trouble getting or eating breakfast, as there *was none*. I addressed the congregation for more than an hour from, "Of a truth I perceive that God is no respecter of persons," etc., with some liberty and, I trust, some profit. We sang a hymn. The presence and power of the Highest were there. All were dismissed, and had a general round of shaking hands in hope to meet in heaven. I accompanied Bros. Smith and Sims about five miles to a lonely cot in the wilderness, where Bro. Sims lives and teaches school, and Bro. Smith spends his spare time. I found but little of pomp or etiquette there, but much of solid comfort. I thought, "It may be Susan, and I will live here some day."

The next day Bro. Smith rode with me as far as Wilson's—a full day's journey—where we reluctantly parted, he desiring me to remember him affectionately to you. That day I rode thirty-six miles all alone to Fulsom's. I found Mrs. Fulsom (an Indian) very clever and conversable. I was better entertained there than I have been since. As I had a spare hour in the evening, I went a mile to visit a Presbyterian mission. I was received with a great deal of Christian friendship and affection.

The next day I rode about thirty-six miles, passed Columbus, and dined with Bro. Dowling. Yesterday I rode forty-two miles to Pikeville, Ala., and to-day thirty-two to this place. I am now surrounded by eight or ten noisy, swearing horse-drovers.

My health is good, and my horse, so far, performs well. I shall reach Florence to-morrow, if God permit, where I intend to spend the Sabbath, either in preaching or hearing. I have enjoyed a peaceful state of mind to-day; have often thought of you and our dear children. Sometimes I could almost hear Winbourne's little tongue say "Father." Pray for me. . . .

B. M. DRAKE.

Intercession is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray!—*Frances Ridley Havergal.*

In the Law's Meshes.

The record in the clerk's office of the United States Circuit Court in this city contains a brief history of a remarkable case which has been pending some months, but has been carefully concealed from the public. It is an action brought by Richard S. Newcombe, administrator of the estate of Isaac Bernstein. The bill in equity sets up that the defendants, the Louisiana Lottery Company, John A. Morris, C. H. Murray and Zachariah E. Simmons were at the times mentioned in the bill engaged in a conspiracy to defraud Bernstein and others who are large stockholders in the Louisiana Lottery Company from obtaining the money due to the members or shareholders under the contract made by the firm of C. H. Murray & Co. with the Louisiana Lottery Company. The prayer of the bill is that the defendants shall account to the plaintiff for all money and property received, converted and appropriated by them, or either of them, which belonged to the firm of C. H. Murray & Co., and that the property of the defendants, together with the franchises granted to them by the Legislature of the State of Louisiana, be adjudged the property of the firm of C. H. Murray & Co., and that the defendants be compelled to produce their books for the inspection of the court, and that they be enjoined and restrained from selling, assigning, transferring, mortgaging or encumbering in any way, or in any way operating or disposing of said contract made by the firm of C. H. Murray & Co. with the Louisiana State Lottery Company.

Mr. Newcombe claims that the estate he represents has been defrauded out of $2,000,000. The firm of C. H. Murray & Co. was composed, twenty-two years ago, of C. H. Murray, John A. Morris and Zachariah E. Simmons. They did a general lottery business all over this country. Murray and Morris, it is alleged, froze out Simmons in 1868, when the firm bought out the Louisiana Lottery Company and assumed its functions. William H. McKee, John McCool, John Anderson, the famous tobacconist; Marcus Cicero Stanley and James Stewart sold out their interests to Isaac Bernstein. Altogether his holding amounted to about $1,000,000. He died in 1883. The allegation in the complaint is that Murray and Morris converted all the profits of the firm to their own use.—*New York World*, Feb. 9.

Spiritual Atrophy.

The study of natural history reveals the fact that any organ of life that is not used will gradually wither away and finally disappear entirely. Thus, those fishes that live in streams under the earth's surface lose their eyes in time, because by disuse they become atrophied. To keep an organ healthy and vigorous it must be used. It wastes away and becomes extinct if not used. That which is true of our physical organs is also true of the spiritual faculties. If we fail to exercise our spiritual capabilities, they become atrophied. Disuse paralyzes them, and nothing short of re-vitalization by divine power can revive them. The realities which these disused faculties are intended to reveal to us become as unknown as is the light to the eyeless fish. Our life becomes circumscribed to those lower perceptive faculties that bind us to the material world. Although we have within us the germ of the undeveloped sense through which spiritual things are made known—those things through which our personal life is replenished from the source of all personal life—yet this power for spiritual apprehension and for laying hold of spiritual things may become impotent because we do not exercise it. The love that we need to perfect our spirits, the hope that we should have to give strength to our life, the faith, the want of which leaves our souls flaccid and nerveless, these realities are unknown to us, because the power through which they are revealed to us has been disabled through lack of exercise. If we would keep alive the faculties through which our spirit is made richer and more full of life, we must use them. If we do not open our spirits to love, we shall lose the power to love; and shall even doubt its existence. All those spiritual activities, which alone give dignity and worth to life, can be kept alive only through activity. Christ forcibly illustrates it in the parable of the talents, "From him that hath not shall be taken away even that which he hath." Disuse will lose to us the life we already have.—*Methodist Recorder.*

A church is planted in a community to convert and redeem that community; not merely to edify those who are already converted. It may be doubted whether much of the preaching commonly described as simply "edifying" goes for a great deal. Its qualities are apt to be those of the essay rather than of the genuine sermon. Preaching is not in the best sense "edifying" unless it arouses the hearers to new exertions in advancing the kingdom of God. It is difficult to imagine real sermons preached by living men doing nothing more than to impart a comfortable sense of satisfaction with the present and the future. Real preaching by men whose souls are illuminated by the truth is as certain to win men to the allegiance of Christ as seed corn properly planted is to yield a harvest.—*Watchman.*

Christian Advocate.

THURSDAY, FEBRUARY 27, 1890.

AN AWAKING CALL.

BY THE REV. WALTER T. GRIFFIN.

"Knowing the time, that now it is high time to awake out of sleep."—*Romans* xiii. 11.

Oh, slumbering church, arise,
Too long, indeed, cold and inactive hast thou been:
Thy tedious night is past;
The op'ning day is full of glory which thy power can win.
Gather thy scrried hosts in rank and file
Arrayed to fight, all ready, stand a while;
The Captain orders "with the rising sun
The great decisive battle is begun."

Oh, slumbering soul, arise!
Why lie as dead? A thousand deeds await thy resting hands;
Tremendous acts undone
Call for thy power. Arise, thy God commands
Quick, in the very thickest of the fray
Thy flashing sword may help to win the day.
When foes are vanquished and the battle done,
A glorious rest is with the victory won.

A Mystery and Its Explanation.

In the ADVOCATE, of February 6, there appeared an article, signed "William B. Hines," calling attention to a striking phenomenon to be seen in the northeastern part of Kemper county, Miss. The writer did not attempt to account for the phenomenon; but, it seems, penned the article in the hope of having the mystery solved. Since there appears to be no special difficulty in explaining the mystery on scientific grounds, I wish to offer the following as a solution. My theory, I think, is not only reasonable, but also offers a full explanation.

First, let us examine into the nature of the phenomenon. The statement is made that on the highest point of a certain hill in Kemper county "it rains every day, whether there be clouds or clear sky." Just here I wish to say that the writer of the article referred to unintentionally made an over-statement. While the so-called rain is of frequent occurrence, it does not fall every day. I, myself, have visited the spot several times, and once or twice failed to detect anything unusual. Again, so diminutive are the drops observed to fall that I question the propriety of using the term "rain" at all. Quite a number of persons have been questioned upon this point, and they all testify to the smallness of the watery drops. The number of falling drops might make up for their smallness, but such is not the case. Only a few scattered drops can be perceived to fall at any one time.

Thus I have, in a measure, lessened the mystery; but still it is strange that there should be a semblance of rain at one particular spot nearly every day in the year, while nothing of the kind is observed at surrounding points.

Many are the theories that have been advanced by persons who have visited the locality, as to the cause of the phenomenon. Some of them are more amusing than scientific. One man, having noticed quite a number of bugs residing in a certain tree located in the region of the mystery, concludes that the bugs bore into the trees for water, and in their flight hither and thither drop particles of it. An old darkey who paid a visit to the spot, after witnessing the fall of the drops for some time, was heard to remark: "I'se bin a Baptis' all my life, but now I'se 'vinced dat sprinklin' am de correck way. I'm gwine home and jine de Mefodis'." Since a Baptist graveyard is situated on this curiosity-provoking eminence, the force of his remark will be seen.

The locality under discussion is the topmost point of a high hill, four miles west of Binnsville. A beautiful valley lies west, north and northeast of this hill, so that it is almost surrounded by valleys. Through the valley to the west flows Wahalak Creek, about two miles distant; while north of the hill and a mile or so away flows the Noxubee river. Thus the hill stands, as it were, in the angle formed by the confluence of the two streams, and is 250 feet, probably 300 feet, above the level of the valley from which it abruptly rises.

The valley partially surrounding this high point presents conditions highly favorable to the formation of large quantities of aqueous vapor by evaporation; for it is low, well-watered, and in a state of cultivation. The air containing this vapor, rendered light by the heat of the sun, constantly ascends to the upper regions of the atmosphere. In its ascension, however, it is carried by the winds directly over the hill described above. Those acquainted with meteorological phenomena know that altitude affects temperature. The hill over which the vapor is carried is, at least, 200 feet above the valley. This elevation of itself, however, would not be sufficient to cause the condensation of vapor observed. Such is my opinion. But on looking around to discover, if possible, another cause, I noticed that the top of the hill is covered with trees, not thickly, but enough to partially shade the ground. Hence the air on this part of the hill is necessarily cooler than at points where there are no trees. Moreover, the area over which the condensation of vapor occurs is not more than an acre, and is restricted to the highest point of the hill—that portion covered with trees.

Here, then, lies the solution: The warm, moist air from the valley, on striking the top of this hill, is slightly cooled by contact with cooler air. After being cooled, it can sustain less vapor than before, and so the excess is condensed and falls to the earth, giving rise to the phenomenon of a seemingly perpetual rain.

It is my belief that were the hill denuded of trees, no such condensation could occur; for the top of the hill would then absorb as much of the sun's heat as its base. Since the atmosphere in cold weather contains less moisture than in warm weather, I was of the opinion that nothing unusual would occur on the hill during a cold day. Accordingly, on a clear, cold day during this month, I visited the hill for the purpose of proving the correctness of my theory. On that day not a trace of condensed vapor was observed to fall. Accepting the statements of others, the rain fall (without any visible cloud) is much more noticeable in summer than at any other time. This, however, is exactly what science would teach us to expect. Such, then, is my explanation of a phenomenon which has puzzled many, and which almost every day attracts visitors from all quarters.

MCKENDREE M. BLACK.

Fairview College, Binnsville, Miss.

Tree-Planting in the Raymond Church-Yard.

MR. EDITOR: It is not often you hear from this section of country. If not trespassing too much upon the space of your valuable paper, I would like to tell you and your readers how delightfully we spent the day setting out trees in the church-yard. It was proposed by one of the teachers, Miss S. L. Gibbs. The superintendent gave the notice two Sundays in succession, for all who felt an interest in the matter to meet at the church, Saturday morning at ten o'clock, to set out and name a tree. It was not the idea of the originator that all the trees should be named in rotation for the pastors of the church; but for anyone we loved, honored, and esteemed. She also suggested that each class would set and name a tree. Saturday came. I do not think I ever saw a lovelier day—not a cloud in the sky; so we fully expected all there, especially all connected with the Sunday-school. The first on hand were Mrs. Davis, Miss Willie Beal, and Misses S. L. and Annie H. Gibbs, who rang the bell, that all might know it was time to begin work. Soon Mrs. Hunter came with some of the little girls, but not a *gentleman* to aid or give directions. We were not the least bit discouraged; thought, however, we would wait a while to see who else would come before we began setting out our trees. We were not idle in the meantime; but, with rakes and hoes, soon had the yard looking beautiful in its fresh covering of pretty green grass; not a weed left to mar its beauty. No one else had yet come to assist in the tree-planting; and, as the morning was passing, we concluded to begin work. A colored man dug the places for the trees, for we ladies could not have done that part of it.

There stands in front of the church three large China trees, set there some years ago by Mr. George W. Gibbs. In that row was a vacant space to the left of the gate, where the first tree was set by Misses Annie H. Gibbs and Willie Beal for the senior class, naming it Rev. T. L. Mellen, for the building of the church is due entirely to this true, noble, energetic soldier of Christ, being filled with love and zeal for the Master's cause, overcoming mountainous difficulties; yet not once wavering, but determined to succeed; not only working, but giving; and now we occupy as pretty a little church as there is in the Conference. I never think of the church without rejoicing that the Bishop sent to the Raymond circuit Rev. T. L. Mellen.

The next tree was named by Miss Annie Gibbs for our much loved and highly esteemed Bishop, Charles B. Galloway, a true and tried friend of the "woman's work." If all pastors were like him, in obeying the command to "help those women," there would be a Woman's Missionary Society in every church. He was to have dedicated our house of worship; started, reached Jackson, where he received a dispatch calling him immediately home. Rev. T. L. Mellen then telegraphed to Dr. C. G. Andrews to come without fail, as it was expected for the church to be dedicated that day. He promptly came to our assistance; preached a sermon which still lingers in the mind and heart of some of his hearers; then, with our beautiful and impressive service, dedicated the Methodist Church in Raymond to Almighty God. For him we named a tree, hoping it might grow in grandeur as the years roll by, typical of the life of him for whom it was named.

Miss S. L. Gibbs named the next tree for Dr. W. L. C. Hunnicutt, our true, firm, and always encouraging friend through all the trying years we were endeavoring to rebuild the church; and when he heard it was really to be built, was among the first to send a contribution. May the beautiful and symmetrical oak live and grow to the honor of this pure Christian character, whose example is worthy of imitation!

Mrs. Davis named her tree for that consecrated and sweet-spirited servant of God, Rev. J. P. Drake.

Mrs. Hunter, with her son, Mr. Joe Key (the only gentleman who arrived upon the grounds during the progress of the pleasant work), set and named their tree for T. J. Hunter, the loyal friend and warm supporter of the church, ever ready with heart and hand to aid in the advancement of her cause. He fought the good fight, kept the faith, and passed triumphantly to his eternal home.

The little girls of Mrs. McRea's class named theirs for our present faithful and loved pastor, Rev. L. S. Jones. Mrs. McRea was in a distant State, or she would have been with us, for she belongs to the faithful few.

The tree for Rev. W. E. Ballard was named by the intermediate class, who was a favorite with all.

All the class trees—one for the superintendent, Mr. George W. Harper, and one for each of the teachers, Mrs. Belcher, Mrs. Davis, Mrs. McRea, Misses S. L. and Annie H. Gibbs; also one for Miss Willie Beal, the only senior pupil present, who named her tree for her teacher, Miss Annie H. Gibbs—were set out; still, we had no reinforcements. Some few came late in the afternoon; but, judging from their appearance, did not come to work; so the all-day hands went to work to complete the plan of work anticipated with so much pleasure—that of setting four rows of live and water oak trees in the church-yard.—

Now came one for our honored friend, Dr. C. K. Marshall; then one for each of the following ladies: Mrs. Hunter, Mrs. Harper, and Miss Mattie Hunter.

Our memorial trees were for Hon. Jefferson Davis, Mr. Alexander Belcher, Mr. and Mrs. George W. Gibbs, Miss Carrie Bankston, Mrs. Margaret Hunter, and Misses Clara Chrisman and Dora Rankin. In all, twenty-five trees. Two pure white roses for Fidelia Horter Glass and Lula Waddell.

As the years pass by these trees will stand as quiet sentinels around the house of God, protecting it from the heating rays of the long summer sun.

Some said: "Why set them? You will not live to see them grown." That may be; but others will. To us it was pleasure enough to ornament the sacred place we have loved so dearly from our earliest childhood, for around it cluster many happy remiuiscences of days that have passed and gone forever. TEACHER.

RAYMOND, Miss.

The Fig Tree Blossom.

The prophet was *afraid* when he heard the speech of the Lord impressing him with the power and majesty of him who could invade the earth with his troops. His "lips quivered at the voice;" he prays him, in wrath, to remember mercy. But such was his trustful faith, that he uses the strongest figure by which to express his confidence. "Although the fig tree shall not blossom, . . . yet will I rejoice in the Lord, I will joy in the God of my salvation." The bloom of the fig being invisible, has led to the general belief that it has none; whereas it has a greater number than any other fruit tree. The germinating properties, the bud, flowers and pulp, being enclosed within the rind till the luscious fruit is fully ripe.

Many years ago a poetess alluded to its bloom. A friend suggested that it had none. The subject was discussed, and investigation led to the opinion that though not visible to the naked eye, there were numerous blossoms. Reference to the American Cyclopedia confirms the opinion of "G. T. V.," and others, and shows the perfect illustration made by the prophet.

The voice of inspiration *never* is in error. Misunderstanding and unbelief "scan his work in vain," and furnish skeptics sophisms with which to delude the unwary and those who do not devoutly and thoroughly read the Scriptures. The secret of the Lord is with them that fear him. S.

Bro. Daves' Proposition Amended.

Bro. Daves is right when he says that the secular press of New Orleans ought to be rebuked on account of its attitude toward the great revival. I will not take up your space in expressing indignation that has been well done by yourself, Bro. Mallard and others. Religious people are righteously indignant at this unfair treatment.

But to the amendment: It appears to me that a more effectual way to rebuke the press, and at the same time accomplish the most good, would be not only for the Christian people to withdraw their patronage from *these papers*, but also establish a daily anti-Lottery paper. The ADVOCATE is doing well, but "this kind goeth not out but by prayer and fasting." This monstrous iniquity ought to be exposed *daily* to the people of Louisiana.

The crying need of the hour is a daily *newspaper*, moral and religious in tone, with headquarters in New Orleans, which will give the *news* in general, but anti-Lottery news in particular. The press is one of the most potent factors for good or evil, and how can we hope to have the charter of this iniquity annulled or prevent it from being re-chartered, when the majority of the papers of the State, especially the *dailies*, are bought up by the concern.

Mr. Editor, set the ball to rolling. Let us have anti-Lottery news *daily*. I think a daily *New Orleans Christian Advocate* would be just the thing. Of course it will take money to do this; but this is a question in which all the Christian people of the United States ought to be deeply interested, and I verily believe that if an appeal was made to them that the amount necessary to support such a paper as I have described, until it would be self-sustaining, would be forthcoming.

OSIRIS.

From the Work.

ARBROTH, LA.

Some fourteen years since the writer got loose from the clutches of the devil, having served him for about twenty or more years, boarding myself the while. During these years his majesty did me so much "dirt" that I am and have been like the Irishman who had a mania for striking people on the head; and hence, while working for the American Bible Society, selling Bibles in West Baton Rouge and Iberville parishes, I found frequent opportunities to display my agility at head striking—that is, preaching.

Some ten days since, with the consent of Dr. Grace, who is in charge of this part of Louisiana as pastor, I commenced an attack upon sin in a schoolhouse on Bayou Poydras. Preached about ten sermons; Dr. Parker, of Baton Rouge, coming to my aid at the close with two good, strong sermons; which served to clinch the nails already driven. Result: Several bright conversions, eight will join some branch of God's church, several family altars erected, eleven men and four or five women will pray anywhere when called on to do so, two weekly prayer meetings in full blast, some talk of a Sunday-school. All denominations were represented; Catholics and negroes being on hand, and many standing during the entire service, and congregations good from the beginning—all seeming delighted to hear the good news. I sold a good many Bibles to Catholics; some in French and some in English. One of the most prominent Catholic men in this section bought two Bibles—one French and one English—and a French Testament. He has also borrowed a copy of Clark's Commentary, and says it is the best book he ever saw, next to the Bible, and that he learned more from the preacher in five minutes than he had learned from the priest in his whole life. He says he will have a complete set of Clark's Commentaries at any cost. I propose to send him a set of Daubigny's History of the Reformation on my return home. God be praised!

There is a fine field here, and all over Louisiana, for missionary work, if the right man can be found, and a support is given him. Let us pray that God will direct us to the man. The dry bones will begin to take on flesh under the magic influence of the gospel preached by a man whose heart is aflame with love to God and man.

May God speed the day when the gospel will be preached to the thousands who now sit in the regions of the shadow of death and darkness! Amen!

N. B. NORWOOD.

BROOKHAVEN DISTRICT.

The Brookhaven district is moving on well all around. There has been an advance in preachers' salaries in many of the charges, and a better financial report than last year at the first quarterly meetings.

Bro. J. W. Sandell, after a heroic struggle with *la grippe*, had the misfortune of being thrown from his buggy, and badly bruised and disabled for a time. He is getting well, and will soon be at his work again.

The other brethren of the district have been hard at work in their respective charges. Bro. Huntley is pleasing the people of Brookhaven well. Bro. Norsworthy has taken vigorous hold of things in Crystal Springs, and has the hearts of his people. Bro. Rayner is indefatigable. He is moving forward on all lines in the McComb City charge. Dr. West has taken Wesson by storm. Time and space would fail me to mention in detail all the pastors of this district, and say what might be said of each. They are faithful men, and, as far as my observation extends, are leaving nothing undone, that ought to be done, to build up the kingdom of Christ. Look for a good report this year from the Brookhaven district. W. B. LEWIS, P. E.

VOSSBURG CIRCUIT, MISSISSIPPI CONFERENCE.

We are pleasantly domiciled in the parsonage at Vossburg, Vossburg circuit, and have preached at all the six appointments to good congregations of intelligent hearers. The good people of Vossburg received us very kindly, with good things in sack and pantry, and have kept them coming in ever since. "Our lines have fallen to us in pleasant places." We have pleasant and appreciative people to serve. Vossburg is the headquarters of the circuit, and is a nice little town, sitting upon high hills, and looking down upon the stirring and noisy business activities of the Northeastern railroad, and, at the same time, attending to her own good business. The outlook of the circuit promises well. We are satisfied with our home and our people.

Our new presiding elder, Rev. T. L. Mellen, has held our first quarterly meeting at Vossburg. He is an apostolic man, and an able minister of the New Testament. *He is not in a hurry*; was with us Monday, Tuesday and Wednesday, giving us three excellent sermons, and holding our Quarterly Conference on Tuesday. In the midst of the Quarterly Conference business he introduced, parenthetically, a class meeting, and, conducting it to a close, resumed Conference business without confusion. It was a delightful class meeting, and a good Conference. Bro. Mellen is alive to all the interests of the church, and has energy and courage to push them to a prosperous issue. In the smallest congregation we had during his stay with us, he took up two collections—one for foreign missions, the other for Bishops; and cleared the deck for the first, and more, and a good proportion of the latter. With such energy and courage in administrative ability and pulpit power, we expect to see Meridian district take its place at the side of the foremost, if not in the front, of all our districts. Amen!

Yours truly, WM. B. HINES.

The Lottery.

Legislative Investigation Needed.

The act incorporating the Louisiana Lottery designates it as a charitable concern. To those interested, it is Bonanza; to the people on the outside, robbery.

We have already shown in these columns the general basis upon which the Louisiana Lottery Company has cast the scheme of its so-called grand, extraordinary drawings. It has in each year two, which are advertised as having a $600,000 capital prize each; and for which there are issued 100,000 tickets at $40 each. The face value of tickets for each of these drawings is manifestly four million dollars; and for the two, eight million. Then, there are in each year the ten additional drawings, with $300,000 prizes, and each with 100,000 tickets at $20: making value in tickets for separate drawings two million dollars; and for the ten drawings, twenty millions. It appears, therefore, that for the entire year, this company issues tickets worth twenty-eight millions of dollars. Prizes are advertised as follows: for the $600,000 drawings, 3,144 prizes, aggregating $2,159,600; and for the $300,000 drawings, 3,143 prizes, aggregating $1,054,800.

Having these figures, the sum is easily stated:

Face value tickets, 12 drawings	$28,000,000
Total of 1 rizes, 12 drawings	14,867,200
Balance	$13,132 800

To state results, on this basis, the company would sell $28,000,000 of tickets, collect it; generously return to the people out of their own money less than $15,000,000, and retain over $13,000,000. In other words, this company realizes at a rate little under than 47 per cent.; and refunds in prizes a trifle over 53 per cent. This is about as near a gobbling of one entire half as the company probably dares to go.

If a firm in legitimate business clears above all losses twelve and a half to fifteen per cent. upon money invested, it is doing a highly satisfactory business. But this company, without a dollar of outlay, or a cent at risk, and out of other people's money, every year is realizing near forty-seven per cent.

But, it is contended, that all tickets are not sold. This does not reduce the rate of robbery upon what is actually disposed of. Conceding that, on an average, half only are sold, this leaves a profit of seven million five hundred thousand dollars per annum. Five per cent. is a great return for safe investments of large sums; especially when free from taxes and charges. At this rate, the annual appropriation of this company represents a working capital of one hundred and fifty millions of dollars; considerably more than the assessed value of all the other property of the city of New Orleans, real, personal and mixed.

This, be it observed, is independent of the ordinary daily drawings, which probably pay all expenses and help to swell the surplus.

And from whom does this all come? From the pockets of the people: largely the poor.

What return do these people make out of this stupendous income to raise even the suspicion of public charity? A paltry $40,000 per annum, to the Charity Hospital of New Orleans! Not one cent beyond in tax or charge of any kind: whereas they should, in any view, be assessed for and pay annually, a larger tax than all other property in New Orleans combined.

And this institution will soon have completed its twenty-fifth year; whereupon it hopes to secure an extension, upon application. Such an application needs consideration, and consideration demands investigation. The coming Legislature may well appoint an investigating committee, which may find out all concerning this company: who form it; what amount of toll it has taken within the quarter of a century; and where this wealth, almost fabulous, has gone, and is going to. This interests our people: they are entitled to the information.

But if such committee can possibly find out these things, it can never get the facts and figures touching the poverty and crime this institution has occasioned, embezzlements, starvation of families, suicides; the degradation it has wrought among many, by converting them from honest and industrious people into gamblers; the shame with which it has covered the fair name of Louisiana at home and abroad.—*Holy Family Journal.*

The Louisiana Lottery.

It is a gross, cruel, heartless swindle, and has no feature in it that does not deserve the severest condemnation. The old pirates, who made their headquarters at New Orleans, were every way most estimable gentlemen compared with the cool and conscienceless gamblers who run the Louisiana Lottery. To see the eager-eyed lot of fools watching the bulletin-board when it has its so-called drawings, is enough to make angels weep. This crowd of poor, swindled, robbed wretches try to find some hope in the lies on the bulletins and the same elaborated in the daily papers, which are *particeps criminis* in this great crime. They publish for coin the lottery inventions and ghastly falsehoods, and lend simpletons on to ruin by their false commendations, written by the agents of the great gambling trust and liberally paid for by the money that has been fraudulently procured from poor people. The talk about honor, fairness or respectability in this monstrous villainy is a hard-cheeked assumption. If, as is intimated, Christians buy lottery tickets, the quicker they are undeceived the better.

There is not an honest man in the State of Louisiana that does not regard the Louisiana Lottery as an unspeakable shame and crime. It has ruined more people in that State than all other vices and crimes. It is a source of grief to all decent people in the State, but the swindlers and their fraud so profitable that they buy up the baser sort of politicians, and even corrupt judges upon the bench. They have the State by the throat, and their stupendous robberies go on unchecked. They pay vast sums to buy up the press of the country, and especially the great dailies. It costs a large sum of money to carry on this vast scheme of wrong and plunder. It probably receives from California $300,000 a year, for which it pays back large subsidies to papers that publish for money its stupendous falsehoods. It is unlawful to send money to this den of thieves through the mail, and the postmaster at New Orleans ought to refuse to deliver the enormous mail received by the great gamblers of the Louisiana Lottery. Of course the infatuated simpletons who drop their money into this bottomless pit will keep on doing so, although buying a lottery ticket is a dishonest and shameful act.—*California Christian Advocate.*

Monopoly.

"The State Constitution expresses the opposition of the people to monopolies; yet the council is asked, by imposing prohibitive conditions on the fuel gas project, to extend the most oppressive of all the monopolies—that created by the Radical Legislature in the vending of illuminating gas—over a field that this exclusive grant does not reach. Are the aldermen for the people or for the monopoly?"

The above paragraph, double-leaded, appeared in the "Wayside Notes" of the New Orleans *City Item*, a most able and interesting feature of that always able and interesting paper. It applies to the city of New Orleans. It can be made to apply, also, with equal force to the State in the matter of the Lottery monopoly—the richest monopoly and greatest evil that ever afflicted a State or people. Are the legislators for the people or for the monopoly?—*Telegraph-Bulletin.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

—THE CHAUTAUQUAN, for March, has a splendid spread for its readers. The variety and ability of the writers for this monthly and their thoughtful and suggestive papers make this one of the most entertaining and profitable magazines of this day of magazine literature. Dr. T. L. Flood, Meadville, Pa. Price, $2.

—The MAGAZINE OF ART—March. This magnificent periodical is a delight to all lovers of art. The present number is not inferior to any that have preceded. It is published by Cassell & Co., New York. Price, $3 50.

—GOOD HOUSEKEEPING is published twice a month by Clark W. Bryan & Co., Springfield, Mass., for $2 50 a year. It is one of the best periodicals of its kind in the country.

A Change in Preaching.

The *New York Advocate* gives a good article on "Expository Preaching," from which we clip the closing paragraph:

The average preacher would render his pastorate more acceptable and valuable, and in some cases lengthen its term, by devoting one service on the Sabbath to a topical or textual and the other to an expository sermon. Probably the stress to which many are put to know what to do with the second service on the Sabbath, in order to make it interesting and attractive and useful, is due to the fact that most ministers limit themselves to one form of preaching. Hundreds who now stay at home in the evening because they care not to hear the same sort of a discourse twice on the same day would willingly go a second time to hear a vigorous, scholarly, and earnest Scripture exposition. If the right kind of expository sermons were substituted for the concerts, sensational addresses, and so-called praise services, which have been invented to draw the people, the results would be more spiritual, more satisfactory, and more enduring.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON X.—March 9.

THE GREAT PHYSICIAN.

Luke iv, 33-44.

GOLDEN TEXT.—*He cast out the spirits with his word, and healed all that were sick*—Matt. viii, 16.

TIME.—A. D. 27.

PLACE.—Capernaum.

PARALLEL PASSAGES.—Matt. viii, 14-17; Mark i, 21-31.

33. *And*—Here begins that description of one complete Sabbath day in the life of Jesus, from morning till night, which is also preserved for us in Matt. viii, 14-17; Mark i, 21-31. It is the best illustration of the life of "the Good Physician," of which the rarest originality was that "he went about doing good." *An unclean devil*—As in most Eastern cities in both ancient and modern times, madness had an immunity from restraint, and the demoniacs seem to have mingled, if they chose, with the crowd of worshipers in the synagogue.

34. *Ah*—The demon speaks in the plural, merging his individuality in that of all evil powers. *The holy one of God*—Like the Gadarene demoniac, this possessed man has a preternatural intuition of our Lord's greatness.

35. *Hold thy peace*—Literally, *be muzzled*, as in I. Cor. ix, 9. The same verb is used in the calming of the winds and waves of Mark iv. 39, and in "putting the Sadducees to silence" in Matt. xxii. 34. *Hurt him not*—Literally, *in no possible way*. Mark omits this detail, which a physician would be careful to note.

37. *The fame of him went out into every place*—In Galilee, from the outset, his reception among the common people was most welcome; his fame pervading the whole country, and the enthusiasm great.

38. *Simon's house*—This is the first mention of Peter in St. Luke. Peter and Andrew were of Bethsaida (*house of fish*), a little fishing village, as its name imports, now *Ain et* Tabijah, "the spring of the fig tree," where, alone on the Sea of Galilee, there is a little strip of bright hard sand. St. Luke does not mention this Bethsaida, though he mentions another at the northern end of the lake. It was so near Capernaum that our Lord may have walked thither, or possibly Simon's mother-in-law may have had a house at Capernaum. It is a remarkable indication of the little cloud of misunderstanding that seems to have risen between Jesus and those of his own house that though they were then living at Capernaum, having perhaps been driven there by the hostility of the Nazarenes, their home was not his home. *Simon's wife's mother*—There is an inconsistency in accepting these facts of St. Peter's marriage, and yet treating marriage as incompatible with the sacred office of the ministry. His wife seems afterward to have traveled with him. *With a great fever*—St. Luke, being a physician, uses the technical medical distinction of the ancients, which divided fevers into "great" and "little."

39. *She arose and ministered unto them*—The fact is stated as showing the completeness of the work of healing. The "great fever" had not left behind it its usual sequel of weakness and exhaustion.

40. *When the sun was setting*—Sunset ended the Sabbath, and thus enabled Jews, without infringing on the many minute, primary, and subordinate rules of sabbath strictness, to carry their sick-beds and pallets. This twilight scene of Jesus moving about with word and touch of healing among the sick and sufferiug, the raving and tortured crowd is one of the most striking in the gospels, and St. Matthew quotes it as a fulfillment of Isa. liii, 4. There were two reasons why the time should be thus specified: (1) It was natural that the sick should be brought in the cool of the evening, rather than in the scorching heat of the afternoon; and (2) it was the Sabbath, and the feeling which made the Pharisee question the lawfulness of a man's carrying the bed on which he had been lying would probably have deterred the friends of the sick from bringing them as long as it lasted. But with sunset the Sabbath came to a close, and then they would feel themselves free to act. *Every one*—Implying the solicitude and indefatigableness of this miraculous ministry of love.

42. *When it was day*—St. Mark (i, 35) uses the expression, "rising up exceedingly early in the morning, while it was yet dark." It was his object to escape into silence, and solitude, and prayer, without being observed by the multitudes. *Into a desert place*—Densely as the district was populated, such a place might be found in such hill ravines as the Vale of Hoves, at no great distance.

Missionary.

Letter from Japan.

MR. EDITOR: I shall not be able to write a long letter by this mail. The new year has opened upon us with showers of blessings all around. I wrote you of a telegram from Oita of the good news of a revival there, and of a great outpouring of the Holy Spirit upon the church there. There was such a manifestation of the Holy Spirit there as they have never before felt, and the whole church is on the praising God and seeking the salvation of those around them. Here, too, in Kobe, we have had a great blessing, and the whole church is stirred. Also in the "Kwau Sei Gakkn in," our school there has had a great outpouring of the Holy Spirit upon the young men. The good is still going on in our midst, and it seems the whole church here and in many parts of our work is just on the eve of a pentecostal shower of divine grace.

In Oita and here in Kobe and in other places, wherever there has been an outpouring of the Holy Spirit, the native Christians have been influenced to go out on the street and to their homes and, with tears in their eyes, would plead with their fathers and mothers, brothers and sisters, to believe in Christ and he saved. The same effect is seen here, as in all lands, where there is an outpouring of the Holy Spirit; Christians are drawn nearer to each other, and their hearts yearn for the conversion of others.

My friend, Mr. Nokagawa, in the city of Himiji, died two weeks since. I went on yesterday to see Mrs. Nokagawa, and she told me he had great peace before he died, and his heart was fixed on St. John i, 12. She showed me the verse which hangs on the wall in the room where he died, and she will not allow it to be removed from its place. She had her Bible and hymn book, and says she finds great comfort in reading the Word of God. I trust dear Christian friends will pray for Mrs. Nokagawa, that she may become a true follower of the Lord Jesus Christ. Pray for us all.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, Japan, Jan. 23, 1890.

Waiting for the Gospel.

What can we do in forming a conception of the conditions and wants, the fears and hopes, the sorrows and agonies, the sins and ruin, the dangers and possibilities, of multiplied millions "groaning and travailing in pain" who never heard of the Savior of men? Each individual a human being—a brother man, with a soul capable but ignorant of God—needing the Savior and waiting for the gospel! And there are continents full of them! We refuse to look steadily at this dark and sorrowful procession going its way to eternity. We can not while we neglect them. If there were only one man in the world who had never heard of Jesus, it would be worthy the combined efforts of heaven and earth to carry him the "glad tidings." What exertions have we witnessed to find Sir John Franklin—only lost in the Arctic seas! And yet there are hundreds of millions drifting into unknown darkness. Saying nothing of pagans in Christian lands, there are, of Mohammedans, 160,000,000; of Asiatic Buddhists, of one sort and another, idolaters all, 600,000,000; of miscellaneous heathen in Africa and in the islands of the sea, 200,000,000 more. If the church looked steadily at such facts; if she read in the light of the Bible and with full faith in God their meaning—so portentous for both worlds—she could never rest till she had "preached the gospel to every creature." Dr. Olin has said, as rightly as eloquently: "Did the church really believe the gospel to be as necessary to the heathen as it is to us, there would be at once and forever an end of her guilty repose."—*Go or Send: A Plea for Missions.*

Temperance.

NOTES.

Prohibition *affects* some things and *effects* some things. Commercial values in six cities of Kansas have in the last four or five years been affected and effected thus:

The increase in the assessed valuation of the six principal cities from 1884 to 1888 is as follows: Atchison, from $3,161,659 to $3,275,378; Fort Scott, from $1,241,882 to $1,987,675; Kansas City, Kansas, from $2,361,773 to $8,023,387; Leavenworth, from $1,571,253 to $5,471,385; Topeka, from $5,617,191 to $8,735,779; Witchita, from $1,759,053 to $10,691,570.

Prof. Kendrick, the noted scientist of Scotland, says "that while wine, beer, gin, etc., produced a similar result on the human body, yet each one produced a well-defined effect of its own. A common effect was produced on the heart and on the nerves, regulating the diameter of the blood-vessels, and thus affecting the distribution of blood on the glands and on the brain; but each had its own specific effect. Beer produced maudlin sottishness, and but spirits maniacal excitement. Even when small quantities were taken the difference was marked. Sherry, or spirits of any kind, produced irritability, shortness, and slight lapses of memory; while malt liquors, and such a wine as port, dulled all the sensibilities and caused languor and listlessness. The crimes of a country were influenced by the kinds of drink indulged in. Indulgence in spirits tended to maniacal outbursts of fury resulting in awful and sudden deeds of crime; the crimes of the soldier beer drinker were tinged by a persistent brutality. The true argument to press on a moderate drinker was that perfect health could be enjoyed without any intoxicant. The habitual use of spirits in a state of health was not justifiable under any circumstances, or in any climate."

Kansas has grown wealthy under prohibition. Property values have increased about $18,750,000 annually, while the increase in population has been 85,307 annually, or a total increase in population of more than half a million of people, and a total increase of values of nearly $150,000,000—to be accurate, $149,979,757.81: 1,591 more school-houses than four years ago, and 1,969 more teachers. The school population has increased during the last four years by the addition of 120,750 children.

The *Atlantic Monthly* says of the saloon: "It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart."

CLIPPINGS.

Nobody believes a prohibition law in this State would absolutely stop the sale of liquor in Chicago any more than he believes that the criminal code effectually prevents crime. But it would destroy the saloon as a political power, and that alone would be worth the cost of the experiment.—*Chicago News.*

The liquor power is so defiant of law, so vicious under restraint, so ready to enlist the lawless elements of society in its defense, so powerful and unscrupulous in politics, that quiet citizens naturally shrink from contending with such a foe; but it is not true that the majority of citizens view with indifference the trespasses of the liquor traffic upon the peace and order of the Sabbath.—*Syracuse Standard.*

The crisis in the drink-traffic question is rapidly approaching in this country. The rum power is growing utterly reckless of all restraint and is ruling with a high hand. Government and the State are of secondary or no consequence. The "first concern" has become the protection and perpetuation of the rum power. State and national politics are molded to that end. That time foreshadowed by Senator Platt's historic oration in 1870 is near at hand, when "the republic must triumph over rum, or rum will triumph over the republic." Recent events fully justify these startling declarations. Especially significant are the concessions of even high-license advocates that that much-heralded method has utterly failed to check the saloon curse.—*Conn. Home.*

The owner of a corner liquor store up town gave an interesting opinion as to the best way to curtail the liquor traffic, the other evening. He had been having a dull day, and was lamenting the fact that there had been little or no treating going on. "People may talk all they like about abolishing or curtailing the liquor traffic," he said: "but they can't do it as long as the treating habit is followed up as it is now. It is treating that gives most of us saloon keepers the most of our income. If our customers come in one by one and get their drinks, and go out, the receipts are very slow in footing up. But if they meet in front of the bar and get sociable, therein is our harvest. When they set to talking politics, then is the high noon of our prosperity. If some of these people who decry the saloon so much would organize a successful movement for the repression of treating, then the saloons would drop out of existence much more rapidly than the highest sort of high license law would make them."—*New York Times.*

This story is told of an officer in the army: He sat down to weigh the principle of total abstinence and deliberately decide whether it was his duty to adopt it. He took a sheet of paper, and on one side wrote down all the reasons why he thought he ought not to practice it. The list was long and imposing, and he felt sure that he would be safe in refusing to abstain from the use of ardent spirits; but when he undertook to write down on the opposite page the arguments on the other side, they appeared so weighty and numerous that they quickly overbalanced their opponents. He discovered that he had put down several reasons against total abstinence which belonged on the other side. These were transferred, and so overwhelming was the weight of evidence that his judgment was carried as if by storm, and he never afterward doubted concerning the path of duty in this matter. If men would set about the examination of this question in this deliberate, business-like way, and honestly consent to be controlled by the preponderating evidence, few drinkers would be left.—*New York Advocate.*

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No. 5.....10:10 am	No. 6.....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex....8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:45 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 6:30 pm
No. 5 Acc'm....9:00 am	No. 6 Acc'm....5:00 pm

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B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

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No. 19 Califor. 8:15 am	No. 18 Local....7:25 pm
No. 17 Local....7:45 pm	No. 20 Califor.. 3:05 pm

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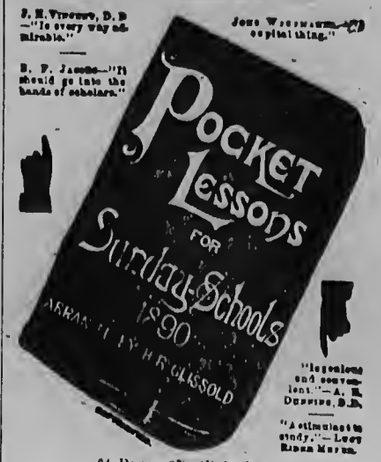

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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THURSDAY, FEBRUARY 27, 1890.

Attention, Preachers!

We speak to all the Methodist preachers in the State of Louisiana, both those belonging to the Louisiana Conference and those belonging to the Mississippi Conference in Louisiana territory. Brethren, we are just entering upon a most terrific struggle against the most gigantic evil and moustrous abomination known to history, the Louisiana State Lottery. While a goodly number of our State papers are on our side and doing valiant service, the NEW ORLEANS CHRISTIAN ADVOCATE is the only paper opposed to the Lottery that has a general circulation over the State. What we want now is to make this circulation more general than ever. We want our paper to go everywhere during this campaign. We can't extend the circulation without the help of the preachers. "Men of Israel, help!" We call upon the preachers and our readers, men and women, boys and girls, to go earnestly to work to put the paper in every family in the State. We must create everywhere an anti-Lottery sentiment, and to do this the people must be informed, and to give such information as shall create that sentiment will be the endeavor of this paper. If you want to do a service of inestimable value to all the best interests of our people, hurl yourselves with all your might into this work and help us. We expect to lose every subscriber and every advertiser that favors the Lottery; but God is our friend, and we confidently expect every true man and woman in the church to come up to our help. "*Let us play the men for our people and for the cities of our God.*"

Denial of Christ.

There are two ways in which men deny Christ, and they both lead to the same dreadful result.

1. Unbelief is a denial of Christ. When a man refuses to believe the word of Christ, that act has far more than a negative effect. It does not leave him on neutral ground. It completely changes his relations and reveals him as an antagonist. If Christ had given no evidence in support of his teaching, unbelief might be harmless. But Jesus does not require men to believe his word without evidence to prove its truth. His word, when he spoke it, was supported by testimony sufficient to establish it. Since it was spoken, that testimony has been growing in strength and clearness and abundance until to-day, and now it is ample and overwhelming. The unbeliever of to-day is so in the face of more light and proof than the world ever had before. It is no wonder, then, that Christ says he will deny those who deny him. It is precisely what every *reasonable man* would do under like circumstances. After having given his word and ample proof to establish it, if a man rejects it, there is nothing left for Christ to do but to reject that man!

2. Failure to live according to the teaching of Christ is a denial of him. A profession of Christ without a practice of his precepts in daily life is a practical denial of his claims. The profession of religion is annulled by not living up to its teachings. Such a denial may result from "the cares of the world and the deceitfulness of riches and the lusts of other things entering in," for we are assured that "these things choke the word, and it becometh unfruitful." When a professor of religion becomes unfruitful he is denying Christ, for it is his privilege and duty to be bearing fruit all the time. Christ has made the practice of his precepts the test of the genuineness of profession of him, and if the practice is wanting, the profession is a sham. Of all the beings who ever lived on this earth, none were more opposed to shams than Christ. He can not regard with favor the failure to follow his teaching, because it would be a denial of himself.

The result of a denial of Christ: Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Paul says, "If we deny him, he will deny us." Faithfulness is essential to Christ's character. "He can not deny himself." His word is, if we do not the things which he teaches, his very faithfulness to that word will condemn us to perpetual banishment from his glorious presence. Whether we believe or not, whether we practice what we profess or not, still he remains faithful to his word. Unbelief and improper living will alike share in the dreadful sentence of condemnation. "If we believe not, he abideth faithful." "Ye are my friends if ye *do the things* which I say."

Sunday-School Music.

We quote on this subject a part of an article which appeared in the *St. Louis Advocate*. We heartily endorse it. We could not, in our view, do a better thing than to adopt the suggestion in all our Sunday-schools:

A further step, for which it seems vain at present to hope, would be the introduction into all our Sunday-schools of the regular hymn and tune book of the church. Were this done, it would infallibly be attended by much good. Among the most weighty influences of childhood are the associations connected with music, and how much greater would be the power of the church were the hymns of the sanctuary also the hymns of the Sunday-school. No nation is more noted for the deep religiousness of its character than the English, and much of this is no doubt due to the fact that from early childhood the hymns of the church are used by the children. The wonderful words of the time-honored hymns are impressed on the minds of the young and are never obliterated. So also it is with the Lutheran Church in Germany and the Scandinavian peninsula. Sunday-school singing books, as such, are unknown among the Lutherans of the older countries; the hymns and tunes which stirred the hearts of the original reformers are good enough for them and their children, and the dearest memories of a German Protestant child cluster around that grand chorale, "*Ein Feste Burg ist Unser Gott.*"

This is no unimportant matter. The formation of character is the work before teachers in Sunday-schools, and in this work music is an important adjunct. The tunes of the church hymnal have proved their own value by ages of use; the hymns of the church have passed through the crucible of time and successfully borne the test. The words and music contained in most of the Sunday-school books demonstrated their own worthlessness by the fact that both children and teachers tire of them in a few months and demand something new. Why not satisfy the demand by placing in their hands the regular hymn book of the church, thus giving at once the best results of the church's experience, and fitting them far better than at present to take their places, when grown, as members of an organization the most popular part of whose service has thus been made familiar to them from earliest childhood.

The Millsaps Methodist College.

The matter of appointing a Board of Trustees for this institution was committed to Bishop C. B. Galloway, who presided at both of the Mississippi Conferences. This was a heavy and an important responsibility. The Bishop, wisely and judiciously appointed on this Board all the members of the original committee because they were picked men, commended to him by the endorsement of their Conferences. Thus far the responsibility imposed was shared by the Conferences uniting in this enterprise. These were men of their own selection.

In addition to the original committees, approved by the Conferences, two additional members of the Board had to be chosen from each Conference. The Bishop wisely selected one of these, for North Mississippi, from the extreme west, and one from the east; and from the Mississippi Conference men were chosen from the coast country that all parts of the territory might be fully represented.

It so happens that only two men on the Board are from any of the places competing for the location of the school—one from each Conference. These two were put on the original committee by their Conferences before there was any competition. They were commended to the Bishop as suitable men for this work.

The rivalry among the several places competing for the location made it improper and unwise for the Bishop to have appointed any one of the new men from anyone of these places, unless he could have given each place a representative on the Board. Even in this case it is better to have the matter left to the arbitrament of impartial and disinterested men, who can act wisely because they see clearly.

It is manifest that the appointment of any one of the new members from any one of the competing places would at once have stirred up fear and jealousy on the part of the other places. The action of Bishop Galloway in this matter was eminently proper, and indicates good judgment, impartiality and far-seeing wisdom.

That two members of the Board are from competing places is modified by two facts. First, they were charged with this work by their Conferences, and, second, they are from each of the Conferences; and so, if not impartial, they will offset each other. These are the facts in this matter. In some places the facts seem to have been forgotten or entirely overlooked.

GILDEROY.

The Opportunity in Brazil.

No one can read the history of the times without being impressed with the fact that in every direction Providence is throwing down the barriers that have opposed the introduction of Christian civilization in its Protestant form. The most notable case of modern times is the revolution in the empire of Brazil. The world was struck with amazement at the suddenness of the revolution, particularly as the Emperor was a man well thought of. Since his overthrow and banishment things have turned out in such a manner as to show the world that there was something *beyond* the Emperor aimed at, and that was the papal bondage in whose grasp the people were held. As they do wherever they have the power, the priests interfered officiously and obnoxiously with everything, until "forbearance ceased to be a virtue," and the people demanded a change. The provisional government took the matter in hand, and one of its first acts was to promulgate a decree securing religious liberty to all the people. This act has been the cause of great rejoicing in Brazil, and by it a "great and effectual door" has been opened for the triumphant entrance of Protestantism into that magnificent empire. The following is the substance of the decree:

It prohibits the federal authorities or individual States, from making any laws, rules, regulations, or passing any administrative acts, establishing any religion as the religion of the State. To all citizens is given the privilege of exercising their religious beliefs according to their own dictates, and in their devotions, either private or public, they shall not be interrupted or disturbed. This liberty embraces also churches, associations and institutions in which there are religious observances, everyone having the full right of forming religious associations and living in accordance with his creed without interference from the powers. All patronage, resources and prerogatives of religious institutions granted by the State are extinguished.

The right of all churches and religious orders of acquiring and administering estates under the limits made by the laws regarding corporations is lawfully recognized, granting to each one the ownership of the property as well as the use of the buildings for worship. The federal government will continue to furnish the ecclesiastical revenues and support the actual *personnel* of the Catholic Church where it was done under the old *regime* for one year, and for a like period will subsidize the professorships in the seminaries. It is in the option of each State to recognize in the future, ministers of this or other religions, providing they do not run counter to what is laid down in the preceding articles.

This opens a grand field for missionary work. We are already at work there; but the security which the new government guarantees to all churches to prosecute their work without molestation or hindrance, should spring our people at home to come forward now with their money in unstinted measure to assist Bishop Granbery, who has charge of that field, to plant the standard of Methodism all over that land. This is virtually the opening of all Latin America to Protestant enterprise. The teeming millions there are ready for the reception of evangelical Christianity. Will the Protestants of the United States improve the opportunity the Lord has thus thrust upon them?

The Gambling Mania.

In giving an account of a "pious raffle" for the benefit of a Roman Catholic Church in St. Louis, the *Mid-Continent* takes occasion to offer these pertinent observations on the subject of gambling in general:

Gambling is of late showing unusual boldness in our country. The vice represented by 6,000 persons tempted each one to throw away one honestly earned dollar, that the 6,001st might gain one-half the sum they lost, and some holy cause might gain the other half, is self-evidently dishonest and dangerous. Raffling is directly against the law of most of the States, which shows the public, and not the strictly religious, estimate of its character. Our youth are having a fearful example set before them, that many of them will not be slow to follow. This vice once started on, is known to be very seducing and fascinating. It attracts women as well as men, and is as destructive of the true principle of honesty in heart and conscience in them as in men. The idea of getting something for nothing, that which costs money for neither labor nor brains, lies at the very base of public immorality, and has ruined many a fair character in youth. The wide introduction of small prizes in parlor card-playing to give zest to the game, is to blame for much of the popular demoralization on the subject. We mean progressive euchre, and such games, where something is put up to be won. To call these things "gifts" is a thin disguise. It would seem that the subject should not need an argument to prove its immorality and danger to the public welfare. In all nations the rise of the gambling proclivity has been a sure indication of the decline of public morality and of national decay. The growing popularity and power of the lottery system in our land is a conspicuous and threatening evil.

But when the question enters the realm of Christ and his church, how can there be any doubt or questioning for an instant? The need of money is never so great that it will require the use of doubtful methods in raising it. It does not relieve the matter that the people enter into the scheme willingly and are not forced to it. The good name of the Master should not be smirched with any even doubtful courses. The refusal of a large sum of money raised by raffling methods in Chicago, when offered for the Presbyterian Hopital, and a similar incident in Philadelphia, show what should be done in such cases. The position of our own church herein is not doubtful. And in these easy and relaxing days there is particular need of keeping ourselves clean and free from the very appearance of evil. The Lord's blessing is needed to consecrate all things offered to him. And he will not bless, neither will he accept the fruits of iniquity offered for his cause. Those who bear aloft the banner of the cross should hold it high, that it suffer no reproach or shame from those who stand without.

The Preacher and the School.

We believe that a preacher should be a molder of society, socially and intellectually, as well as spiritually, so as to give "free course" to the word. He must dig out the channels in which to turn the gospel current. No man can do this who is not thoroughly awake to the educational interest of his people. Ignorance is, and always has been one of the deadliest foes of religions, as well as of civil progress; we must deepen and broaden our channels of Christian movement by educating our people. Complaints are constantly made that the people do not take a comprehensive view of Christianity and its mission, and hence are almost useless to the church. The people need mental attention to secure great spiritual usefulness. It is no surprise that some sections of the country pay so little attention to the claims made upon them by the church. They are not educated to look beyond the interests of their own immediate vicinity. When we speak of education, we do not limit the term to our colleges and universities. We fear that this part of the field is being cultivated to the hurt of the common schools of our church. Our colleges can not do the work that the church demands, for the reason that comparatively few can attend them. What we need is a higher education of the masses, such as can come only from the common schools. The church should have its schools in every district, and in every circuit and station, if possible. We may well learn a lesson from our Catholic friends just here. The preacher who is asleep to the educational interests of his charge is neglecting one of the best means of promoting the gospel.—*Alabama Christian Advocate.*

Pulpit Manners.

This is from the *Congregationalist*. Does it fit you, brother?

The writer of this paragraph heard a very good man preach very well on the last Sabbath. But it was clear that the good man had not the slightest suspicion how, as a stranger, he was damaging the moral effect of the total impression which he was making on the congregation by the utter carelessness—not to say, the seeming indevotion—of his behavior in the brief "waits" of his service. He stood up during the singings, as did the congregation, but instead of joining with the people, or reverently listening to their song if he could not sing himself, he spent the time in sorting out the notices, looking up the next hymn, finding the Scripture reading, adjusting the sliding pulpit-top, his shirt collar, and so forth. There is a legal maxim: *de minimis non curat lex*. But if the law does not concern itself about trifles, the gospel does. And he who wishes to make that gospel acceptable to a miscellaneous congregation, with its average of sharp-eyed and sharp-judging prejudice, will do well to take Dr. Young's advice, and

Think naught a trifle, though it small appear.

Notes.

The Ruston *Caligraph* says of the present contest against the Lottery: "Let us continue the fight until the foul concern is blotted from existence in our State." Amen!

The growth of a church is the evidence of its vitality; its power of adaptation is the evidence of its indestructibility. When a church ceases to grow its life is gone; when it loses its power of adaptation its utter destruction is only a question of a little time.

One of the great preachers of the South—a foremost man in another church—said to us the other day: "The most distressing sign of the times is the grasp the world has upon the church, and I don't see how we are to get loose from worldliness." Have you thought of that?

Dr. Haygood writes this paragraph in the *Nashville Advocate* on the solution of the race problem:

Let us have law, education, religion. These solve problems and elevate men. An honest judge—a faithful teacher—a consecrated preacher—these three, working together, can, under God, solve any sort of social and civil problems.

The *St. Louis Advocate*, having been asked about the beginning and ending of the century, answered: "Ninety-nine cents never counts for a dollar, nor do men ever begin to count the second hundred till the first is ended." That is the best answer we have seen to a simple question which seems to puzzle some folks.

This, from an exchange, ought to open some eyes wide:

Dion Boucicault, the famous playwright, asserts that "more than $200,000,000 is paid every year by the American people for their theatrical entertainment." That means nearly $18 to support the theatre for $1 given to send the gospel to heathen nations; and yet there are those who declaim against the cost of foreign missions.

A Christian being asked by a sceptical acquaintance how he knew he was saved, replied: "How do I know when I have sugar in my tea? Isn't it all the sweeter? And when Christ is in the heart, life is all the sweeter." The Psalmist said to his sceptical acquaintances, "Taste and see that the Lord is good." No evidence like experience!

What Henry Ward Beecher said about men consenting to slavery is true in regard to the Lottery. We just substitute the "Louisiana Lottery" for the word "slavery," and give it: "Every man consents to the *Louisiana Lottery* who does not exhaust himself in efforts to prevent it." The Savior said: "He that is not with me is against me."

A prominent gentleman in political circles in this city informed us, the other day, that the Lottery had proposed to elect a certain member of the Legislature to Congress; but the legislator saw that the object was to *get him out of the Legislature*, and he declined the honor. If all our legislators would thus *foster* the interests of the State, there would be no danger from the Lottery.

A writer in the *Texas Advocate* suggests that the Conference claimants might be assisted by a General Board, similar to other General Boards. This would, at least, make their support a connectional matter and insure a special attention from the whole church. Whether that would work better than the present plan is doubtful. It seems to us that our present plan is better. Perhaps if we could adopt the Wesleyan plan, that would solve the whole difficulty.

In the town of Latbrop, Mo., the officers and the men failed to execute the local option law, whereupon the women gathered in force, attacked the saloon with brick-bats and axes and hatchets, stove in the windows, broke down the doors, rolled the kegs and barrels and bottles into the street, emptied their contents in the gutters, and thus broke up the unlawful business. It was unlawful, of course, for women to do that! Was it lawful for the saloon to run contrary to law?

We think the *New York Sun* "hits the nail on the head" in this paragraph:

There is no union of Church and State here, and there can be no public taxation for the schools of any church, or to propagate any religious doctrines and dogmas. The education of the State, provided solely because of civil necessities, must be secular. But consistently with its theory it can not be more than a simple, elementary education. This whole ironbie about religion comes from the unjustifiable extension of the State instruction far beyond such a limit.

The Attorney General of the United States says:

I had hoped and believed that the day for the chartering of new lotteries had gone by. I had supposed that the only reason for the existence of a lottery anywhere in the United States, was the fact that it had become by a sort of prescription so entrenched in some localities that it could not be easily removed. That the Louisiana State Lottery, for instance, is a great public evil, I think, is generally conceded; and I as little expected the Legislature of North Dakota to sanction a lottery as that the Legislature of Massachusetts would legalize polygamy.

Personal and Otherwise.

We like very much to get credit for what we do. We are not unlike other people in this respect. So when the *Mid-Continent* quotes "Sam Jones on the Lottery," and gives the *Southwestern Christian Advocate* credit for it, we are ready to exclaim with the Rev. Sam, "My! my!" Try again, Bro. Taylor.

"Wonders will never cease." It was announced that the pastor of a certain Boston church was about to get married, and when the news came to the official Board they *promptly raised his salary!*

The Interior says:

There is a great deal in knowing what you are talking about, and you are always listened to with more interest if you talk only about that of which you are well informed.

That will apply with tremendous force to preaching.

John G. Whittier received from Robert Bonner's Sons one thousand dollars for his last poem, "The Captain's Well." There are forty-eight stanzas of two lines each. Mr. Whittier is eighty-two years old, and this is one of his finest poems.

Dr. C. K. Marshall, in the *Nashville Advocate*, says that all the issues of our *Advocates* for two weeks do not equal the issues of the New York *World* for *one day*. We believe the Doctor's statement to be too low! Yet we have one million members and four million adherents.

Dr. Barbee will publish a *Daily Christian Advocate* at St Louis during the session of the General Conference.

We are indebted to Bro. Van Valkenburgh, 106 Camp St., for a copy of Pocket Lessons for Sunday-schools for 1890. It is quite a convenient vest-pocket *vade mecum*, brief and pointed.

The Sunday-school literature from our House for the next month is on hand, and as good as the best. We commend it to all our people.

J. R. Bingham, treasurer of the North Mississippi Conference Board of Church Extension, writes that Corinth station has paid its assessment for church extension for the year, and the money goes to work *at once* building churches.

Dr. Tillett's article in the *Texas Advocate*, in regard to Hymn 889, is a "settler" to the critics who have pounced down upon it. Eh! Bro. Campbell?

Once for all, we say to the brethren who have complaints against the secretaries of the Conference for reporting them incorrectly in the printed Minutes, send those complaints to the secretaries and not to this office. Our observation on these matters is that the secretaries go by the figures given by the preachers at Conference, and in nine cases out of ten the secretaries are right.

Presiding Elder Mellen, of the Meridian district, has appointed Rev. I. W. Tinnin to supply Union circuit in that district.

We do not send out bills for obituaries. Don't ask us to do it. If your obituary is beyond the required length, send the money with the obituary: five cents for every line over thirty-five lines. This is the law.

Our young friend, Rev. Josephus Stephan, has favored us with a copy of his *Church Building Advocate*, a monthly devoted to the interests of Marvin Chapel. It is a creditable periodical, and we trust will be a great success.

Dr. McAnally, senior editor of the *St. Louis Advocate*, is eighty years old. He has been sixty-one years in the ministry and forty-one years in the editorial chair. That is a length of service which few attain unto. The vigor of the good Doctor's utterances sound as if they came from a much younger man.

Bro. Sawyer, our secretary, informs us that the Minutes of the Louisiana Conference are out, and will be sent to the preachers by express to their nearest office.

Bro. Scruggs, our pastor at Shreveport, in a note to us, speaking of the Lottery, says: "The fight at this end of the State we hope to make a success. Down with the monster." That's what every true lover of our State says, and we are going to down the monster!

Rev. W. J. Rives, a superannuate of North Mississippi Conference, died at his home in McNarry county, Tenn., February 19.

Postal Card Reports.

—Rev. H. P. Lewis, Benton, Miss., writes: "I am moving on well with my work. Have procured fifteen new cash subscribers to our dear good ADVOCATE, and my prayer is that the blessing of our kind Father above may rest upon and abide with editor, publisher, business manager, one and all, and that ours may grow to be one of the best of all our church papers. If all our preachers of the three patronizing Conferences would rally, as they might and ought, to your support, I believe it would soon be one of the best, if not the best. God bless you all."

—Rev. W. F. Henderson writes from Pleasant Hill: "I have nearly completed two rounds on my work, and while the congregations are fairly good and the people kind and attentive, yet we have great need of a revival, a 'living again.' of the church. Feeling this, and realizing that the gospel has lost none of its power, we are preaching, praying and laboring to this end. Missed my appointment last Sunday, having been down all the week with *la grippe*. Am up again now. Pray for us."

—Rev. T. B. White writes from Mansfield, La.: "It may be encouraging and inspiring to others to state: Our congregations keep up finely; singing on quite a "boom" with new organ and new hymn book; five persons recently received into the church on profession of faith, and we are expecting others; also several by certificate. Our gospel temperance prayer meeting, last Friday night, was instructive and edifying. Finances healthy. Mansfield Female College doing good work, with about forty boarders. I praise God for health and a full salvation."

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

Corrections.

In the ADVOCATE of February 20, Bro. T. A. Holloman says: "As per the Minutes, page 32, the cities of Vicksburg and Natchez (Jefferson Street) positively did not raise one cent on this (General Conference) assessment." I write this to say that Jefferson Street Church did pay her full assessment on *this* and every other claim against her, and it was so reported and paid at the Annual Conference in Crystal Springs. If the Minutes do not show it, the Minutes are incorrect that far.

Respectfully, W. E. BALLARD.

Our statistical secretary, or, at least, our Minutes as published, makes me say, in answer to the question, "What amount has been expended on churches and parsonages?" $270, where I did say in my report $2,700. We built two churches, a parsonage and a tabernacle; and I think Louisville work should have credit for all improvements made. F. P. SPENCER.

I wish to correct through the ADVOCATE a mistake made in publishing the Minutes of our last Annual Conference. Topisaw circuit was assessed for Conference claimants $25, and paid $25 in full; and the Minutes have failed to report anything.

J. M. COWAN.

Notice.

The Louisiana Holiness Association will meet on Tuesday, May 6, in New Iberia. Let all come praying for the baptism of the Holy Ghost. Our one object is holiness of heart and life.

B. CARRAHINE, Pres.

The Mutual Life Insurance Company, since its organization in 1843, has paid to its policy holders $287,681,948 20. The wonderful growth of the Company is due in a large degree to the freedom from restriction and irksome conditions in the contract and to the opportunities for investment which are offered in addition to indemnity in case of death.

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Publisher's Department.

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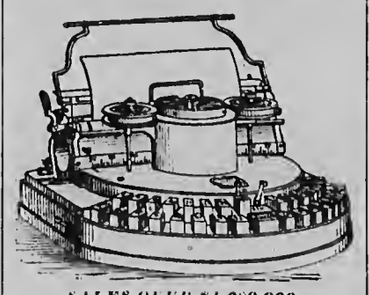

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STATEMENT
OF
The Mutual Life Insurance Co. of New York,
RICHARD A. McCURDY, PRESIDENT,
For the year ending December 31st, 1889.

Assets. . . . . $136,401,328 02.

Increase in Assets,	$10,319,171 16
Surplus,	$9,057,248 11
Increase in Surplus,	$1,717,186 81
Receipts,	$41,149,019 62
Increase during year,	$4,966,087 10
Paid Policy-Holders,	$15,209,608 38
Increase during year,	$473,058 16
Risks assumed,	$151,602,183 37
Increase during year,	$18,388,222 05
Risks in force,	$565,949,934 92
Increase during year,	$83,821,719 56
Policies in force,	182,310
Increase during year,	23,941
Policies written in 1889	44,577
Increase over 1888,	11,971

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond and Mortgage Loans,	$69,361,913 13
United States Bonds and other Securities,	$50,323,169 81
Loans on Collateral Securities,	$9,845,500 00
Cash in Banks and Trust Companies at interest,	$2,988,632 79
Interest accrued, Premiums deferred and in transit, etc.,	$3,881,812 29
	$136,401,328 02

Liabilities (including Reserve at 4 per ct.), $126,744,079 58.

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Assets.	Surplus.
1884....	$ 34,681,420....	$351,789,285....	$103,876,178 51....	$4,743,771
1885....	46,507,139....	368,981,411....	108,908,967 51....	5,012,631
1886....	56,832,719....	393,809,201....	114,181,963 21....	5,943,568
1887....	63,457,468....	427,528,933....	118,806,851 88....	6,294,412
1888....	103,214,261....	482,125,181....	126,082,153 56....	7,940,063
1889....	151,602,483....	565,949,934....	136,401,328 02....	9,057,248

NEW YORK, January 29th, 1890.

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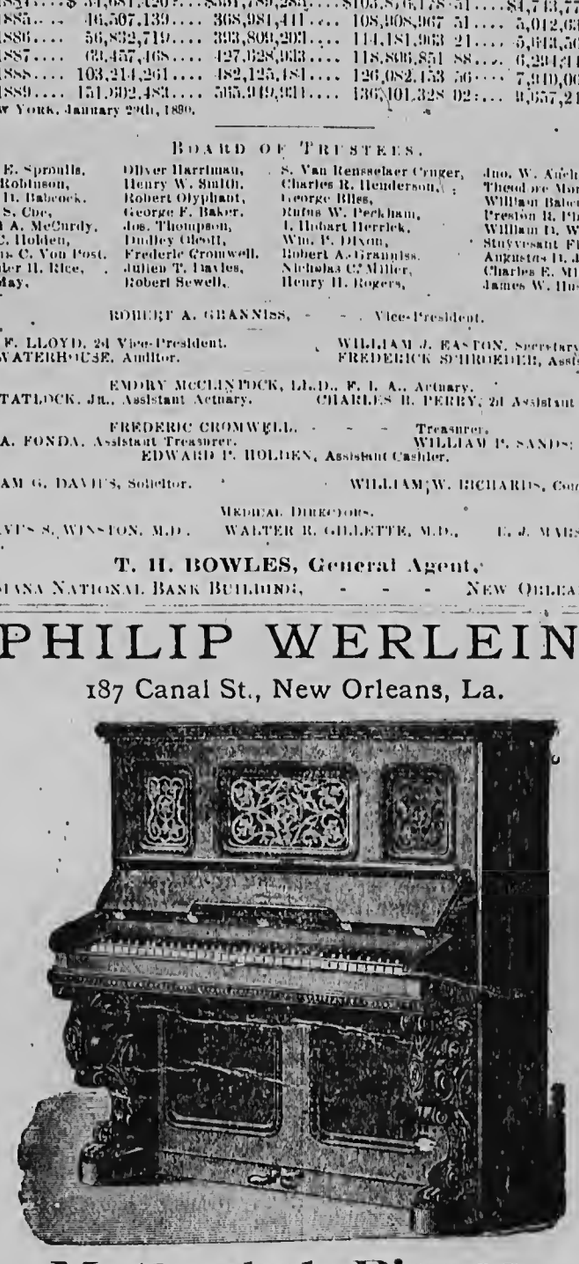

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Our Young People.

WHICH SIDE ARE YOU ON?

BY ANNA B. HENDERSON.

Come, children, and listen; I'll tell you in rhyme
A story of something that happened one time.
There was war in the land, and each brave heart beat high.
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W. one day,
When the enemy's army marched into the street
And their own valiant soldiers were forced to retreat.

Such hiding, surrendering, and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out from her cottage, courageous and bold.
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand.

"How foolish!" her friends cried, provoked, it is true.
"Why, grandmother, what did you think you could do?"
"Not much," answered grandma, "but ere they were gone
I wanted to show them which side I was on."

Now, children, I've told this queer story to you
To remind you of something the weakest can do,
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But no matter how small, or unfit for the field,
Or how feeble or graceless the weapon you wield,
O fail not, until the last enemy's gone,
To stand up and show them which side you are on.

A Good Name.

"A good name is rather to be chosen than great riches." Even the unscrupulous men know the worth of good principles that can not be moved.

A gentleman turned off a man in his employ at the bank, because he refused to write for him on Sunday. When asked afterwards to name some reliable person he might know, as suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said, "for he refused to work for me on the Sabbath."

A gentleman, who employed many persons in his large establishment, said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday; I know such a man can not be trusted. Nor will I employ anyone who even occasionally drinks liquor of any kind."

Boys, honor the Lord's day and all the teachings of the Bible, and you will not fail to find favor with God, and with man also.—*Selected.*

LEARN A TRADE.—Hardly a day passes but what we see evidences of the folly of young men scattered here and there. They are willing to work for about the half they should be receiving. If you ask them what their trade is, they will reply that they have none. In these days, when skilled labor is in demand, it is a shame and outrage for so many bright, promising young men to be loitering their time away either for want of work, or, if they have it, in a position where their pay is nothing. We have seen too many such who expect to climb up the ladder of fame and fortune without working for it. They are looking around for pins to pick up, and then be folded to the embrace of some wealthy bank president or philanthropic merchant, made a partner, and finally marry into the family. Such cases are not to be found every day in the present time. We read Munchausen tales of years gone by that have an ending like this. But to-day the merchant who wants a young man wants one of character and ability. Learn a trade, young man; first become proficient in some industry, so that when you go forth to pastures new you have something to fall back on for a living. If the young man to-day would ask some of our old successful merchants for the secret of their success in life, they would be astonished at the stories of hardships, trials, and privations they endured. Fathers, mothers, is there not a lesson to be learned from this? Is it not your duty to see your boys educated to make their living, so that when they come to man's estate they can bless you for it? —*Columbus Herald.*

Remember this—let us all remember it: No crowned queen, no general leading great armies, could do more than be faithful, and every little child even can do so much as that. You are not asked to fight any enemies except those that are right before you. If you resist and conquer them, then some other battles may be given you to wage by and by; but if you do not fight the good fight as it is, then you ought not to be given any battle of more importance. Christ wants the children to come into his kingdom, and he gives the children a part in the warfare. Be brave; do the right thing; obey him; resist temptation; don't give up; be wide awake; and, above all, trust in Christ, love him, be loyal to him, and follow where he leads. So not only in childhood, but down to old age, strive to fight the good fight of faith, and to prove yourself a true soldier of the Cross.—*The Rev. P. T. Farwell.*

MR. EDITOR: I am a little Louisiana girl. I wrote one letter to you, and you were kind enough to publish it. I am eleven years old. I am a member of the Methodist Episcopal Church. I go to Sunday-school every other Sunday; I like to go very much. Dr. J. H. Whitington is our preacher this year. I don't know much about him, but think I will like him very much. I heard him preach once. I am not going to try to love him as I did Bro. Roberts, because, if I did, Bishop Galloway would take him away from us, and it wouldn't be any use. I loved him better than any other preacher I ever knew, and it was so hard to have to give him up to go on another circuit. I will answer Josie Henkel's question. The word "gold" is first found in Genesis xxiv, 22. I will also answer Hattie Woodard's question. The word "butter" is found in Genesis xviii, 8. Mr Editor, please publish this, as I want my cousin, M. A. Taylor, and Uncle Wiley Brown to see my letter. With many kind wishes to you, and wishing the ADVOCATE much success, I am,

Your little friend,
ZULA M. POWERS.

CLINTON, La.

MR. EDITOR: As I have never written to the ADVOCATE, I thought I would do so. We have a nice Sunday-school here. I am a member of the Methodist Episcopal Church at this place, and also the Sunday-school. My teacher is Mrs. A. A. Kidd. We all love her dearly; she is so kind and good. I am proud to say that ours is the banner class. Our pastor is Rev. T. K. Faunt LeRoy. He is loved very much by everyone. I attend Ruston College. Our president is Prof. T. S. Sligh. Hoping to see my letter published, I remain,

Your little friend,
DAISIE MORRIS.

RUSTON, La.

MR. EDITOR: I wrote to your paper once before, but, as I never saw it in print, probably it reached the waste-basket. It seems like the editors won't publish my letters, for I wrote to the *Sunday-School Visitor* once, and never have seen it. Papa takes your interesting paper. I will answer Josie Henkel's question: "Where was gold first found in the Bible?" Genesis xiii, 2. Abram was very rich in cattle, silver and in gold. Well, I will say good-bye, with a heart full of love for the dear old ADVOCATE. I am,

Your true friend,
MATTIE STUART.

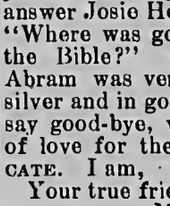
PERCY'S CREEK, Jan. 27, 1890.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

MR. EDITOR: As I never see a letter from this part of the country, I thought I would write one. I am a little girl eight years old. I do not go to Sunday-school now, as we haven't any yet, but soon will. I do love to go to Sunday-school. I must tell you about our new preacher, Rev. N. J. Roberts. He is such a good preacher; we all love him. I do love to hear him preach. If this letter is printed, I will write again. Your little friend,

MAMIE B. HARRISON.

BEAR CREEK, Miss.



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CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESTEEM in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Relative Values.

A chatty woman, who signs herself "Pleasant Riderhood," conducts the "Woman's Department" of the Ruston *Caligraph*. She gives her readers some of the very best home-bred philosophy. In a recent chat on the "Value of Out-door Life for Women," occurs this paragraph, which will do to think on awhile:

May Heaven speed the day when dozens of our delicate women will lay aside some of their house-keeping cares, their dusting brushes and suicidal needles, and find health, strength and vigor in open-air exercise; when they will turn to employments, both pleasant and profitable, which will take them, for several hours a day, into the life-giving sunshine.

Once I received a rather incongruous mixture of gifts: a lovely little garden hoe and a lovely little diamond ring, (I assure you, ladies, strange as it may seem, putting the hoe first is not the result of oversight,) Their relative values, judged by the usual standard, were fifty cents and fifty dollars. But estimated by the proper gauge, the days of pure happiness, the physical improvement, the saving of medicine and doctors' bills, wrought by the little hoe, their values were relatively five hundred dollars and fifty dollars.

All the tonics of all the doctors —Dr. Brown-hyphen-Sequard thrown in—can never equal the heavenly elixir of sunlight and pure air.

No Work That Pays Better.

It costs something to be a good mother. There is no more exacting and exhausting work in the world than a true mother's work. But there is no work in all the world that pays better. No reward in God's service is surer, richer, grander than the reward to a faithful and faith-filled mother.

And as to the idea that a mother can neglect this work in the earlier years of her children's life, and rake it up to better advantage in their later years, that is as baseless in fact as it is in philosophy. No mother on earth ever yet won her child's freest, truest confidence in its maturer years if she had failed of securing it before that period. No mother would deserve such confidence if she deliberately postponed their seeking until then.

It may be—it often is—a wise mother's duty to be measurably separated from her children in their latter training, when they must be at school or at labor, or in the enjoyment of well-chosen companionship outside of their home; but this should never be accepted as a necessity until the mother's hold on the children's confidence is so strong, through the experience of the years that are gone, that only the close of life can diminish, can change the conscience-power of that hold.

As a rule, a child's taste and character, and trend in life, and even its permanent destiny, are practically shaped before the child is seven years of age. A mother's failure of a motherly devotedness in those first seven years can never be made good by seven times seven years of devotedness thereafter.

EVOKE THE BEST TALENT IN A CHILD.—Nearly every child is endowed by nature with a faculty or aptitude for some special work, varying as the temperaments and individualities differ in each member of the family. It is here where the fine discernment and discriminatiug judgment of the parents should be exercised to evoke the best talent, to encourage and foster its manifestation by every means calculated to bring it to perfection. Is it musical ability? Then see to it that patient drudgery of daily practice is honestly performed, not alone by oral command, but by personal supervision, for it is natural for children to shirk labor. The rule applies to boy or girl indifferently. Whatever the bent—even if opposed to your own preferences —if decided talent or skill is evinced, cultivate it in a practical manner for contingent practical necessities. Teach your children something, and teach it well and to the utmost limit of his or her capacity.—*Rural Californian.*

It affords instant relief and speedy cure to all sufferers from rheumatism. Salvation Oil!

All citizens troubled with coughs or colds should *at once* use Dr. Bull's Cough Syrup.

Scientific.

The Language of the Future.

The controversy in regard to this subject has only one conclusion. The language of the future will be the language which Chatham and Webster kindled into eloquence; in which Shakespeare and Milton bodied forth all things in heaven and earth, and in the place beneath, and in which Tennyson and Longfellow sang. It is somewhat curious to note the progress of this English tongue. The language in which Shakespeare and Milton wrote was the language of less than six million people, and when Washington was President less than sixteen million used the English language. At that time French was spoken by from thirty to fifty million. Half a century ago as large a proportion of the population of the globe spoke German as English. Now German is far behind in this respect. In Austria, Germany, Belgium, Switzerland, and the United States, German is spoken by about 60,000,000 people. In France, Belgium, Alsace-Lorraine, Switzerland, the United States and Canada, Hayti, Algiers, India, the West Indies and Africa, French is spoken by about 45,000,000. In the British Isles, the United States, Canada, Australia, the West Indies, India and other British colonies, English is freely spoken by 100,000,000. These figures are very significant and their analysis, did space permit us to give it, would prove even more so. The fact is that the enterprise of the English people long ago led them to explore this globe pretty thoroughly and to pick up whatever was worth having. It was not an action of the government, for the governments of that day were too stupid to originate any policy whatever. It was the work of semi-commercial buccaneers whose discoveries and pretensions the government had just sense enough to sustain. Out of this condition of things has arisen the widely scattered extent of the British Empire. But this very condition of things paved the way for the extension of the influence and language of Great Britain. Wherever the English standard was planted the English tongue was spoken, so that now, all over the world, more than in the case of Latin in the old Roman empire, an Englishman can go round the world and be understood, speaking only his native tongue. It is somewhat curious that the latest triumph of the English language should have been due to American influences, yet such is the fact. When the Samoan Conference was held at Berlin the natural impulse was to hold the discussions, as usual, in French, which, time out of mind, has been the language of diplomacy. But, on the representation of an American delegate, the conferences were held in English, and accordingly to America is due the first surrender of diplomatic usage to the English language. In that case, the marvel to the American diplomats was that the other delegates understood and used the language so well. The same thing has been observed in regard to the knowledge of English shown by the several members of the Pan-American Congress, and of the International Maritime Conference. These instances served to show that outside of the English-speaking nations the knowledge of the English tongue is very general. Accordingly, it may be said with confidence that, if a great revolution does not take place, submerging English and American interests, then those interests are bound to prevail all over the globe, and with their general prevalence will come the universal use of the English language.—*Washington Post.*

Diseases of Women.

Nausea, indigestion, bloating, general debility DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred affections, permanently cured by using Maguire's Cundurango.

I. A. C. Hallenbinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

The most potent remedies for the cure of disease have been discovered by accident. The first dose of Dr. Shallenberger's Antidote for Malaria was given, as an experiment, to an old lady almost dying from the effects of Malaria, on whom Quinine acted as a poison. *One dose* cured her; and a single dose has cured thousands since. It is the only known Antidote for the poison of Malaria. Sold by Druggists.

People Wonder

WHEN they find how rapidly health is restored by taking **Ayer's Sarsaparilla.** The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and Indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony. I was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an

Improvement

in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

"My brother, in England, was, for a long time, unable to attend to his occupation, by reason of sores on his foot. I sent him Ayer's Almanac and the testimonials it contained induced him to try Ayer's Sarsaparilla. After using it a little while, he was cured, and is now a well man, working in a sugar mill at Brisbane, Queensland, Australia."—A. Attewell, Sharbot Lake, Ontario.

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Marriages.

GRIFFIN—BETHEA.—At the residence of the bride's father, Dr. R. C. Bethea, in Summit, Miss., on February 18, 1890, by Rev. George Hancroft, Mr. W. T. Griffin to Miss May Bethea, all of Summit, Miss.

KENNA—CARRUTH.—At the residence of the bride's father, J. P. Carruth, Esq., of Amite county, Miss., on February 11, 1890, by Rev. H. P. Lewis, Mr. F. J. Kenna to Miss Mary Blanche Carruth.

ROBERTS—THOMAS.—At the Methodist parsonage, in Amite City, February 10, 1890, by Rev. Frank M. Keen, Mr. S. E. Roberts and Miss Lena Thomas, both parties of Lincoln county, Miss.

RITCHEY—WEATHERSBY.—At the courthouse, in Amite City, February 13, 1890, by Rev. Frank M. Keen, Mr. John T. Ritchey and Miss Alice Weathersby, both parties of Lincoln county, Miss.

McCREARY—BURRIS.—At the Methodist Episcopal Church, South, at Baton Rouge, February 10, 1890, at 8 P. M., by Rev. J. A. Parker, Mr. W. L. McCreary and Mrs. Anna K. Burris, of Knoxville, Tenn.

SCOTT—HILL.—At the residence of the bride, in Baton Rouge, La., February 10, 1890, at 8:15 P.M., by Rev. J. A. Parker, Mr. Henry Scott and Miss Nancy Hill, both of Baton Rouge.

MYERS—PATTERSON.—In the parsonage, in Gilliard, La., February 13, 1890, by Rev. J. F. Patterson, assisted by Rev. J. W. Medlock, Mr. John D. Myers to Miss Carrie Patterson, daughter of the officiating minister.

WHITTEN—JOHNSON.—At the residence of the bride's brother, F. M. Johnson, Esq., February 13, 1890, by Rev. Thomas Cameron, Mr. R. M. Whitten, of Chapeltown, Miss., to Miss Ella Johnson, of Batesville, Miss.

HUNTER—MOORE.—At the residence of the bride's parents, at DeSoto, on January 23, by Rev. J. P. Drake, Mr. John Hunter and Miss Nettie Moore.

REID—McREE.—At the residence of the bride's parents, near DeSoto, January 30, by Rev. J. P. Drake, Mr. John S. Reid, of Meridian, and Miss Jennie McRee, of Clarke county.

KING—ALEXANDER.—At the residence of the bride's father, in DeKalb, Miss., December 24, 1889, by Rev. W. G. Backus, Mr. Dock King and Miss Susie Alexander.

SIDVEY—LEGETTE.—At the residence of the bride's father, R. R. LeGette, Esq., in Kemper county, Miss., January 17, 1890, by Rev. W. G. Backus, Mr. E. S. Sidvey and Miss Minnie LeGette.

TEALE—McLENDON.—At Oak Grove, Kemper county, Miss., February 13, 1890, by Rev. W. G. Backus, Mr. Milton A. Teale and Miss Belle McLendon.

THOMPSON—ABRIGHT.—In the Methodist Church, of McComb City, February 6, 1890, by Rev. B. S. Rayner, assisted by Rev. J. W. McLauth, Mr. S. B. Thompson, of Lake City, Fla., to Miss Ella M. Abright, of McComb City, Miss.

FELDER—JOHNSON.—At the home of the bride's father, near Holmesville, Miss., February 5, 1890, by Rev. B. S. Rayner, Mr. Wyatt W. Felder to Miss Josie Johnson.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BOWMAN—Died, at the residence of Samuel Whited, in Ouachita parish, La., December 15, 1889, Mrs. JANE BOWMAN, aged seventy years. The editor knew Mrs. Bowman from his boyhood. She was the daughter of Dr. Mark Bonner, of Clinton, La. Her first husband was Mr. Dunn, of East Feliciana parish. Her second husband was Rev. James Bowman, of Ouachita parish.

Mrs. Bowman was a Christian woman in the best sense of that word. She was kind to the poor, looking continually for opportunities to help them. She was as firm a friend as anyone could have. She was devoted to God. She dearly loved the church. She implicitly trusted in an atoning Savior. She was ever ready with her alabaster box of precious ointment. She strewed flowers along the path of the living. Many rise up to-day and call her blessed. Providence could not have pleased her better than to permit her to die where she could be buried by the side of her husband and her idolized boy. Many are the happy days spent by the editor at her pleasant home. She lived as "seeing him who is invisible." The veil has been withdrawn, and now she sees "eye to eye and face to face."

EDITOR.

BRANTLY—Died, in Alexandria, La., January 5, 1890, EDWIN C. BRANTLY, in the forty-ninth year of his age.

A man marked by modesty, integrity and geniality! By nature singularly sensitive and shrinking, with precarious health, bearing about in his body the reminiscences of the exposure and hardships of his soldier-boy experiences. His life-struggle was made under painful conditions, under restrictions on the very energies of life within him, by threatened disease.

Though meek and uncomplaining, he often suffered from a poignant sense of defeat, in not being able to master the difficulties of his situation. He leaves an interesting family behind him—a wife and six children—who will sadly miss his gentle presence, good counsels and influence. To his children he bequeathed the fair and ever-to-be-cherished memory—"My father was a Christian gentleman."

A. B.

GLOVER—WILLIAM GLOVER died at his home, in Natchitoches parish, La., October 22, 1889, aged sixty-five years. William Glover was born in Alabama, and came to Louisiana in 1844.

The writer knew him for many years. He did not join the church until near his death. When he was taken sick he sent for the writer to come to see him, and he wanted to join the church and be baptized, and when he was baptized he was happy and praised the Lord. Thus he passed away. He left a wife to mourn his loss; he has two sons and one daughter that had crossed the river. May God help us to live as to meet in the sweet by-and-by.

J. C. CARNLINE.

SEAY—Died, August 12, MALCOLM M., son of Dr. M. B. and Mrs. F. E. Seay, aged nearly four years. How sad for one who knew and loved this little child to record his early death! Not yet had his little feet become weary of life's journey, but, burdenless, his life went out, leaving to aching hearts the tender memory of one whose mission was accomplished while it could be said, "Of such is the kingdom of Heaven."

Dear little Malcolm was a favorite of all who knew him, so affectionate, so bright and happy—a real little sunbeam. No one could feel lonely with him, and we can scarcely realize that we shall never in this life hear that loved voice that gave us such a welcome, nor the patter of the little feet as he would run to meet us. How hard it seems! Human wisdom would have ordered it differently. Whilst life lingered hope still whispered that the dark death-angel might leave the sweet little boy with us; but the Savior, who makes no mistakes, called him to a brighter, happier home. Lightly lay the sod upon his early grave! How he will be missed in the home circle! But, dear parents, does not heaven seem brighter—far, and nearer, too, since your loved child is there? And when life's pilgrimage is over, that we may meet our loved ones "gone before," in that sun-bright clime, where "God shall wipe away all tears," is the hope of AUNTIE.

GALE—Mrs. NARCISSA ELIZABETH GALE (*nee* Lewis) was born December 4, 1856. She was married to Rev. R. S. Gale, of the Mississippi Conference, March 22, 1887.

Sister Gale was a true, good woman; quiet in disposition, agreeable in manner, dutiful in all things. She was of the large Lewis relationship of this section, noted for their piety and Methodism, and was ever faithful to their record. She joined the church at the first Crystal Springs Camp Meeting, then in her girlhood. She was an intelligent Christian, a constant Bible reader and an efficient worker in the church, especially the Sunday-school—always keeping up with the Sunday-school lessons. She was a great help to her pious husband.

On Sunday morning, November 24, 1889, she triumphantly departed this life. Just before her death she said, "All is well!" with countenance illuminated with an unearthly smile, and, singing, "I am trusting, Lord, in thee," she passed away. What satisfaction in the assurance that heaven is her eternal home!

B. S. RAYNER.

BALLARD—Died at his home in Tangipahoa parish, January 12, 1890, ELIJAH BALLARD, at the age of seventy-six. Bro. Ballard had been a consistent member of the Baptist Church for a great many years; an humble, devoted Christian, who was honored and loved by all who knew him. He leaves a large family, a wife with whom he lived fifty-two years and children and a large number of friends to mourn for him; but we all know where to find him, for he chose the strait way to the narrow gate long ago, and we know he passed through.

A. FRIEND.

MCNEIL—On November 6, 1889, God sent an angel to the home of Bro. Charlie McNeil, of Amite county, Miss., and took their oldest child, LITTLE. Just a little over two years did he gladden the home of the parents. But God's ways are best. The parents mourn not as those who have no hope, but are assured that their little treasure is in heaven. May they so live that they may meet their little one where parting will be no more! May God's Spirit support them in this dark hour of affliction!

M. H. MOORE.

GERMAN—On October 24, 1889, the angel of death visited the home of W. T. and Hattie A. German, of Anacoco, La., and claimed as his victim their sweet little babe, JOSEPHINE CONERLY, aged seven months.

Little Phenie, sweet be thy rest, for we know you are with the blessed, waiting to welcome the coming of a loving mother and a kind father.

ONE WHO LOVED HER.

FEWELL.—Tribute of respect to the memory of Mrs. M. C. FEWELL, who died January 17, 1890.

Whereas, it hath pleased God, in his inscrutable providence, to call from earth to heaven the sweet spirit of our dear sister, Mrs. Maggie C. Fewell; feeling that "death lies on her like an untimely frost upon the sweetest flower of all the field," the Meridian Auxilliary, Woman's Missionary Society, adopt the following resolutions:

Resolved, That in her death we bow submissive to the decree of an all-wise Father. While we mourn her departure from our midst, we rejoice that pain and suffering for her are over, and though absent from the body, present with the Lord forevermore.

Resolved, That we deeply sympathize with her heart-broken mother, husband and sorrowing relatives in their sad bereavement. May the Lord comfort their hearts, and help them to freely say, "Thy will be done!"

Resolved, That in days to come the melody of her tuneful voice shall long be missed from our missionary meetings, where she often sang for us so sweetly the words of the favorite hymn. Though dead, she yet speaketh in tender pathos to the living of the heathen.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Mrs. J. B. CHATFIELD,
For Committee.

Confidence Begot of Success.

So successful has Dr. Pierce's Golden Medical Discovery proved in curing chronic nasal catarrh, bronchial and throat diseases, that its manufacturers now sell it through druggists under a *positive guarantee* of its benefiting or curing in every case, if given a fair trial, or money paid for it will be refunded. Consumption (which is scrofula of the lungs), if taken in time, is also cured by this wonderful medicine.

For Constipation or Sick Headache, use Dr. Pierce's Pellets; Purely Vegetable. One a dose.

PAINLESS EFFECTUAL

BEECHAM'S PILLS

THE GREAT ENGLISH MEDICINE — WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.—"Worth a guinea a box."*

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I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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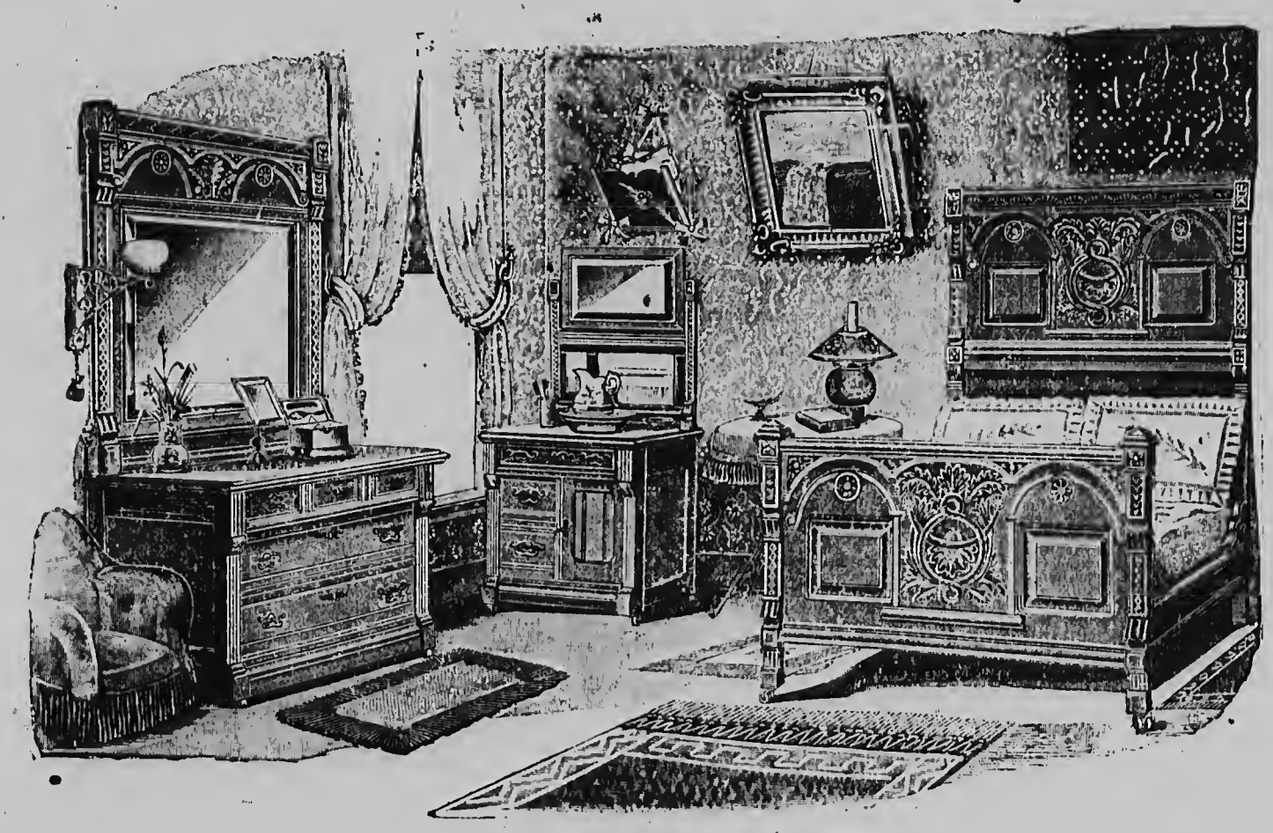

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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NEWS OF THE WEEK.

DOMESTIC.

U. S. Senator Sawyer introduced a bill, on February 20, to amend certain sections of the Revised Statutes relating to lotteries. It provides that no letter or circular concerning the advertisement of lotteries or so-called gift enterprises for the distribution of money by chance, and intended to deceive the public, shall be sent through the mails.

Chicago has been selected as the site of the World's Fair in 1892.

The formal dedication of the Carnegie Free Library, of Alleghany, Pa., took place on February 20, and the institution was declared open by President Harrison. The building cost $300,000, and includes a library, art gallery and music hall.

The Southern Shingle Association, embracing the manufacturers of cypress shingles in the State of Arkansas, Texas and Louisiana, met in annual convention at the Lumbermen's Exchange, this city, last week. About twenty-five mills were represented.

The list of new enterprises in the South during last week, as published in the *Manufacturers' Record*, shows unprecedented activity in the sales of mineral and timber lands, and large tracts, and the administration of companies, with local and outside capital, to build new towns and establish industries. This activity is generally extending from Virginia to Texas. Heavy investment in iron enterprises by Northern iron-makers are very noticeable.

Col. W. L. Hemingway, the outgoing State treasurer of Mississippi, has been found short in his accounts. The deficit is estimated at $250,000. It is claimed by his friends that upon investigation he will make the proper showing.

Ex-Senator Bruce (colored), of Mississippi, speaking in Detroit, Mich., on February 21, in alluding to the Southern question, stamped the freedom and purity of elections as the burning question of the hour, and referred to the little influence the negro had in either the Federal or State governments, notwithstanding their numbers, and although their votes were legally of the same value as the whites.

A party is being formed in St. Louis, with strong financial backing, to make thorough scientific exploration of the great unknown region lying in the far Northwest between the coast range and main range of the Rockies—chiefly in the new State of Washington. This region embraces an area of over 30,000 square miles, and it is believed that its exploration will have very important results for the scientific and commercial world.

John Jacob Astor, the millionaire and philanthropist, died in New York City on February 22.

Forty lives were lost by the bursting of a storage dam in Arizona last week. It was built across the Hassavampa river by a water storage company two years ago, at a cost of $300,000.

The Law and Order League of the United States has decided to change its name to the International Law and Order League, in order to take in the Canadian leagues.

The anniversary of the birth of George Washington was celebrated in New York City by the Southern Society. Ex-President Cleveland and others made addresses at the banquet given by the society.

FOREIGN.

The French Cabinet, which met on February 22, decided to set aside the sentence of two years' imprisonment imposed upon the Duke of Orleans, for returning to France, and to escort him to the border.

The unrelenting warfare against the Hebrew race in Russia and the intermittent anti-Semitic crusades in Germany and other countries have led to proposals for a meeting of prominent and representative European Jews, to which it is understood a few Americans of that race will also be invited, at Amsterdam, or some other city in a small nationality, in the course of the coming summer.

By intelligence from Mozambique, it is reported that the Makololo, incited by the agents of the East African Lakes Company, had attacked the Portuguese. The natives were supplied with arms and ammunition by the agents. The Scotch missionaries at Blantyre, who were opposed to these proceedings of the agents, interfered, arrested hostilities and restored peace.

The latest election returns from Germany are as follows: Conservatives, 44; Imperialists, 12; Centrists, 83; German Liberals, 16; Socialists, 17; Poles, 13; Independents, 1; Alsatians, 12; Democrats, 3; Danes, 1; with 127 second ballots necessary.

In the Ontario Legislature, Premier Mowat introduced a bill extending to the Jews in the province all the rights and privileges enjoyed by other religious organizations.

The French Senate, by a vote of 178 to 107, has passed the bill providing for summary proceeding against newspapers publishing libels on government officials.

The Congo Free State has empowered the Brussels Anti-Slavery Society to send an expedition to Africa to aid in suppressing the slave trade.

M. C. Hanteloup, the largest brass founder in Canada, who died last week, left his fortune, estimated at $500,000, with the exception of a few thousand dollars which goes to charity, to his employees. Each of his 500 workmen gets $100, while three foremen are left the business and capital to carry it on.

The Russian government has taken a step toward alleviating the condition of prisoners. It has purchased a steamer to convey prisoners on their way to Siberia down the Volga, instead of sending them on the old barges, which made the voyage a terrible cruelty.

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring *brown* or *black*.

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DR. PRICE'S CREAM BAKING POWDER
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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9⅛	— —
Ordinary	9⅝	— —
Good ordinary	10 1-16	— —
Low middling	10 5-16	— —
Middling	10⅝	— —
Good middling	10⅞	— —
Middling fair	11 5-16	— —
Fair	12 1-16	— —
Galveston middling	10⅝	— —
Mobile middling	10 9-16	— —
Memphis middling	10⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	4¾	— —
Fully fair	4⅝	— —
Good fair	4⅝	4 11-16
Common	4⅝	— —
CENTRIFUGAL:		
Seconds	4¾	5⅛
Prime yellow	— —	5⅝
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 3-16	2⅛
Good	4⅝	4½
Fair	4	4⅛
Prime	— —	— —
Rough, ₱ bbl	2 20	3 65
Polish, ₱ bbl	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 30
Fancy	3 90	4 00
Choice	3 50	3 75
Minnesota Patents	5 35	5 50
Winter wheat patents	4 75	4 85
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	— —
Creole meal	2 30	2 40
Grits	2 25	2 40
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	38	39
Yellow	38	39
Mixed No. 2	38	— —
OATS:		
Western	30½	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	62½	65
HAY:		
Prime	13 00	15 50
Choice	— —	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	11 00
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	4¾	5
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	6⅜
HAMS:		
Sugar-cured	10¾	11¾
DRY SALT MEAT:		
Shoulders	4⅜	4½
Sides, short rib	5⅜	5½
Sides, long clear	5⅜	5½
GROCERIES.		
COFFEE:		
Prime	— —	20¼
Fair	— —	19¾
Common	— —	16¼
TEAS:		
Choice	40	80
No. —	— —	— —
BUTTER:		
Western Creamery	20	30
Western Dairy	14	16
Common	6	7
LARD:		
Refined	5⅜	5½
OILS:		
Coal, bbls	9¾	— —
Coal, cases	15½	16
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	2 25	2 50
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 75
ONIONS:		
New Louisiana	— —	— —
Western	— —	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 75
Young Chickens	2 25	2 50
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	11	12
Southern	12	13
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	13 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, February 25.

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NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Water Valley	Mar.	9
Grenada		15
Oxford		23
Water Valley circuit		29, 30
Grenada circuit	Apr.	5, 6
Coffeeville		12, 13
Charleston	(Tuesday)	15
McNutt and Sunnyside		20
Minter City	(Thursday)	24
Tillatoba		26, 27
Abbeville	(Dr. Sims)	May 3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell)	10, 11
Pittsboro	(Rev. G. W. Gordon)	17, 18
Banner	(Rev. J. M. Wyatt)	24, 25
Atlanta	(Dr. Newell)	24, 25
Toccopola	(Rev. J. M Huggin)	24, 25
Cherry Hill	(Dr. Newell)	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	Mar.	1, 2
Starkville circuit, at Lebanon		7
Tibbee circuit, at Mayhew		8, 9
Starkville		9, 10
Ahuimalak, at Cookesville		14
Hebron, at Hebron		15, 16
Macon		17
Columbus circuit, at Flint Hill		21
Columbus station		23, 24
Tampico circuit, at Cedar Bluff		29, 30
Plattsburg circuit, at Plattsburg	Apr.	5, 6
Louisville circuit, at Rocky Hill		11
Mashulaville, at Hulls Chapel		12, 13
Sturges at Pleasant Hill		18
Cherter, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagrange		26, 27
Crawford, at Trinity	May	2
Brooksville, at Soule Chapel		3, 4

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Ripley and New Albany	Mar.	1, 2
New Albany circuit		8, 9
Ripley circuit		15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LAGRONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Belzona, at Belzona	(Thurs.)	Feb. 27
Winona station		Mar. 1, 2

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Pine Mountain, at Pine Mountain		Mar. 1, 2
Hickory Flat, at Pisgah		8, 9
Byhalia, at Byhalia		15, 16
Cornersville, at Potts' Camp		22, 23

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Cockrum		Feb. 28
Chulahoma		Mar. 1, 2

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Okolona circuit, at Tranquil		Mar. 1, 2
Tremont, at Sulphur Springs		8, 9
Fulton and Smithville, at Smithville		15, 16
Athens, at Friendship		22, 23
Aberdeen		29, 30

AMOS KENDALL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Australia		Mar. 2, 3
Rosedale		8, 9
Leherton		15, 16
Dublin		21, 22

R. M. STANDIFER, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg		Mar. 1, 2
South Vicksburg		1, 2
Anguilla		9, 10
Rolling Fork, at Cary		16, 17
Sunflower, at Rogers		22, 23
South Warren, at Redbone		29, 30
Utica, at Utica		Apr. 5, 6
Martin, at Russum	(Fri.)	11
Fayette, at McNair		12, 13
Warren, at Wesley Chapel		19, 20
Rocky Springs, at Hermonville		26, 27
Roxie, at Beech Grove		May 3, 4
Meadville, at Nebo	(Wed.)	7
Burlington, at Sarepta		10, 11
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson		31, June 1
Mayersville		7, 8

District Conference at Utica, April 3, 4.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman, at Terry		Mar. 1, 2
Brookhaven station		9
Wesson station		16
Magnolia, at Muddy Springs		22, 23
Adams, at Ebenezer		29, 30
Brookhaven circuit, at Adams		Apr. 4
Beauregard, at Matthews		5, 6
Summit, at Johnson		12, 13
Hazlehurst station		20
McComb at Holmesville		26, 27
Crystal Springs station		May 4
Bowerton, at Pleasant Valley		10, 11
Providence circuit		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia		31, Jun. 1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove		21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

SEASHORE DIST.—FIRST ROUND.

Poplarville, at Poplarville		Mar. 15, 16
Bay St. Louis, at Bay St. Louis		23, 24
Ocean Springs, at Biloxi	(Wed.)	26
Whittington		29, 30
Augusta, at Augusta		Apr. 5, 6
Scranton, at Zion		12, 13
Moss Point		12, 13
Americus, at Big Point	(Tues.)	15
Vancleave, at Union		19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leaf	(Tues.)	29
Covington, at Slidell		May 3, 4
Tallsheek, at McTyeire Chapel	(Tues).	6
East Pearl, at Pine Grove	(Wed.)	7
Pearlington		10, 11
Williamsburg		17, 18
Columbia		24, 25
Mt. Carmel	(Mon.)	26

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

BRANDON DIST.—FIRST ROUND.

Montrose, at Price's Chapel		Mar. 1, 2
Shiloh, at Cato		8, 9
Marvin, at Bethel		15, 16
Forest and Morton, at Morton		22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Clarke, at Liberty Chapel		Mar. 1, 2
Union, at Hopewell		5
Marion, at Marion		7
DeKalb, at DeKalb		8, 9
Binnsville, at Binnsville		15, 16
Lauderdale, at Lauderdale		22, 23
Leaksville, at Adamsville		29, 30

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Mt. Carmel	(Sat.)	Mar. 1
Yazoo City station	(Sun.)	2
Silver Creek, at Silver City		8, 9
Flora, at Flora		15, 16
Mt. Olivet, at Andiag	(Sat.)	22
Bentonia and Dover, at Bentonia	(Su.)	23
Sprig Ridge, at Byram		29, 30

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Springfield, at Springfield		Feb. 27
Amite City, at Amite City		Mar. 1, 2
Clinton and Betoville, at Clinton		8, 9
Jackson		15, 16

The District Conference for Woodville district Mississippi Conference, will be held at Gloster Miss., March 27-30, 1890. Bishop Galloway will preside.

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FIRST ROUND.

Richland, at Girard		Mar. 1, 2
Harrisonburg, at Sicily Island		8, 9
Winnsboro, at Winnsboro		15, 16

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Valley, at Bellevue		Mar. 1, 2
Morningsport, at Mt. Zion		8, 9
Coushatta, at Coushatta		15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Many and Sabine, at Many		29, 30
Anacoco & Bellewood, at Holly Grove		Apr. 5, 6

J. B. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Farmerville, at Farmerville		Mar. 2, 3
Summerhill, at Harmony		9, 10
Minden, at Minden		16, 17
Vernon, at Langstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden		Apr. 8, 7
Sabine, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Boeuff, at Chicot		Mar. 1, 2
Alexandria station		8, 9
Montgomery, at Atlanta		15, 16
Ada, at Colfax		22, 23

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sulphur Mine		Mar. 1, 2
Plaquemine and Rayne		8, 9
Opelousas		15, 16
Washington		22, 23

JNO. A. MILLER, P. E.

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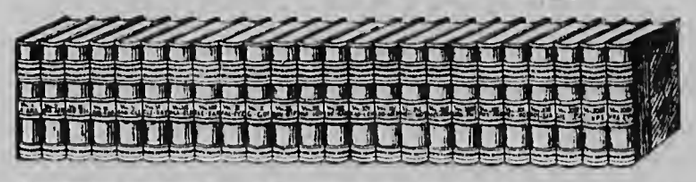

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PROSPEXIT.

BY MARGARET J. PRESTON.

"I would have that death bandaged my eyes, and forbore,
And bade me creep past."
—*Browning's "Prospice."*

I.

He watched for it—met it—and conquered!
With joy on his face,
He fronted the fear. But the darkness
That shrouded the place
In mystery failed to affright him;
For firmly and fast
He clung to his faith—that somewhither,
Will triumph at last,
God's ends in this earthly creation—
That infinite love,
Will lift the true soul that can trust in him,
All evils above!

II.

Why fear them? That trust was his anchor;
Himself hath so said.
His life shall be only beginning,
When death shall be dead;
Why should not the smile on his features
Betoken that he
Saw the "soul of his soul" through a radiance
None other might see?
Clasped hands with her—named her in rapture—
Reached forth, as it drawn
By fingers invisible—faltered
One word—and was gone!

The Law of Life—The Secret of Their Trouble.

BY REV. JOEL T. DAVES.

Some years ago I crossed, in an unexpected place, a beautifully bound volume of "Draper's Conflict." It seemed a stranger there, and begged to be carried away, and to be read. Inquiring of the household about it, none seemed to know to whom it belonged, or how it came into the home. I carried it away with me; I read it with great profit; I learned a lesson in its study—for a second reading was a real study—that has been worth much to me, in many ways. The mission of this paper is to give to other readers a hint of these things.

The first reading was with much impatience of the man. My pencil would almost drive through the margin of each leaf with indignant answers and fiery protests. When, in an open and frank way, he tells his readers, in the very opening, that he viewed religion from the standpoint of Roman Catholicism (and that, too, without saying it, in some of the most ignorant and darkest ages of that church), I wondered whether the man was a fool or a knave. I thought: "Can one who is honest be so unjust, so unfair to the truth, as to propose to show that religion was narrow, ignorant and bigoted in its 'conflict with science,' counting the superstitions of Romanism as the best expression of religion?" So he said, in substance, that, "judging from the antiquity and the following of this church, if there was anything in religion, it was found here; that this church held the best statement of it." I was tempted to throw the "red-bound," attractive book in the flames. Then later on, when he says, in a simple way, as if every ten-year-old school-boy knew it to be truth, that "the Jews learned all they know of the Mosaic economy from the Persians, during the Babylonian captivity," my impatience reached a climax. The thought came, and so it does now; "How can a capable, honest man say such things?" But I read on from first to last, and settled down on this conclusion: that the "Conflict" was one of the ablest, most subtle and most dangerous books ever issued from the home of agnosticism. The writer steals upon the reader with a gentle, velvety tread. He is so open, confiding, candid, that he has a firm grasp upon one's confidence as to the truth of his conclusions, making you forget his premises. He dwells for instances specially upon the early struggles of the science of astronomy, and makes a point against religion by detailed accounts of the fierce, cruel opposition, and even persecution, of Roman Catholicism, and calls that a "conflict of religion and science." You see the "conflict," you see the scientist, etc., and you forget—a young reader would—that the ignorance, superstition and bigotry of Romanism is as far removed, as it is possible to conceive, from the religion of Christianity. Science is a tangible something—that is, the demonstrations of true science. Religion is an intangible something. You can't see it, handle it, use it. Great learning, great intellectual powers are necessary to know and apply science. The most ignorant and stupid can be as religious as the learned. Religion (Romanism) is in open conflict with science; therefore, religion is a false thing, and science is a true thing. He does not say this; but it is the poison in the sting.

But to proceed. Duty called me to the little village again some months after. I found that the book belonged to a young physician of the place, who was evidently walking on unknown and dangerous shores. He expressed himself as glad that I had the book, and in a serious way asked me to tell him what I thought of it. I did not feel prepared to answer him. The spirit of caution came upon me. I was in a condition only to denounce it. But would that help the doctor? Was it right in itself? I was discontented with my own feelings toward the learned author. So, promising an answer by letter, when I mailed the book to him, on reaching home begun the book again. Reading it now, with a kindly human face looking into mine, pleading for help, I had somehow a different feeling toward the author. I had more patience and forbearance. This grew into the sympathy of a recognized brotherhood. The author was at one point, I was at the other point, and a human life, with all of human hopes and fears, and doubts and struggles, filling the space between. It was a study. I looked from the pen, tracing the lines, to the hand that held it; from the hand to the face, and from the face to the life. I looked for the *motive* inducing such a man—a man of such ability—to write such a book: a book designed to lessen the influence, if not to destroy the life, of God in the world, and thus rob the earth of its only light and only stay, even admitting that it is "a vain thing" to serve God and keep his commandments. *I asked for the motive.* The grace of patience and fairness came to my help. I thought of the possible conditions and surroundings in childhood or young manhood, bringing the germ that in maturer life developed a strong, honest skepticism. In my heart I accorded to him the same honesty and sincerity that I would have him accord to me. The spirit and tone of the man indicated integrity. He was not a conscious enemy of his kind, seeking to inflict an incurable hurt. His aim was not to rob the world of its only light. Granting him ability and integrity, what was the motive driving his pen to the production of such a book? Was it mere vanity, the lust of praise, the desire for gold, or empty, foolish ambition? Reading between the lines, looking back of the pen to the open-faced brother, I said, No. Under the same conditions I could have reached the same statement of things. The fallen nature, restless and dissatisfied, in him was in me. I loved the truth, and worshiped the God of truth and Jesus, his Son, and desired to lead all men to the same peace and rest. But it was not because I was better by nature than he. "Lord, is it I?" So asked they all. Even the one betraying him said the same thing. Under the blessed ministry of such a good angel I found an answer. Whether it will satisfy another, I know not. Whether it is a full statement or not, I hesitate to say. But in my answer I am persuaded that we have a solution to the problem of all *honest, sincere, capable* skeptics. It is this: *He was trying to reverse an irreversable* law of his life. The law of life is *do*, in order to *know*. He began as many are now beginning—by wanting to *know* in order to *do*. The farther one goes on this route, the farther he goes from God and truth and safety. Jesus said: "If any man will do—has the will to do—the will of God, he shall know." Dr. Draper and his company seek to set aside this law of being. They say, in effect, "Shew us the Father, and it sufficeth us." They want the sensible and the tangible—something they can see and touch and handle. This law holds good in all things, and not only in religion. The baby learns by doing. Men know things by doing things. The man proposing to give you the answer to a problem in mathematics without solving it—without *doing* it—offers an insult to your intelligence. In all things, and specially in religion, there is a place where reason ceases and faith begins. Men want to be good by being great. They want to *know* things in order to *do* things, forgetting that that man only saves or finds his life who loses it, and that the greatest in the kingdom is the man most like a little child, who *knows* nothing, but does all things commanded him.

Now, all this may sound weak and foolish, if not silly, to some; yet to me, as I have carried on to the end the thought here barely hinted at, it has been a great good. Remembering that the lesson applies only to capable, honest skeptics, and not to the dishonest and fools, the solution is a true one, and the end of controversy.

I trust others may be helped as my young physician friend was helped, and, I hope, saved.

LAKE CHARLES, La.

Nine Big Barges.

BY ATTICUS G. HAYGOOD, D. D.

Nine big barges are moored alongside our Sheffield wharf. Our people have looked upon a stirring scene never witnessed in the South before. A week or two since a Pittsburg firm of iron men bought, in the open market in New York, 5,000 tons of Sheffield pig iron. Sheffield beat the field in prices and freights, and nine big barges from Pittsburg, Pa., are loading up. We are not "carrying coals to Newcastle," but we are sending Southern pig iron to Pittsburg. The great secular papers have given prominence to this new departure; Bradstreet and Dun have made comments significant and prophetic. It means revolution; it concerns the entire South; it is the peculiar fortune of Sheffield to have the Tennessee river *below* Muscle Shoals. In this one shipment there is a saving in freights of about $12,000. In 5,000 tons of pig iron there are more than 10,000,000 pounds, for a ton of pig iron is more than 2,000 pounds. It would take 250 cars, each carrying 40,000 pounds, to move what these nine plain, rough barges easily bear northward, with the compliments and best wishes of the New South. Some say, "There is no New South." There is hereabouts a somewhat that is new. In old times cotton, not iron, moved down this most beautiful of Southern rivers. It is bewildering to think of all that it portends.

There are in this young iron city (practically what has been done here is a matter of three years only; six years ago it was all cotton plantation and adjoining forests) five huge blast furnaces of the most approved sort, with stove works, machine shops, hat and shoe factories, flouring mills, furniture and saddle factories, mineral paint mills, electric lights, "and other things too numerous to mention." The furnaces are the "very latest and best," and most of this great plant is the product of Southern money. Three of the five are now pouring out pig iron at the rate of 450 tons a day. Close by is all they need: coking coal, the richest brown ores in this country, limestone, fire-brick clay, sand and water; also the best labor. Maj. Dowd, a Northern man and (I think, without knowing, for I never thought to ask) an ex-Union soldier, superintendent of the Ensley furnaces, said to me, "The best furnace man is the negro." They are pushing along arrangements to put the other two of the Cole trio in blast, and then we will have an output of 700 tons a day, requiring, if there were only one three railroads for handling it all, a heavily loaded train of thirty-five cars daily. They do not stop for Sunday (I am not now discussing the Sabbath question, but only ciphering a little concerning pig iron), and, if nothing happens, they can produce 700 tons every twenty-four hours for 365 days in the year. Suppose we allow—a large margin, too—sixty-five days lost to each furnace by accident, and we have 300 days and 700 tons daily, that is 210,000 tons a year. Moved at once by rail, it would require a train of 10,500 cars. These nine barges can move it in forty-two trips, and, as compared with railroad freights, at a saving of $504,000 on the output of each year—a big interest on more than $50,000,000 of money. No wonder these people made an ado over the coming of the Pittsburg barges, as they will upon the arrival of another fleet of barges the telegraph reports as on the way from St. Louis. No amount of misjudging—not bitterness of speech—no recklessness of misstatement, no partisaning in legislation can hinder the New South from coming into the kingdom God had prepared for it "from before the foundations of the world." The energy of this movement is typified to me by the Titanic forces that throb in these great furnaces. There is Southern money, brain and muscle in nearly all of it. What comes from England and the North is welcomed and assimilated. So are the people who come to work.

* * * * * *

Very great is the responsibility that rests upon the church now. If the church falls behind in breadth of view and energy of movement, in boldness of plans and liberality of investments for "the kingdom," twenty-five years of this amazing material progress will give us paganism; little, if any, the better for having its roots in the soil of Christian civilization.

Looking at these barges loaded with Southern iron for Pittsburg; looking forward just a few years in the revealing light of these tremendous expressions of business genius, courage, and pith; remembering that what is going on in Sheffield is but a small part of the *revolution* (there is no other word for the underlying fact), I then consider a great church, of 1,200,000 members, passing resolutions about the conversion of the heathen world, and seemingly content with plans inadequate forty years ago, sending, at long intervals, a lone man or woman across the seas to join battle with the hoary idolatries of great heathen nations, with our one secretary, as aforetime; while every other business, corporation, or association of men, for really doing something worth while, broadens its plans to meet growing demands, and we stick fast in the ruts of ancient days—when I see these things, my heart sinks.

It was the Master who said—not approving, but reproving—"The children of this world are wiser in their generation than the children of light."

Will it be always so?

SHEFFIELD, Ala.

"The Location of Millsaps College."

BY "TAU."

The article of "Sigma," in a late number of the ADVOCATE, under the above caption, was thoughtful and timely. Sigma asks: "Where is Millsaps College to be located?" and then offers a few suggestions looking in a general way towards an answer. The question is one of great and vital interest to Mississippi Methodists just at this time. If the college is wisely and well located, it promises to command the patronage of two large Conferences, and to become an important source and center of Christian education for generations to come. Unwisely located, its patronage will be limited, its success only partial, and its life a continued struggle for existence. The Board of Trustees, who are also the committee to locate, have devolving upon them a delicate and grave responsibility. They will need to rise above all local preferences, to look over the whole field, and to avail themselves of all possible sources of information, not only as to eligibility of location, but also as to the sentiments of the people in different sections of the State, and then decide according to the lights before them.

From the fact that five or six members of the Board reside in the city of Jackson, it appears to be a foregone conclusion with many that Jackson is to be the place of location. Add another fact: that of the eight members of the Board from North Mississippi, seven are in the west and southwest parts of the Conference; only one, a layman, being resident east of the Illinois Central railroad. These facts may have contributed somewhat to a feeling of disappointment, if nothing more, which has cropped out here and there. The citizens of one town, who were much interested, and were proposing to offer a large bonus to secure the location, seemed at once to lose interest, and said they would do nothing. The people of another town, building handsomely, felt, as one of them expressed it, that they had been "snubbed."

Now, the expression of such a feeling and such foregone conclusion may do great injustice to the fair-mindedness and good judgment of the Board, who are all connectional men, good men, and true.

Having somewhat to say on the question of location, I would consider it only upon its general merits, and without regard to the mere incident of residence, or of local preference on the part of any member of the Board; for, influenced by proper motives (and who can question otherwise?), the entire Board might all be resident in one town, and yet locate the college in another. I would also lose sight of the fact that two Annual Conferences are interested, and consider Mississippi Methodism as a unit, proposing to establish and locate a college in such place as will ensure the largest degree of success. The question of location resolves itself into three subdivisions, having reference, respectively, to the southern, central, and northern portions of the State.

1. Should the college be located in the southern part of the State? In the communication of "Sigma," already alluded to, he says: "This college should not be located where it would divide the legitimate patronage of other connectional schools." Centenary College, at Jackson, La., is connectional, in that it is a denominational school, still claiming the patronage of the Mississippi Conference. To locate the contemplated college in South Mississippi would bring it too near to Centenary. Besides, as "Sigma" again says, "the tendency of our people is to send northward to school." Both these points are well taken, and suggest the wisdom of locating further north.

2. Should the college be located in the central part of the State? Under this head we may consider the propriety of locating at Jackson, although that city is considerably below the geographical center of the State. Because Jackson is the home of our honored Bishop Galloway, and of Major Millsaps, the munificent benefactor to our college enterprise, and because it is the capital of the State, it might be claimed that Jackson is the place for the location of our college. But the two points already mentioned, as counter-indicating a more southern location, are against its location at Jackson. It is sufficiently near to Centenary to bring it into competition with that denominational institution. And its latitude is too far South to harmonize with the preferences of our people generally for a higher or more northern location. The fact that Jackson is the capital of the State constitutes another objection to it as a place for the college. Many of our legislators and public men are not such models of character as we would like as exemplars for the youth of the country; and the moral and social environments of the State capital are, to a large extent, such as to exert a harmful influence upon our boys and young men coming from the more benign atmosphere of the Christian home. Many would dislike to send their sons to a college located in Jackson on this account alone—because it is the State capital.

3. Should the college be located in the northern part of the State? If the above suggestions are judicious, and the points well taken as to the southern and central portions of the State, then the trend of argument favors location somewhere in the northern third of the State. Added to the above, and strengthening the argument of the more northern location, we have the example of the founders of the State University. When locating this institution for the whole State of Mississippi, they passed by all southern points, including the city of Jackson, the State capital, and going more than a hundred miles further north, they selected the beautiful and healthy town of Oxford as a site for the State University.

This article is written in the spirit of kindness and candor, looking to the best interests of Millsaps College; and we hope it will be appreciated by all concerned in the spirit in which it is written.

Our Board of Trustees have vested in them a very delicate and weighty responsibility. May they have wisdom and grace and money to decide wisely, to build well, and to succeed grandly!

To the Members of the North Mississippi Conference.

Dear Brethren: I presume that it is known to most, if not all, of you that some ten years ago there was organized among our members what is known as a "Ministers' Relief Association"—the object of which was the immediate relief of a member's family in case of his death. On the death of a member notice is given, and all surviving members are required to send five dollars to the secretary and treasurer within sixty days. Failure to do this works a forfeiture of membership. This membership may be renewed, however, at any time by paying the last mortuary fee that fell due. A member who has no family can name anyone as the beneficiary of this fund. A fee of twenty-five cents annually is also provided for, the object of which is to pay incidental expenses; but there has been no occasion for paying this for the past three years. Some brethren have desired a change in the provision requiring the mortuary fee to be paid within sixty days, preferring to have the time for payment extended to the time of the meeting of the Annual Conference, in the judgment of the majority this could defeat—in part, at least—the object of the association—that is, to furnish immediate relief to the family of the deceased. Some may find it difficult, maybe impossible, to raise that amount within that time, and thus run the risk from then until Conference of losing the benefit of the society. But is that reason for changing as great as the one for the present provision of the law—the immediate relief of the beneficiaries? We have been greatly favored the past three years, in that we have lost but one member by death. This is an average of only $1 66⅔ annually. But we know not what a year may bring forth. Some of us may fall this year. In that event it will be a source of great comfort in dying to know that so many loving hands and hearts will contribute to the immediate relief of our loved ones. I would rather my family would receive this amount from my brethren, whom I love as I do no others, than from any other source. We have now on our Conference roll 146 names. If all these were members of our association, and would pay promptly the mortuary fee, it would furnish an amount sufficient to buy a comfortable little home. What a relief to these generally homeless ones! And, brethren, could we afford relief to a worthier class than these who have sacrificed more for the cause of the Master than we have? Brother, are you a member of this association? If not, will you not send your name at once to our secretary and treasurer, Rev. T. J. Newell, Greenda, Miss., and be enrolled as a member, and hold yourself ready to relieve any family of any brother or brethren who may fall this year? This is all it will cost you to become a member. If any of our lay brethren wish to become members, they can send their names also. They are required to pay one dollar mortuary fee; but they can not become beneficiaries. I make this appeal by order of the association.

J. D. CAMERON, Pres't.

SALVATION.—Salvation—what music there is in that word; music that never tires, but is always new; that always rouses, yet always rests us. It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a rescue from such a shipwreck. It is a rest, and in such a home. It is to lie down forever in the bosom of God, in an endless rapture of insatiable contentment.—*F. W. Faber.*

Christian Advocate.

THURSDAY, MARCH 6, 1890.

THE LADDER ABOVE THE SEA.

BY REV. R. A. RAND.

The wide, wide sea in shadows rolled,
And sha lowed was the sky,
When, lo, upon the horizon's rim
A ladder reaching high

A ladder built of lines of mist,
And oh, so straight and tall!
Its foot was on the troubled waves;
Its top touched Heaven's wall.

For where that ladder pierced the clouds,
What radiance was its crown!
As if from Heaven's golden street
An angel let it down.

'Twas when I saw that vision fair,
There came a whispered call:
Though life be like a troubled sea,
Thou hast a ladder tall.

"'Tis prayer that rests upon the earth,
And starts with lowly round,
It reaches to the Gates of Pearl;
Its top with glory crowned.

"Then use thy ladder, downcast soul,
And upward mount and sing!
God's angels, ever on its rounds,
Will golden blessings bring."

—*Advance.*

Woman's Department of Church Extension.

WHY SHOULD THIS BE?

I can not but ask myself and my brothers and sisters throughout the church, "Why should this be?" when I receive letters like the following; for it pains me inexpressibly when they come from true, modest men and women driven by great need to let their wants be known. A brother who has endured much writes:

If there was a house here we could rent, this request would not be made. I am living over a store with no chance to study and but little room. I can not keep this room long; so, if the Board does not help me, I see no chance but for myself, wife and baby to live in a tent.

Again a sister writes:

We came here—I with a young babe, and in poor health. We found no house for the preacher, and not a house could we rent. One of our members kindly offered us a place in his house for a short time. And my husband set to work to secure the means with which to build a parsonage. But sufficient money could not be raised to build even a small house. At this juncture I thought of the parsonage society, and write to you, hoping to secure help.

Another in California, whose husband was sent to an important place, without a parsonage, and financially weak, writes:

Plenty of work for the Master; but our membership is small, and all poor, not one rich member. Usually we have found a few able to give. But when I tell you not one single dollar in money have we received, I tell you the truth. In all other things about fourteen dollars in three months and a half. Oh, that our Heavenly Father may keep us not only humble, but willing to do the work he has assigned us!

She is teaching three Chinamen, and hopes to "bring them to Jesus." We have promised her aid if we can secure the funds.

Another brother lived in a stable, until, receiving a portion of the appropriation made to him, he built a parsonage. He is now depending on us for the rest. Bishop Galloway wrote me the other day an urgent note to raise the money for this brother, if possible.

Dear sisters, you tender-hearted lovers of Jesus, to whom the trials of your own sex rarely appeal in vain—you, who can so well understand how a mother would feel compelled by duty to remain where she can not have the sweet comfort of gathering her children around her at home, but is forced to see them scattered, a burden upon the hospitality of others—why should you, when the facts are laid before you, delay to open your hearts to these who are sacrificing for Christ's sake all you hold most dear? A few have borne the burden of this work. Would that I could move the hearts of all to join us in our labor of love.

Dear brethren, you who know so well how this weight upon our itinerant preachers hinders the work of Christ, why should you delay or allow anything to prevent your coming forward at once and actively aiding this movement for their relief? Many of you have cheered us by word and deed, but what is it that hinders the great majority of you from helping, not financially, but with your influence. It can not be from a want of appreciation of the subject, for it comes home to you. But you must know your influence is peculiarly needed in this work, and that if you do not help, you hinder. Do not let any outside pressure keep you from doing your duty in this matter. Do not think me impatient. I am only eager for immediate help for the many pressing applications before us.

With the help of God, we have been able to relieve many of our suffering brethren, and we feel his blessing will rest upon us for it.

We know a movement with an object like ours can not be stopped. God will see to that. But we are restive under the fact that it moves more slowly than it should because of the inactivity of those who should most vigorously push it on. If it was a general principal at stake, one might bear this with more equanimity, feeling God will ultimately cause the right to prevail. But it is not that. It is little children suffering, weary mothers worn with toil and care, husbands and fathers going about doing good with heavy hearts, not for the privations they must bear, but because of the burden resting upon "wife"—a burden they are unable to remove because their time is given to God. I lose sight of general ideas. I can not calmly say: "All shall be well; we have done good works thus far, and bid fair to become a most useful society." I can not patiently wait for the future. I must relieve my poor, tired, heart-broken sister yonder before she goes down under the weight of daily care; I want to lift the burden off that godly man—that very one, now; not some future one I know not of—that he may do with a free heart and untrammeled mind the work of the Master. And faith tells me God, who has heard their prayers, is urging us on to be his means of answering the prayers of his faithful servants toiling bravely to extend his kingdom on earth. If there be any who can, I pray God to move their hearts as soon as they read this to give something to relieve these good people from the trying circumstances that surround them; to give largely if they can, for the need is great.

Those who wish to organize auxiliaries should write for papers to their Conference secretary for this department. If you do not know her address, write to me

LUCINDA B. HELM.

1500 3d Ave., Louisville, Ky.

Which Is Correct?

In the two expositions of the Sunday-school lesson for February 16, that given in our *Sunday-School Magazine*, and that published in the ADVOCATE, there seems to be different interpretations of the same text or passage. In answer to the inquiry of the Jews, John says: "*I* indeed baptize *with water*," but "he shall baptize you with the Holy Ghost," etc. Now, the *Magazine* interprets John's baptism to be "symbolic" "preluding that of the Messiah;" but that in the ADVOCATE, in speaking of the baptism which should follow John's, "that of the Messiah," says: "As heard and understood at the time, the baptism with the Holy Ghost would imply that the souls, thus baptized, would be *plunged*, as it were, in that creative and informing spirit, which was the source of life and holiness and wisdom." "*Plunged*"—now that is the difficulty. Now, I would like to know which of these we are to accept and teach our children? If we preach from the pulpit, and thus seek to inculcate the doctrine of baptism by affusion, as our conception of the mode, as typical of the descent or outpouring of the Holy Ghost, and yet teach in the Sabbath-school according to Huribut and Simpson, and thus impress upon the minds of the children that the Holy Ghost is an invisible, inconceivable substance, or something, into which all souls, in order to regeneration, must be "*plunged*;" and again, preach from Sabbath to Sabbath, quoting from the Word of God, that all who look for the baptism of the Spirit must expect him from above, poured out upon and into the hearts of those who receive him—what conclusions are they to arrive at? What are they to understand by all this? Certainly, either that we do not believe what we preach, or, believing, do not properly comprehend the signification of water baptism, or the nature and character of the work of the Spirit.

Of course, we can not accept any such theory, or teach any such doctrine, for, being spiritually dead, if we are to have life in us at all, it must come from a source independent of ourselves, and external to ourselves; not by being "plunged" into it, and absorbing, as it were, through the pores of the skin, the life-giving essence or power; but by the life entering into, and touching the center of life in us, that the tendrils of our being may grasp life from the source of all life. As the small, almost invisible rootlets of the plant, piercing down deep into the earth, touches the inorganic mineral substance therein contained, breathes into it, as it were, the breath of life, and that which was dead, inorganic, inactive, becomes active, organic and living; so also must the Holy Spirit breathe into us, not by our "plunging" into him, but by his entrance into us, and touching with his own life-giving energy our dead, inactive, spiritual natures.

If we believe in baptism by affusion, in the descent and *outpouring* of the Holy Ghost, let us preach and teach it as clearly as possible, ever avoiding any and everything that smacks of "plunging," "dipping," or other mode of baptism, whether by water or the Holy Ghost. W. F. HENDERSON.

Too Large.

THE GENERAL CONFERENCE.

The General Conference is too large. The time was when it was, doubtless, necessary to have one for every thirty-six members of all the Annual Conferences; but that time has passed. The law ought to have been changed before now. And why it has not been, I do not know. It is hard now to find a Southern city that is able or willing to try to entertain it—*that is, the Methodist.* In order to entertain the Conference, the pastors have to call on the brethren of other churches; and also, outside of taking all they can entertain at their homes, they have to make arrangements with and pay large hotel bills for about one month; and now are talking of having an extra collection put on the people for the purpose of getting out of the difficulty.

Well, do you ask me to give you a remedy? If so, I would have the General Conference to change the Discipline on page 34, ¶ 33, Ans. 1, and have it read one for every seventy-two, in place of one for every thirty-six; and I think you will see that that will effectually remove the difficulty; and there would be a dozen Southern cities calling for it. And then, in the place of having to go contrary to the book of discipline in appointing a committee to secure a place, the Conference could select without any trouble, and there would be really a contest to see who should have it.

But you say, "It has not gone a-begging yet." Why not? Why was it that the last General Conference, in place of fixing the place to meet again, as the Discipline directs, only appointed a committee to locate the place?—and why was the question agitated with regard to taking a collection to pay the hotel expenses of the Conference? Why all this if there are plenty of places that want it? No doubt there are plenty of places would like to have it if the expenses could be paid by the church at large; but there are only a few places that would be willing to try it all alone, and especially without the help of other denominations, and those that are not members of any church at all.

Our Conference ought not to be embarrassed that way; nor we ought not to have to ask other denominations to help us. If they ask for delegates, all right—divide with them; but if they do not, oh, my, shall we have to beg our way, or be intruders? *Never, never!* Cut down the delegation; make it small enough so that almost any of our Southern towns can entertain it. We have, I suppose, now about three hundred delegates, more or less, besides our chief pastors and connectional officers, that will attend, making a body of, it may be, something over three hundred (I do not know exactly), and that body to remain for nearly a month.

Now, I ask, why all this? Is our little bark in such bad condition as all that, that it requires three hundred of our best men, about a month every four years, to repair it? Why, I have thought all the time that our book of discipline was about as near perfection as we can get it; and I do not know but we would get along much better without many changes—*only a few.* Of course, I think it necessary to make some changes; but does it require so many as that to make the necessary changes? Is it not an unnecessary expenditure of men and means? If half could do the work as well (and I think better), would it not be better to leave the other half at home? Is it a small matter to leave seventy-five vacant pulpits for a month, and also seventy-five vacant pews? Could they not do more good preaching and teaching than trying to make laws where our laws are already almost perfect? It would not only save about 150 men to remain and work for the month of May, but would save hundreds of dollars—railroad, hotel, and general expenses—that might be spent otherwise. And does not the Lord hold us accountable for the wise expenditure of our men and money? I think he does. If so, we ought to be very careful.

But, in the last place, the body is too large to work intelligently under one chairman. One hundred and fifty men can do better work, and more of it, than three hundred; and then it would not be necessary to remain in session more than two weeks; but if it required a month, all right; let them give full time. A. D. MILLER.

CATO, Miss.

"They That Preach the Gospel Should Live of the Gospel."

The name of a preacher, whose initials are J. O. T. H., will be found in the Minutes of the Conference of the Methodist Church in Mississippi more than fifty years ago. He was well known in those days because he was a man to attract attention; and when seen to be admired, and when known to be esteemed; of finest person, genial in manners, and effective oratory. He was appointed to the most important stations—Vicksburg among them—where the writer lived, who knew him well, and valued his friendship. His success in the pulpit at an early age seemed to promise eminence in the future—to be the equal of those who have become great in the church, and are remembered by the world. Unfortunately, however, for him and the church, he attempted to better his condition by pursuits out of the ministry. He tried farming in a small way; then selling medicine, drugs, and books, without success. After studying medicine he attended a medical school in another State. Before the close of the session he permitted an appointment to be made, that a medical student could preach in the Methodist Episcopal Church of the town. His fellow-students, as a compliment to him, attended in great numbers, whilst the citizens made up a large congregation. His sermon excelled every expectation, and he was a great man at once, as reported by the newspapers. The citizens of the town prevailed upon him to remain among them, practice medicine, and be their preacher. His popularity brought success in his practice and position, but an unfortunate end at last.

A political party sought his eloquence and influence as a means to their success, and he was a candidate or popular suffrage. To treat and drink is incidental to every canvass preceding an election. He was not equal to the trial; prostration, by traveling and speaking, must be counteracted by a stimulant. Drinking to excess came to pass, with other effects equally inevitable—neglect of business, loss of confidence, practice, and property.

Strange to relate, he came to himself, returned to Mississippi, and attended Conference, held in Vicksburg. He was greeted kindly by his old friends and brethren, though greatly changed, as may be supposed. He had an interview with the presiding elders, to whom he admitted all his backslidings; but declared his purpose, God helping, to do the first work and regain his position in the ministry. Tears were shed, and a helping hand promised to the returning prodigal; but prudence directed delay in his being received into full connection with the Conference. Some place would be left to be supplied, and he would be appointed to that work.

He returned to his home to prepare for his new life in the ministry, and to change his residence. At his home, being afflicted in body and mind, drink was prescribed as a supposed necessity. Thus he who could have been a great man was the reverse—a maniac. A blow was given to prevent injury, by him, which caused his death.

Moral: Preachers who take, as a tonic, stimulants, or as a narcotic, morphine, should do so with fear and trembling.

Preachers rarely succeed as other men in profession, trade, or any pursuit, though of equal ability with those who prosper. Denial to the former is not because the professed employment is wrong, but the refusal to go as God indicates his will to be for them to walk. E. G. COOK.

HAZLEHURST, Miss.

The Lottery.

The Press and the Lottery.

The *Telegraph-Bulletin*, of Monroe, La., says:

The Lottery is the most obnoxious, corrupt and corrupting monopoly in existence.

You are right there, Charley. And we believe the people of this State are going to sweep it out of existence!

The *Louisiana Journal*, of Homer, La., says:

Louisiana in our opinion has had the Lottery too long already, and can afford to dispense with it in the future, and from every consideration of honesty and common decency should do so.

The *Lake Charles Echo*, Lake Charles, La., speaking of the removal of the Lottery from Louisiana, asks this pertinent question:

Is not this a move to draw forth the sentiment of Louisiana legislators upon the advisability of passing an amendment to our Constitution to be submitted to the people, extending the charter?

The *Christian Observer*, Louisville, Ky., says:

The wrongfulness of dealing in lotteries is, perhaps, not so obvious as of some other sins. Yet it is no less real. The whole scheme is based on an effort to get a neighbor's property away from him without giving him an equivalent. And this is a violation of the eighth commandment.

In most forms of sin only one party is the transgressor; the other is an innocent sufferer. But in this sin both the winner and the loser and the operator of the lottery, are alike guilty of the eighth commandment. The winner is self-convicted of taking another's property without any effort to render an equivalent. The loser has transgressed God's requirement that we shall use the property that he puts into our hands in such a way as to promote his glory and the comfort of those who are dependent on us.

And the managers of the lottery are the spiders who ensnare these victims. Their aim is to get all the money they can, and distribute as little as possible. By indiscriminate lying, this is possible. So far as our observation goes, the managers of such concerns do not make any attempt at fair dealings.

The *Northwestern Christian Advocate*, Chicago, says:

A lottery is robbery. Who supposes that the design of such institutions is less than that? Now and then some silly or prominent person is allowed to win a sum of money, but such exceptions are planned only to bait and deceive others into taking risks. The robbers pretend that the large sums gathered by them are to remain in the State and thus increase the total of capital for general business uses.

All states in the Union outlaw lotteries except Louisiana, and that State will withdraw its permission in five years. It is a reproach and insult to North Dakota that it has been selected to be the only State in which such gambling is to be lawful. The proposition should be flung back into the teeth of the gamblers who insult Dakota by such temptations to legalize the robbery of silly and weak people. In five years that Dakota will be famous for its stealings and defalcations. The very servant girls will learn to steal, and boys will be instinctive thieves.

Our Brother in Red, Muskogee, Indian Territory, says:

The moral sentiment in Louisiana against the great Louisiana Lottery has increased until now it is considered a certainty that the charter when out will not be renewed by the Legislature of that State.

An attempt was made last week to pass a bill in the North Dakota Legislature granting privileges in that State to lottery companies. The bill passed one house and was in a fair way to pass the other when some secret influence turned the tide and the bill was indefinitely postponed.

The only hope now for this gigantic evil is to get a foothold in the Choctaw Nation. It is to be hoped that our Choctaw friends will not so disgrace themselves and their race and harm the cause of morality as to grant it.

The *Standard* (Baptist), of Chicago, says:

It will be a thing most astonishing if the unanimous protest, in all directions, and in quarters the most influential, against the passage of the Lottery bill by the Legislature of North Dakota shall prove to be without avail. The members of that body may not have been aware of the light in which this relic of an iniquitous past is held by people of intelligence and a clear sense of right; perhaps many of them have never given the subject much reflection. Any such plea must be impossible for them now, and their action, if they make this bill a law, will be, in a sense which they will find it hard to answer in time to come, "without excuse."

The *Ruston Caligraph*, Ruston, La., says:

Some people may be deluded into the belief that the Lottery's cash is being spread broadcast over the State for the purpose of relieving the high pressure in the money market, or that its liberal circulation has been productive of that result; but to the man of average intelligence the argument will fall flat on account of its extreme gaudiness. The Lottery spreads its money about election times and during the sessions of the Legislature, but it does not enable the money borrower to get money any cheaper.

From the Work.

COVINGTON, LA.

The first Quarterly Conference of the Covington circuit, Seashore district, was held at Covington, Saturday and Sunday, February 15 and 16. We prepared ourselves for a season of refreshing by observing Friday as a day of fasting and prayer, and holding a prayer and praise service Friday night. Saturday evening Bro. G. D. Anders arrived and stated that, owing to illness, our presiding elder, Bro. Cooper, was unable to be present, and had sent him in his stead, to assist me in my Quarterly Conference. I was, indeed, glad to welcome this earnest, consecrated man of God. Our Conference was called to meet at 8 P. M. After an earnest sermon by Bro. Anders, I, for the first time, took the chair as presiding officer of the Quarterly Conference. Among other business was that of increasing the assessment of preacher in charge and presiding elder from $350 to $400. Bros. J. E. Smith and J. Monroe Simmons were elected delegates to the District Conference. Bro. Anders preached Sunday morning and night, and at the morning service collected nearly half of the amount assessed for general collections. I believe by the first of April all collections will be up in full.

This Conference will be long remembered, as it is unparalleled in the history of the Covington circuit, and Bro. Anders endeared himself to all our people.

I entered upon my second year as pastor of this circuit on the fifth Sunday in December, and since then have preached 28 times, held 8 Church Conferences, and made 96 pastoral visits, besides reading the greater part of my Conference course. Pray for us.

L. WALLACE WOOD, P. C.

TALISHEEK CIRCUIT, MISSISSIPPI CONFERENCE.

I am now entering upon my fourth year of ministerial labors among these good people with flattering prospects. Glad to say that they have received me as cordially and affectionately this, as they did the first year I came on the work. Our first Quarterly Conference was held on the fifteenth instant. Bro. Cooper, the presiding elder, failed to reach us on account of sickness; but sent us Bro. George D. Anders, who filled the chair and the pulpit much to the delight of all present, preaching us two real, practical gospel sermons. Better attendance of official members than at any other first Quarterly Conference since I came on the work. Assessment for the preacher in charge raised seventy dollars in excess of last year, a respectable amount of which has been paid in cash and subscription. The people seem to be more willing to contribute to the different claims of the church than ever before. Since Annual Conference we have purchased and paid for the lumber, and I have added to the parsonage a neat, comfortable kitchen and dining room. I say "I," because I did the work. So, Doctor, if you will rusticate for a while this summer at St. Tammany Camp Ground, you will see that preachers can do something else besides eating up all the chickens in the country. I have good congregations at nearly all my appointments, and very attentive to the preaching of the Word. Have organized two prayer meetings since Conference—one a weekly, and the other a semi-monthly, which I believe will be a power for good. A number of our young members, both male and female, are praying in public, and telling of Jesus' wondrous love in the experience meetings. In conclusion, let me say that I am praying and trusting for a grand, glorious revival on the Talisheek circuit this year. Pray for us!

G. R. ELLIS.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE GIRL IN CHECKS; or, THE MYSTERY OF THE MOUNTAIN CABIN. By Rev. J. W. Daniel. Published for the Author by the Methodist Publishing House, Nashville, Tenn. Price, 75 cents.

This is an interesting story told in an interesting way, and we doubt not everyone who begins it will not be satisfied until the end is reached.

PERIODICALS.

—CASSELL'S FAMILY MAGAZINE, for March, has several serial and several complete stories, and quite a number of miscellaneous papers containing much good reading. Cassell Publishing Company, New York. Price, $1 50.

—GALAXY OF MUSIC is a magazine of vocal and instrumental music for the masses. In the February number are eight vocal pieces and six instrumental pieces by popular authors, all for ten cents. F. Trifet, 408 Washington Street, Boston. Price, $1 per annum.

—WIDE AWAKE, for March, is on our table with its bright and cheery face. It is one of the favorites at our home. The little ones read it with avidity. Its general tone is elevating and healthful, and we commend it to all. D. Lothrop Company, Boston. Price, $2 40.

—The LADIES' HOME JOURNAL, for March, is a complete magazine for the home. Literature, Morals, Fashions, Cookery, Flowers, Housekeeping, Needlework, Mother's Corner, Girl's Corner—all are well-filled departments. The Curtis Publishing Company, Philadelphia. Price, $1 a year.

—ST. NICHOLAS, for March, has as fine reading for boys and girls, and old folks, too, as can be obtained anywhere. Harry Perry Robinson, Margaret J. Preston, Mrs. Platt, Eldridge Brooks, Margaret Bisland, Ernest Thompson, and other noted writers contribute to this number, and the subjects are as various as the authors' talents. Century Company, New York. Price, $3.

—THE CENTURY, for March, is equal to any of its predecessors. There is an interesting and important paper on Prehistoric Remains in the Ohio Valley, by Prof. F. W. Putnam. Three very timely and important subjects are treated by specialists. The first is the subject of Municipal Government, Dr. Albert Shaw describing the workings of the local government of Glasgow, one of the world's model cities in this respect. The subject of irrigation is treated in the first of a series of three articles by Prof. Powell, the director of the United States Geological Survey. This paper is entitled The Irrigable Lands of the Arid Region. The third great subject is discussed in a paper by Prof. Fisher on The Nature and Method of Revelation—the concluding one in his very timely series. The same number of THE CENTURY has editorials on Municipal Government, Our Sins Against France, and University Extension. Century Company, New York. Price, $4.

PAMPHLETS.

—ADDRESSES ON THE CIVIL SABBATH. By Wilbur F. Crafts. This is number *one* of the Sabbath Reform Library to be issued quarterly at $1 per year. A great deal of information on the subject of Sabbath laws may be found in this quarterly. Authors' Publishing Company, 150 Nassau St., New York. Price, thirty-five cents a copy.

THE BIBLE IN THE SCHOOLS.—In emphasizing the importance of the Bible for the sake of character building, we are in danger of overlooking the incidental advantages of its study, which bring to the common people their choicest pleasures of literature, and their highest motives to patriotism. Says St. Hilaire, a French writer: "Wherever the Bible is not made the foundation-stone of education, of society, and of every form of life, there is no literature for children or for the people. Look at Spain, Italy, and even France—in a word, at every country in which the Bible is not read: nowhere is there any reading for the child or the laborer. In Germany and England, on the contrary, there exists a Christian children's and popular literature, in which, as in a mirror, the national spirit is clearly reflected."—*Congregationalist.*

Missionary.

THEY WAIT NOT.

BY REV. C. H. D. FISHER.

As in a heathen land we labor,
The precious truth of Christ to preach,
It is a joy no words can measure,
To see some souls salvation reach.

'Tis joy to show to sinful, lost ones
The Christ they need, but know not of,
To see their heart-gloom change to gladness,
Their fear to hope, their hate to love.

But with our joy comes, too, a sorrow,
Whose greatness words all fail to speak,
Of thousands, needy thousands, 'round us,
That we can teach but *part* who seek.

The sin-cursed lives of all entreat us,
And more, there come from far and near
The earnest voices of some sin-weary,
"The things you teach we want to hear."

Our hearts say, "Go," but go we can not,
Yet longer wait, compelled we say,
If *seeking* wait, are others guilty?
That help may come we daily pray.

In our blest land are preachers many;
And men ten-thousand times have heard
The gospel God has given to save them,
The strong entreaties of his word.

But you must wait; wait though you perish,
The church scarce hears its Lord's command:
"Go preach my word to those sin-burdened,
The good news tell in every land."

Oh, Christians, whom the Lord has purchased,
Whose souls has saved when they were lost,
Must we "yet longer wait?" give answer,
And you have ease at such a cost?

Nay, God forbid it, for the rather,
Leave friends, leave church, prized joys discard,
And find in work that God here gives you,
A joy that's hundred-fold reward.

Oh, are not some already starting
Who in these fields will give us aid?
Then haste them on, on all his children
Has God the task of helping laid.

Beloved of Christ, to you God speaketh:
"Go forth if can, help send beside.
Yourselves are mine, and mine your treasures;
Save now the lost for whom Christ died."

Oh, friends, if God's, to-day he calls you,
Hear, too, we pray, our earnest cry:
The heathen can not wait; they wait not,
While you still waiting are they die.

Tokio, Japan.

Letter from Mexico.

We have missed the usual visit of the dear old ADVOCATE this week. It may come later, for our mails are very irregular. The lenten season has begun; bells are ringing, and the disfigured faces of women and children meet you at every turn. The great ugly black cross of ashes on the forehead, made from ashes of old images, they burn and use, they call *holy* ashes.

I was in the cathedral yesterday with some Tennessee ladies who are visiting here. The sad-faced women so devoutly kissing the soiled floor, and looking so longingly to the images in front of them for some ray of comfort in their sunless lives, is ever painful to me. I long to kneel beside them and whisper in their ears of the sympathizing Savior. Alas! how helpless I am, while my heart is burdened with the suffering souls around me. This morning, as I went to school, I met two street-car hearses and a number of collins carried on men's heads. When I see daily the list of those dying in the Romish faith, I feel like crying aloud.

Oh! Christian friends, can you not realize that these people are dying in heathen ignorance at your very doors? I am willing to give my all to help bring these people to a knowledge of the truth. I notice in all their churches very few men. Comparatively, they are becoming hardened infidels. This makes me tremble, lest our opportunity will pass unimproved. Now, it seems to me, is the favored time to work. Who will help us? While I would not have one Christian feel less interested in China, Japan and Brazil, I would have you more alive to the fact that the suffering here is just as great, and the souls daily going down to the grave, with nothing better than holy oil to insure an entrance into the home of the blest, are just as precious.

Bishop Mullaney delivered an address at Association Hall, on "The Saxon Race." It was, indeed, splendid; and when he spoke of the pain it caused him to know any American in the colony here would act in an unchristian manner in this land of shadows, instead of being an example for good to the heathen, I felt like saying, Amen! Ah! men may preach, and the world will listen; but profit comes by example.

I realize the great responsibility resting upon us, and it weighs heavily upon my heart; but we are trying to work the best we can, and trust God to help us to act in such a manner as not to damage his cause. Indeed, the troubles we must meet here in the course of the year, if we had to meet at once, we could not bear. But, as John Newton says, there are "a great bundle of faggots, far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick which we are to carry to-day, another to-morrow, and so on. This we might easily manage if we would only take the burden appointed us each day, and not add to-morrow's burden before we are required to carry it." We try to practice this lesson; but we need your prayers and your sympathy, and we need more workers, more money, and we need our women to help us. Oh, what a field for them!

Last Sunday Bro. Watkins was questioning the little children of the Sunday-school. I wish you could have heard them talk. One little fellow said the priest sprinkled holy water on the children to take their sins away. When Bro. W. asked how a little water on the forehead could take away sin, the boy said it sucked it out. Another said: "No such thing; the water itself is dirty, and it has no power." If we had consecrated women here to teach the children, my hopes would brighten considerably. Oh, let our church papers plead for us!

I hope the readers of the ADVOCATE will pray and work for Mexico. I will not say more now.

S. G. WEEMS.

Avenida Baldcras No. 11,
CITY OF MEXICO.

An English Wesleyan missionary in China gives an account of a recent service at which he was talking to the people who crowded into his chapel, of Christ as the Savior from sin, when an old man stood up and stretched forth his hand, saying, "You tell us of all sorts of good deeds, and exhort us to follow them; but why did you bring this opium? It has me in its grip, and it's killing me." A glance at the old man showed that he was an opium-smoker, very far gone. The people around him told him to be quiet, and tried to make him sit down, and at the same time the missionary, though an Englishman, disclaimed all responsibility from the bringing of opium into China. But the man broke out again: "Ah! it's killing me, and yet I can't give it up." "Better die than ruin your soul by smoking it," was the missionary's answer. But he adds: "Seldom has it fallen to our lot to see anything more thrilling in the daily preaching than when the old man reached forth his hands, exclaiming, 'Better die! But I am afraid to die!'"—*Missionary Herald.*

Rev. Mr. Webb-Peploe, in an anniversary sermon before the English Church Missionary Society, asserts that the annual income of Englishmen amounts to $6,275,000,000. Were a tenth of this sum consecrated to God's service, it would be $627,000,000, which is said to be the exact amount of Great Britain's drink bill. The preacher estimated that a tithe of the drink bill, or a hundredth part of the total annual income, was actually given to religious objects, and that, perhaps, a tenth of this, or a thousandth part of the income, was given to work outside of Great Britain, for the evangelization of the world.—*Christian Weekly.*

Lotteries and Gambling.

EMPLOYERS MUST PROTECT THEMSELVES—LEGALIZING GAMBLING DEVICES.

BY ANTHONY COMSTOCK.

Unless the laws against these evils are more rigidly enforced, the time is not far distant when employers will have to organize a vigilance committee to prevent the pilferings of their employes. Merchants complain of gambling houses in close proximity to their places of business, and demand that they be closed to remove temptations to dishonesty from their employes. A Broadway business man recently said to me, "Merchants should combine to sustain your society for their own protection."

We are glad to note that the President of the United States, in his message to Congress, has indorsed the Postmaster General's recommendation of further legislation against the use of the mails by lottery companies. The Louisiana Lottery, a national scourge, in its heartless greed, has recently increased the price of tickets, so that if all are sold each month the annual income is increased from $1,000,000 to $28,000,000. The Society for the Suppression of Vice closed their New York office in 1879, and notwithstanding an offer of $25,000 annual contribution to our work if we would not interfere again with their doing business openly in this city, they have never dared to either open an office, nor can they advertise as they formerly did in this State. It has been publicly stated that this monster public plunderer, in order to secure a renewal of its charter, which expires in 1893, for fifty years more, has offered to bribe the whole State of Louisiana by paying the State debt of over $12,000,000, and erecting a public library for the city of New Orleans to cost $100,000. During the past year no less than four so-called Little Louisiana Lotteries have sprung into existence. We arrested one Olin D. Gray, a lithographer and printer in this city, for printing tickets for these snide affairs, seizing in his possession over 1,500,000 tickets at one time, besides fifteen lithographic stones.

The ravages of pool, gambling and book-making in the past year have been fearful to contemplate. From all sides come accounts of dishonesty, embezzlements, defalcations, breaches of trust, robbery, suicide and murder. The warning prophecy of our secretary before the legislative committee and the governor of this State, made prior to the passage of the infamous lives' pool bill (allowing gambling during a part of the year on race tracks), are fully realized. The large space given to these crime breeders, under the heading of "Sporting News," in some daily papers is fostering crime and promoting dishonesty. This sort of high-handed robbery, when boss gamblers and their touters invade not only every race course, but maintain open pool rooms in the midst of the marts of trade, is a constant menace to industrious habits. To spread glittering inducements of gain before the hard-working and ignorant classes, to take the poor man's dollar that should go to buy bread for his family, is the quintessence of cruelty, but to legalize a scheme that induces and entices men and women of all classes in society to become gamblers is to outrage the fundamental principles of good government.

NEW YORK CITY. —*Young Men's Era.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON XI.—March 16.

THE DRAUGHT OF FISHES

Luke v, 1-11.

GOLDEN TEXT.—*Fear not; from henceforth thou shalt catch men.*—Luke v, 10.

TIME.—A. D. 27.

PLACE.—The Lake of Gennesaret.

2. *Ships*—Boats. The narrative implies that they were the boats respectively of Jonas, the father of Peter and Andrew, and of Zebedee. *Standing*—Lying at anchor. *Washing their nets*—Cleaning their nets from weeds before laying them up.

4. *Launch out* is, in the original, singular, addressed to Peter alone, as steersman of his own ship; *let down* is plural, addressed to the fishermen collectively. So below also, *I will let down*, of the director, *when they had this done*, of the doers, of the act.

5. *Master*—Not *Rabbi*; rather a term of general respect, such as workmen might use of their master. *All the night*—The ordinary time of fishing.

6. *A great multitude*—Of this, as of all miracles, we may say with St. Gregory that it was an acted parable, of which the significance is explained in Matt. xiii, 47. *Their net brake*—Rather, their nets were breaking.

7. *They beckoned*—It is one of the inimitable touches of truthfulness in the narrative that the instinct of work prevails at first over the sense that a miraculous power has been exerted.

8. *When Simon Peter saw it*—Apparently it was only when he saw the boats sinking to the gunwale with their load of fish that the tenderness and majesty of the miracle flashed upon his mind. *Depart from me*—The speech is in exact keeping with the quick discernment and expression of feeling of Peter's character. This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the divine power and presence. Below this is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it is the state of grace, in which the contradiction is felt, the deep gulf perceived which divides sinful man and a holy God; yet it is felt that this gulf is bridged over, that it is possible for the two to meet: that in One who is sharer with both they have already been brought together. We must remember that both before and on that very day Peter had listened to our Lord's teaching in all its deep and piercing power, and that thus what we have learned to call "conviction of sin" may well have been begun in him. Then came the miracle, with the proof it gave of superhuman power and knowledge, and with that the consciousness, such as ever accompanies man's recognition of contact with the divine, of his own exceeding sinfulness. So Isaiah cried, "Woe is me, for I am a man of unclean lips." So Job cried, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

10. *Thou shalt catch*—Literally, *thou shalt be catching alive.* Jer. xvi, 16, the fishers draw out men to death, and in Amos iv. 2; Hab. i. 14, men are "made as the fishes of the sea" by way of punishment. Here the word seems to imply the contrast between the fish that lay glittering there in dead heaps, and men who should be captured not for death (Jas. i, 14), but for life. But Satan, too, captures men alive (II. Tim. ii, 26, the only other passage where the verb occurs). From this and the parable of the seine or hauling-net (Matt. xiii, 47) came the favorite early Christian symbol of the "Fish." The prophecy was first fulfilled to Peter, when three thousand were converted by his words at the first Pentecost.

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If you suffer from any thing like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.

SCROFULA
Is an impurity in the blood, producing Lumps or Swelling, cutting Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.

BLOOD POISON
Cured in its worst form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.

Dyspepsia and Nervous Prostration.
Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)
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A SURE CURE FOR
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. H. GARRADINE, D. D.
REV. W. L. C. HUNSICKER, D. D.

THURSDAY, MARCH 6, 1890.

Read This!

The editor is desirous of sending out through the State of Louisiana five hundred extra copies of the ADVOCATE every week, from this time until the first of July. The publisher promises that he will furnish them at the lowest cost price. One brother has offered a generous contribution in aid of our design. Will some others help us? We want to reach all the people we can, in order to inform them and stir them up in opposition to the Lottery. If we were able to do this of ourselves, we would not ask for this help; but something must be done, and we believe much will be accomplished by this plan. Will you help us? If so, send on your contribution.

If we get more than enough for five hundred copies weekly, we will use the surplus in publishing tracts.

Organize for Work.

The value of organization, when work is to be done by many persons, can not be overestimated. Where the work is to be done by one individual, there can be no regular organization, and yet if the worker himself were analyzed, we suspect that he would be found thoroughly organized. But where the work to be done is committed to many persons nothing will be accomplished if each one works according to his own ideas. A strong army is a well-organized one. A strong government is a well-organized one. The same is true of churches. The purpose of the movement must find its strongest expression in the details of the organization. A church will be strongest on that line of work in which it has the best organization. If it is well organized on the line of missionary operations, it will be a missionary church. And so of other lines of work. The best work always results from the best organization.

There is no doubt but the better people of Louisiana are tired of the Lottery and desire to get rid of it. It is the common opinion that the Lottery Company will come before the next Legislature with a request in some shape—that its charter be renewed. It is not yet very clear what will be the manner or form of the request. It is clear, however, that the people should be ready to give that request a deadly blow as soon as it is presented. But if we are not ready, the infamous abomination may be thrust on us again for years to come. One speaker here, and another yonder, orating against it will not have the desired effect. One newspaper in this parish, and another in that parish, won't accomplish much. One pulpit thundering in this station, and another on that circuit, won't drive the hydra off Louisiana soil. All who are opposed to this iniquity must come together and organize themselves into anti-lottery clubs or societies, and contribute of their brains and money for the enlightenment and arousement of the whole people. No sort of wickedness can stand exposure. Let it be the object of these clubs or societies to expose—to drag into the light—the unspeakable infamy of this great gambling concern. It was the fear of exposure that caused the utter collapse of the gambler's scheme before the North Dakota Legislature. Let the opposers of this wickedness organize themselves, and, by their means and minds, arouse the public conscience of our people as it ought to be aroused and can be aroused, and there is not a Legislature on earth that would dare to foist the Lottery upon us again. Not only that, but before that aroused public conscience the Legislature would be compelled to institute an investigation into the affairs of that concern, which would show that it has persistently refused to comply with the conditions upon which its existence was predicated. That one fact shown—and it has been proved by the records—and that same public conscience would tear the whole thing to pieces and grind it to powder before the ides of July!

Then let our people everywhere organize and go to work. There is still left us the inalienable right of freemen—the right of petition. And we must use it to its utmost extent. The Legislature can not, and will not, ignore the prayer of thousands of the best citizens in the land. Let petitions be gotten up everywhere and signed by the people, of all classes and colors, praying our law makers to spare our fair State the shame and humiliation and reproach of another regime of lottery, by turning a deaf ear to any and every request of this public robber and plunderer.

What Can Science Do?

Suppose that science, in the end, should compel us to give up a certain portion of our Bible—she has not done it yet; she never will do it; but for the sake of the argument, let us suppose it possible. Well, then, we may begin with Genesis and tear out every book of the Old Testament until we come to the Psalms. We may tear out all the history and the prophecy that remains. Beginning with the New Testament, we may tear out all there is in the Gospels, except the Sermon on the Mount and Christ's words on Calvary. Then we may tear out everything else except the Pauline Epistles—and we still have the grandest body of natural and revealed truth that the world ever knew. We would have all the essential parts of our body still. For, if we have the Sermon on the Mount, we must have Christ. No mere man could have ever spoken those words. If we have the Pauline Epistles, we have the heart and core of our theology, and if we have the Psalms, we have all the poetry and the spiritual uplift which the soul of man requires. Science can never touch the essential truth and spirit of the Bible. Thus we see how large reserve we have in the Bible as against the destructive critic at his worst.—*Zion's Herald.*

We have seen the above "going the rounds of the papers" with apparent approval. We quote it to say that we don't believe in any such rhetorical bombast. We believe such utterances as the above are made without thinking. Just look for one moment. Destroy all the Old Testament, except the Psalms; then destroy all the New Testament, except the Sermon on the Mount, Christ's words on Calvary and the Pauline Epistles. Now *Zion's Herald* says: "We *still* have the grandest body of natural and revealed truth that the world ever knew." We would, indeed, have a body of truth, but who could understand and explain it? With all the Old Testament destroyed, except the Psalms, who could explain the Sermon on the Mount? Would it not be converted into the most mysterious puzzle the world ever tried to solve? The Epistle to the Hebrews is considered by a great many scholars as one of Paul's Epistles; but if we had no history of the Levitical economy, what could be made out of that Epistle? Destroy the writings of Moses, and who can understand Christ? Blot out the history of the Levitical economy, and you have reduced the priesthood of the Son of God to a mere myth! Erase the history of the theocracy God established over Israel, and the kingdom of heaven becomes a dream, and its King a phantom. Yes, destroy Moses and the Prophets and the Gospels, and keep the Psalms, and the Sermon on the Mount and Christ's words on the cross and the Pauline Epistles, and you have left a body of truth, it is true, but a body like the Pyramids—a massive, towering perplexity, whose very stability adds to the mystery of its origin; and the purpose of its existence will be the puzzling problem of the future. And, then, you have given the case into the hands of the enemy, for you can not reasonably expect any man to accept a system which you can not explain. Give up the Scriptures named by the *Herald*, and you throw away the key that unlocks the treasures of redemption. No, we don't intend to do it, not even "for the sake of the argument." To do so, and then talk about "how large a reserve we have in the Bible as against the destructive critic at his worst," is to us simple foolishness. Give up the Scriptures named by the *Herald*, and science will show you very quickly what it can do!

Church Union.

It is hardly supposable that the different denominations will ever come to a union on doctrinal statements or church polity. Indeed, such a union, it seems to us, is not desirable. But it does seem desirable and practicable that every branch of the church should join hands with every other in the war against evil of every kind. Why should the churches be hurling thunderbolts at each other and seemingly give little attention to evils that are spreading disaster and ruin all around. According to the Savior's teaching, evil is the only thing to fight. If we use up our ammunition in blowing up one another, the enemy will get possession of the field without firing a gun. This fratricidal war ought to come to an end, because it is wicked, because it gives the enemy an advantage which nothing else gives, and because it leaves no time and energy to expend upon the real foe.

This is specially the case now in Louisiana. If there ever was, or ever can be, a platform upon which all the Christian people of our State can stand, it is the anti-lottery platform. The churches as churches, and the individuals composing the churches, should come together and pray and plan for the overthrow of this gigantic wickedness. Have the Christian people to be told of the havoc this great gambling company is making in the morals of our communities? Must we tell the Christian people of Louisiana that our children and servants, that our clerks and laboring poor, are being taught to steal? Must we tell the Christian people of this State that this company, with an independence and effrontery that surprises the devil himself, is seeking, by adroit but gradual approaches to gain a position from which by one spring it can fasten its fangs upon us again? A sugar refinery in St. Mary—another one in Rapides—twenty-five thousand dollars deposited in an important center—all for what? To bring influences to bear upon the approaching Legislature! These things are so. Then is there not incentive to arouse all the Christians in the State to cease their warfare upon one another and join in solid phalanx against the common foe? Now is the time for church union in Louisiana—union strong and solid against the Louisiana Lottery.

Studying the Problem.

Dr. Parkhurst, editor of *Zion's Herald*, gives, in a long letter to his paper, an account of his visit to New Orleans, where he came to "study the problem." It seems that he has finished his course of studies and, doubtless, is satisfied with his progress. The mystery to us is, how any man can master this manifold subject in a visit of three or four weeks, and those weeks consumed mostly by rapid travel over different parts of the country? The good Doctor learned something *here* also. He learned the emphatic lesson that his church, after twenty-five years of indefatigable labor and the expenditure of thousands of dollars, has made a most signal failure at a point most cherished in her purposes and plans. That we may not misrepresent the Doctor, we give a paragraph copied from his own paper, of February 19. He says:

At New Orleans we supplied in the morning St. Charles Avenue Church, formerly Ames Chapel. This is a fine church edifice and will seat a thousand people. It was built through the able administration of Dr. J. P. Newman, and he always drew a crowded house. Our audience numbered not quite fifty people, and that is larger than the average attendance. This is the church in which for years the effort to have the white and colored people worship together has been urgently pressed. The result is a lamentable failure, and the future of the church is an oppressive problem.

We can imagine somewhat of the feelings of the student of the problem as this "lamentable failure" dawned upon him. This effort to "have white and colored people worship together has been so urgently pressed" in this city as to break down this congregation, *where* Dr. Newman "always drew a crowded house." We were told, not long ago, by a preacher of theirs, that the number of colored people attending St. Charles Avenue Church was less than the number attending our Carondelet Street Church. So much for sticking to the pet policy of *forcing* church relations!

The Doctor seems to have come to a conclusion in regard to the whole matter, which he sums up as follows:

The negro has a future in this country in God's compensative purpose which neither Southern prejudice nor outrage can defeat.

We believe the Doctor is right in that sentence; but we are looking for that "compensative purpose" to manifest itself in a far different way than the Doctor expects. In church matters, we believe the indications are that God's purposes are working in the direction of the establishment of one Methodist organization for the colored people of the South, and if Dr. Parkhurst lives two decades, he will see it.

College Preachers' Meeting.

The preachers' meeting of Centenary College is held weekly, and embraces twenty preachers, eighteen of the students and two of the faculty. The cause of missions commands a large share of interest. Three of the young men have already declared their intention to devote their lives to missionary work in some foreign field, and others will, doubtless, find their hearts drawn in due time toward that inviting part of the Master's vineyard. I am now, for the first time in more than a quarter of a century, freed from a regular pastoral charge, and now I may give all my time to the college. I enjoy the preachers' meetings, and go to the country occasionally to preach on Sundays. The president of the University of Louisiana has accepted an invitation to address the young men of the two societies at their joint public debate in March.

W. L. C. H.

North Mississippi Conference Items.

Bro. Dollar is sick. Bro. R. M. Evans has been very sick, but is now convalescing. Bros. Callaway, Fullilove and Brantley have had measles. Our beloved father in Israel, Rev. J. H. Brooks, is in a low state of health. Many prayers are ascending daily in his behalf that he may have divine comfort in his afflictions, and that his holy and benedictive life may be spared to us yet many years. These veterans of the cross are loved and revered for their work's sake.

The parsonage at Verona, with nearly all of its contents, was burned a few weeks ago. No insurance.

Bro. Sage was recently married to an estimable lady, Mrs. Cook, of Lowndes county.

Great preparations are being made for the Sam Jones' meeting at Aberdeen in April. Pastors and people of the several churches are combining their efforts and prayers for the occasion.

Bro. Bowen is doing effective work in that charge. He has such a tact of looking after delinquents and the irreligious, that there are almost weekly accessions to the church by letter and on profession of faith.

Rev. Joe Jones has held successful meetings at Shell Mound, Minter City and Charleston. He will begin soon at Corinth.

The church-house in Grenada is undergoing repairs, and Bro. Thomas is in agony for a revival, a special meeting for which will begin soon.

The colporteur and Sunday-school agent has been endeavoring to magnify his office—not himself. He has not "been idle or unemployed," "neither has he spent more time in any one place than was necessary." During the past two months he has visited fifteen churches and places, preached eighteen sermons, delivered seven Sunday-school and three prayer-meeting talks, and withal sold a large quantity of good books, pamphlets and papers. At Grenada, Walthall, Mathiston, Starkville and Aberdeen there has been special success in the colportage work.

Much concern is being felt and expressed just now as to the location of Millsaps College. Let all interested possess their souls in patience, with faith in God and confidence in the wisdom and integrity of those to whom the responsibility is committed.

G. W. B.

A Creditable Exhibit.

The Minutes of the Louisiana Conference show pretty good finances. The presiding elders' average allowance was $1,044; average receipts, $882. The average salary of the preachers was, $583; average receipts, $504. By districts the figures are: New Orleans, average allowance for preacher in charge, $847; paid, $834. Shreveport, average allowance, $597; paid, $456. Alexandria, average allowance, $491; paid, $391. Opelousas, average allowance, $493; paid, $404. Delhi, average allowance, $552; paid, $459. Homer, average allowance, $521; paid, $485.

We think these figures will compare favorably with those of any Conference in the connection. The assessment for foreign missions was $5,626; the amount paid, $4,873. For domestic missions, $1,948 were assessed, and $1,526 paid. Special contributions and woman's societies and Sunday-schools raised $2,954, making in all for missions $9,354. This is an average of *forty-six* cents per member, not counting the pastors. The whole amount raised for all purposes was $109,445, which is $5 46 per member. The increase over last year of all money raised is $9,695. The increase in membership is fifteen local preachers and 1,692 members. We only raised sixteen cents per member to meet the claims of our Conference claimants. This is the only ugly place in the exhibit.

Notes.

Do the people of Louisiana realize the fact that they stand alone in infamy? The Lottery is branded as a disgrace and crime by the general government, and by almost every local government in the country! Thoughtful men consider it the most demoralizing species of gambling ever invented! And yet we hold on to it. What are we holding on to it for?

Read the article on third page, entitled "Lotteries and Gambling," by Anthony Comstock, and note what he says about the offer of $25,000 *annually* from the Louisiana Lottery to the Society for the Suppression of Vice in New York, if the society would not interfere with its business in that city. Bribery! bribery! And will Louisianians continue to uphold this public bribe and robber?

Our friends in Mississippi and other States must not grumble at us for giving so much of our space to the Louisiana Lottery. The necessity is upon us to do our best to overthrow this mighty monster. Its existence is a perpetual menace to everything good in our State. We humbly believe that in this matter we are doing God service; therefore, don't find fault, but help us with your pens and money.

A prominent gentleman in the country writes to us: "It is an open secret—so I heard lately in New Orleans—that the Lottery Company or its managers would build a sugar refinery in St. Mary and one in Rapides, for the purpose of bringing social and business pressure to bear on certain members of the General Assembly, seeking to make them feel that if they vote against the Lottery, they will injure, pecuniarily, influential friends." Our friends in St. Mary and Rapides will make a note of this. It is simply a form of bribery.

The National League for the Protection of American Institutions is composed of eminent citizens of New York. Among other things proposed by them is a sixteenth amendment to the Constitution to this effect:

No State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property, money or credit or any power of taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding any church, religious denomination or religious society, or any institution or undertaking under sectarian or ecclesiastical control.

The London *Methodist Times* says:

It is one of the most serious inconveniences of modern Methodism that some among us who are "supposed to be pillars" live so completely in little worlds of their own that they have no conception of the depth and force of the new current which is carrying us forward. Like the Bourbons in the last century, they and their followers are blind to the signs of the times. They are wasting their strength and their influence in disparaging and resisting the inevitable course of events.

Will not this apply with some force to Methodism in this country?

There was an Educational Conference held in Washington City not long since. It was composed chiefly of public school superintendents, and these sentiments were affirmed.

That the public school system is the chief source of our civilization and the strong bulwark of our religious and civil freedom; that the American flag should be placed over every schoolhouse; and that we can best meet the hostile criticisms openly made against the public school system of the country, the ally of the home, by making them the sources of the highest moral instruction, and that without any objectionable sectarian bias.

The papers report that three lottery ticket sellers were recently fined $100 each by a Mobile court. Can not this same punishment be meted out to these people wherever they sell contrary to law? We understand the law of Mississippi forbids the sale of lottery tickets, and yet we have heard of no convictions, but hear of the sale of tickets all about over the State. Our friends outside must help the good people of Louisiana in their fight against this monster, by hedging him in at every point. Turn loose, brethren, on the ticket sellers.

The Baptists are quite fond of reproaching the Methodists for receiving unconverted people into their church. In this connection, what is the meaning of the following paragraph from an article by J. R. Sampie in the *Baptist Record*, of February 20?

I believe that we (Baptists) are all agreed that unconverted people should not be in the church. As a result of this oneness of sentiment, there is an increasing desire that some effectual method be suggested by which the unconverted material in the church may be gotten rid of, and the letting in of such material hereafter be avoided.

Are they in or not? If in, who let them in? If not in, what can the above mean?

Personal and Otherwise.

A Brooklyn Church is described as "harmonious, aggresive and loyal to its pastor." Something in that, if it has the right kind of a pastor.

It is good for a preacher to have health of body and mind and soul; it is also good for him to have a "healthy abhorrence of debt." Many have suffered for lack of health at that point.

Bishop Beebe, of the Colored Methodist Episcopal Church in America, spent several days in our city looking after the interests of his church. That branch of Methodism is growing quite rapidly in other places, and has now a pretty good start here. We hope to see them grow to be a huge host.

The Wesley Monumental Church, Savannah, Ga., will be dedicated March 23. The towers are still unfinished, but the interior is completed. The church will seat *thirteen hundred* people.

Bro. John A. Ellis, presiding elder of the Vicksburg district, says: "A better beginning I have never known on a district than is made this year on Vicksburg." A good start almost insures a good wind-up.

A subscriber in Ohio: "I will have to send for the ADVOCATE, because I can't get along without it." Accompanying this little note was a modest little $2 bill!

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that one paper will give the best account to them that they can get. Use this point in your canvass for the paper.

The new missionary to Japan, sent out by Bishop Wilson with the ADVOCATE fund, Rev. W. E. Towson, reached Yokohama, January 28.

The name of Bolivar county, Miss., has been changed by legislative enactment to Jeff Davis county.

Dr. Hunnicutt, the president of Centenary College, has been elected a member of the American Institute of Philosophy.

A brother writes us from Tennessee: "God bless you in the great work you are doing against sin in every form, but especially against the sum of all gambling iniquity, the Louisiana Lottery!" To which we say, Amen!

Latham Sholes, the inventor of the type-writer, died recently in Milwaukee, aged seventy-one years.

It cost $917,137 to "run" Harvard University last year. This shows the necessity of endowment for our colleges.

Brother, are the young men in your congregation at work? If they can do anything at all, they can influence their associates to attend church. Are they doing that? Have you suggested it?

Bro. M. C. Mauly desires us to say that until further notice his postoffice address is Opelousas, La.

Dr. W. A. Galloway, a prominent citizen of Jackson, Miss., and brother of Bishop Galloway, died March 1.

The cold weather of the last few days has done immense harm to the early gardens, destroying thousands of dollars' worth of early vegetables and fruits.

Rev. I. W. Cooper is recovering from his spell of *la grippe*, and will soon be able to attend regularly to his work.

Postal Card Reports.

—Rev. J. E. Buck reports from Kosciusko circuit, North Mississippi Conference: "Our return to this, the Kosciusko circuit, met with our approbation. The good people received us kindly, and tokens of their appreciation of us are shown daily. Our first Quarterly Conference convened February 8 and 9. Bro. Wheat, our presiding elder, was present and preached in his usual way with power. Finances very well up and officials engaged to do their best this year. *La grippe* is doing its work in the country, making the congregations small. Success to the ADVOCATE!"

—Rev. T. J. Miller reports from Westville circuit: "I met with a warm reception here, and these people have been very kind and liberal in providing for us; consequently I am cheerful and very hopeful. I believe God is with us and will give us the victory. Five of my children—two at college and three at home—have been sick for some time (some with flux, some with *la grippe*, and others with measles), but I think all are convalescent. We have as good water here as can be found anywhere, and I have dry ridge roads to travel."

—Rev. J. E. Buck writes as follows from Rome, Miss.: "We were in the midst of a terrific cyclone last evening (February 27), at half-past four o'clock. No hurt to the family, but serious damage to the parsonage property. Its track is from one-half to three-fourths of a mile wide. The damage to houses and farms is incalculable, but no lives lost as yet heard from. Thanks to our Father who redeemeth our life from destruction."

—Rev. W. M. Stevens writes from Vicksburg, Miss.: "Have not quite finished my second round, but have learned enough about the people of South Warren circuit to say they are lovers of truth and appreciaters of the gospel, and I love them. Wife and I have been received very cordially by these good people and are settled, happy, contented and hard at work. We have two very interesting weekly prayer meetings, which the Lord is using to his glory and to our edification. One Woman's Missionary Society which is, so far, a most wonderful success; will let you hear of it later. Have received eight members at one of my churches, and have collected almost enough money to purchase an organ. To God be all the praise! Pray for us!"

—Rev. C. W. Crisler writes from Hamburg, Miss.: "The Roxie circuit is in its formative state, but we are looking for a glorious upbuilding of Christ's kingdom in every line of church work during this year. Our good people seem imbued with new spiritual life, and are praying and laboring for the cause of Christ. Our work is moving right along under the most favorable auspices, and we trust that in the near future our spiritual condition will reach the measure of the old-established works. Pray for our success."

—Rev. C. H. Owen writes from Bolivar, Miss.: "Our first Quarterly Conference was a pleasant occasion. Preachers well provided for, and nearly one-fourth paid. Large number of communicants on Sunday. We are moving up on all lines. Conference claims about forty per cent. higher than last year, and will all be in full. Nearly one-half in hand. I can report all for foreign missions. We have an excellent church that will compare with any in our connection. We are expecting a large increase of souls."

—Rev. W. W. Drake writes from Bentonia, Miss.: "A cyclone passed over Bentonia on Thursday, February 27, destroying a school-house, several dwellings and our church. Am thankful to say, however, that no lives were lost. Our people will find it hard to rebuild the church, but we are not in despair."

An Amendment Amended.

If the establishment of an anti-lottery daily in New Orleans should be considered difficult or impracticable, how would this do? Let an anti-lottery society be organized in New Orleans, with branches in the other parishes, to raise funds to drive the Lottery into the sea. These funds will be under the direction of well-known, competent men. One of the measures they will adopt will be as follows: They will contract with your publisher to publish an extra every week, containing half your paper and all the lottery matter—say five, ten, or twenty thousand, or more copies every week, to go to every postoffice in the State for gratuitous distribution.

Individual subscribers, as a whole, works too slow. The town or country societies will raise funds and see to the distribution. You have lawyers and others who can furnish reliable information touching these frauds, infamous "charities" and extensive robberies of the people's taxes. I think all that is needed is reliable information; but this must be bountifully supplied. Every neighborhood must be flooded.

Something like this is practical. It can be worked at once and suspended when necessary, and if worked well, will likely do more good than two or three daily papers. Every man can be supplied. But it will require money and vigilance. They have millions of money, any amount of fraud and falsehood by wholesale, and unless something be done, and done speedily, you will find Louisiana disgraced and ruined! R. A.

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

Correction.

In the published Minutes of the last session of the Mississippi Conference, Scotland circuit is reported as having been assessed six dollars for General Conference delegates, and paid nothing. The truth of the matter is, Scotland circuit was assessed five dollars, and paid it. I handed it to the man appointed to receive it at Crystal Springs. No circuit or preacher likes to be misrepresented.

Yours truly. H. D. HOWELL.

GALLMAN, Miss.

The human body is the nearest approach to perfection except Dr. Bull's Cough Syrup.

If you suffer with pain in the back and limbs, take 25 cents and buy Salvation Oil.

BROWN'S IRON BITTERS

Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

Notice.

To the Preachers of the Mississippi Conference:

Will all the pastors within the bounds of the Mississippi Conference please send to me immediately the name and address of every Sunday-school superintendent in their charge? By so doing the Sunday-school Board hopes to greatly aid you in your Sunday-school work.

B. F. LEWIS,
Tr. S. S. Bd., Miss. Conf.

JACKSON, Miss.

Notice.

The Mississippi Holiness Convention will meet at Victoria, Marshall county, March 25, 1890, and will continue over the fifth Sunday. We desire all who want the communion of saints, and to cultivate spiritual life, to attend. Come relying upon the all-atoning blood.

J. W. POSTON, Vice-Pres't.
T. A. BOTTOM, Sec'y.

New Orleans District Conference.

The New Orleans District Conference will convene in Plaquemine, La., Thursday, March 13, 1890, at 4 o'clock. Bishop J. C. Keener, D. D., LL.D., will preside.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Publisher's Department.

Notice.

My address is Crystal Springs, Miss.

W. W. HOPPER.

Ministers' Institute.

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This Institute will be of an eminently practical character, and can not help but prove beneficial to the young ministers especially. Dr. Parkhurst is eminently qualified, by thorough scholarship and long service in the ministry, for this work. The Institute will open at De Funiak Springs, Fla., on Wednesday, March 12th, at 9 A. M., and close Thursday, March 20th. No fee will be charged, and every effort made to make expense of board and lodging as low as possible.

The Revelation of God: (*a*) In Old and New Testaments; (*b*) in Jesus Christ; (*c*) and in Man's Consciousness.

The Kingdom of God on Earth: (*a*) In the Believer; (*b*) in all Believers.

The Visible Church: (*a*) Its Ordinances; (*b*) its Officers; (*c*) its Members.

The Sunday-school: (*a*) History; (*b*) Organization; (*c*) Relation to the Church.

Social Worship: (*a*) Class or Conference Meeting—Origin, Purpose, and Results; (*b*) Present Condition; (*c*) Christian Endeavor, or Meetings for Young People.

Ministerial Education: (*a*) Bible Methods; (*b*) History of; (*c*) Present Methods.

Sermons: (*a*) The Topical Form—Brief Model; (*b*) the Textual Form—Brief Model; (*c*) the Expository Form—Brief Model.

The Ritual in the Pulpit: (*a*) Hymnology; (*b*) Scripture Lesson; (*c*) Prayer.

Pastoral Care: (*a*) Pastoral Visiting; (*b*) Deaconess Work; (*c*) Unofficial Visiting.

Visiting and resident ministers will present papers and participate in the discussion. The Assembly program for the time will be of unusual interest. Detailed programs can be had by addressing A. G. Stewart, secretary, De Funiak Springs, Fla.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Inspector of Emigrants (to Italian just landed) Here, sir, have you taken a bath? Italian (trembling)—Is one missing?

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A master once asked an old servant of his, who was much given to boasting: "Why are you such a brag?" The old colored man replied: "I can not tell how, 'cepts it be that I belong to the biggest family in de State."

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all club-rate subscriptions.

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REGULAR WEEKLY MEETINGS.

Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

Our Young People.

BONNIE'S PRAYER.

Dear little Bonnie, four years old,
Thoughtful as child of her age could be,
Said her prayers as her mother told,
Nightly kneeling beside her knee.

But she said one night, this quaint little elf,
"I've a wish, my mamma, so good and true,
Let me kneel by the bedside, all by myself,
And make my prayers as the big folks do."

So all were quiet as mice could be,
While Bonnie, robed in her night-gown white,
Stole on tip-toe and knelt her knee
All alone for her prayers that night.

Only a moment the wee head bowed.
Then the face came up with a smile most fair;
While the other children laughed aloud
At the wondrous shortness of Bonnie's prayer.

Then came a little flush of dismay
Over the radiant face so small,
"I couldn't think of much to say,
So I said, 'Lord keep me,' and that was all"

Papa kissed her gravely and smiled.
"That was the best of prayers, my dear:
It was all you needed to say, my child,
You could ask no more, if you prayed a year."

—*Ladies' Home Journal.*

To the Little Cousins.

The editor is in trouble, and asks you to help him out. The trouble is this: He has now on hand about *thirty* letters from the "little cousins." He can't publish them all at once. To publish a few at a time, it would be weeks and weeks before some of them would see the light. He wants to please the little cousins; but in any course he may pursue he sees he will displease many, and so what shall he do? Can any of you help him out of his dilemma? EDITOR.

Ned Hoyt's Luck.

"Lucky Ned Hoyt" was the popular sobriquet of the railway magnate.

"A man," his associates would tell you, "of only moderate talents, born in poverty, with no family or social influence, yet he had mounted the ladder of success rapidly and steadily. Nothing to help him but luck, blind luck."

Let us look a little at the steps of this ladder up which Ned climbed so fast. He was the son of a poor woman, who gave him a few years' schooling and then found him a place as "elevator boy" in a hotel. Ned had one aim: to find work on a railroad and there to make his way up. He stuck to that one idea; he never changed it, he never forgot it. The men who used the elevator daily found the boy always clean, always polite and eager to be of use. He became a favorite, especially with one, a station-master on a railway leading out of the city. To him Ned, choosing a moment when he was in a good humor, frankly told his story and his hope. "Can you give me work?" he asked.

"Yes," the man said, "in the yard; but it will be hard and poorly paid. Better stay where you are."

"You never can rise in an elevator—above the fifth story," retorted Ned, laughing.

He was set at handling freight on the platform. In a month he attracted the notice of all the men in the yard by his unfailing promptness, energy and good-humored courtesy. His eyes and ears were always open, and he was eager to learn the business and the methods of the road.

One day the freight-master needed a temporary helper in his office, as one of the clerks was absent—suddenly ill. He applied to the yard-master for a substitute, "If you've got a wide-awake young fellow, not afraid to work."

"Here's your man!" said the yard-master, tapping Ned on the back.

"What luck Hoyt has!" said his companions, as he went into the office.

At the end of the week the sick man returned, but Ned had made himself too useful to be dismissed from the office. A year later a small road applied to the larger one for a man competent to superintend its freight department. Nobody was surprised when Hoyt was chosen.

Ned threw himself into the interests of the new road with zeal, and introduced into its management the methods of the older systems. At last he saw an opportunity for a grand *coup* by which to insure the success of the road and his own as well. By building a short branch it would tap the trade of a productive region. He urged this action upon the directors; the road was built. In a few years two great railways saw the vast advantages held by the smaller line and bid high for them against each other. The short road was at last incorporated in one of the larger ones, and Hoyt was taken into its board of management.

"Blind luck!" cried the men whom he had left behind.

But as years passed and Hoyt, always cheerful, energetic and good humored, steadily rose to the chief control of the road, never failing to see and secure an opening for its advancement or his own, his comrades began to suspect that there was some secret in his success other than that of luck.

Can our boy-readers explain it?—*Youth's Companion.*

Improving the Time.

William Bardley was a clerk in a store in a small country town. He had a great deal of time on his hands, for customers were not very numerous. But he did not waste his time, or spend it in vain and gossipy talk with those who lounged into the store to pass away a vacant hour. He procured a text-book in shorthand, and applied himself diligently to master the system. A friend of his, who was an expert stenographer, corrected his exercises and helped him over hard places for a time; but William soon found that the measure of his own application was the measure of his success in the study.

When he got so he could write quite well, he persuaded some of the school-boys of his acquaintance to read to him (and he found ways of discharging the obligation) evenings when he was off duty, until he could write fast enough to take down most of the minister's discourses on Sunday, and the lectures of occasional visitors to the town, and conversations that might be going on within his hearing.

In a year's time he had become expert enough to fill a position in a lawyer's office in a neighboring city, and to his ability as stenographer he soon added that of using the typewriter. His constant practice in both these industries made him in a comparatively short time quite rapid as a reporter and typewriter. With his improved facility he was able to command increased compensation for his work. Thus he went on until now he is supporting himself comfortably and laying up money to go through college.

All this came from his wise improvement of odd moments. —*Selected.*

HOW HE DOES IT.—A Michigan pastor tells this: "I have come across a small boy who is a philosopher, and who has solved the problem of how to get safely by the saloon. Said he, 'Papa, I'll tell you how I go by the saloon. I walk on the outside of the sidewalk, as far away from the saloon as I can; then I hold my nose and shut my mouth, and when I get by I spit before I swallow.'"

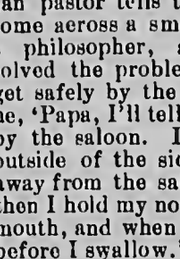
One day Ava went with mama to see a mite of a baby. She looked at the little, rosy, puckered-up face without saying a word. When they were going home again, mama asked:

"Well, dear, what did you think of the baby?"

"I thought," said Ava, "it was was very *cryful*-looking."—*Youth's Companion.*

We are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

What more could God do for us than he has done and is doing? God could convert us to himself by taking away our free choice. He could turn us to stone and chisel us into statues to glorify his temple. But God wants not marble statues, though they be beautiful; he wants human souls. God might frighten us into submission; but he does not want the trembling cries of crying slaves. He wants the love of children.—*The Advance.*



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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Hull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

"Mrs. Gladly."

BY "UNCLE BOSTON."

It was a real pleasure to meet this lady recently. It was on this wise. I had occasion to step into a store on a shopping errand. Said the lady who was just about to leave the store:

"Good morning! I was hoping I might meet you soon. I have become most deeply interested in the work our Publication Society is doing among our boys and girls. Will you please take this twenty dollars which I *gladly* give to keep our great Sunday-school Society in its grand work. I *gladly* enroll myself among its life-members."

How do you suppose an agent felt to have such words addressed to him? Well, you will never know until you become an agent, and have the genuine pleasure of listening to such cheering sentences.

I really want you to become personally acquainted with "Mrs. Gladly." She is a most estimable lady. She is not a wealthy lady, except in the possession of the "true riches." As she hears of the urgent calls, from so many sources, for funds with which to send workers into the whitening harvest-fields of the world, she sometimes finds herself wishing she had more means at her command. "Mrs. Gladly" has no stated income, and her husband has no special sympathy with her church life and work; he is intent upon "laying up treasure on earth" Any money spent in making their home more beautiful and attractive is not grudgingly given by him; neither that which goes to furnish money for his wife's wearing apparel and other feminine adornments.

"Mrs. Gladly" is a firm believer in laying aside at least one-tenth of all income, by every one who receives money or its equivalent. As she has *no income*, the little woman has hit upon the happy plan of *tithing* her *outgo*, so that she "may have to give to him that needeth." Upon receiving money, say fifty dollars, for household provisions, she at once *gladly* lays aside five dollars and purchases that much less for her table; these five dollars are *at once* put into her "jewel case," which is dedicated to receive all money for the Lord's treasury.

So when "Mrs. Gladly's" husband gives her five, ten, twenty, fifty, or a hundred dollars with which to go shopping, she does this *before leaving home.* The Lord's portion of her *outgo* is *gladly* laid aside, then she starts on her shopping expedition. When her husband sees that a new piano would add grace and melody to their home, he gives "Mrs. Gladly" say seven hundred dollars with which to make the purchase. She *gladly* lays aside a hundred of it, and places the amount in her "jewel case." She has *partially* learned the sweet lesson of *sacrificing*, that she may have funds with which to meet some of the urgent calls. Never a worthy call comes to "Mrs. Gladly" that she does not *gladly* respond.

And now some fearful sister will ask in trembling tones: "Does 'Mrs. Gladly' tell her husband that she lays aside a part of all the money he gives her *for the Lord's work?*" Yes, indeed. "Is he willing she should do so?" Of course he is. She is such a good wife to him that he can not find it in his heart to condemn in her what she plainly believes to be her duty. And let me whisper, "Mrs. Gladly's" husband, away down deep in his heart, admires and loves the benevolent spirit he sees in his wife.

"Mrs. Gladly" lends a most helpful hand in every line of church work. Is a poor neighbor sick? "Mrs. Gladly" always hears of it and is there to do what she can. Does the pastor tell her of one who is anxious concerning her soul's salvation? "Mrs. Gladly" finds the seeking soul and *gladly* tells of the Savior's dying love. Is testimony to Christ's wonderful love called for? No one more *gladly* testifies than she. Has one of the younger members come to love the dance, the card-party, or the opera more than the prayer-meeting? "Mrs. Gladly" is the one who points out to the wanderer "the more excellent way"; she does it in such a *gladsome* and tender way that many are won to lead earnest, consistent and consecrated lives for him who gave his own precious blood for their redemption. When you meet "Mrs. Gladly" you will see how well she has learned to "serve the Lord with *gladness.*"—*Exchange.*

Scientific.

What Science May Yet Do.

A writer in the *Gentleman's Magazine*, after chronicling some recent scientific advances, suggests certain possibilities of the future. He says:

Perhaps the field which holds out the greatest promise is chemistry applied to the arts of life; one can see no limit to what may there be accomplished. Not only is there the promise of far more durable materials, stronger drugs and cheaper chemicals, but, above and beyond all, a prospect of such advances that food will be built up in the chemist's laboratory, and inexhaustible supplies be poured into the market. Man has a tendency to multiply more rapidly than the means of subsistence; land can only produce a certain limited quantity of food, and that is so dependent on the seasons, the latitude, and the depredations of insect and vegetable pests, that the actual yield from a given acreage falls under the most favorable conditions, far short of the theoretical return.

It is conceivable that the pressure of population might tax wide areas, and demand more food than they could be made to yield. We have nearly reached that limit in England; two-thirds of our wheat, and perhaps close upon one-half of all the food consumed in this realm, is drawn from foreign lands, But supposing that chemical science should teach us how to build up compounds, with dietetic properties equal to those of wheat, and with nothing offensive to the palate, what a marvelous future might await the race, at last become independent of extraneous supplies! Many people will smile, and will assure me that the manufacture of such food, should it ever be possible, will not be economical, and, therefore, not practically useful. But is there not continuous progress in practice and in theory? Machinery is being rapidly perfected, human labor economized, and the stored up energy of the tides and rivers must before long be utilized. Let us calculate the energy that runs to waste in a single gale of wind, or in a single high tide off the coasts, and in the rivers of our country. The stored-up energy of all the coal in all the coal fields of all the world represents, in billions of tons, a mere fraction of the energy of the rivers of Europe, nay of England; and, while the richest coal mines are soon worked out, and coal demands immense labor for its transference from the bowels of the earth to the centers of industry, there is just as much energy in the tides and rivers today as there was a thousand years ago.—*Congregationlist.*

Rainfall on the Plains.

Prof. Frank H. Snow, of the Kansas State University, said several years ago: "But the fact that thousands of new-comers, from ignorance of the climate, have attempted to introduce ordinary agricultural operations upon the so-called plains, and have disastrously failed in the attempt, has placed an undeserved stigma upon the good name of Kansas in many far-distant communities, and has undoubtedly somewhat retarded immigration during the past few years. It is time for the general recognition of the fact that, except in the exceedingly limited area where irrigation is possible, the western third of Kansas is beyond the limit of successful agriculture." The severe seasons of drought which have occured since the above conservative statement was written show the whole truth of the matter to be that the westward advancing line of settlement is by no means an isohyetal one, but that it is merely a line representing in a way the overflow of the population of our Eastern States. It needs but a slight acquaintance among the old settlers in central Kansas to know that they fear nowadays excessively dry weather as much as they did twenty-five years ago. The people who live farther west are losing faith in the idea of an increased rainfall, as is evidenced by the fact that over two hundred linear miles of main canals have lately been constructed for irrigation purposes nearly as far east as Kinsley, in the Arkansas Valley of western Kansas. In the Platte Valley, in Nebraska, large irrigating systems are at present being projected.—*Popular Science Monthly.*

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"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. O. Lepper, Druggist, Fort Wayne, Ind.

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Marriages.

BANKS—EUBANKS.—At the home of the bride's mother, Calcasieu parish, La., February 13, 1890, by Rev. B. F. Alexander, Rev. H. M. Banks to Miss Mary F. Eubanks.

TAYLOR—LATIMER.—At the residence of the bride's parents, February 20, 1890, by Rev. J. E. Buck, Mr. Bascomb Taylor to Miss Bettie Latimer, all of Plaitsburg, Miss.

TIGERT—McCORD.—At the residence of Mrs. Sallie D. McCord, in Ripley, Miss., on February 13, 1890, by Rev. D. W. Babb, Mr. John H. Tigert and Miss Sallie D. McCord.

THOMAS—COLCHLOUGH.—At the residence of the bride's father, in Starkville, Miss., on Wednesday, February 5, 1890, by Rev. W. T. J. Sullivan, Mr. Edwin B. Thomas, of Plantersville, Texas, to Miss Susie Colchlough.

JUNKERMAN—GEER.—In Monroe, La., February 14, 1890, by Rev. Thomas J. Upton, Mr. Willie Junkerman, of Memphis, Tenn., to Miss Minnie M. Geer, of Monroe, La.

FITE—COLE.—At the residence of the bride's mother, near Moscow, Tenn., February 18, 1890, by Rev. W. Shepherd, Mr. H. W. Fite, of Moscow, Tenn., and Miss Judie Cole.

VANCE—BUTCHEE.—At the residence of the bride's father, Charles Butchee, Esq., near Lauderdale, Miss., February 5, 1890, by Rev. N. M. Clark, Mr. J. M. Vance to Miss E. S. Butchee.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HILL.—Died LOTTIE C. HILL, wife of T. J. Hill, and daughter of L. K. Russell. She sunk in death's embrace, January 29, 1890, at Auter, her home, aged 23 years 1 month and 26 days. It was my happy lot to meet Sister Hill before her illness. I can truthfully say she was a model Christian. In a conversation with her, she readily convinced me of her pure religion. She had been a member of the Baptist Church about six years. She proved to me that baptism was not her hope of heaven, but Christianity, purity of heart.

I was to see her in her illness. She was still trusting in God. She did not live but a few days. While passing away she told her dear husband to meet her in heaven, and raise the children right, and called her sister, Mrs. J. B. Hill. She requested her to take care of her two little children, and to give to the little babe her new Bible, and teach it to read it. Bless God for such fruit—"ye shall know them by their fruits." Yes, her end was triumphant, with exhortations to husband, connections and friends. Thus passed to her reward one of the pure women of earth. May the God of love and mercy ever sustain the husband, and enable him to lead these two little ones on in the path which their mother trod! is the prayer of a brother and friend. J. C. ELLIS, P. C.

McGUFFEE—Sister MARTHA C. McGUFFEE was born in Covington, St. Tammany parish, La., in the year 1831 or 1832; moved to Mississippi in 1851; was married to Bro. Joseph P. McGuffee, November 26, 1852; joined the Methodist Episcopal Church, South, and embraced religion at Topisaw Camp Ground in the year 1855. She departed this life at Green's Switch, Rankin county, Miss., December 15, 1889.

The writer became acquainted with Sister McGuffee about a year before her decease and was impressed at once that she was a child of God and joint-heir with her Savior. I was with her some in her last illness, and, though severe, no words of murmuring escaped her lips. Sister McGuffee was a kind neighbor, a devoted mother and affectionate wife. She leaves a kind husband, a dutiful daugbter and affectionate niece to mourn her loss; but their loss is her eternal gain.

Dear brother and sisters, grieve not as those who have no hope, for Sister McGuffee has gone to the better land to live with her two little children who had preceded her. Be faithful a little while longer, dear friends, and when the summons shall come for you be ready, for those dear loved ones will be waiting for you at the beautiful gate. F. A. LANE.

WHITESIDES—Died, in the full assurance of bliss and immortal glory, at her home at Mooreville, Lee county, Miss., on December 28, 1889, in the seventy seventh year of her age, Mrs. A. H. WHITESIDES.

She was an honored member of the Methodist Episcopal Church, South, for over thirty years. Her husband dying some thirty-three years ago, leaving her and a large family to mourn his loss, she bravely bore up in those sad times with her afflictions, looking forward to him, "who doeth all things well," for support and fortitude. She so lived that her light shone in all the relations of life. Hers was a truly useful life—useful at home, in the church and among the poor. She died full of years and of honor, and has gone to reap her reward. She has entered into that "rest that remains for the people of God." "Our loss is her gain." The sympathy of the community is extended to the hereaved children and relatives in their irreparable loss. God grant that we may all meet in that bright world where partings are unknown! L. W. M.

KNIGHT—Little FANNIE MAY KNIGHT, daughter of J. T. and S. E. Knight, was born December 11, 1886, and died of membraneous croup, December 1, 1889, being nearly three years old.

Little Fannie was one of the sweetest flowers in the earthly garden, loved and petted by parents and all that knew her. But she was too pure and sweet for this dark world of sin, and God took her to the bright elysian fields of glory, there to live and chant her sweet little melodies around his throne. May God, by his grace, abundantly sustain the dear parents and friends! is the prayer of their pastor,
A. D. MILLER.

PARKER—Died, at his quiet, peaceful home on the morning of January 24, 1890, JESSE PARKER, aged eighty years eight months and seventeen days. He greeted death with a smile, and on earth closed his eyes to open them in heaven. Bro. Parker was born in Kentucky, and, having spent a few years in each of the States, Kentucky, Alabama and Louisiana, he moved to Mississippi, and settled in Copiah county, where he remained till God called him up higher. In his twenty-third year he was happily married to Miss Wilmoth Bickam, to whom he was a true and devoted husband till death took her from him November 18, 1874. On August 18, 1878, he was married, a second time, to Mrs. Amanda Shankles, who now, with a number of friends and relatives, mourn his loss. Bro Parker had no children of his own; yet he reared three sets of orphan children who loved, honored and respected him as if he had been their own father. He united himself with the Methodist Church in 1834, and in that church died "holding fast" the Christian religion.

Bro. Parker now rests in heaven, and may the God of peace comfort and keep his faithful wife whom he leaves behind, so that on the morning of that great day she may grasp his hand in the land of joy, peace and love to be forever with their God!
W. J. FERGUSON.

WARNER—NATHAN MIXON, son of J. J. and Eveline Warner, died January 26, 1890, aged ten years. Little Mixon was a kind and obedient child, always ready to assist in anything that he could do. On January 20, while feeding the horses, one kicked him in the abdomen, and, after six days of severe suffering, at twelve o'clock, January 26, his spirit winged its flight from this rough clime to the Giver of all good, from whence it came.

We can say: Farewell, little Mixon, until father, mother, brothers and sisters shall meet again where sickness, sorrow and pains are to be felt no more.

It was the privilege of the writer to see the sufferer during his illness. He bore his suffering with the fortitude of one far beyond his years. May the Lord bless the sorrowing father, mother, brothers and sisters in this sad hour of sore bereavement!
W. B. INABNET.

GLOVER—JOHN GLOVER was born in South Carolina, July 10, 1813, and died December 17, 1889, aged seventy-six years. He first moved to Alabama; thence to DeSoto parish, La., in 1859. He joined the Methodist Episcopal Church, South, in 1853, and continued steadfast in the faith till he was called from labor to rest and to a reunion of loved ones who had preceded him to the home of the good. J. P.

SCHULTZ—*Forasmuch*, As it hath pleased Almighty God, in his wise providence, to remove from our midst Bro. RUDOLPH SCHULTZ by sudden death; *And, whereas*, Bro. Schultz was an official member of the Methodist Episcopal Church, South, holding his membership at Bonifaro Church, Talisheek circuit, Mississippi Conference, we, the members of said church, with his pastor, feeling a deep sense of the great worth of our departed brother and the loss which the church and community have sustained by his untimely death, desire to offer before the first Quarterly Conference of which he was a member the following resolutions:

Resolved, That in the death of Bro. Schultz we feel that his aged parents have lost an affectionate and dutiful son; his disconsolate brother, a loving companion; his wife, a devoted husband; the church, an active and faithful member, and the community, a noble, generous-hearted neighbor and citizen.

Resolved, That while we deeply deplore his untimely death, we bow in meek submission to the will of our divine Father in this dispensation of his providence, realizing that whatever he does is strictly right, and that he causes "all things to work together for good to those who love him."

Resolved, That a copy of these resolutions, with an expression of our deepest sympathy and fervent prayers, be tendered to his bereaved family, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, and one to the *Family Friend* for publication.

Signed in behalf of the church.
G. R. ELLIS, P. C.,
Rev. F. MATTHIAS, L. D.

Our Hannah Jane.

Our Hannah Jane was thin and weak,
And sadly white her lip and cheek
We often thought—and thought with pain,
"We soon must lose our Hannah Jane."
With change of doctors, change of air,
She sought for healing everywhere.
And, when our hopes were almost past,
Favorite Prescription" tried at last.
It gave us joy, it gave us hope,
She ceased to pine, she ceased to mope,
(Pierce's remedies are sure and true)
Now Hannah Jane is good as new.

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RALEIGH, N. C., Feb. 20th, 1888.

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Dear Sir:—I wish to say a word in behalf of your wonderful Chill and Fever Pills. Some months ago a friend, who knew that my wife had been afflicted for months, sent me a package of your pills. I gave them to her and they cured her at once. A neighbor, Mr. Perry, had suffered with chills for more than a year, and had taken Quinine until his hearing was greatly injured. Seeing the cure wrought in my wife's case, he procured a bottle of pills and was speedily restored to perfect health. I feel that this is due to you. Very truly,
REV. J. D. DAVIS.

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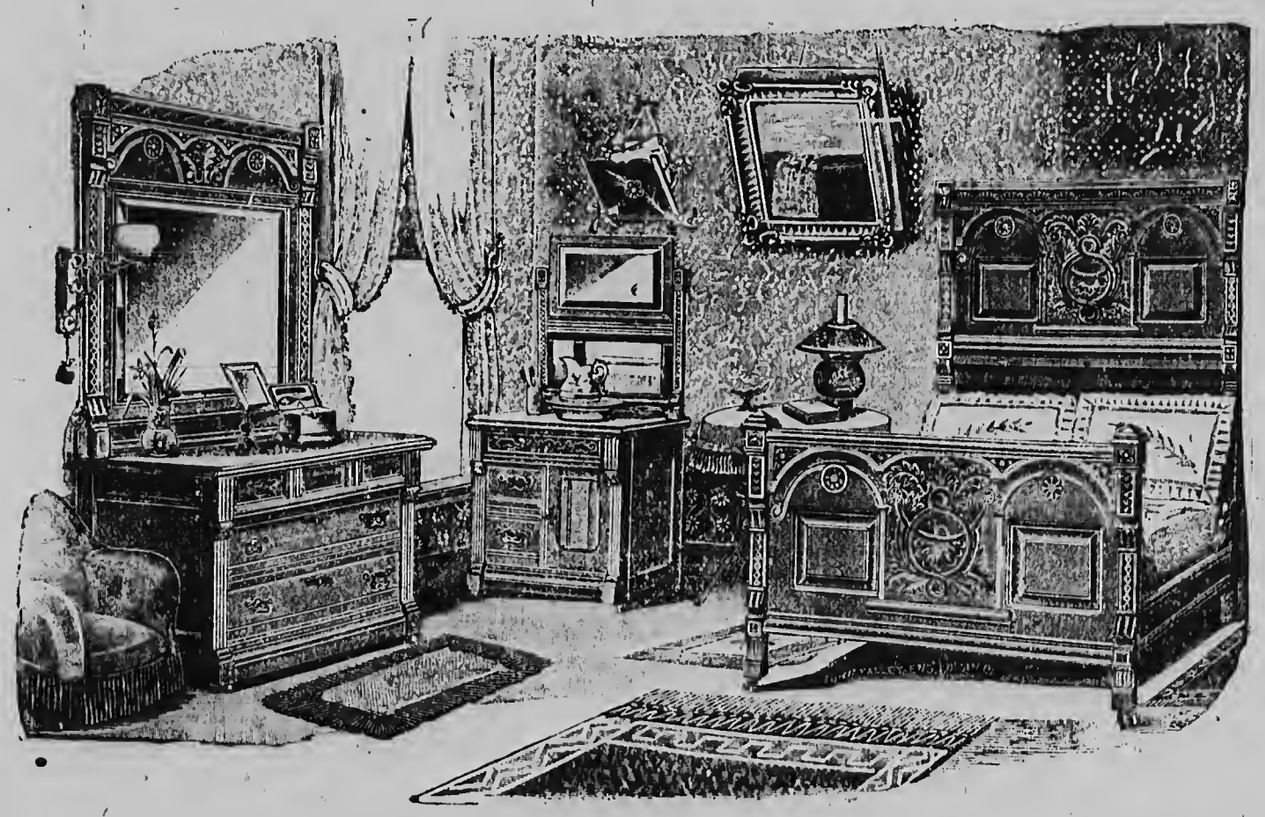

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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Of the M. E. Church, South,

EDITED BY

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NEWS OF THE WEEK.

DOMESTIC.

Bentonia, Miss., was visited by a cyclone on February 27, and every house in the town was destroyed or damaged.

A bill was introduced in the National House of Representatives, so as to require, at least, two of the Board of Control of the World's Fair to be women.

Governor Boies, of Iowa, was inaugurated on February 27. The Democratic organizations of the State, reinforced by delegations from Illinois and Missouri, made the occasion one of extraordinary festivity.

Carthage, Miss., was struck by a cyclone on February 28 and was destroyed. Several persons were wounded.

One hundred and sixty three indictments against saloon-keepers for selling liquor on Sunday, contrary to an old statute of the State, were returned last week by the grand jury in Covington, Ky. This includes all the saloon-keepers in Covington except two.

Bishop John F. Hurst's project to build a Methodist university in the District of Columbia has taken a practical shape, and its actual existence is now almost an established fact.

The Mississippi river, which threatened to overflow its banks in front of this city, is now steadily falling at this and other points.

Petitions in favor of New Orleans as the site for the navy yard are going in as the result of the declarations of the Boards of Trade of many cities.

The delegates to the International American Conference are beginning to talk about final adjournment, which will probably take place about April 1. Nearly all of the committees have made their reports, and several of them have already been adopted.

Vice-President Morton and party visited Charleston, S. C., on March 2, and were received by the mayor and a committee of the city council.

One of the results of the recent disastrous fire at Secretary Tracy's house is the introduction of fire alarm boxes into the White House, which has heretofore been without adequate protection of this kind.

Ex-Governor Warmoth, appointed to be collector of the port of New Orleans, was confirmed by the Senate on March 3. The nominee was actively supported by Senator Eustis, on the ground that Warmoth's defeat would give control of the customhouse to the worst element in the Republican party and prove injurious to the State.

Captain J. H. Willard, of the engineer corps, has made a supplementary report to the Committee on Harbors and Rivers asking for an appropriation of $125,000 to complete the survey of Red river, including the cost of maps, etc. The purpose is to survey the whole stream from Fulton, Ark., to the mouth, a distance of 600 miles.

While the congregation of the Centenary Methodist Church (Richmond, Va.) were worshiping, on March 2, a fire started in the basement. Men, women and children rushed out pell mell. Many ladies fainted, and some were slightly bruised, but no one was seriously injured. The fire department soon extinguished the flames.

The actions of the lottery people in the Dakota Legislature indicate very strongly that they are planning some scheme, and a rumor of a new bill is repeated with great persistence. It is probable that a canvass is being made to find out whether there is strength enough obtainable to carry the bill through. If the bill is introduced, it will most likely be during the last week of the session.

FOREIGN.

The British steamship *Quetta*, which sailed from Australian ports on February 27 for London, has been lost at sea. A dispatch from Brisbane Queensland, says that the *Quetta* had 280 souls on board, of whom 116 were saved, including the captain and several officers.

Pope Leo XIII. was 80 years old on March 2, and March 3 was the twelfth anniversary of his coronation. In honor of these two anniversaries he gave a reception to the college of cardinals. Replying to the congratulations of the cardinals, the Pope declared his intention to give the most earnest study to the social question, and said he hoped to receive the assistance of the European powers in solving this difficult problem.

The men-of-war Atlanta and Boston of the American squadron of evolution have arrived at Genoa. The Chicago and Yorktown; the other two vessels of the squadron, have reached Spezzia.

The Grashdaniel, a Russian newspaper, considers that lack of wisdom has been shown by the powers that have consented to take part in the labor conference at Berlin. The conference, the paper believes, will tend to the military preponderance already exercised by Germany over Europe, and it is on this ground that it censures the powers for giving their support to the project.

Mr. Chamberlain writes that he believes free education will be conferred by the present government before Parliament is dissolved.

Advices from Newfoundland state that the legislature of that province will not consent to a renewal of the modus vivendi regarding the issuing of licenses to American fishing vessels on account of the bitter experiences the providence has had in enforcing the bait act of the colonies.

Austria, Italy, Holland, Switzerland, Denmark and Sweden have accepted the invitations to the Berlin labor conference. Neither Prince Bismarck nor Count Herbert Bismarck will attend.

The House of Commons has authorized the expenditure of $20,000,000 in improving and extending the military barracks throughout the country.

It is anticipated that as a result of the conferences between the Emperor and Prince Bismarck the government will, at the coming session of the Reichstag, submit an anti-anarchist bill to take the place of the rejected anti-socialist bill.

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And those troubled with nervousness resulting from care or overwork will be relieved by taking

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 3-16	@ — —
Ordinary	9 11-16	— —
Good ordinary	10⅝	— —
Low middling	10⅞	— —
Middling	10 11-16	— —
Good middling	10 15-16	— —
Middling fair	11⅜	— —
Fair	12⅜	— —
Galveston middling	10 11-16	— —
Mobile middling	10 9-16	— —
Memphis middling	10⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	5 1-16	— —
Fully fair	5 1-16	— —
Good fair	4⅞	— —
Common	4⅝	4⅞
CENTRIFUGAL:		
Seconds	4¾	5⅛
Prime yellow	5⅞	6 15-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 3-16	2⅜
Good	4⅜	4½
Fair	4	4⅛
Prime	— —	— —
Rough, ₱ bbl	2 10	3 85
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 30
Fancy	3 90	4 00
Choice	3 50	3 75
Minnesota Patents	5 35	5 50
Winter wheat patents	4 75	4 85
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	38
Yellow	38	40
Mixed No. 2	— —	— —
OATS:		
Western	30½	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	65	70
HAY:		
Prime	13 00	15 50
Choice	— —	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	10 75
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	4¾	— —
Sides, short rib	— —	6
Sides, long clear	— —	5⅞
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	4¼	4
Sides, short rib	5¼	5⅜
Sides, long clear	5¼	5⅜
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	20
Common	— —	16½
TEAS:		
Choice	40	80
The No	— —	— —
BUTTER:		
Western Creamery	29	— —
Western Dairy	14	16
Common	6	7
LARD:		
Refined	5⅛	— —
OILS:		
Coal, bbls	9¾	— —
Coal, cases	14½	15
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	2 25	— —
POTATOES:		
New Louisiana	— —	4 50
Western	1 75	2 00
ONIONS:		
New Louisiana	— —	— —
Western	4 25	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	2 25	2 75
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	10	13
Southern	11	12
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, March 4.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—SECOND ROUND.

Winona circuit, at New Hope	(Sat.) March 15
Greenwood, at Greenwood	(Su., M.) 16, 17
Carrollton at Bethel	(Thes.) 18
Black Hawk, at Jordan's Chapel	(Fri.) 21
Lexington, at Lexington	(Su., M.) 23, 24
Ebenezer, at Providence	(Thes.) 25
Valden, at Columbiana	(Thur.) 27
Poplar Creek, at Bethel	(Sat., Su.) 29, 30
Richland, at Goodman	(Thur.) April 3,
West, at Bowling Green	(Sat., Su.) 5, 6
Newport, at Harmonia	(Wed.) 9
Ethel, at Shady Grove	(Sat., Sun.) 12, 13
Sallis, at Spring Ridge	(Wed.) 16
Kosciusko and Durant	(Sat. Su.) 26, 27
Weir, at Pisgah	(Sat., Sun.) May 3, 4
Ilelzona, at Ashton	(Sat., Su.) 10, 11
Winona station	(Sat., Sun.) 17, 18
Kosciusko ct., at Rural Hill	(Sat., Su.) 24, 25

District Conference meets Friday, April 18, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley	Mar. 9
Grenada	16
Oxford	23
Water Valley circuit	29, 30
Grenada circuit	Apr. 5, 6
Coffeeville	12, 13
Charleston	(Tuesday) 15
McNutt and Sunnyside	20
Minter City	(Thursday) 24
Tillatoba	26, 27
Abbeville	(Dr. Sims) May 3, 4
Carrollton	3, 4
Chapel Hill	(Dr. Newell) 10, 11
Pittsboro	(Rev. G. W. Gordon) 17, 18
Banner	(Rev. J. M. Wyatt) 24, 25
Atlanta	(Dr. Newell) 24, 25
Toccopola	(Rev. J. M. Huggin) 24, 25
Cherry Hill	(Dr. Newell) 26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville circuit, at Lebanon	Mar. 7
Tibbee circuit, at Mayhew	8, 9
Starkville	9, 10
Shuqualak, at Cooksville	14
Hebron, at Hebron	15, 16
Macon	17
Columbus circuit, at Flint Hill	21
Columbus station	23, 24
Tampico circuit, at Cedar Bluff	29, 30
Plattsburg circuit, at Plattsburg	Apr. 5, 6
Loudsville circuit, at Rocky Hill	11
Mashulaville, at Hulls Chapel	12, 13
Sturges at Pleasant Hill	18
Chester, at Ackerman	19, 20
Walthall, at Early Grove	25
Lagrange, at Lagrange	26, 27
Crawford, at Trinity	May 2
Brooksville, at Soule Chapel	3, 4

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

New Albany circuit	Mar. 8, 9
Ripley circuit	15, 16
Jonesboro	22, 23
Blackland	29, 30
Pleasant Ridge	Apr. 5, 6
Guntown	12, 13

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Hickory Flat at Pisgah	Mar. 8, 9
Byhalia, at Byhalia	15, 16
Cornersville, at Potts' Camp	22, 23

J. B. STONE, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Tremont, at Sulphur Springs	Mar. 8, 9
Fulton and Smithville, at Smithville	15, 16
Athens, at Friendship	22, 23
Aberdeen	29, 30

AMOS KENDALL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale	Mar. 8, 9
Leherton	15, 16
Dublin	21, 22

R. M. STANDIFER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	Apr. 5, 6
West Jackson	5, 6
Edwards, at Brownsville	12, 13
Raymond, at Ratcliff's	19, 20
Canton	26, 27
Madison, at Wesley Chapel	May 3, 4
Sharon, at Lone Pine	10, 11
Camden at Soule Chapel	17, 18
Yazoo City	24, 25
Benton, at New Hope	31, June 1
Flora, at Bee Lake	7, 8
Silver Creek	(Tues.) 10
Yazoo circuit	14, 15
Bentonia and Dover	21, 22
Mt. Olivet	28, 29
Sprigg Ridge	(Wed.) July 2

The Jackson District Conference will be held in West Jackson, beginning on Friday, April 4, 1890, at nine o'clock A. M. Bishop C. B. Galloway will preside.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Anguilla	Mar. 9, 10
Rolling Fork, at Cary	16, 17
Soullower, at Rogers	22, 23
South Warren, at Redbone	29, 30
Utica, at Utica	Apr. 5, 6
Marin, at Russum	(Fri.) 11
Fayette, at Mena'r	12, 13
Warren, at Wesley Chapel	19, 20
Rocky Springs, at Hermonville	26, 27
Roxie, at Beech Grove	May 3, 4
Meadville, at Nebo	(Wed.) 7
Burlington, at Sarepta	10, 11
Kingston, at Kingston	17, 18
Natchez, at Jefferson St.	24, 25
Natchez, at Wesley Chapel	24, 25
Port Gibson	31, June 1
Mayersville	7, 8

District Conference at Utica, April 3, 4.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven station	Mar. 9
Wesson station	16
Magnolia, at Muddy Springs	22, 23
Adams, at Ebenezer	29, 30
Brookhaven circuit, at Adams	Apr. 4
Beauregard, at Matthews	5, 6
Summit, at Johnson	12, 13
Hazlehurst station	20
McComb at Holmesville	26, 27
Crystal Springs station	May 4
Bowerton, at Pleasant Valley	10, 11
Providence circuit, at Georgetown	17, 18
Franklinton, at Mt Hermon	24, 25
Scotland, at Galatia	31, June 1
China Grove, at Sartins	7, 8
Lebanon, at Lebanon	14, 15
Pleasant Grove circuit, at Tilton	21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

SEASHORE DIST.—FIRST ROUND.

Poplarville, at Poplarville	Mar. 15, 16
Bay St. Louis, at Bay St. Louis	23, 24
Ocean Springs, at Biloxi	(Wed.) 26
Whittington	29, 30
Augusta, at Augusta	Apr. 5, 6
Scranton, at Zion	12, 13
Moss Point	12, 13
Agricola, at Ilig Point	(Tues.) 15
Vancleave, at Union	19, 20
Hattiesburg, at Hattiesburg	26, 27
East Leaf	(Tues.) 29
Covington, at Slidell	May 3, 4
Tallahick, at McTyeire Chapel	(Tues.) 6
East Pearl, at Pine Grove	(Wed.) 7
Pearlington	10, 11
Williamsburg	17, 18
Columbia	24, 25
Mt. Carmel	(Mon.) 26

District Conference will convene at Pearlington, May 9-11. Opening sermon by Bro. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Cato	Mar. 8, 9
Marvin, at Bethel	15, 16
Forest and Morton, at Morton	22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FIRST ROUND.

Marion, at Marion	Mar. 7
DeKalb, at DeKalb	8, 9
Blunsville, at Blunsville	15, 16
Lauderdale, at Lauderdale	22, 23
Leakesville, at Adamsville	29, 30

T. L. MELLEN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Clinton and Betoville, at Clinton	Mar. 8, 9
Jackson	15, 16

The District Conference for Woodville district Mississippi Conference, will be held at Gloster Miss., March 27-30, 1890. Bishop Galloway will preside.

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Mt. Zion	Mar. 8, 9
Coushatta, at Coushatta	15, 16
Wesley, at Holly Springs	18
Red River, at Campo Bella	22, 23
Many and Saldine, at Many	29, 30
Anacoco & Bellewood, at Holly Grove	Apr. 5, 6

J. B. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Summerfield, at Harmony	Mar. 9, 10
Minden, at Minden	16, 17
Vernon, at Longstraw	23, 24
Ringgold, at Ringgold	30, 31
Sparta, at Holden	Apr. 6, 7
Sabine, at Will Creek	13, 14
Indian Village, at Bethel	20, 21

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria station	Mar. 8, 9
Montgomery, at Atlanta	15, 16
Ada, at Colfax	22, 23

H. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine and Rayne	Mar. 8, 9
Opelousas	15, 16
Washington	22, 23

JNO. A. MILLEN, P. E.

The Government and Churches vs. the Lottery.

The infamous proceedings in the North Dakota Senate over the lottery question has aroused deeper feelings on the subject than ever before, and will result in improved anti-lottery laws. Senator Sawyer has introduced a bill in the United States Senate to amend the revised statutes regarding lotteries. It provides that no letter or circular advertising lotteries and so-called gift enterprises, for the distribution of money by chance, shall be sent through the mails. Persons guilty of using the mails for this purpose are subject to fine. The postmaster-general is charged to use his influence by instructing the postmasters at the towns to which registered letters are sent in answer to such advertisements to return them marked "fraudulent." This is well, but it hardly goes to the heart of the evil. Our churches are largely responsible for the growth of the gambling spirit. The effort to raise money for church and benevolent purposes by fairs and various kinds of entertainments has lowered the tone of Christian giving and cultivated the spirit which finds scope in lottery and gift enterprises. The pastors and no others can put an end to this evil.—*Advance.*

We call special attention to that last sentence. It is the echo of what a prominent man in Louisiana said not long since. His words were: "The churches alone can save us from the Lottery." If that is true, the churches have a fearful task. Will they perform it? It depends upon the pastors.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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Lectures.

Mrs. W. H. Goodale, National and State organizer of the W. C. T. U., will hold public lecture meetings at the following places and time:

Algiers	Mar. 3, 4
Morgan City	5
Pattersonville	6
Franklin	7
Jeanerette	8
New Iberia	9, 10
Lafayette	11
Lake Charles	12, 13
Jennings	14
Crowley	15
Opelousas	17
Washington	18
Cheneyville	19
Melville	20
Big Cane	21
Evergreen	23
Bunkie	24
Lecompte	25
Alexandria	26
Boyce	27
Natchitoches	29
Robelline	30
Mansfield	Apr. 2
Keachi	4
Shreveport	6, 7
Keithville	8
Haughton	9
Gibbsland	10
Homer	11
Minden	12, 13
Arcadia	14
Ruston	15, 16
Monroe	17
Girard	18
Rayville	19
Delhi	20, 21

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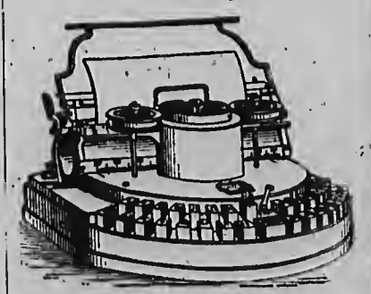

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"*GRACE FOR GRACE.*"
(*John i, 16.*)

Lord, thou hast promised grace for grace
To all who daily seek thy face:
To them who have, thou givest more
Out of thy vast, exhaustless store.

Each step we take but gathers strength
For further progress, till, at length,
With ease the highest steeps we gain,
And count the mountain but a plain.

Who watch, and pray, and work each hour
Receive new life and added power—
Power fresh victories to win
Over the world, and self, and sin.

Help us, O Lord, that we may grow
In grace as thou dost grace bestow;
And still thy richer gifts repeat
Till grace in glory is complete.

—*S. K. C.*

Lay Representation.

BY REV. S. S. KEENER.

The General Conference of 1890 will be the sixth in which laymen have participated, and the church has been *strangely* silent on lay representation ever since its inauguration. There has been some praise of this advance movement, but it has not been an unparalleled success. It has done the laymen good, as many as would avail themselves of the opportunities thus opened to them. The law has rushed much raw material into our legislative Conference, and usually these untried laymen are a dead weight for two weeks of the General Conference session. The third week they begin to learn the duties devolving upon them, and leave for home at the opening of the fourth week. The lay delegates vary more than the clerical. The members of the General Conference of 1890 will have fully two-thirds new laymen who have never attended the General Conference. Lay representation has come to stay; but should it, in justice to the church, to the ministry, be always continued upon its present basis, and be operated as at present? Is there any equity in 1,088 members of an Annual Conference electing as many delegates in our General Conference as 4,000 ministers?—or should *one thousand and eighty-eight* members be allowed the same power in legislation as four thousand nine hundred? As it now is, every lay member of an Annual Conference is equal to four ministerial votes. Sometimes it is worse than even this, when but few laymen attend the session when the delegates are elected to the General Conference. In the South Carolina Conference twenty-one laymen elected six delegates on the *first* ballot, and *one hundred and fifty-seven* ministers elected six clerical delegates; hence each layman was equal to seven preachers and a half, or every layman's vote is equal to seven clerical votes. If the lay representation at our Annual Conferences were punctual in attendance, and all came, then even the system would be unfair; but to have half absent, then those who do come fix up a ticket outside and then come in and vote it through, is doubly unjust. In some Conferences the electioneering among the laymen is just shameful. In a certain Conference one man openly asked a majority of those present to vote for him. In most cases you will find that none are elected except those present at the Conference when the vote is taken. If a good man is absent, his election is hopeless. Not only is this electioneering visible in the Annual Conferences; but in the General Conference the same is true; and one layman will work through the whole Conference for a certain man for Bishop. These tricks of the politician and the caucus are deplorable in a body who are purely ecclesiastical. Bishops can be elected on mere location or pet hobbies, such as woman suffrage, temperance, "second blessing," or some other issue that should not be a controlling reason. So soon as our church begins to elect men to her high offices because they are the exponents of certain views or certain sections of our Methodism, then disintegration commences, and her power will pass away. The election of a vast number of untried laymen to the General Conference, by from fifteen to thirty laymen at our Annual Conferences, weakens that body and makes its work very immature. There are hobby-riders in every General Conference who are very dangerous. Then those who think the church is deteriorating, and something radical must be done to save it, for both of these classes the raw laymen, full of their ability, is an available force easily captured and wielded. All class legislation is very attractive to the uninitiated, and seems to be the only successful way of attacking sin; but is the most dangerous to any ecclesiastical body. To this species of work how easily this body of laymen can be drawn! But the most dangerous legislation is that which is territorial, has only one portion of the wide field in view, and can not be advantageous to another portion of our broad parish. Who more readily acquiesce in this legislation than the men who frequently do not know the wants of their own Conferences—who are unacquainted with the needs of Methodism in their own State? The basis of the representation, as it now exists, is irregular and variable. Of the nine Conferences which elect five delegates, four are supposed to select these from thirty-six lay members; three are chosen from 32, one from 44, one from 40. The two Conferences which elect 7 delegates have each 40 laymen; the two which elect 8 delegates have 48 and 52 lay members. One Conference elects 4 out of 28 lay members, another 4 out of 32, and another 4 out of 24. There are four Conferences which elect 2 delegates from 20 lay members, three elect 2 from 24, and one 2 from 16. All those which send 3 delegates elect them from 24 lay members. Montana Conference alone has equal representation, as 8 preachers elect one clerical delegate, and 8 laymen elect one lay delegate.

If the laymen represent anything, it is the church membership, not the members of the Annual Conferences; hence the basis of representation should be the *church members* in each Annual Conference. If such was the law, the Tennessee Conference would not have the same voice in the General Conference as South Carolina, as there is over nine thousand more members in the latter Conference. So with the Texas Conference. It is six thousand less than the Arkansas and Louisiana Conferences; yet has the same representation in the General Conference. The basis of all lay representation should be the membership; say *one lay delegate* for every twelve thousand members. Let them be elected as at present, but upon the above basis. The clerical delegates are the representatives and exponents of the members of each Annual Conference; hence should be elected on the basis of the members of that body; but the laymen are in no sense such representatives, and only represent the membership in the churches. Laymen should represent the membership, the people, not the preachers; hence the basis of the representation should be the church membership, not the clerical members of a Conference. Then let the paragraph 33 be changed so as to read:

ART. 1. The General Conference shall be composed of *one* clerical member for every *thirty-six* members of each Annual Conference, and *one* lay member for every twelve thousand members of each Annual Conference.

The Annual Conference is a very strange body, neither a composite, nor yet two separate bodies sitting together, for the vote is separate on several things; yet the basis of representation is the same in the General Conference, though the vote is separate and the minority has equal power with the majority—two distinct and separate and widely different elements representing the same thing. Either let all the delegates be elected by laymen and ministers voting together as a single body, and electing a certain man from each class, or change the basis of representation for the laymen. Either would be a vast improvement on the present unfair law.

Permanent Possessions.

BY JOSEPH B. COTTRELL, D. D.

Only that is ours, truly, which is utilized by us in service of our kind. The highest profit ever reaped by one on his own behalf is through that expended, in effort or in means, from motive highest, in aid of those who need; and it is by thus expending what is ours that it becomes our own forever. This is the philosophy and the method of "laying up for ourselves treasures in heaven," beyond the reach of rot or rust. Just upon this single pivot of ultimate benevolence may we be balanced—may we poise—the centre of our conscious being resting upon the perpendicular principle of love to others, which is the equivalent of our love to self. There is no command to love another better than we love ourself, as there is no possibility of any such performance. We may not love God better than we love ourself; and self-love, which is innate, constitutional and indestructible, is interpretation to us of the all-obliging principle upon which, or according to which, we are to regulate ourselves in our relations to those objective from us, finite and infinite. Self-love is the initial of all other loves; it is, potentially or genuinely, the qualification for religious obedience and consequent religious experience. It is a love-life to which we are ordained, and for which we are organically constituted and relationally incorporate with that kingdom, in the unity of which there is infinite variety of personality; innumerable personal phenomena varying the expression of the divine thought—varying the articulation of the divine love. It is all concrete!—all phenomenal! There isn't an abstraction in the universe. No one can love a principle as an abstraction. No; nor a mere quality. He can alone love persons. I do not love justice, or mercy, or charity. I love the just, the merciful, the charitable.

"God so loved the world that he gave his only begotten Son," etc. Did he love the world better than he did his Son? Hardly; for in giving his Son he did as much for him as he did for and to those upon whom his Son was bestowed. That realization Christ had of the Father having "committed all things unto him, and that he came from God and went to God" (John xiii. 3), was qualification for endurance in Gethsemane and on Calvary. Christ "saw of the travail of his soul, and was satisfied." It was "for the *joy* that was set before him he endured the cross, despising the shame." So, in his case there was no super-sublimated, transcendental somewhat, out of all measures and modes of meaning apprehensible by us, that even his love operated. In degree it was transcendently above ours; but it was identically the same in kind; or, rather, should I put it, it was the one all-qualifying love he had in common with the Father, and that we have in common with him and with one another.

What I've said with regard to making our own the material means we have, suggests the reverse of this. If we do not thus wield it in promotion, benevolently, of the welfare and happiness of those to whom we are obliged through their dependence or necessity, we become dominated by it; so that, instead of our having fortune, misfortune has us. How many are slaves to what they fancy theirs! Yea, and how they are hardened! How they become soured! They are invariably tyrannical over such as are in their power, and they are, in the same degree, pusillanimously obsequious toward those above them; supercilious toward those from whom no gain or advantage may be had, and servilantly sycophantic in attentions to those whose patronage they court. Despicable is the word descriptive of such a conditioning of mind and heart and spirit. There is no other alternative; we must make ours what we win, by wielding it wisely toward the welfare of others, or it reacts by inevitable recoil upon our own being, dwarfing and deforming us so as to make our life and character a travesty upon the manhood or womanhood God's law of life, liberty and love develops in such as own its sway. One or other of the two results transpires; there ensues a rust or a rot. Those who yield to pleasure in indulgences, licentious, become putrid; those who make a practice of the moralities, in cunning of cupidity, cumulating capital by craft, crystallize in encompassment of what is as foul as manner and word and deed of the profligate and debauched. When the fires of judgments thaw the icebergs, there is then evidence as strong of putrefaction as in case of those whose "sins are open beforehand, going before to judgment." "Go to, ye rich men!—weep and howl for the miseries that are coming upon you! Your gold and silver is cankered: . . . the rust of them shall eat your flesh as it were fire!" (James v, 2.) So the figure of rust in the case of the wrongfully rich is scriptural. What rot is to flesh, rust is to metal. Natures in which mingle the choicest elements, and that are most delicately wrought and finely strung; in order to yielding ravishingly to the ear of humanity tones in melody and harmony that would inspire and invigorate, are eaten into stealthily by this rust—the finest springs of thought and sentiment destroyed; so that a mechanism intended to mark off to the eye of an inquiring world progressive degrees in evolution of that wisdom which is to ultimate in man's complete affranchisement, fail to vulgar uses or misuses in pitiable disgrace. And what is true of lust for gold is true of passion for renown, applause, preferment and control. When another's legitimately conferred honor is not realized by me to be my honor, I am abnormal from good and truth, from the love which alone lifts us above the coarser converse and commerce of the world into communion with those who are of the kingdom. Those of whom Paul wrote, "And they glorified God in me" (Gal. i, 24), attested therein that they themselves were partners, equal with the apostle, in the glory thus reflected. The waters that mirror the moon or rainbow clearly are as clean as is the firmament through which they shine. Then is there a law of life available to us, and to which we are available—yea, a law of life with which we are incorporate, which is a power that makes not only all we own to become ours perpetually, but which possesses us of others, so that we realize them as variations in objective form of our own being, heightening to us and intensifying the consciousness wherehy we know we are. As there is multiplied to us thus—recapitulated by cognizance of others—varied realizations of our own selves, the horizon of experience widens, and we feel the life we have to be the equivalent of all life. Through experience of this life, which is love, we are enriched with all treasure of the universe, becoming, in ourselves, riches. Said the man of purest thought and life America has known, "I love the man who is riches." He spoke of some men who were as a shower of stars. And, again, of men whose arrival alters the face of affairs.

Into the holy of holies we are brought by this law, this life, this love! It is not the cemeteries, but it is the heavens that yield to us those who are ours all the more, and increasingly, because of what men call death. It is marvelous how we can love! What beauty! what perfect purity and gentleness and benevolence can mingle in expression of a countenance! The eyes are closed! the lips are sealed! repose is perfect! When we love beyond and above desire, as also above all possibility of telling it, silence and solitude are grateful! But if we couldn't weep, we would die. This experience of love, mingled with mental images of the sepulchre and casket and all that enwraps the form—yea, and the form itself, and the sleep that dropped from heaven upon it; does not this all help us into fellowship with those who came to another sepulchre on occasion of a grief as great? (It could not be greater.) What must have been the sorrow of the soul of her who plaintively said, "They have taken away my Lord, and I know not where they have laid him!" Sorrow becomes so sweet itself it is painful to know that it will subside. In some way or other it yields us power to resolve on a more perfect way. It brings the thought of others—be they the elect ones of our soul, or be they such as have wounded us with indifference or by wrong—more kindly into mind. Even they, through the weakness and dependence they have in common with us, become ours. Yes, all are ours! And it is, "*Our* Father who art in heaven!"

FRANKLIN, Ky.

Better Newspapers Needed.

BY D. W. FOSTER, M. D.

A representative of the secular press once stated in a convention that they undertook to lead the people, but found so few following them they changed their tactics; and, instead of trying to build up public sentiment, "they contented themselves" with expressing public opinions as they find them existing. They became, he said, simply "mirrors" to reflect the people back to themselves just as they find them; and then, he added with apparent satisfaction, the people rallied to their support liberally. And might he not have truthfully added further: then, too many of the secular press "contented themselves" with pandering to all—even the worst kind of opinions; and catering to all—even the worst kind of passions; and aiding and abetting all—even the very worst things of every kind that afflict the world to day? Don't everybody know that that is all wrong, and destructive to the best interests of society, and ruinous to the world at large? And yet it is being done every day all over the country; and even good people are not only tolerating such corrupting and damaging newspapers, but are actually patronizing them liberally, and many of them seem to be scarcely taking any thought of the ruinous influences they are exerting, much less trying to counteract them by protest and opposition. They even introduce the demoralizing things into their families! The secular press, as it is now conducted, can not be depended upon for the information and influence needed to promote intelligence and morality and usefulness in the family, and to build up good, sound public sentiment.

The public welfare needs newspapers that will give all suitable information, but exclude all indecent articles and obscene pictures—everything that is demoralizing; and that will earnestly set forth and defend the right in all cases on all occasions, and condemn and oppose the wrong, undaunted by opposition or unbiased by bribery. And there is enough of virtue, intelligence, enterprise and capital among the good people, who have the well-being and happiness of mankind at heart, to successfully conduct such newspapers. But the good people, who ought to be engaged in this good work, are not only silently tolerating these secular papers, that are positively corrupting the morals, obstructing the prosperity, and subverting the well-being and happiness of society; but they are actually contributing liberally to the support of that same secular press!

The several denominations have their respective church papers, which, of course, are striving to instruct the people in morality and religion. That is all right and proper, and every member ought to read it and pay for it, or be turned out for inconsistency, unless he be a suitable subject for the lunatic asylum—that is, if his pastor has done his duty towards him, and failed to make anything of him; for anybody, except a poor, unfortunate lunatic sure enough, ought to know, or be taught, that his chances to get to heaven, without reading the church literature, will be as doubtful as a farmer's would be to make a crop without farming implements. "What must the harvest be" in either case? For no member can be so poor that he can't pay for his church paper. If it seems to be "dip and tuck" whether he can live or must starve, still he had better pay for his church paper, on the same principle as a wise farmer pays for fertilizers to put on his poor land. The investment will be as much better, as his soul and the souls of his family are worth more than the whole world. The principle involved is of as much importance in the one case as in the other. He need not delude himself, and try to "fool God" with the flimsy pretext that he can get along with his Bible (if he has one), for, if he will read the Bible, he will then take the church paper, and read it, too, with relish and profit.

But the people need, in addition to their church papers, newspapers that furnish all the general news and information proper and useful. And these newspapers should be, in all cases, conducted by intelligent Christians, who will send out just such reading matter as the public ought to have, and none other. The fountain must be pure and good, or the stream can not be. And all well-meaning people, who believe, in fact, that there is a God and a devil, a heaven and a hell, and that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," and that "God will cause all things to work together for good to those who love him and keep his commandments," ought to support liberally such papers exclusively, and thus build up intelligent, righteous public opinions, and the general prosperity and happiness of the people. And, now, let noble-hearted and public-spirited people inaugurate such a grand enterprise, which can be made a gratifying success, and a blessing to society and the country generally.

PLAISANCE, La.

Millsaps College—Location, etc.

MR. EDITOR: Several communications having appeared in the ADVOCATE recently, making suggestions concerning the location of Millsaps College, I desire space in your columns for a few words on the subject. In the first place, I wish to make a suggestion to "Sigma," "Tau," and all others who have written anonymously on this subject. It is this. Write over your own signatures. If you desire your suggestions to have any weight with the Board. Of the seventy-five thousand Methodists in the State of Mississippi, it is barely possible that, at least, a few, besides the sixteen men who compose this Board, are influenced in their wishes as to the location of the college by personal or local considerations. Now, if a communication, making suggestions on this subject, appears in the ADVOCATE unaccompanied by a responsible name, how are the Board to know but that the writer has good reasons to hide his personality behind a Greek letter? If it is true, as some have intimated, that there are in the State persons who are biased in favor of some particular locality, or section, or against some particular locality, or section, how are we to know but that these anonymous counselors belong to the tribe? I am not saying that this is the case, but simply that there is a possibility of its being the case, and that suggestions on this subject will have far more weight with the Board, if made over a responsible signature. The brethren referred to will, of course, be willing to take advice in a homeopathic dose after having given it in allopathic quantities.

In the next place, I wish to say that the question of location will receive very careful consideration at the hands of the Board at the proper time. That time, however, has not yet arrived. Endowment must precede location. We must have $25,000 in cash, and $25,000 more in endowment notes, before we can consider the question of location at all. How soon we will reach the question of location depends upon the exertions of the friends of the college. Unless we increase our speed Millsaps College will not have a local habitation for mouths to come. Are there not hundreds of readers of the ADVOCATE who are well wishers to this enterprise, who have never given anything to this fund? Let these persons, if such there are, send their contributions without waiting to be called on by an agent. W. C. BLACK.

STRONG PREACHERS.—Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary" day by day on his knees, praying over every sentence, line, and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloys. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of eloquence.—*Work at Home.*

Christian Advocate.

THURSDAY, MARCH 13, 1890

AT NIGHT.

BY EMMA C. ABBOTT.

Sometimes when the business of the day
Have crowded me more than I could bear,
And I think to my welcome rest at night,
Almost too tired for prayer,
There comes to my soul the restful thrill
And rapture of God's full care.

I hear a whisper in my heart,
Bidding my striving cease,
And the touch of his hand on my forehead brings
From all worldly cares release;
And my spirit is wrapped and baptized in
God's own infinite peace.

What am I, Lord, that thou bidd'st me rest,
When others must wake and weep?
And O! will our toiling end like this
When death's shadows 'round us creep?
Yea, Lord; for thou lov'st us, and thou givest
To thy beloved—sleep.

—*Christian Standard.*

Help the Advocates.

I notice several pieces in the *Advocates* relative to the disposition that should be made of the surplus that lies in the Book Concern at Nashville. The two prevailing opinions appear to be so far as I have seen: 1. To give it the direction as indicated in the Discipline of our church. 2. To apply it in cheapening the publications of the Publishing House; and thereby competing with other publishers, both of a religious and secular character. I have thought some little on this subject; and, by your permission, I will give a few of my thoughts for the ADVOCATE:

1. I am not afraid that the money to be distributed among the Conference claimants from year to year is likely to lift the burden from the church (if burden it be) of the support of these worthy men and women who have so long been our leaders (under Christ) of the hosts of Israel? But, at the same time, we can and will support these claimants independently of this aid.

Again: While it is true we do need, and that badly, our Publishing House productions, in the way of religious books, hymns, and Sunday-school literature, etc., cheapened, in order to circulate at a nominal cost throughout the whole country, as a means of reaching thousands that we can not otherwise reach, and also to counteract the cheap, poisonous, trashy literature that floods our country, yet I will point out a more excellent way, at least, for the present, until this fund becomes so weighty that it can supply the demands in more than one given direction.

1. I would place every *Advocate* in the whole connection at one dollar or less. It, by turning this fund in that direction, it could be done. And if done, it would yield thirty, sixty, or one hundredfold in the way of increased subscriptions to our *Advocates*. While our *Advocates* are worth all they cost, yet it is a lamentable fact, some people, and many who are friendly to the church, will not take them while they can get other leading papers of the secular press for half the money. This is the objection the agent meets with everywhere. Last, but not least, if our papers were thus assisted, then the editors could and would forever expunge from the *Advocates* those spurious, obnoxious advertisements that do not belong to a religious journalistic life. I find this policy to be the most fatal of all others against the general circulation of our papers. We meet this objection at every turn. It does no good to tell them that these are essential to the life of the paper—so they may be, and are, under the present system of sustaining them—but let enough be donated to each paper (for twelve months) to run them independently of advertisements; then you will have your subscription list more than doubled, and in a few years all the papers will be more self-sustaining at one dollar each than they are today at two. As little as we may think of it, we must compete with these other publications sooner or later; and in order to do it our papers must be placed at one-half the present cost, and kept free from all illegitimate advertisements. T. H. MCCLENDON.

BIGLY ISLAND, LA.

Growth in North Mississippi Conference.

MR. EDITOR: I call your attention to the following figures, showing the growth of the North Mississippi Conference in ten years in membership, churches and parsonages. We give also the increase for 1889, in order to show the increased activity in church building.

	Increase in 10 yrs.	Average annual increase	Increase in 1889
Membership	3,713	371	1,534
Churches	84	8½	35
Parsonages	61	6	9

You see we built one new church for every thousand members in our Conference in 1889. If this ratio of church building was general throughout the connection, we built something over 1,100 churches last year—more than three for every day. If not, has the church "done what she could" "along this line?" J. A RANDOLPH.

Storm at Aden, Miss.

About three o'clock, P. M., February 27, this vicinity was visited by the most terrific tornado ever known in the annals of this country. The cloud came from the southwest, and, as far as it has been heard from, deviated very little either to right or left from a due northeasterly course. The track is from one-fourth to one-half mile wide. Very few trees six inches in diameter are left standing in its track, and many that are smaller are uprooted or twisted off near the ground. Fences are blown down, houses are unroofed, and many are blown down. Only one person (a lady) has been heard from who was seriously hurt. She is badly bruised, and has a broken limb.

Accounts of marvelous escapes are numerous; but the most marvelous escape that has come to this writer's knowledge was the escape of the neighborhood school and the teacher. The school was being taught at Mount Pisgah, the Methodist Episcopal Church, South. At the first intimation of a storm, the teacher dismissed the school, and sent most of the pupils due north to a neighbor's house, less than half a mile away, while she and the other pupils went south, less than a quarter of a mile. They were in the storm, and narrowly escaped death from the falling timbers. Before they reached their destination, and in less than five minutes after they left the church, it was utterly demolished. The timbers are scattered in every direction. The sills are blown off and the blocks are turned over. The stove was crushed. We are without a church, and need help to rebuild. The damage done to property in this immediate community will render it impossible to rebuild without help from other sources. Who will help? Any amount will be thankfully received. We are anxious to rebuild as soon as possible. If there is anyone whose heart stirs them up to help us, we ask that they remit to Rev. W. R. Graves, P. C., Plattsburg, Winston county, Miss.

S. S. SHIELDS.

Too Large.

THE ANNUAL CONFERENCE.

Our Annual Conferences are much too large, for the following reasons:

1. We have no time scarcely to give to religious services. It takes about all the time during the day to go through the regular business and the committee meeting, and then at night to hold the missionary, church extension and educational meetings. So you see we only have one or two nights and Sunday for regular religious services; and, after it is over, the people where it is held feel that they are not benefited much after all, for it is only a business meeting.

2. We can only find a few towns and cities in the bounds of an Annual Conference able to entertain one alone; hence they can only be held in some of the larger towns, and they have to call on other churches or denominations to help entertain them—*going a-begging again*, and also pay large hotel bills, and then the preacher's wife, after enduring the hardships and loneliness of a preacher's wife, can't attend the session without feeling that she is a burden to somebody. Then a good many of our local preachers and leading laymen would like to attend; but they are informed that the probability is that there will be no place for them to stay, not even hotel accommodations; and hence they have to forego the pleasure and benefit of attending. I think it would be a great benefit to our local preachers and laymen to attend, see and hear the business transacted.

3. The Annual Conferences are so large, and only a few towns in the bounds able to entertain the Conference. A large part of the territory never has an Annual Conference; so a great many of our people never attend a session or see a Bishop.

Now, the remedy: Divide up the Conferences, and only have fifty or—at the outside—sixty circuits and stations in a Conference; say about seventy-five clerical members—superannuated, supernumerary and efficient—altogether, which will give one clerical and one layman to the General Conference. However, the Discipline provides for each Conference to have one clerical and one lay delegate; so if we lack a little of numbering seventy-two, we would have our delegation anyway. Say we take the Mississippi Conference as a criterion, and we have about one hundred and thirty appointments—circuits, stations, and missions. Say we divide and just make two Conferences, with about sixty or sixty-five appointments. *Maybe that would not be too large.* And then, almost any town could entertain the Conference without having to call on anyone to help. If our brethren of other churches want to help, all right—let them do the proposing, not us. *Let's arrange to be self-sustaining.* Cut down the delegation to the General Conference, and cut down the Annual Conferences, so our people can take care of them. Let's not be intruders on other people.

But you say that will give us another trouble. Our Bishops could not hold all the Annual Conferences in the proper time. Well, let the General Conference elect six or seven more Bishops, and double the assessments for the Bishops, and have enough Bishops to travel all over our work. Take my circuit, for instance; and it is only assessed seven dollars for the Bishops, and it could pay fourteen just as easy. I have seven churches, and that would only be two dollars apiece—*just a trifle*—the easiest money we have to raise. Then our Bishops could hold nearly, if not all the District Conferences, and that would be so much better. A Bishop in every district once a year to inspect the presiding elder's work, and a presiding elder four times a year to look into the preacher's work, and the preacher twelve times a year in all the churches to feed the people with the pure Word, and surely we would have great prosperity. More anon.

A. D. MILLER.

CATO, Miss.

The Tree-Planting at Raymond.

MR. EDITOR: In a letter from this town, in your excellent paper of this week, "Teacher" gives a pleasing account of the *tree planting* on the grounds of the Methodist Church of this place. The details are at once interesting and creditable to all who participated in the work; but a great injustice (intentionally or unintentionally) is done one of our most energetic, earnest, noblest and most successful ministers of the past, by the omission of his name, and the absence of allusion, even, to the fact, that a beautiful tree was planted in a prominent spot to commemorate his services in our midst, and by the hands of seven young ladies, all members or ex-members of the Sunday-school. While Bros. Hunnicutt, Marshall, Drake, Ballard, Jones, and others of our pastors of past years, were kindly and lovingly remembered by the young ladies and children of the Sunday-school, the Rev. D. P. Bradford, who was our most acceptable, popular and earnest pastor a few years ago, was not forgotten. A tree stands in our church enclosure bearing his familiar name, and it is safe to say that the seven young ladies who planted it will watch its growth and expansion, upward and outward, with their heart's best wishes. Respectfully,

ONE OF THE SEVEN.

RAYMOND, Miss.

The Effects of Faith on Life and Character.

The man who *believes* something, who knows what he believes, who has convictions and the courage of his convictions, is the man to whom we are to look for great moral achievements.

It was the faith of Abraham that made him the founder of a race the most noted for its moral character and influence of all the ancient nations. It was the faith of Joseph that made him choose purity and a dungeon rather than guilt and freedom, and that made his name a synonym of innocence and virtue, and afterward made him the savior of his people. It was the faith of Moses that was the secret of his life-work and character, that made him the deliverer of his race and the legislator of the nations. It was the faith of Daniel that made him the noblest example of courage and fidelity, and one of the greatest prime ministers the world has ever seen. It was the faith of Paul that inspired his life-work and made him the grandest missionary that ever carried the gospel to the regions beyond. It was the faith of "the fishermen of Galilee" that made them "turn the world upside down." It was the faith of Martin Luther that made the mighty reformer of the sixteenth century and saved the Christian Church from the superstitions and immoralities that threatened its very life. It was the faith of John Wesley that made him the greatest preacher and reformer of modern times, and enabled him amid persecutions and oppositions to inaugurate a work that to-day seems destined to envelop the earth with its doctrines of free grace and full salvation. The inspiration of every great man's work is his faith.

On the other hand, it was the faith of Paul, the persecutor, that caused him to make havoc with the early church. It was the faith of Voltaire, the French infidel, that caused him to lead an immoral life, that prostituted his intellect to base purposes, and made his influence a moral poison upon society. It was the faith of Thomas Paine that made him write his "Age of Reason" and send it forth to subvert the faith and corrupt the life of every unwary youth that might be influenced by it. It was the faith of Baur, of Strauss, and of Renan, that made them spend years in trying to undermine the foundations of Christian faith in the inspired Word of God. It was the faith of the French Revolutionists that led them to attempt the overthrow of all government and authority, and turn peace and order into anarchy. It is the faith of the socialist and nihilist that makes them the worst and most dangerous elements in society. It is the faith of the Jesuits that has caused them, though calling themselves by the name of Christ, to be instigators of crime, and hence to be banished from almost every country. A bad faith makes a bad man. As a man believes, so is he. Can a man's faith point one way and his life drift another? Can a man believe there is no God and no future life whose weal or woe depends upon his moral conduct here, and yet it have no effect upon his life and character?

"It makes no difference what you believe, just so your life is right." What stuff is preached under this text of modern free thought! and sometimes by ministers of the gospel! Just as well say that it makes no difference whether a tree has any sap in it, or is planted in the earth, just so it bears fruit; or that it makes no difference whether an engine has steam in it, just so it runs the machinery. Just as well say it makes no difference whether the fountain be pure or impure, just so the stream is pure. Nay, verily; but make the fountain pure, and the stream will be pure. Faith is the fountain; life and character the stream. Make the faith right, and the life and character will be right. Faith is the condition of fruitfulness in the Christian life. The fruits of the Spirit are the fruits of faith. Faith is the motive power of all Christian character and life and labor. The inspiration of every great life-work is a faith, a strong faith, in some great truth. Let a man believe something, let him know what he believes, let him feel that he must deliver his message, let him have the courage of his convictions, and him men will hear.—Dr. W. F. Tillett, on *Creed and Character.*

From the Work.

PERCY'S CREEK, MISSISSIPPI CONFERENCE.

Percy's Creek station is situated about half way between Fort Adams, on the Mississippi river, and Woodville, the county-seat of Wilkinson. Percy is a country station of five or six years' continuance, with a church membership of eighty-three, and one of the most pleasant appointments in the Mississippi Conference. The people of the charge are industrious, energetic, refined and cultivated, and know exactly how to esteem and appreciate a pastor. The material interests of the church are faithfully and energetically supervised by an intelligent and persevering Board of Stewards.

These stewards have on hand all the collections ordered by the Annual Conference, and each member of the church, after being assessed by said Board, regards the assessments made as a debt of honor, and would just as soon leave unpaid a mercantile bill, or disregard the payment of a note of hand after maturity. Such is the force of education and training in these directions.

Our first quarterly meeting was held on Monday, January 27, and we had a good, profitable time. Bro. McDonald looks after all the interests of our common Zion, and exercises fine judgment in the manipulation of the affairs of a Quarterly Conference. All the interests of the church are moving up, and we are praying earnestly to the Father of lights for a moral upheaval in the church, which shall revive and intensify spiritual life in my charge.

I am pressing the claims of the ADVOCATE, and I sincerely hope by midsummer to place it in the house of every Methodist family in my work. Its weekly visit is a benediction to any Christian family, and one of the best missionary preachers we can possibly secure to aid us in lifting the collections for foreign and domestic missions.

Our District Conference, as you see, will convene at Gloster, March 27-30, over which Bishop C. B. Galloway will preside. Now, Doctor, as the seat of this Conference is situated immediately on the L., N. O. and T. R. R., we shall expect you to be present on that occasion. The presence of the editor of our Conference organ will inspire the preachers and people of the Woodville district to greater energy and zeal in the circulation of our own church ADVOCATE. May length of days and long life be added unto you! God bless you and your paper! W. W. HURST.

HOMER, LA.

We are moving on pleasantly and harmoniously on Homer circuit; have had thirty accessions since Conference, principally by letters. The Board of Stewards have made a liberal assessment for the support of the pastor, an increase of $150 over former years. The *Journal* and *Guardian*, our parish papers, are outspoken in their opposition to the Louisiana Lottery, and I have yet to hear of a Claiborne man who favors the continuation of that iniquity. I am sure that our representatives are sound on that question. The cold wave that struck us yesterday played havoc with the gardens and the fruit. J. L. P. SHEPPARD.

SUNFLOWER CIRCUIT, MISSISSIPPI CONFERENCE.

On the fifth Sunday in December I arrived at one of my preaching-places, and preached to a very good and attentive congregation. Never had better behavior; in fact, have had attentive hearers at all preaching-places, and very large congregations for this country. While this is said to be the worst work in the Mississippi Conference, and rumors say that the people will not treat a preacher with respect, and that the people are savage, I must say the above is injustice to the good, hospitable people of this Mississippi Delta. Owing to the arrangement of the circuit, it makes it quite laborious, especially at present, as the water is in an abundance. We are not overflowed yet, though some of our people are uneasy thinking we will be. Sunflower river and its tributaries seem to be on a stand. I have to go to my appointments on the boats, and in the skiffs. I have been only about three weeks traveling in that way. I am preaching at six places; had three to start on, two very good churches, and that property does not belong to us. One church is now being built. We hope to dedicate it March 23, when our second Quarterly Conference will convene. This church is situated near Nittayuma. I am doing my best to get our people to build two other churches this year. Schools are very good; more fine talent and intelligence than I anticipated. Thank God, while the people are not as good as they should be, they could be worse. I have been received kindly all over the work. A few are taking our paper. Some sickness and deaths—*la grippe*, pneumonia and measles. Brethren, pray for me as I pass over the waters, through the mud and wilderness.

J. C. ELLIS, P. C.

WALNUT GROVE, MISS.

"Our lines have fallen to us in pleasant places." We are very comfortably situated in the little parsonage at Walnut Grove, surrounded by hospitable people, who seem to appreciate *their* preacher, and by their words and actions endeavor to make him and his companion feel that they *are not* "strangers in a strange land." We have completed our second round, and everything is moving along nicely. Our first Quarterly Conference has been held. A liberal assessment was made for the pastor. Our presiding elder was present, although he had to travel over very rough roads and cross deep waters, which fact only convinced us that he was truly in earnest about his Father's business. The young ladies went to work soon after our arrival, and raised money to have the parsonage repaired, and they have had some work done on it, which put it in such a condition as to keep the rain off of the itinerant and his better half. God bless the women, and speed them in all of their grand and good works! We have organized a prayer meeting at this place (attendance very good), composed mostly of young people, who seem to be deeply interested, and some incline to take hold and do their part; but the older people do not encourage them as much as I would like to see. Pray for us, that we may convert many of these dear young people to the cause of Christ, and thereby place many watchmen upon the walls of Zion.

Yours in Christ, J. M. COWAN.

The Lottery.

Lotteries and Other Gambling.

Wherever the lottery still exists it argues a low moral tone among the people, and a spirit in the government far in the rear of modern ideas of either the right or the expedient. It has been forbidden by law, in England, for more than sixty years; since 1830 in Belgium also; and even in France, where it once flourished beyond almost any other country, it is now prohibited by law. Only two of the United States have, for many years past allowed this pernicious form of gambling, and in one of these, Louisiana, it will cease to be tolerated, when in five years more the charter of the company shall expire.

One of the chief reasons for the abolition of the lottery in the countries named above, and for its condemnation by all writers upon morals and upon political economy, is its essentially demoralizing effect upon the individual, and so upon society itself. "The legislators who sanction it," says one of the most eminent of these writers, "vote a certain number of thefts and suicides every year; there is no pretext of expense that can justify provocation to crime." While the lottery was a common thing, and was regarded as a legitimate expedient for obtaining money with small outlay and no labor, its first effect was the formation of a habit in the person so addicted, precisely of the same nature as that which enslaves and ruins the gambler in any other mode. Thousands of instances occurred in which the money which the poor man should have used to feed his starving children went in payment of the lottery ticket, always in the confident belief that the next turn of the wheel would bring fortune and abundance, yet always with the same cruel disappointment as the result, till crime, insanity, or suicide came as the result. It was found that no other form of gambling was so wide-reaching in its effect, or so destructive. "In the large cities," of countries where it was tolerated, "a great portion of the population lived in a perpetual excitement, which made men unfit for business, and generally ended by thoroughly demoralizing them." It was in 1836 that lotteries were prohibited in France, and "in the next year the deposits in the savings banks of Paris alone increased by 450,000 francs;" a significant fact, showing, as it does, that the lottery is neither more nor less than systematic robbery of the poor.

But the great objection to lotteries of every kind is grounded in moral principle, and is substantially the same as that which lies against all gambling. No kind of business is consistent with even common honesty in whose method there is no pretence, even, of giving a man value for value. The lottery ticket, save in the case of the "lucky" holder of a ticket, is simply and only a piece of pasteboard. It is, indeed, a great deal worse than nothing at all, for it stimulates expectation that in the great majority of cases is destined never to be realized; a species of stimulation becoming ultimately a disease, which over and over again in the history of this outrage upon humanity has ended in suicide or insanity. Mere common robbery is not half so bad as this form of it, for vexatious and even embarrassing for a time as it may be to be the victim of a common thief, there is no such after-effect as in the present case. In the mildest possible view of the matter, the lottery is systematic swindling. The laws of enlightened nations have come to so regard it. Wise legislation classes it with other forms of cheating and stealing.

The time has surely come when alike in States and in cities the function of the gambler shall be so effectually outlawed as to be placed where it belongs, with those of the highway robber and the burglar. Neither financial nor political expediency can qualify the infamy of either the law or the executive which tolerates this species of wholesale plunder. As for any connection with charitable or educational interests, let the moral sense of the American people be spared, at least, that indignity; let "the devil" be "served" if he must be so, in his own "livery," and not in that of "the angels" of God.—*Standard.*

The Lottery at Washington City.

The revelation of the status of the Louisiana Lottery in Washington is startling, and demands governmental action at once. This corrupting agency is doing an extensive business in the District of Columbia. It has grown bold and defiant. It has no fear of our national legislators before its eyes, and carries on its traffic as openly as in New Orleans. It has found a way to resist the laws for its suppression and to prevent the passage of more stringent legislation. It has, it is said, through its agents managed so to control the local authorities that there is no interference with its transactions. It is driving a lucrative trade, its monthly receipts amounting to $100,000, or footing up annually more than $1,000,000. Among its regular patrons is the greater portion of the government clerks and employees. Influential attorneys are paid large fees for looking after its interests. Its resident agent receives three or four times the salary of any Cabinet officer. It is doubtful if there is another city or section of country, outside of Louisiana, where the Lottery has a stronger hold, or more open recognition, or shows larger returns. And here, of all other places, it should have neither existence nor prominence. If the Washington authorities will not suppress it, Congress should make short work with it. The people look to their representatives to put a speedy end to the infamous concern. The sanction now given to it is a disgrace to the local and Congressional administration. Let the people, now that the facts are coming to light, bring a strong pressure to bear upon their representatives in Congress to take vigorous and effective measures to wipe out this blot upon the fair name of our national capital.—*Presbyterian (Phil.)*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

FAMOUS WOMEN OF THE NEW TESTAMENT. A series of lectures delivered in the First Baptist Church, Montgomery, Ala. By Morton Bryan Wharton, D. D., pastor. Illustrated. Cloth, 12 mo, 340 pp. Price, $1 50. E. B. Treat, publisher, 5 Cooper Union, New York.

This is a series of readable lectures on sixteen female characters in the New Testament. The author's style is smooth and pleasant, and he seems to be a close observer of human nature, and has considerable analytical power. This book seems to us to be a better one than the author's "Famous Women of the Old Testament." It will be read with interest and profit by the students of New Testament biography.

PERIODICALS.

—OUR LITTLE ONES, for March, comes to us full of pictures and reading matter specially adapted to the little ones, and will be hugely enjoyed by all who are fortunate enough to secure a copy. Russell Publishing Company, Boston. Price, $1 50

—THE TREASURY FOR PASTOR AND PEOPLE, for March, has a table of contents that will bear careful perusal. The contributors to this number are Dr. J. E. Rankin, Rev. C. B. Spurgeon, Rev. Joel T. Daves, Dr. T. W. Chambers, and others. E. B. Treat, New York. Price, $2 50. Clergymen, $2.

—THE AMERICAN AGRICULTURIST, for March, is a valuable number for farmers, gardeners, horticulturists, stock and poultry raisers all over the land. This is one of the best and cheapest of all the agricultural monthlies. Orange Judd Company, New York. Price, $1 50.

—THE BOOK-BUYER, for March, opens with an engraved portrait and sketch of Bret Harte; then follow interesting literary notes and notices of new books, etc. This is a valuable assistant to those who are trying to keep up with the publications of the day. Published by Charles Scribner's Sons, New York. Price, $1.

—MISSIONARY REVIEW OF THE WORLD. The March number has interesting and able papers by Drs. Pierson, Gracey, Ellinwood, and Revs. Grout, Leonard and Fulton. There is correspondence from all parts of the world, and the department of Missionary Intelligence is full. The editorial notes on current topics are spicy. The editorial of Dr. Pierson, A Plea for Enthusiasm in Missions, ought to be read by the church everywhere. There is no better missionary periodical than this *Review*, published by Funk & Wagnalls, New York, at $2 a year.

—The contents of THE FORUM for March are: France in 1789 and 1889, by Frederic Harrison; War Under New Conditions, by Gen. Henry L. Abbot; A Year of Republican Control, by Senator H. L. Dawes; The Relation of Art to Truth, by W. H. Mallock; Do the People Wish Reform? by Prof. Albert B. Hart; The Specter of the Monk, by Archdeacon F. W. Farrar; A Protest against Dogma, by Amos K. Fiske; The Right to Vote, by Judge Albion W. Tourgee; Western Mortgages, by Prof. James Willis Gleed; The Practice of Vivisection, by Caroline E. White. New York: The Forum Publishing Company, 253 Fifth Avenue. Fifty cents a copy. Five dollars a year.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON XII.—March 23.

CHRIST FORGIVING SIN.

Luke v, 17-26.

GOLDEN TEXT.—*Who can forgive sins, but God alone?*—Luke v, 21.

TIME.—A. D. 27.

PLACE.—Capernaum.

PARALLEL PASSAGES.—Matt. ix, 1-8; Mark ii, 1-12.

17. And it came to pass on a certain day.—In Matt. viii, 5-9, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the demoniac there, to "his own city," that is, Capernaum. The order in Mark is the same as here, and his narrative contains the only decisive note of sequence (chap. iv, 35), which determines his order and that in the text to have been the actual one, and the events in Matt. viii to be related out of their order. *As he was teaching*—Not in a synagogue, but probably in Peter's house. *Pharisees and doctors of the law*—These had probably come out of simple curiosity to hear and see the great Prophet of Nazareth. *Out of every town*—From all parts. *The power of the Lord*—The power of the Almighty Jehovah.

18. Men—Four bearers. Mark ii, 3. *Brought...a man*—The sufferer is passive, and is not only in a bodily, but also in a spiritual respect, borne by the faith of those who at any cost will bring him before the feet of the Lord. There is, nevertheless, no ground for the supposition that he himself did not share in this faith. Would he have been brought wholly against his will in so extraordinary a way to the Savior? *A bed*—Probably a mere mat or mattress. *A palsy*—The cessation of nervous activity is a disease that is found everywhere in various forms. Sometimes it attacks the whole body, sometimes only parts of it. *Sought means*—St. Mark explains that the crowd was so great that they could not even get to the door.

19. They went upon the housetop—A very easy thing to do, because there was in most houses an outside staircase to the roof. Eastern houses are often only one story high, and when they are built on rising ground the roof is often nearly on a level with the street above. Our Lord may have been teaching in the "upper room" of the house, which was usually the largest and quietest. Even if in this dwelling there was no staircase outside, a way could have been made over the roof of another to gain access to the place where Jesus was stopping. A breaking up of the roof right over the place where Jesus was, is the less inconceivable inasmuch as corpses were sometimes in this way removed from the house of death. *Let him down through the tiling*—St. Mark says they uncovered the roof where he was, and, digging it up, let down "the pallet." Clearly, then, two operations seem to be necessary: to remove the tiles, and to dig through some mud partition. But the description is too vague to enable us to understand the details. The making of an aperture in the roof is an everyday matter in the East.

20. Man—St. Mark has "Son," and St. Matthew "Cheer up, son," which were probably the exact words used by Christ. *Thy sins are forgiven thee*—Rather, *have been forgiven thee*, that is, now and henceforth. Here, trouble of conscience appears actually to stand in the way of restoration of the body, and the Savior, who with unerring glance looks through the outward and inward condition of the sick man, begins in this way to heal his soul. The words were addressed, we must believe, to the secret yearnings of the sufferer. Sickness had made him conscious of the burden of his sins, perhaps had come (as such forms of nervous exhaustion often do come) as the direct consequence of his sin. The Healer saw that the disease of the soul must first be removed, and that then would come the time for restoring strength to the body.

21. Who is this—The word used for "this person" is contemptuous. St. Matthew puts it still more barely, "This fellow blasphemes." *Blasphemies*—The words were but an echo of the charge that had been brought at Jerusalem, that "he made himself equal with God" (John v, 18), and may well have come from some of the same objectors.... For a mere man, as such, to claim the right of forgiving absolutely was to claim a divine attribute, and therefore, to blaspheme, that is, to utter words as disparaging as open profaneness to the majesty of God.

22. When Jesus perceived—Rather, *Jesus recognizing. Their thoughts*—Better, *their reasonings.*

23. Whether is easier—It was easier to say, "Thy sins are forgiven thee," for those words could not be put to any outward test, and only the consciousness of the sinner could attest their power. It was a bolder and a harder thing to risk the utterance of words which challenged an immediate and visible fulfillment; and yet he was content to utter such words, without fear of the result. Measured in their true relation to each other, the spiritual wonder was, of course, the greater; but here, as so often elsewhere, our Lord puts himself, as it were, on the level of those who hear him, and vouchsafes to speak to them according to their thoughts.

24. The Son of man—Ben-Adam has the general sense of any human being (Job xxv, 6, etc.); in a special sense in the Old Testament it is nearly ninety times applied to Ezekiel, though never used by himself of himself. In the New Testament it is eighty times used by Christ, but always by himself, except in passages which imply his exaltation. (Acts vii, 56; Rev. i, 13-20.) The title, as distinctively Messianic, is derived from Dan. vii, 13, and is there Bar-Enosh, a word descriptive of man in his humiliation. The inference seems to be that Christ used it to indicate the truth that "God highly exalted him" because of his self-humiliation in taking our flesh. *Hath power*—Better, *authority*, as in John v, 27. The Father had given him authority to "forgive sins" and to "execute judgment," because he was the Son of man, the representative of mankind, and as such was exercising a delegated power.

25. Took up that wherein he lay—This circumstance is emphasized in all three narratives to contrast his previous helplessness, "borne of four," with his present activity. He now carried the bed which had carried him, and "the proof of his sickness became the proof of his cure." The labor would have been no more than that of carrying a rug or a cloak, yet it was this which excites the fury of the Pharisees in Jerusalem. It was not specially attacked by the simpler and less Pharisaic Pharisees of Galilee. *Glorifying God*—The fact that the man himself did this as well as the by-standers is peculiar to St. Luke.

26. They glorified God—An admirable antithesis, the enthusiasm of the people over against the murmuring of the scribes. The dissonances dissolve themselves in harmony, the shadows in light and life. *Strange things*—Literally, *things beyond expectation.*

Missionary.

Woman's Opportunity.

To the Missionary Workers:

In the mind of one who is deeply interested in the cause, the Giver of all good has more than doubly conferred an honor on our sex, inasmuch that we can be so instrumental in ministering to the piteous appeals of benighted people, who owe their existence to the same Omnipotence that we Christians most assuredly do.

But do we realize the honor as servants of God? Are we at work? Or have we sent the laborers, or his precious Word, to the outstretched hands of thousands who are pleading for life and light?

God so loved us that he gave his only Son, that we might have life everlasting; and for even this, can we not endeavor to send the truth to eager souls who are waiting, watching?

It must be that this grand soul-saving work of the missionaries is intended particularly for women, and is, indeed, woman's work for woman.

So can we really promote the cause of our Lord by sending, in our humble, womanly way, the golden words of redeeming love. Then to the work, to the work, is the sentiment of his workers. May we all, as consecrated Christians, become more deeply interested in soul-sick beings, who know not that our blessed Savior on Calvary suffered, bled and died, that we might claim a life of delight with him when our lives here shall close.

How can a mere shadow of doubt arise as to whether it is our duty to labor for those souls, when life most priceless of all truths so beautifully urges us on and tells us so plainly of the necessity of spreading the gospel.

May we reject the infatuations and temptations or snares that shall stealthily entice us from the work, that it is now our opportunity to engage in!

May we, as woman, take advantage of the opportunities to lead those souls to the cleansing power of Jesus! May we not suffer a moment's delay, until the souls now in utter darkness reach the fountain of life, and we each day be inspired with more zeal, and be ready and willing to do what we find to do!

Oh! we must bestir our hearts, send out the life-boats, and rescue the perishing. We can, we must grasp the opportunities that are along our pathway strewn, so that when the silver chords of our lives are broken, ours will be the promised reward.

Can we go empty-handed, when all around us trophies in the form of human souls are pleading to us to come, come?

Then to the work let us onward go, clearing obstacles that will surely gather as dark and threatening clouds between us and those for whom we labor.

Surely our labor will be crowned with success and blessed with special efforts by our Christian women. We will work, and sing, and pray, that we the harvesters will be who shall capture the world for Christ, amid the mighty strife.

We will humbly, meekly hold up the cross, which is our banner, and with anxious hearts, willing hands and listening ears wait for the joy of Christians and angels, when the whole world shall sing—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

MRS. JOHN C. HEAD.

Home vs. Foreign Missions.

The subject of foreign missions which, just now, seems to be more than usually under consideration, has, naturally, found some objectors, and it was to refute the charges that had been made during the last few days by letters and comments in some of the newspapers that Dr. Farrar applied himself on Saturday, instead of following the course he had originally intended of dealing with the incidental successes of missions. "Any cause," said he, "that calls for effort and self-denial is sure to meet with objectors, and it is these people—the people who will not make an effort or deny themselves—who tell us that we are paying too much attention to the heathen abroad when there are plenty of heathen at home to trouble about." "Before you send out missionaries to other lands," say they, "you ought to set about converting England, and should deal first with the blighted groups that hang about the gin shops and the corners of the streets." He—Dr. Farrar—thought that the relation of home to foreign work acted not by exhaustion, but by fermentation, so that when more money was sent abroad more was also given for home work, but no aid was wanted from grudging sources. The command of Christ—"Go ye into all the world," etc.—should be sufficient reason for missionary activity for anybody who pretended to be a Christian. Had Christ and his apostles acted with the excuse of modern selfishness, Christianity would have died away as the religion of some obscure sect upon the Dead Sea shore. Were there no unbelievers in Judea when Christ told his disciples to go to "all nations"? Were there none in Nazareth when he went to Capernaum? We must still leave the dead to bury their dead. Attention to foreign work was the duty of us all. No force was put on any to join in the work, for if it were not done willingly, it would be worth nothing. In every field of missionary labor there were signs of God's approval, and often the best way to rekindle the white embers of callous indifference at home was by creating an interest in missions abroad. As against the direct command of Christ, these arguments of objectors must pass for what they were worth. "It comes," continued Dr. Farrar, "with shocking ill grace, and sounds like shameful hypocrisy, when those who give nothing and do nothing for missions make the 'home heathen' a false excuse for doing nothing. They talk as if we were weakening the resources of England, and surely that is stupendous nonsense, when we are not even spending as much on missions as on tobacco and Christmas cards."—*Exchange.*

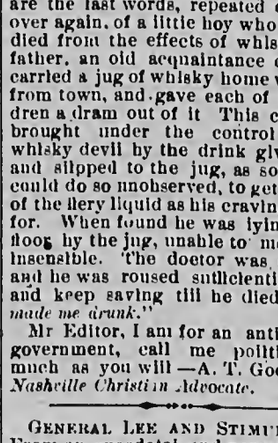
Temperance.

A CURE FOR DRUNKENNESS.—I was one of those unfortunates given to strong drink. It reduced me to degradation. I vowed and strove long and hard, but I seldom held victory over liquor long. I hated drunkenness, but still I drank. When I left it off I felt a horrid want of something I must have or go distracted. I could neither eat, work nor sleep. I entered a reformatory and prayed for strength; still I must drink. I lived so for over twenty years; in that time I never abstained for over three months handrunning. At length I was sent to the House of Correction as a vagrant. If my family had been provided for, I would have preferred to remain there, out of liquor and temptation. Explaining my affliction to a fellow-prisoner—a man of much education and experience—he advised me to make a vinegar of ground quassia, a half-ounce steeped in a pint of vinegar, and to put a small teaspoonful in a little water and drink it down every time the liquor thirst came upon me violently. I found it satisfied the cravings and suffused a feeling of stimulation and strength. When I was discharged I continued this cure, and persevered till the thirst was conquered. For two years I have not tasted liquor, and I have no desire for it. Lately, to try my strength, I have handled and smelt whisky, but I have no temptation to take it. I give this for the consideration of the unfortunate, several of whom I know have recovered by the same means which I no longer require to use.—*Connecticut Home.*

"PAPA MADE ME DRUNK."—These are the last words, repeated over and over again, of a little boy who recently died from the effects of whisky. His father, an old acquaintance of mine, carried a jug of whisky home with him from town, and gave each of his children a dram out of it. This child was brought under the control of the whisky devil by the drink given him, and slipped to the jug, as soon as he could do so unobserved, to get as much of the fiery liquid as his cravings called for. When found he was lying on the floor by the jug, unable to move, and insensible. The doctor was sent for, and he was roused sufficiently to say, and keep saying till he died, "*Papa made me drunk.*"

Mr Editor, I am for an anti-whisky government, call me politician as much as you will.—A. T. Goodloe, in *Nashville Christian Advocate.*

GENERAL LEE AND STIMULANTS.—From an anecdotal and personal article on "General Lee After the War," by Mrs. Margaret J. Preston, in the *Century*, we quote the following: "He had the gentlest way possible of giving counsel and administering rebuke. I remember hearing him say, in a presence where such testimony was worth more than a dozen temperance lectures: 'Men need no stimulant; it is something, I am persuaded, that they can do without. When I went into the field, at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign; and when I met my friend again, after all was over, I gave her back both bottles of brandy, with the seals unbroken. It may have been some comfort to me to know I had them in case of sudden emergency, but the moment never came when I needed to use them.'"



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No. 5.....10:10 am	No. 6.....3:50 pm

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No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:15 pm

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No. 5 Acc'm....9:00 am	No. 6 Acc'm....5:00 pm

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THURSDAY, MARCH 13, 1890.

To All Ministers of the Gospel in the State of Louisiana.

Dear Brethren:

The Pastors' Union of New Orleans would beg leave to call your attention to the fact, that at the approaching meeting of the Legislature, in May, efforts will be made by the Louisiana State Lottery Company *to secure a renewal of its charter.*

We earnestly urge upon you to preach against this great infamy and curse to our State; to strengthen the public sentiment already existing against it, and to do all in your power, in every way, to co-operate with us and all good men, that this great gambling corporation, which is debauching the youth of our State, and robbing the people, may be overthrown.

In behalf of the Pastors' Union of New Orleans, La.

M. C. COLE, Baptist Ch.
WM. W. ELWANG, Presby'n Ch.
WM. P. MCLAUGHLIN, M.E. Ch.
JOHN T. SAWYER, M.E. Ch. South.
A. GORDON BAKEWELL, P. E. Ch.

Anti-Lottery literature will be furnished on application to the Executive Committee of the Union, 15 Camp St., New Orleans.

Interpretation Extraordinary.

In our interpretation of the Sixth Restrictive Rule, a few weeks since, we gave the plain meaning of the words, and said that any discrimination between the classes named in the rule was a violation of the rule. On this the *Arkansas Methodist* says:

In our humble opinion this construction of the rule is begging the question; for if it proves anything, it proves too much—that *all* "traveling" preachers should share alike with the Conference claimants in the surplus. The evident object of the rule was to limit the appropriation of the produce of the House to the *traveling* ministry and their dependents; but it specifically designates *who* of the *traveling* preachers were to be beneficiaries—the supernumerary, superannuated and worn-out traveling preachers; the wives and children of these, and the widows and children of deceased traveling preachers.

It seems to us this is a most strange interpretation. The *Methodist* says: "The evident object of the rule was to limit the appropriation of the produce of the House to the *traveling* ministry and their depeudents!" Does the phrase, "their dependents," mean their wives and children? If so, then, the *Methodist* has forced a limit on the action of the rule unwarranted by fair interpretation.

It seems to us this is a strange interpretation of plain language. The *Methodist's* principle of construing these words would lead us to think that the "traveling ministry and their dependents" alone are entitled to the produce of the House, and in order that the supernumerary and superannuate may not be "cut off without a shilling," the *Methodist* has to invent a strange interpretation of words to stop the damage his own construction of the rule would bring.

It says the rule "specifically designates *who* of the *traveling* preachers were to be beneficiaries." We simply ask *where* is this specific designation made? The *Methodist* says the rule makes it. Here is the rule:

They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children.

Is there any specific designation here? Is it said in this rule that *of the traveling* preachers, the superannuated and supernumerary and worn-out preachers only are entitled to share in the produce of the House? Nothing of the kind! The rule is as plain as it can be. "Traveling, supernumerary, superannuated, and worn-out preachers" do not mean, can not be made to mean, supernumerary, superannuated and worn-out preachers, "who *are* of the *traveling* preachers." If that is what the rule means, why was it not stated in that way? If the needy traveling preachers are not entitled to a share in the produce of the House, then the rule simply says what it does not mean! In the *Methodist's* view the supernumerary and superannuated and worn-out preachers are *traveling* preachers as well as the men manning the districts and circuits and stations; which we do not believe is the case. If the framers of this celebrated rule had not *intended* that the traveling preachers should share in the produce of the House, they would have left out the word "*traveling.*" We are afraid the *Methodist* has unwittingly adopted that false method of interpretation which twists words to mean anything you want them to mean.

An Old Blister-Plaster Re-applied.

We give our readers, in the article below, an editorial which appeared in the *Daily Democrat*, January 9, 1876. The *Times-Democrat* is in some sense the successor of the *Democrat*, and we wonder how the successor feels in looking back over these indignant and caustic utterances. The history of the Lottery for *fourteen* years since these utterances only clinches their truth, and shows how true were their prophecies. So true are these utterances that they sound as if written yesterday. Read them carefully, and then hand the paper to your neighbor with instructions to read and pass it along to his neighbor:

One of the most scandalous institutions which the era of Radicalism has spawned upon this State is the Louisiana Lottery Company. The bill creating this extraordinary corporation was passed through the Legislature by bribery, and every breath that it breathes is corrupting. The Louisiana State Lottery Company is an institution which, in the nineteenth century, ought not to exist in any thoroughly enlightened and Christian country; and we confidently assert that if a despotism of rascality, under which any nefarious organization can flourish, that can and will resort to bribery, did not oppress and disgrace Louisiana, the Lottery Company would never have been born, and could not now boldly buy up newspapers, employ pimps and influence Legislatures.

We are not so impracticable as to prate of destroying all demoralizing institutions, or even totally gambling institutions. There is a large element of wickedness in human nature, and it is likely that, until there is a new and higher birth, men will gamble and drink, and do other evil deeds. Efforts, therefore, to totally annihilate such transgressions of the moral law originate in the dreams of enthusiasts, and are certainly utopian. It is, however, one of the duties of Legislatures, and, indeed, of society, to check these evils as much as possible, and, instead of giving them encouragement, to repress them and frown them down. Even men not of the highest moral characters would shudder at a deliberate proposition to organize and establish an open, vast and powerful institution for the purpose of educating the youth of the country, and men and women, into gamblers for the immediate benefit of the conductors of the institution, and the ulterior benefit of "gambling hells." Were they asked if such an institution was lawful, or if it should be tolerated in a civilized community, they would denounce the suggestion with indignation. And yet the Louisiana Lottery is just such an educational institution. It is the preparatory school for the faro bank and the roulette table. Daily and hourly it is tempting men, women and children, who, were it not in existence, would never dream of such a thing, to gamble; it is infusing the passion—the eager, irresistible passion—for gaming into their hearts.

The faro bank is kept in seclusion; men who wish to venture have to hunt it up; its glittering fascinations are not spread before the eyes of the whole community; tradition, early teaching, its avowed character of vice, cause those not familiar with it to shudder at and shrink from it. But the Lottery Company is legalized by the Legislature of the State, and it opens its gambling tables at every corner of the city, and in nearly every town and village of the State. Its schemes of chance are advertised in every paper, and the agents of its gambling saloons are all over the land. In the city and in nearly all the towns one may find squads of boys, after the daily drawing, eagerly reading the result to see if they have lost or won; ladies slyly send to purchase tickets; and even pious men have been known to venture, what might, in accordance with their professions, have been better given to charity, upon the turn of the wheel. And thus the Lottery goes on in educating people into gamblers, preparing them for careers of crime, demoralizing the public—a gigantic scheme of legalized iniquity.

This corporation is an immoral one in every respect. It is a disgrace to our State, a blot upon our civilization, and every good citizen should exert his influence for its extirpation. Let the House of Representatives, then, institute a vigorous investigation into the system of bribery which voted it upon us; let men who have families, and who would remove a vile temptation from their children, ask if the Legislature of Louisiana had the right to create a monster scheme of immorality. And on this Sunday morning let Christian men bear in mind that, in this city, and ramifying this State, there is an agency of sin, of crime and ruin more powerful than all the churches which rear their spires toward the clouds—an agency whose advertisements of schemes of chance, appealing to the cupidity of the human heart, are finding a readier and deeper response than will all the utterances of the ministers of religion. Against this pestiferous creation every man who has the good of society at heart should exert his influence. It is constantly growing in opulence and power, and its influence for evil is constantly increasing. It is a moral, social and political evil, and the moral, social and political element of Louisiana should combine to destroy it.

Repentance and Faith.

BY "GILDEROY."

Repentance towards God and faith towards Christ, the conditions of personal salvation, are always united in the New Testament. They can not be separated. Each implies the existence of the other. Repentance implies pre-existing faith, and faith implies pre-existing repentance. Repentance is a condition of salvation, and faith is both the condition and the instrument of salvation. Both grow out of the preliminary grace of the Holy Spirit, and they are perfected in the concurrence of the will of man. Both are in some sense introductory to a state of grace; and, yet, faith in its saving exercise is the turning-point where conviction for sin and repentance towards God pass into life in Christ.

Repentance, as godly sorrow for sin, is divinely wrought. It is said to be the gift of God. The actual power of repenting is graciously afforded by the Holy Ghost. God granted repentance unto life unto the Gentiles; and Christ came to give repentance unto Israel.

Repentance is called a broken and contrite heart, godly sorrow for sin. It is the sorrow of the inner man, the hidden man of the heart. It is not in the sensibility only, nor in the judgment only, nor only in the will. The whole inner personality repents. The sorrow of the world dreads the consequences of sin, while godly sorrow hates the sin and refuses to be comforted save by God alone.

It is not so much a sorrow for particular sins as for sin itself. It is a feeling of hopelessness and a sense of divine justice in the visitation of merited punishment upon the sinner.

The sense of impotence in the penitent sinner withers all hope of present or future ability to help himself.

The repentance that is a condition of salvation shows its genuineness by efforts to amend the life. This is manifest in two things: first, in turning from sin, and, secondly, by aiming at perfect obedience. The repenting sinner ceases to do evil and learns to do well, and, in this way, brings forth fruits agreeable to repentance. It is worthy of note that the act of repentance is more dwelt upon in the Word of God than the feeling of sorrow. The feeling is a variable thing, but the act is always and in all men a given quantity.

Repentance is the half-way house between sin and salvation. It is a state and dispensation of law rather than of grace. It is the arraignment, trial and conviction of the sinner at the bar of inflexible justice and in his own conscience. It implies a confession of guilt and an acknowledgment of the justice of the sentence of condemnation. It is an act of penitence that causes the guilty sinner to throw himself on the mercy of God for pardon. In its final analysis repentance discards every plea in abatement, or extenuation, of sin, and every hope of escape from guilt and condemnation except by an act of grace or clemency on the part of God. At this stage it borders on despair and produces an agony nigh of kin to the wailings of the damned. If the sinner were left here, this life would be an intolerable hell. Fortunately, however, this despair of self and of human help, of all help, is the prime condition for the exercise of faith that bringeth salvation.

The First Response.

The reading of your issue of this date, March 6, is like a bugle call. It moves me to write that I will be one of any number—I trust a host—who will pledge you $5 for the holy warfare you wish to wage, during this spring and early summer, against the octopus—the Lottery—whose capacious jaws stretch from sea to sea. By all means let the five hundred (or more, if possible) extra copies of our noble exponent of truth go out into all the parishes of that beloved sister State, which has so long groaned under the burdens entailed on her good citizens by corrupt politicians. Press the matter of *organization*; and let it be a part of that platform that no man is to be countenanced for the Legislature who has not a clear record and a decided stand on this burning question of the day. What are sugar tariffs, and such like measures, compared to the disgrace that may well cause her best citizens a blush to own they hail from a State which once sat as a queen among her sisters. Between liquor and lottery it is hard to decide which is Satan's prime agency for stealing men's money and destroying their souls. Now seems the favorable season for striking at the latter monster. The other will take many seasons yet to overcome. But both will be done. High Heaven will not be forever mocked by these powers of darkness. I wish you could send a dozen or more of this last issue of the ADVOCATE among my people as *samples*. It is brimful of good things. Your criticisms on the *Zion's Herald's* utterance, "What Can Science Do," are just and very needful.

Watchman, blow the trumpet again, long and loud!

J. P. DRAKE.

SHUBUTA, Miss.

Oxford Church Burned.

LET US HELP.

On the night of March 1 the Methodist Church at Oxford, Miss., was destroyed by fire. Everything was lost except the organ and pulpit chairs. It was a very severe blow, especially in view of the previous history of the congregation. About seven years ago they purchased a parsonage at $1,200, and afterwards expended about $500 on its improvement. In 1887-8 they repaired and enlarged the church-building at an outlay of about $6,000. In October, last, the parsonage was destroyed by fire, a total loss. Within the last sixty days they raised $1,500 more and had just closed the purchase of a new parsonage when this great calamity fell in. It is not a wealthy congregation by any means. They have done all, and, indeed, more in proportion to their ability than could have been expected. It is at a town which is the seat of the State University, where the Methodist Church should be attractive in order to advance our interests amongst the coming young men of the State. In order that the church we shall erect shall be a fit representative of our people and our cause, it should be a building such as would cost a large sum. We are not able to build it without help. Let all send in their contributions at once, so that the good work of repairing the damage may go on. Remit to E. Mayes, treasurer, Oxford, Miss.

E. MAYES,
R. W. JONES,
REV. W. R. SIMS,
REV. S. D. LONG.

I most heartily endorse the above very modest statement of the case, and urge all friends throughout Mississippi to aid in reconstructing that church. Only a few months ago their parsonage burned, and now their improved and beautifully finished and furnished church is in ashes. That heroic, liberal congregation must have help. No cause, just now, could be more worthy. No place in the State is more important to evangelical Christianity. I, therefore, urge our brethren to send forward their contributions without delay. Pastors are asked to state the case to their congregations and give opportunity to help an enterprise worthy of most liberal sympathy. Next to having a well-equipped, endowed college of our own, is to have a tasteful church-building and well-organized working congregation near a State University. Every Methodist in Mississippi is interested in this church. Every Methodist patron of the University ought to be solicitous for it.

CHAS. B. GALLOWAY.

JACKSON, MISS., March 6, 1890.

The *Pacific Methodist* agrees that the profits of the Publishing House should be employed in its legitimate business, and suggests that it might "extend its business by establishing a paper on the Pacific coast." That paper says:

Do the interests of the church demand the establishment and support of such a paper on the coast? Would it be well for the General Conference to authorize the Publishing House to invest two or three thousand dollars a year in such an enterprise? We do not think that there can be any doubt about the matter. What we need more than anything else the General Conference can give us is just such a paper.

We are in favor of that proposal. The General Conference could not do a better thing if the resources of the House will justify it.

Aristotle is said, to have given this advice to a young speaker: "Think as the wise men do, and speak as the common people do." Wise old man, that Aristotle!

Notes.

A brother writes: "The ADVOCATE is a blessing to any family, a help to any Christian and a source of comfort to the bereaved. I feel like Christ has entered a home where the ADVOCATE is found."

Dr. M. S. Andrews, of the Alabama Conference, in the *St. Louis Advocate*, makes a very important suggestion in regard to the future of our central organ at Nashville. We believe that some such plan ought to be inaugurated. We see no necessity of our central organ being any longer behind the very chiefest papers in the land. It ought to be the best!

A brother, who has written for the ADVOCATE from the beginning, sends us an interesting communication, to which is appended the following postscript:

Whenever your hopper runs low and literary grist gets scarce, you may grind out the above. I am in no hurry, if you have plenty that's better. I have enough to subsist on without it.

That last sentence is perfectly charming.

We receive many communications which end this way:

P. S.—Please correct errors, and much oblige your friend and brother.

It would be much better if the "friend and brother" would read his communication before sending it. He might be able to detect errors. It would not hurt him or the communication to rewrite it from beginning to end. At any rate, that postscript is a useless appendage.

The Methodist Episcopal Church has been spending *thousands* of money to "keep up" Ames Chapel, in this city; and now Dr. Parkhurst, of *Zion's Herald*, after visiting our city, says: "The result is a lamentable failure, and the future of the church is an oppressive problem." There is no problem at all. Turn the church completely over to the colored people, and they will soon have it full.

It is curious to note that the number of new books published in this country and England last year was considerably below the number produced the year before. Only in two departments were more produced among us: books of fiction and books of law. In England more were produced of fiction, juvenile books, and medical works. On theology and religion, in our country the number was 119 less than the year before, and in England 118 less. Whole number of books produced last year in this country was 4,014 against 4,621 in 1888, and in England, 4,694 against 4,960 in 1888.

The New York *Sun*, reviewing Bishop Andrews' report of his tour of inspection of Methodist missions in Asia, and comparing the religious tendencies in Japan with those in this country, closes with this significant paragraph:

It seems to us, therefore, that instead of attempting to encourage a tendency toward indifferent Christianity in Japan, Bishop Andrews and all Christian Bishops and ministers should rather bind themselves together to revive genuine Christianity at home. New York to-day is a pagan city. The majority of the people, and more especially the educated people, are as much pagans as the inhabitants of Tokio.

This is what the same paper says of John Jacob Astor, recently deceased:

He was not a man who in any way sought publicity, and was altogether without the vanity of riches or the greed of notoriety. But by his thousands of tenants and by all with whom he came in personal contact, he was honored as a just, able, and sagacious landlord and administrator, a quiet and unobtrusive gentleman, conscientious in the performance of duty, and of a commendable public spirit.

Dr. J. O. Peck, one of the secretaries of the Mission Board of the Methodist Episcopal Church, writing to the *Central Christian Advocate*, St. Louis, from Hot Springs, Ark., says:

Too many of our people north of Arkansas coming here affiliate with our rival Methodism. Were all loyal to their own church we would be a strong Conference. The Southern Church is alert to capture them. They bait the hook very temptingly sometimes, and at other times conceal the hook. Our ministers assure me that frequently they take *our own church name* for public use. That is, they drop their distinguishing denominational title chosen for themselves, "South," and publish their services as "The Methodist Episcopal Church." Well, it is the best name, but it is our own. Yesterday, in this city, I saw an announcement as follows: "Central Ave. M. E Church, S." The "South" was so concealed in the "S" that a friend from the North here said to me, "Why, here is one of our own churches!" I do not complain of this, but it is significant. May the *whole spirit* as well as name of the Methodist Episcopal Church pervade and bless our sister denomination!

We have seen similar statements before, and we would like to know who it is in Arkansas of the preachers of *our* church who assume the *name* of the Methodist Episcopal Church, "for public use?" Can the *Arkansas Methodist* bring these preachers to light, so we can see what sort of men they are who will *lie* in order to catch Methodists from the North.

Personal and Otherwise.

Have you seen the *Woman's Missionary Advocate*, for March? It is worth seeing and reading, and will do you more good than the best medicine. It is a good tonic for dull souls. Try it; only fifty cents a year.

We understand our old preceptor, Dr. Rivers, of Kentucky, is visiting friends in Baton Rouge. We would be delighted if he will give us a call before he returns home.

Brookhaven, Miss., has a new municipal government, the mayor and aldermen having been appointed by Gov. Stone, according to a recent act of the Legislature.

A. S. Barnes & Co., New York, have our thanks for a beautiful Pepetual Calendar. It is new to us, giving the calendar of any month for over a thousand years from 1400 A. D.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

Mr. Gladstone is reported to have said recently that perfect statesmanship consists in the practical application of the Christian religion to any given situation.

We are sorry to state the fact that our beautiful church in Oxford, Miss., has been destroyed by fire. Bro. Long, our pastor there, writes that there was no insurance. Our friends have the sympathy of the whole church. We believe Bro. Long and his people will prove themselves equal to the emergency thus thrust upon them.

Will some wise man or woman please tell us why people become offended when they are presented with a bill for amount due on subscription to the ADVOCATE? We would like to see that point in psychology ventilated!

Bro. Faunt LeRoy, of Ruston, La., writes: "We have all been sick with *la grippe*, and as soon as that passed off, the measles gripped the children. I am working up the Louisiana Chautauqua and am much encouraged."

Rev. Sam Jones denies the report that he has bought a stock farm in Kentucky. He says he expects to live and die a member of the North Georgia Conference.

He was a wise evangelist who announced: "Hereafter no Christian will be admitted to these services unless he brings a sinner with him!"

Some preachers never get to the, "Exhort with all long suffering." They spend all their time on the "reprove, rebuke" part of Paul's direction to Timothy.

The *New York Advocate* says: "Some prayer meetings are so managed that it would take a high degree of grace to regularly attend them." How about your prayer meeting, brother pastor?

The editor voices his own sentiments and the sentiments of a majority of the readers of the ADVOCATE when he requests that hereafter all contributors to the columns of the paper write over their own names.

We learn from the Wilson *Sun* that Bro. Cecil, of the Mississippi Conference, preached a powerful sermon against the Louisiana Lottery, not long since, at Wilson, La. The *Sun* says:

In our humble opinion this was one of the finest efforts and most convincing sermons we have listened to for years; neither have we read or heard of this subject being discussed in a more able manner from a religious standpoint.

We have almost come to the conclusion that to solve the race problem will be an act of cruelty to a great many people and to many newspapers! What would they then have to talk or write about?

President Cocke, of the Industrial Institute and College of Mississippi, having been exonerated from the charges brought against him, tendered to the Board of Trustees his resignation, which was accepted, and Miss S. J. Calloway was elected president *pro tem.*

Dr. Haygood's "Man of Galilee" is still selling briskly. Just as we predicted when we read it. The ninth thousand has been called for.

What is the matter with the Bishops of that branch of Methodism called, "The Evangelical Association?" They have three Bishops, and two of these have been suspended, and the third is to have a trial soon!

Notice.

To the Preachers of the Mississippi Conference:

Will all the pastors within the bounds of the Mississippi Conference please send to me immediately the name and address of every Sunday-school superintendent in their charge? By so doing the Sunday-school Board hopes to greatly aid you in your Sunday-school work.

B. F. LEWIS,
Tr. S. S. Bd., Miss. Conf.
JACKSON, Miss.

The College Location.

The committee appointed to decide upon the site of Millsaps College is composed, as I understand it, of men from the various competing towns; but for some reason the representative of Holly Springs is not among them. But, represented or not, the citizens are assured that a place presenting so many unparelleled advantages can not fail to command the attention of all who are desirous of the first step towards the upbuilding of Millsaps College—a favorable location. They have shown from the first the greatest enthusiasm in their efforts to secure the new college, having offered fifty thousand dollars and the location—a higher bid than that given by any other town in the State. One man alone (I will give his name, for it is worthy of remembrance—Dr. T. J. Malone) is second to Col. Millsaps himself in his generous offer. Dr. Malone is one of the wealthiest men in North Mississippi, and has offered one-half his large property to Millsaps College, provided only it be placed in Holly Springs.

It is an undisputed fact that, in the nature of the place, Holly Springs affords facilities which ought to make it the first educational point of Mississippi. Situated in the center of the northern part, it lies upon the very crest of the State, and is surrounded by a warm, pure, dry atmosphere. Its health is proverbial. It also commands the low-lying districts of Tennessee, Arkansas and Alabama.

It is a matter of grave importance that Holly Springs, situated as it is, can obtain the cost of living—*i. e.*, food, clothing and building—more cheaply than anywhere else in the State. Through the Illinois Central railroad it communicates directly with Chicago and New Orleans; the Kansas City, Memphis and Birmingham railroad supplies it with the meat and grain of Kansas City on one hand, and the coal and iron of Alabama on the other; it lies equally near the lumber forests of the Yazoo Delta and the marble and stone quarries of Tennessee; and from its proximity to Memphis it shares every advantage that that city can afford.

By act of the last Legislature, the retailing of spirituous liquors was prohibited within five miles of the city limits. The society is old and well established, and is widely known for its literary caste.

Millsaps College in Holly Springs will in no wise interfere with the prosperity of the Centenary, just across the line in Louisiana, as its district and railroad communications are entirely distinct; while if located in any central or southern town, it will undoubtedly destroy or be destroyed by the Centenary.

If you endorse the sentiments of "Sigma," as published in the ADVOCATE, of February 20, you can not fail to see that, in naming the qualifications necessary for the site of Millsaps College, he has in every instance laid his finger on Holly Springs.

A CITIZEN.

The Pressing Needs of Church Extension.

There was never a time in the history of Southern Methodism when church building was so active as at the present. Each year it is becoming more so. And herein is the most substantial proof of the growth and progress of the church. Another good indication is in the quality of the houses built. The log cabin and the rough box-house, with no ceiling and no paint, are fast becoming things of the past.

The church extension cause inaugurated eight years ago has contributed no little to this result. It exercised the virtue of agitation in the first piece, and then furnished designs and plans of buildings, and inaugurated such practical measures as have made the cause one of the necessities of modern church progress. No one can realize, except those in a position to know, the importance of this arm of church work. Vastly more is done than the comparatively small outlay of money would indicate, for the larger force is in the incitements to do for themselves what churches were before unconsciously able to do. And, like every other cause which reaches out to help the helpless, as this was originally intended to do, it reacts in still larger measures of good upon the original sources of supply. Thus the church extension movement, from a sort of missionary movement, has become a general movement, and diffuses everywhere the spirit of better churches and more churches.

And the more this spirit increases the more pressing the needs. The Boards in charge of this work desire to foster the growing spirit by doing all they can in the way of substantial help. One hundred dollars is often a weightier argument than a whole bookful of logical deductions. A brother writes, for instance, in substance: "We are trying to build a church here of certain proportions, style, cost, etc. Can we depend on your Board for the remaining one or two hundred dollars—we can not raise any more?" You can imagine the effect of the answer. Now, our Conference Board has about one-half the amount asked for on hand. Four applications have been received since Conference. What are we to do? To answer these applications that there is no prospect of aid soon would be discouraging. Besides, there is no reason for making such an answer. At least, one-half the collections—say those for foreign missions and church extension—ought to be taken early in the year and forwarded. In that event these calls, or most of them, could be met at once. Brethren, let us have the money; and that also subscribed at anniversaries.

J. W. MEDLOCK, Treas.
MINDEN, La.

A Card of Thanks.

MR. EDITOR: We thank you for publishing a notice of our loss by fire and we thank Bro. Adams for sending it. We thank our friends and brethren who so kindly and liberally sent us relief, for we would have suffered greatly but for this timely aid; and we devoutly thank God for it all. No part of our loss and suffering has been without its lesson. Bro. Adams has proved his love for the needy and his faith in the promises of God. The good people of this place and Logtown, Miss., deserve honorable mention on account of their kindness and liberality to us. The letters sent, the words of cheer and affection and prayer have opened a well-spring of joy and love and sympathy in our hearts that shall never close until the valves of the heart pulsate their last time.

We were left so destitute, our condition was so defenseless, our hearts were so completely crushed, that such extreme kindness struck prepared soil which shall bring forth fruit to the relief of any needy creature that may chance to come our way. God bless abundantly everyone who contributed to our relief! To them all we send the warmest love and kindest thanks that human hearts can feel. Our loss has been almost, or quite, repaid so far as money can repair it. God bless you! Yours faithfully,

J. G. SIBLEY.
GAINESVILLE, Miss.

A Correction.

To Rev. H. D. Howell, Gallman, Miss.—

Dear Brother: You made no report to the statistical secretary either of assessment or collection for the General Conference delegates. Your presiding elder furnished the assessment, which you will find correctly reported in the Minutes.

"As no preacher likes to be misrepresented," I make this letter public, in defense of "the man" who received the money at Conference, of the editor who so patiently corrects the proof-sheets and prepares the manuscript for publication, and also in defense of

Your brother in Christ,
JOHN W. CHAMBERS.

Postal Card Reports.

—Rev. J. D. Crymes writes from Meridian, Miss.: "On February 22 we began a series of meetings in the West End Church, 'and the rains descended and the floods came and the winds blew and beat upon the house' of God, but there were visible signs of the grace of God in the hearts of those who assembled from time to time within her walls. The presence of God was felt in every service. There were a few conversions and valuable accessions to the church, and, in spite of the severity of the cold wave, we closed on the night of the second with tolerably fair congregation and the best service of all."

—Rev. R. M. Blocker writes as follows from Rayne, La.: "Our first quarterly meeting for this charge was held last Saturday and Sunday. Bro. John A. Miller, our presiding elder, gave us a week's faithful preaching. Dr. J. L. Gibson, a local elder at Lake Arthur, was with us also, and did fine preaching. We feel greatly strengthened by the coming of these faithful servants of God. Our next quarterly meeting will be held at Plaquemine Brulee."

—Rev. Fitzgerald S. Parker writes: "The year's work opened well at New Iberia, and now, after two months have passed, we are prepared to report that the auspicious beginning was a true propheey. Twenty-five persons have been added to the church, congregations are large—at the evening services filling the house; prayer meetings and class meetings are well attended. The purchasing of ground for the building of a new church is enterprised."

—Bishop Galloway, in a private note about Millsaps Methodist College, says: "Our receipts are coming in nicely and our invested fund steadily grows. I repeat that never in life have I known a movement to command such generous attention and evoke such liberal offerings. We have everything to cheer us and nothing to discourage."

Educational Statistics.

The *Congregationalist* has the following:

Hours of study and columns of space might easily be devoted to Commissioner Dawson's report of education in the United States for the year ending June 30, 1888. It is a volume of over 1,200 pages which are an almost exhaustless *thesaurus* of information relative to the public and private schools of the country. Without transferring to our pages many of its innumerable statistics, we may cull several comprehensive items. The expenditure for public education during the year under consideration amounted to $122,455,000. More than twelve million children were enrolled in the schools, of whom eight millions, on an average, were in constant attendance. There are 357 institutions of collegiate rank, which is a decrease of four on the previous year. This is probably due to the dying off of weaker institutions from one cause and another. The enrollment of students in these higher institutions is 33,587 young men and 41,746 young women. In the 138 theological schools are 6,512 students; in the 175 medical schools, 18,513 students. At the various college commencements of 1888, 13,746 degrees were conferred. The commissioner, who, by the way, has been succeeded by Dr. William T. Harris, records his unqualified adherence to the American school system. The reports indicate a steady progress of the movement to secure temperance instruction, and greater attention seems to be paid year by year to the various phases of manual and industrial training.

Notice.

The district stewards' meeting of the Opelousas district was held February 5. Will its secretary get a move on him, and send out the assessments?

C. B. CARTER.
FRANKLIN, La.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to those worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

BEECHAM'S PILLS cure billions and nervous ills.

Publisher's Department.

Notice.

My address is Crystal Springs, Miss.

W. W. HOPPER.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Father—"My son, you must not dispute with your mother in that way." Boy—"But she's in the wrong." Father—"That makes no difference, and you might as well learn, my child, once for all, that when a lady says a thing is so it is so, even if it isn't so."

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

Recruit—"May I offer you a cigar?" Sergeant—"Have I not forbidden you above all other things to speak unnecessarily? Of course you may."

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

Rescuer (who has pulled a man out of the water)—"Gracious! Your head is bleeding. How did you cut it?" Rescued man—"On the water's edge, I guess."

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all clubrate subscriptions.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Will practice in Federal and State Courts. Claims throughout the State will be promptly attended to.

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288 St. Charles Avenue, cor. of Calliope St.
Cases treated by letter.

M. J. SCOTT,
128 Girod Street, cor. Camp.
General Job Printer,
SOLICITS YOUR ORDERS.
Good Work, Reasonable Prices.

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WOOD SPLIT PULLEYS,
Boilers, Engines, Cotton Gins and Presses,
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LUMBER MERCHANT
AND MANUFACTURER OF
PLANTATION CABINS, STORES, Etc.,
Nos. 342, 344, 346 and 348 Howard Ave.,
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LARGEST STOCK AND LOWEST PRICES.

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MARBLE AND GRANITE WORKS,
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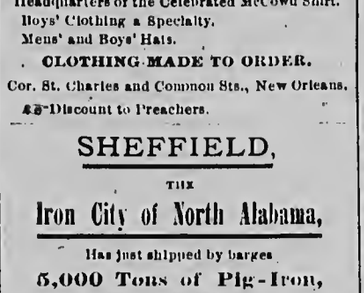
H. D. McCOWN,
DEALER IN
FINE CLOTHING
—AND—
Men's Furnishing Goods.
Headquarters of the Celebrated McCown Shirt.
Boys' Clothing a Specialty.
Mens' and Boys' Hats.
CLOTHING MADE TO ORDER.
Cor. St. Charles and Common Sts., New Orleans.
☞Discount to Preachers.

SHEFFIELD,
THE
Iron City of North Alabama,
Has just shipped by barges
5,000 Tons of Pig-Iron,
Sold to Pittsburg, Pa.
Five big blast furnaces and other great plants. Three railroads and the Tennessee river *below* Muscle Shoals. Iron Ore and Coal Lands, Residence and Building Lots cheaper than they will ever be again.
Write to J. H. AHLUS,
Attorney and Real Estate Agent,
Sheffield, Ala.
☞Refers to Dr. A. G. Haygood and Hon. W. L. Chambers, Sheffield.

Easter Music Free Send 2c. stamp for postage. The Echo Music Co., Lafayette, Ind.

The Hammond Typewriter.
Noted for Speed, Perfect Alignment, Beauty, Strength, Interchangeable Type, Uniform Impression, Durability, Portability.



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Send for "What Folks Say of the Hammond," and its 43 points of superiority.
Agents wanted.
E. S. UPTON,
General Agent, Louisiana and Mississippi,
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GRATEFUL—COMFORTING.
EPP'S COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:
JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.

E. F. DYER, Pres't. E. P. MACKIE, Treas.
J. C. MORRIS CO.,
(LIMITED)
40, 42 and 44 Tchoupitoulas Street,
—Manufacturers and Dealers in—
Barrels, Half Barrels, Kegs, Bungs, Fish Kits, Oyster Tubs, Demijohns, Bottles, Flasks, Corks, Sugar House Lamps, Lanterns, Wick, Rope, Packing Yarn, Twines, Ax Handles, Axes, Hatchets, Cotton and Grain Baskets, Seines, Nets, Fishing Tackle, Table Glassware, Tinware, Hardware, Brooms, Brushes, Dusters, Wrapping Papers, Rags, Stationery, Toilet Soaps and Perfumery, Powder, Shot, Ammunition, Firecrackers.
Full Line of Woodenware.
Mention this Paper.

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in all grades. FINE DECORATIONS a specialty.
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WIRE SCREENS AND WEATHER STRIPS,
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Framing Neatly Done.
PICTURE AND ROOM MOULDINGS,
RUGS, MATS AND MATTINGS.
Heath, Schwartz & Co.,
(LIMITED)
Telephone 614. *No. 116 CAMP ST.,*
NEW ORLEANS.
Mention the ADVOCATE when you write.

Watches, Diamonds,
FINE JEWELRY!
Silver and Silver-Plated Ware,
SPECTACLES AND EYE-GLASSES.
Send for Catalogue.
A. B. GRISWOLD & CO.,
(Established 1817)
119 CANAL ST., New Orleans, La.

SPECIAL OFFER FREE
Absolutely life-size Crayon Portrait taken from any small picture you may send us. Buy your frame where you choose.
The Wabash Portrait Company
241 Wabash Ave., Chicago, Illinois.

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One of the grand avenues to successful business life leads through
SOULE'S COMMERCIAL COLLEGE,
where every student buys and sells, receives and pays, corresponds, calculates, attends Business Lectures, forms and dissolves co-partnerships, keeps books and transacts business in the same manner as do Merchants, Manufacturers, Bankers, etc., in daily business.
This renowned and progressive Institution has for the past thirty-two years enjoyed the confidence and support of the discerning public for its faithful, high-grade, practical education.
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183 St. Charles Street, New Orleans, La.
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Conservatory of Music and Art.
MANSFIELD, LA.
One of the most popular and flourishing institutions of the South. The Sixty-sixth Session opened September 11, 1889, and the Spring Term begins February 1, 1890, with an able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. The pianos are new and of the best make. The Technicon and the Technichone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.
The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.
For catalogue and particulars address
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Mention this paper.

Centenary College
JACKSON, LA.
Jackson, La., is near Ethel, on the Valley R. R., 118 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Limbaugh, President.

Young Men's Christian Association,
15 CAMP STREET.
REGULAR WEEKLY MEETINGS.
Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.
All young men are cordially invited to the above meetings.
Young men from the country made cordially welcome.

Our Young People.

A FAMILY GALE.

Such fun as we had one rainy day,
When father was home and helped us to play;

And made a ship and hoisted a sail,
And crossed the sea in a fearful gale.

But we hadn't sailed into Boston town,
When captain and crew, and vessel went down.

Down, down in a jolly wreck,
With the captain rolling on the deck.

But he broke out again with a lion's roar,
And we on two legs, and he on the floor,

Ran out of the parlor, and up the stair,
And frightened mamma and baby there.

So mamma said she'd be p'liceman now,
And tried to 'rest us. She didn't know how.

Then the lion laughed and forgot to roar,
Till we chased him out of the nursery door;

And then he turned to a pony gay,
And carried us all on his back away.

Whippity, hickity, kickity ho!
If we hadn't fun, then I don't know.

Till we tumbled off and he cantered on,
Never stopping to see if his load was gone!

And I couldn't tell any more than he,
Which was Charley and which was me,

Or which was Towser, for all in a mix
You'd think three people had turned to six.

Till Towser's tail had caught in a door,
He wouldn't hurrah with us any more.

And mamma came the romping to quiet,
And told us a story to break up the riot.

—*Sunday Magazine.*

Little Frisk.

I have a little dog named Frisk. Frisk is about two months old, but he has not learned to come up the steps yet. He can bark as loud as any dog of his size. Frisk is a pure white shepherd dog, with long shaggy hair. You may think that he will not hurt if he bites you. I wish you would try to get a piece of meat away from him, and he would show you that he can bite hard enough to hurt. Frisk can run as fast as anybody four years old. He falls off of the gallery sometimes. We never let him come in the house; but we bring him upon the gallery and let him play as long as he wants to.

Your little friend,
ETHELBERT H. GALLOWAY.

MR. EDITOR: I broke my goat-cart, so I have been riding my goat horseback. On my seventh birthday I received several presents. One was "Joe: A War Story." I like that book. My Uncle Tom gave me a little ax. Father said I could not cut a stick of wood in two. But I have already cut it in two once, and nearly again. I had a nice letter from Sister Gordon yesterday. Bro. Gordon was our preacher last year. This year we have Bro. Terry. Have you had the grip? Lots of folks up here have. Bro. Lewis, at Winona, had it four weeks. Bro. Lewis' little boy is my special friend. He and his mother visited us recently. I tell you we had a good time. I like the children's letters and the stories better than anything in the ADVOCATE. You must come to our District Conference at Vaiden. Be sure to publish this letter, for Sister Gordon has been looking for it two weeks.

Your little friend,
DAVID L. BINGHAM.

CARROLLTON, Miss.

MR. EDITOR: As I have never seen any letters from this community, I thought that I would write to your excellent paper. Brother Hough visited us last Sunday. He preached at the Bayou Barbary, at eleven in the morning, and at the close of the meeting the stewards took up a collection, which amounted to fifteen dollars. He preached at Maurepas at seven that evening, and the stewards took up eighteen dollars for the purpose of furnishing the parsonage. We have a nice Sunday-school here, and we have a nice organ in our new church, and we have money enough to get a church bell. Bro. Miller is our superintendent, and Miss Roana Webber is my teacher. Good-by.

WILLIAM C. JONES.

MAUREPAS, La.

MR. EDITOR: I have been reading the children's column in the ADVOCATE, and as I find that some no older than myself have been writing to you, I will venture a few lines. I go to Sunday-school regularly, and papa, who is our superintendent, says I nearly always have perfect lessons. Rev. J. J. Kelly is our preacher this year, and the people here all like him very much. We have a new church, the old one having been destroyed by a cyclone two or three years ago. Our church is not ceiled yet, but we hope to be able to finish it some time this year. I am eleven years old and am going to school.

Your young friend,
GUSSIE HUNT.

WIDALIA, La.

MR. EDITOR: I am quite a small boy. I will be so glad if you will publish my letter. Papa and mama don't know that I am writing, and won't they be surprised when they see my letter in the ADVOCATE? Mr. Willie Evans, our new preacher, has been to see us, and we like him. He is a little man, but we think he will make a big preacher. Now, I will ask the cousins a question: Where is "ague and consumption" found in the Bible? Your little friend,

BILLIE B. MARTIN.

MISERY OR COMFORT.—In North Carolina recently an old colored man was lecturing, and this is one of the things he said:

"When I see a man going home with a gallon of whisky and a half-pound of meat, dat's temperance lecture enough for me, and I sees it every day. I know that everything in his home is on the same scale—gallon of misery to half-pound of comfort."

Those who never take the first glass will never become drunkard. Be on the safe side, boys, and say you will never touch the stuff which brings misery, poverty, and death. And, girls, let your influence always be against intemperance of every sort.

If you don't want your homes to be those which have a "gallon of misery to a half-pound of comfort," let your chosen associates be those who "touch not, taste not, handle not." Let the blue ribbon be your badge, and don't be afraid to show your colors.—*Selected.*

Sayings of the Little Ones.

"Mamma," said little Kate, "I don't mind going down to the hotel with Lou, but I don't like to go up in the alligator!"

Georgie saw a telegraph wire and poles for the first time; gazing for a minute or two deliberately at them, he remarked, in his slow way: "Is there any woman big enough to hang clothes on that line?"

"Ma," said Bobby, 'is it wrong for little boys to tie kettles to dogs' tails?" "Decidedly wrong, Bobby; I hope you'll never do such a thing as that." 'No, indeed, ma," replied Bobby, emphatically; "all I do is to hold the dog!"

Little French, seven or eight years old, is quite a philosopher. When an auntie of his was married, some one asked his little brother what it was to get married. French responded, "I know; it is being buried alive."

Ethel was in church for the first time and, with Tommy, was eagerly watching the collection plates.

"Why," said Tommy, in a loud whisper, "that old gentleman didn't give a thing. I should think he might have given a penny anyway, shouldn't you?"

"Well, I don't know," said Ethel, who owns a small bank whose contents undergo frequent reduction at her hands, "I guess mayhe he was too old and tired to have shaked long enough to get one."

Dyspepsia, indigestion, sick headache, and that tired feeling are cured by Hood's Sarsaparilla, which tones the stomach, promotes healthy digestion, creates an appetite, cures sick headache and builds up the whole system. Sold by all druggists. 100 Doses One Dollar.

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries and nothingness.—*Flavel.*

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

EDUCATION IN THE HOME.—There is a process of education constantly going on in every dwelling which cure and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds, in a natural and suitable way—to have them supplied with such books as will occupy and interest—to talk not so much to them as with them about objects—to take note of and encourage any advance they make, and to direct the flow not of a part of, but of the whole of their lives—physical, mental, moral, without apparent interference or violence; this happy art—to be sought, prayed for, labored for under God's blessing, goes far to make a peaceful and happy home.

The tastes of children are naturally simple. Your child's wooden toy cut with your own hand, perhaps, and made a link of connection between your little boy and you, may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory to you when you are dead, than a costly gift that you ordered at the store. And then you, living a loving, natural life before your children, and with them, bend the knee in their midst and speak to God of them and yourself, there is a powerful restraint being put on natural evil, there is a pleasant type of heaven where the whole family that is named after Jesus shall be gathered together.—*Dr. John Hall.*

THE HOUSEHOLD ANGEL.—The glad hearted, cheery woman who makes the best of everything is a treasure in any house. She may make mistakes, she may forget, she may spoil a dish in mixing or in baking, but if, with the mishap, she sends in a gleam of sunshine, a smile, a laugh, or some gay and kindly word, people forget their disappointments and make the best of what they can not help.

And how much better this is than the unvarying precision of one who has no faults and no patience with those who have; who never makes mistakes nor makes allowances for others who do. Accuracy and precision are excellent; punctuality and promptness are most valuable; but "love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping or anything else.

If you're born with sunshine in your heart, thank God for it, and let it shine out.

But if not, turn your gaze to the Son of Righteousness, and catch the brightness that beams from his face. "They looked unto him and were lightened, and their faces were not ashamed."—*Common People.*

A STRAW.—"Have you read your chapter this morning?" laughingly asked a school-girl of her young companions, as they gathered about a register in the Little Miami depot, and one of them picked up a Bible which was lying on the waiting-room table. "I haven't time for that," one replied. Another: "But I find plenty of time for the last novel." And all laughed and went on to school. Such are the coming wives and mothers. Partly bravado their words surely were, but all too clearly revealing the disrelish cultivated by the young for God's Word. Yet that Word bulwarks the home. That Word guards woman's honor, and lifts her to her peerage. O parents! what need we have for sincere and attractive piety that flowers in family worship! The *family* Bible; is there one in your house?—*Western Christian Advocate.*

Miss Mary L. Booth, the late editor of *Harper's Bazar*, was opposed by her father and mother in her desire to support herself by literary work, and she, therefore, learned the vest-maker's trade to pay her necessary expenses, and devoted her evenings to her loved studies. Although Miss Booth became so celebrated as a translator she never could speak a word of either French or German. Her struggles seem incredible, the amount of work accomplished marvelous, and the pay for years was simply in books. She often walked four miles because she had not enough for an omnibus fare in her pocket. Eventually she received the largest salary ever paid to any woman in America.—*New York Herald.*

Red Sunsets and Volcanic Dust.

The red sunsets that delighted and bewildered the world from August 28, 1883, to the end of January, 1884, will never be forgotten by the generation that witnessed them. The late Professor Proctor attributed them to light reflected from clouds of cosmic dust which the earth encountered in its passage through space. Mr. Lockyer and other eminent scientists held that the light was caused by volcanic dust from the eruption of Krakatoa in the Straits of Sunda on the 26th of August, 1883, the most terrific outburst known in the history of man. We remember that the entire island with its mountains sank into the sea, and that forty thousand persons perished. "Quantities of dust," we are told by Dr. Crookes, "finely divided, and having the same sign as that of the earth, may be kept suspended in the upper air for an indefinite period by electrical repulsion." Professor S. P. Langly relates his own observation on Mt. Whitney in 1881: "From a height of twelve thousand feet we looked down on what seemed to be a level dust-ocean, invisible from below, but whose depth was six or seven thousand feet. The light reflected to us from it was clearly red, and it stretched as far as the eye could reach, in every direction, although there was no special wind nor local cause for it. It was evidently like the dust seen in mid-ocean from the Peak of Teneriffe—something present all the time, and a permanent ingredient of the earth's atmosphere. At our own elevation the sky was of a remarkably deep violet hue, and it seemed as if no dust was present in this upper air. But in getting just at noon in the edge of the shadow of a range of cliffs which arose twelve hundred feet behind us, the sky took on a whitish hue. Scrutinizing this through the telescope, it was found to be due to myriads of the minutest dust-particles." The same authority tells us that with the unparalleled force of its last eruption—which we know was its death-throe—"Krakatoa may have added millions of tons to the dust-envelope of the globe; and this last contribution is not likely to fall soon to the surface."—*Home Journal.*

Water for Fuel.

What appears to be an important invention has recently been made public in Philps, Wis. It is no less than the cheap use of water as fuel. According to light, heat and power, the appliance consists of nothing but a piece of gas pipe from two to six inches in diameter, as may be desired, and of convenient length to fit a cook stove or a parlor or other heater, with short legs or stable support to keep it in position. This is placed in the stove, with one end slightly projecting, to which is attached a vessel of water with stop-cock conduit from the water vessel into the pipe. Before reaching the steam chamber, the water passes through the important part of the invention, the part that constitutes or contains the great discovery. By means of it the water may pass into the steam chamber, while the steam can not pass out. The part of the pipe containing the steam chamber is within the stove, although a small part may be without if desired. To this the heat of a moderate wood or coal fire is applied, so as to heat the steam to a high temperature, say 300 or 400 degrees, when it passes out of a small orifice immediately into the midst of a bed of coals or flame from burning wood or coal, when it is at once raised to the required temperature, 400 degrees or more, to be immediately decomposed into its gases (oxygen and hydregen), which instantly become flame. Only a moderate summer fire of wood or coal will be required the coldest day in winter, the gaseous flame furnishing the balance of the heat needed in the coldest room. The capacity for reducing heat may be regulated to suit requirements. When it is known that hydrogen flame yields a heat in burning five times greater than carbon, or about 2,000 to 2,500 degrees, one may form some idea of the capacity of this little contrivance for producing heat. By increasing the temperature of the gas pipe to about 400 degrees, the vapor may be decomposed into its gases before exit from the pipe, and in such cases it is emitted in a jet of blue flame. In either case the oxy-hydrogen flame is easily produced, and with very small consumption of fuel.

A Fact

WORTH knowing is that blood diseases which all other remedies fail to cure, yield to Ayer's Sarsaparilla.

Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alterative.

Mrs. R. Irving Dodge, 110 West 125th street, New York, certifies:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

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Marriages.

LATHAM—PAUL.—At the residence of the bride's mother, in Sabine parish, La., October 16, 1889, by Rev. S. S. Holladay, Mr. J. L. Latham to Miss Jennie Paul, all of Sabine parish.

ALFORD—MILLER.—At the residence of the bride's brother-in-law, December 5, 1889, by Rev. S. S. Holladay, Mr. N. H. Alford to Miss Emma Miller, all of Sabine parish.

BRAUGHTON—PARKER.—At the residence of the bride, near Fort Jesup, January 8, 1890, by Rev. S. S. Holladay, Mr. W. J. Braughton to Miss Lizzie Parker, both of Sabine parish.

ARMSTRONG—BOZEMAN.—At the residence of the bride's father, near Marthaville, La., February 6, 1890, by Rev. S. S. Holladay, Mr. J. Armstrong to Miss Geneva Bozeman, both of Sabine parish.

HARDIN—FAIR.—At Fort Jesup, La., February 23, 1890, by Rev. S. S. Holladay, Prof. T. R. Hardin, president of Fort Jesup Masonic Institute, in Sabine parish, to Miss Sallie M. Fair, of Mansfield, La.

CALAWAY—WALKER.—At the residence of the bride's father, on February 18, by M. J. Miller, assisted by Rev. P. A. Johnston, Dr. G. J. Calaway and Miss Celia S. Walker, all of Simpson county, Miss.

BRADFORD—ALFORD.—In the Methodist church, at Fanolin, Miss., February 27, 1890, by Rev. P. A. Johnston, assisted by Rev. W. W. Hammack, Rev. D. P. Bradford, of the Mississippi Conference, to Mrs. L. C. Alford, of Fanolin, Miss.

McEWEN—SHELBY.—At the residence of Mr. George Shelby, at Shelby, Miss., February 17, by Rev. T. W. Dye, Mr. John A. McEwen, of Goodsville, Tenn., and Miss Ellen Walton Shelby, of Bolivar county, Miss.

CHARLES—HOPF.—On Wednesday, February 5, 1890, by Rev. John T. Sawyer, Mr. Albert F. Charles and Miss Mary C. Hopf.

APPLEWHITE—NEWMAN.—At the residence of the bride's brother, Mr. Brooks Newman, in Franklin county, Miss., February 26, 1890, by Rev. J. W. Ellison, Mr. S. S. Applewhite and Miss Emma Newman.

LITTLE—DAVIS.—At the residence of Mr. W. W. Gotfield, Caseyville, Lincoln county, Miss., February 27, 1890, by Rev. J. W. Ellison, Mr. Otho Little, of Copiah county, Miss., and Miss Minerva Davis, of Caseyville, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

AUSTIN—LEWIS STERLING AUSTIN was born in West Feliciana parish, La., December 2, 1806, and died in Jackson, La., January 1, 1890, at seven o'clock A. M.

He suffered greatly during his last illness, but was patient and uncomplaining. He was conscious until within a few hours of the end; then fell into a quiet and peaceful slumber, from which he awoke to begin the New Year in heaven. In addition to a long life of consistent Christianity, he was privileged to leave on record a dying testimony full of assurance and comfort. A loved one, sitting by, said to him, "If our heavenly Father should call you to come up higher, would you be afraid to go?" He replied, "No." "Do you feel that you are ready?" Without hesitation, he responded. "Yes." "If you should not see the children again on earth, what shall I tell them for you?" He calmly replied, "Tell them all to come to heaven." Thus ended a long, honorable and useful life. In early boyhood he attached himself to the Methodist Church, and continued to the day of his death its devoted adherent and warm supporter.

His name and labors are intimately associated with the early history of the parishes of East and West Feliciana, and no more faithful citizen did they ever have. But it was not in public life that his virtues shine forth more prominently, but rather in the domestic circle, in social intercourse and more particularly in Christian association. He was a most sympathetic and affectionate father. His children could approach him with the utmost freedom; yet they entertained for him the highest degree of respect and reverence. They show their appreciation of his faith and example, as all of them are endeavoring to serve their father's God. He was a most faithful and considerate husband, attending upon his wife when in suffering and affliction with a patience and tenderness which were beautiful and touching. He was a true and reliable friend. The attachment he felt and showed for his Christian associates did credit to his warm heart, and was ever a source of pure pleasure to them.

To his pastor he ever gave the warmest place by his heartstone, and the most appreciative welcome of his heart. To visit him at his home was a social and religious pleasure; worship at his altar was a privilege indeed. The Master always presided in the house of his servant, and made his gracious influences to be felt. As he grew older he arranged to be rid as far as practicable of cares and business, so that he might be the more ready for the coming of the Master; and so he was found calmly, peacefully awaiting the divine summons.

C. G. ANDREWS.

HODGE—FANNIE MAUD CARRUTH, daughter of John P. and Lizzie Carruth, was born in Amite county, Miss., on June 24, 1867. She was converted and joined the church, August 27, 1878, in her thirteenth year. Was married to Willie A. Hodge, by Rev. W. H. Germany, on December 23, 1885, and died at her home, in Lincoln county, Miss., December 24, 1889, aged twenty-three years and six months.

Sister Hodge's married life was a happy one. She leaves a husband, one child—Willie Lee—and a host of loved ones behind. She was of a mild, sweet, gentle disposition, a woman of deep solid piety. Though young in years, she was strong in faith. Her husband confided in her, and when she left him to go to her home in heaven, he felt like he had lost his richest earthly treasure. She was an obedient daughter, an affectionate sister, a noble Christian woman; a patient, loving wife; a tender, indulgent mother; a charming neighbor and faithful friend. This was evidenced by the large crowd of sympathizing friends that were present on February 9, at old Adams Camp Ground, when and where the writer of these lines preached her funeral sermon. She lived right, and died as she lived; so we who knew her best, and loved her most, mourn not as those who have no hope, for we know that if we are faithful to the end, that there will be a happy meeting in the beautiful beyond, where sickness and sorrow, pain and death, are unknown.

May the God of love and mercy ever sustain the bereaved ones, and take special care of husband and child, and bring them all to the mansions of bliss! is the prayer of one who feels a deep interest in their spiritual welfare.

H. P. LEWIS.

TILLY—Mrs. HANNAH SMITHWICK TILLY (*nee* Moore) was born in North Carolina, on December 29, 1800, and died at her son's residence, Benj. Tilly, in Bienville, La., on January 21 1890, where she had lived for the last forty-two years, aged eighty-nine years and twenty-five days. Sister Tilly joined the Methodist Church at fourteen years of age. She married William Tilly, on July 19, 1821. The result of this marriage was thirteen children—five daughters and eight sons. Of this number two daughters and seven sons remain, all of whom, except one son, belong to the church—the Methodist Episcopal Church, South. Two daughters died in infancy. The other deceased children belonged to the church, making, therefore, twelve out of thirteen for the church, with hope following the wandering one.

Sister Tilly lived a consistent, active, working member of the church for seventy-five years. Her last labors and efforts culminated in building and establishing Bear Creek Church, where she now rests from her labors. As her pastor, I only knew her a little more than a year, and in my visits to her it was like hearing one all but on the other shore. She loved to talk about religion, home, heaven, and of the prospects of being there. It was refreshing to be by her bedside and hear her experience and how much she desired to be at home in glory; yet she was willing to suffer and wait till the Master called. She suffered much; was confined to her bed a number of years before she died. When the messenger came he found her ready. Thus ended a full mission and lifetime; entering death with no unusual symptoms, but quietly as an infant going to sleep.

R. A. DAVIS, P. C.

STEEL.—Died near Opelousas, La., Friday, February 7, 1890, CHRISTOPHER STEEL, aged eighty-nine years and nine months. Bro. Steel was born in Pittsburg, Penn., and came to the parish of St. Landry, La., when eighteen years of age, where he has resided ever since. He connected himself with the Methodist Episcopal Church, South, in 1865; was converted soon after, and lived a devout Christian life up to the hour of death. Bro. Steel's conversion was a very remarkable one in some respects, and impressed all present with its genuineness. His life, afterwards, fully confirmed his testimony given at the time, and his death was peaceful and triumphant.

In all his business relations with his fellow-men his religion was paramount. He lived beloved and respected by all who knew him, and the large attendance at his funeral was an expression of the love and esteem of his brethren and friends. He leaves an only child and several grandchildren to mourn their irreparable loss. By his death earth is made poorer, heaven richer.

R. S. I.

VANCE—Mrs. MIAMI F. VANCE, wife of J. H. Vance and daughter of E. H. and R. A. Walnwright, died at her home in Enpora, Miss., December 29, 1889. She was born October 17, 1860, near Greensburg, in St. Helena parish, La. She came to Webster county, Miss., December, 1881; was married to Mr. J. H. Vance, December 16, 1883. She united herself with the Methodist Episcopal Church, South, and lived a devoted Christian till death.

She bore her affliction with Christian fortitude. She never murmured. In the morning before her death she told her relatives to meet her in heaven. Death to her had no terrors, for they had been extracted by the grace of God. She leaves a husband and three small children, and many relatives and friends, to mourn their loss; not as those who have no hope, for they are well assured that their loss is her eternal gain. May the Comforter be with the bereaved and sorrow-stricken ones.

C. R. A. BRANTLEY, P. C.

WATSON—In Rankin county, Miss., February 8, 1890, of congestion, ROBERTA MAY, infant daughter of Mr. A. O. and Mrs. F. W. Watson, aged nine months and twenty days. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." S. S.

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It is distrust of God to be troubled about what is to come; impatience against God, to be troubled with what is present; and anger at God, to be troubled for what is past.—*Patrick.*

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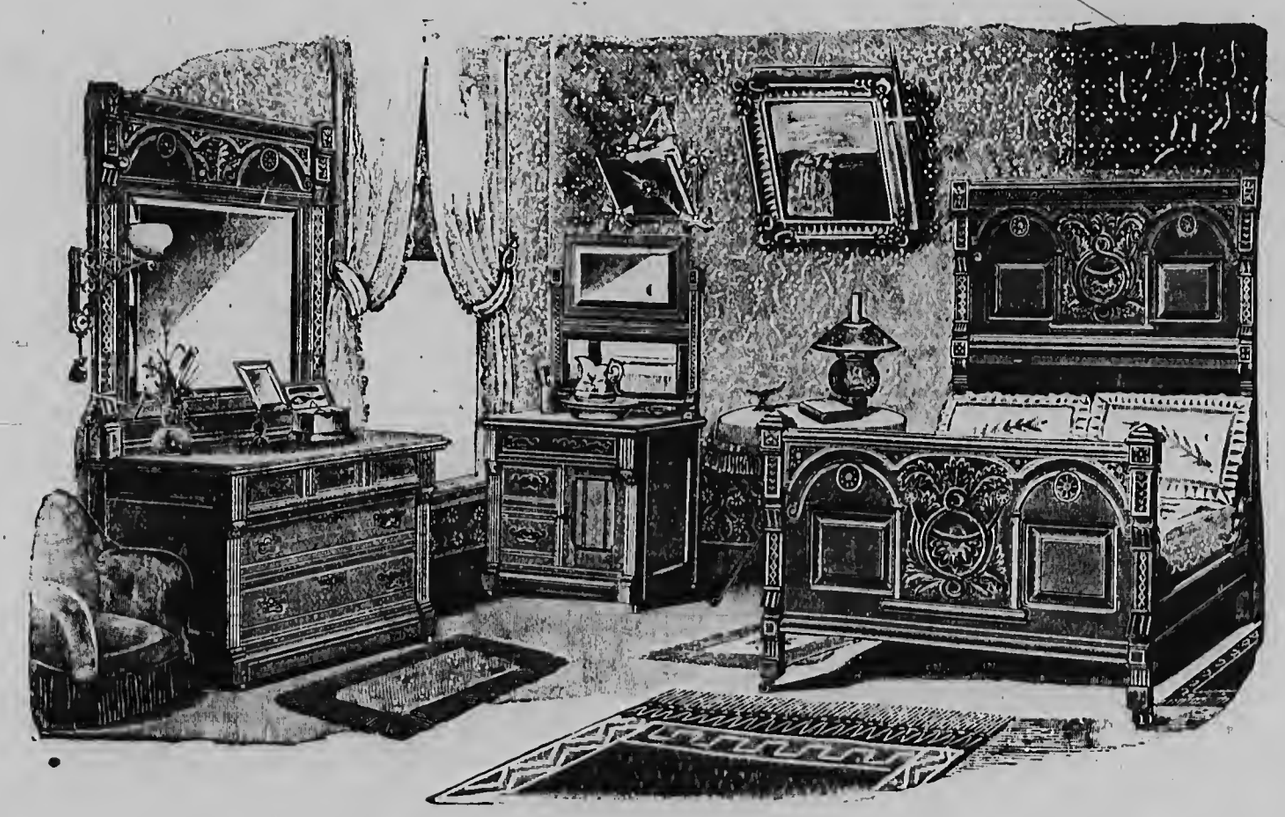

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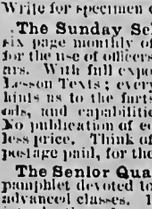

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NEWS OF THE WEEK.

DOMESTIC.

Representative Coleman is making an effort to have an appropriation for the New Orleans navy yard inserted in the general naval appropriation bill. This, if accomplished, would simplify the matter very much, as unless the opposition proves stronger than is expected, the item would go through with the rest of the bill.

The Military Committee of the House, by a unanimous vote, adopted Mr. Lansing's favorable report on the Grosvenor bill, establishing the Chickamauga and Chattanooga National Military Park. The report takes the ground that the Western armies should be aided in marking the lines of their valorous fighting as Eastern armies have been at Gettysburg.

Representative Boatner has introduced a resolution to appropriate $50,000 to be available immediately for the purpose of protecting the Mississippi levees below the Arkansas line.

Gold has been discovered in a gravel bank just east of Sioux Falls, Dak., and the find has occasioned much excitement, as samples that have been assayed leave no doubt as to its quality.

At Lebanon, Ohio, ex-Treasurer Coleman, who has been convicted of embezzlement, the amount being $12,500, was sentenced to pay double the amount embezzled, the cost of prosecution and to be imprisoned in the penitentiary two and one-half years.

A big financial institution which has no counterpart in this country is soon to be organized in New York. It will have for its principal object the capitalization of industrial enterprises in such shape that they will be available for general investment. The new institution will have a capital of $5,000,000, and it will be a joint English and American company, with headquarters in New York and London.

The funeral of Hon. Geo. H. Pendleton, ex-United States minister to Germany and ex-United States senator from Ohio, at Cincinnati, on March 8, was one of the most imposing ever held in that city. Ex-President R. B. Hayes and many other distinguished persons were present.

The Pan-American Congress will adjourn early in April, but the precise date has not been fixed. After adjournment they will visit the South.

Dr. McGlynn addressed the Anti-Poverty Society in New York City, on March 10, for the first time in several weeks, having just recovered from his illness.

Bishop Fink, of Kansas, has consented to have his recent letter prohibiting Catholics from joining the Farmers' Alliance modified. Representatives of the State and county alliances were given an audience by the Bishop, and assured him that there was no desire to conflict with the views of the church, and that all religious parts of the constitution would be eliminated.

The Mississippi is still rising, and the floods are piling up between Cairo and the sea. It is now at the highest point ever reached at New Orleans. There is a crevasse near Arkansas City about 350 feet wide, and efforts are being made to close the break at once.

Two thousand shirt makers are on a strike in New York City. Many of them are women, and they demand the uniform rate of pay in all the shops. They also want the bosses to provide machines for them to operate. The shirtmakers don't intend to work more than ten hours a day. At present they work fourteen hours.

FOREIGN.

The Czar has received a threatening letter from a woman. The writer says that unless he modifies his reactionary policy he will meet the fate of Peter III., Paul I. and Alexander II.

The Shah of Persia has ordered his ambassador in Berlin to send engineers to provide large Persian towns with gas works.

The Turks are extorting cash and promissory notes from Christians at Messara, Crete, by threats of imprisonment. The mayor of Zaros declining to cash a note for £6,000, the citizens were condemned to subscribe for the payment of the amount.

The Russian minister of the interior has assumed the right to dismiss Lutheran pastors and control pastoral conferences.

To mark the anniversary of the death of his grandfather, Emperor William I., the Emperor of Germany sent an aide-de-camp to Herr Von Boetticher, the minister of the interior, with decoration of the order of the Black Eagle. Accompanying the decoration was a letter in the Emperor's own handwriting, in which he associates the honor with the memory of the late Emperor, to whom he refers as the pioneer of the social reform movement.

The Portuguese government is determined, at whatever cost or hazard, to keep the railway and its lands and to exclude England entirely from Mozambique. The railroad company claims £1,750,000. America's claim on behalf of the McMurdee estate is £760,000. In view of Portugal's deliberate attempt at forcible confiscation, England and America will insist upon ample compensation for their outraged citizens.

The Federation of Belgian miners has sent a petition to the government and Chamber of Deputies, asking them to display an interest in the workingmen equal to that shown by Emperor William of Germany, and to see that legislation is adopted to reduce their hours of labor and to increase their wages.

Now, Give Attention

To the purification of your blood, for at no season is the body so susceptible to the benefits to be derived from a good medicine, as in March, April and May. Hood's Sarsaparilla is the people's favorite spring medicine. It stands unequalled for purifying the blood, curing scrofula, salt rheum, etc., regulating the kidneys and liver, repairing nerve tissues, strengthening and invigorating the whole body, as well as checking the progress of acute and chronic disease, and restoring the afflicted parts to a natural, healthy condition. If you have never tried Hood's Sarsaparilla for your "spring medicine," do so this season.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 7-16	— —
Ordinary	9 15-16	— —
Good ordinary	10⅜	— —
Low middling	10 11-16	— —
Middling	10 15-16	— —
Good middling	11⅛	— —
Middling fair	11 9-16	— —
Fair	12 5-16	— —
Galveston middling	10 13-16	— —
Mobile middling	10 11-16	— —
Memphis middling	10 13-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	5 3-16	5¼
Fully fair	5 8-16	5¼
Good fair	5	5 1-16
Common	4⅝	4¾
CENTRIFUGAL:		
Seconds	4¾	5 7-16
Prime yellow	5⅜	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	80
RICE.		
No. 2	2 8-16	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	— —	— —
Rough, ₩ bbl	2 00	3 70
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 30
Fancy	3 90	4 00
Choice	3 50	3 75
Minnesota Patents	5 15	5 25
Winter wheat patents	4 75	4 85
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	40
Yellow	39	40
Mixed No. 2	— —	38
OATS:		
Western	30	81
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	70
HAY:		
Prime	13 00	15 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	10 75
Prime Mess	10 12½	10 37½
Rumps	9 50	9 75
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	4⅞	— —
Sides, short rib	6	6⅛
Sides, long clear	— —	5⅞
HAMS:		
Sugar-cured	10¼	10¾
DRY SALT MEAT:		
Shoulders	4¼	4⅜
Sides, short rib	— —	5⅜
Sides, long clear	— —	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	21¼
Fair	— —	20¾
Common	— —	17¼
TEAS:		
Choice	40	80
No-No	— —	— —
BUTTER:		
Western Creamery	28	— —
Western Dairy	14	15
Common	6	7
LARD:		
Refined	5¼	5½
OILS:		
Coal, bbls	9¾	— —
Coal, cases	14½	15
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	2 50	— —
POTATOES:		
New Louisiana	3 00	4 00
Western	2 00	2 25
ONIONS:		
New Louisiana	— —	— —
Western	— —	5 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 25	2 75
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	13	14
Southern	14	15
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, March 11.

Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

Death of Dr. W. A. Galloway.

Dr. W. A. Galloway, son of the late Dr. C. B. Galloway, was born in Kosciusko, Miss., February 9, 1851, and died in Jackson, Miss., on the morning of March 1, 1890, in the thirty-ninth year of his age. He was a student at the University of Mississippi for several years, but left there before graduation, to enter upon the study of his profession. He was a student in the Medical Colleges at Louisville and New Orleans, taking his diploma from the latter institution. At the University of Mississippi he took high rank in his classes and was popular and forcible as a speaker in the debating societies. His family and friends looked for him to gain distinction in the profession of law, thinking he had eminent gifts therefor. But he chose rather the life-work of his father, and after graduation was associated with him in the practice of medicine at Canton, Miss.

In 1879 he married Mrs. Bettie Williams, of Jackson, Miss., who survives him.

Since 1883 he has resided in Jackson, and at the time of his death had a large and lucrative practice. He was fond of surgery and had distinguished himself in several difficult, skillful operations.

He was a man of brilliant gifts, and a rare, refined humor which made him the charm of the circle where he was best known. A born gentleman, delicate in his sensibilities as a woman, gentle and confiding in disposition, proud and independent in spirit, he had a magnetism of manner that made him friends and held them with hooks of steel.

He died in communion with the Methodist Church, and during his last illness expressed unfaltering trust in Christ as his Savior.

He was a member of a large family—three brothers and two sisters whom survive. One of his sisters, Mrs. J. M. Weems, is a missionary in the City of Mexico, and his other, Miss Maggie, was a member of his family at the time of his death. One brother, Dr. J. G. Galloway, is a member of the Mississippi Conference; another, Mr. Columbus Galloway, is a farmer in Louisiana, and the third, Rev. Chas. B. Galloway, an eminent and deservedly popular Bishop of the Methodist Episcopal Church, South.

Dr. Galloway was buried on Sunday evening at four o'clock, Revs. Dr. Black and Watkins officiating. A large concourse of friends attended and sorrowfully joined in the last sad rites.—*Clarion-Ledger.*

FOR DYSPEPSIA

Use Brown's Iron Bitters.

Physicians recommend it.

All dealers keep it. $1.00 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT—SECOND ROUND.

Sardis	Mar.	15, 16
Senatobia		24
Coldwater		29, 30
Batesville	Apr.	5, 6
Panola		12, 13
Mt. Vernon		19, 20
Courtland		26, 27
Pleasant Grove	May	3, 4
Coldwater mission		10, 11
Arkabutla		17, 18
Cockrum		24, 25
Horn Lake		31, June 1
Lewisburg		7, 8
Chulahoma		14, 15

Bishop Galloway will hold the District Conference of the Sardis district convening at Senatobia, March 21, 1890.

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	(Thurs.) Mar.	27
Sattillu, at Saltillo		29, 30
Tupelo	(Sun. night).	30
Nettleton, at Carolina	Apr.	5, 6
Shannon, at Palmetto		19, 20
Verona	(Sun. night).	20
Poniotoc, at Mt. Pleasant		26, 27
Houston and Wesley, at Houlka	May	3, 4
Sparta, at Palestine		10, 11
Buena Vista, at Macedonia	(Wed.).	14
Ebenezer, at Pleasant Grove		17, 18
Okolona cir't, at Pine Grove	(Wed.).	21
Prairie, at Paine Chapel		24, 25
Tremont	(Wed.).	28
Fulton and Smithville	31,	June 1
Athens	(Wed.).	4
Aberdeen		7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Winona circuit, at New Hope	(Sat.) March	15
Greenwood, at Greenwood	(Su., M.).	16, 17
Carrollton, at Bethel	(Tues.).	18
Black Hawk, at Jordan's Chapel	(Fri.)	21
Lexington, at Lexington	(Su., M.).	23, 24
Ebenezer, at Providence	(Tues.).	25
Valden, at Columbiana	(Thur.).	27
Poplar Creek, at Bethel	(Sat. Su.).	29, 30
Richland, at Goodman	(Thur.). April	3
West, at Bowling Green	(Sat., Su.).	5, 6
Newport, at Harmonia	(Wed.).	9
Ethel, at Shady Grove	(Sat., Sun.).	12, 13
Sallis, at Spring Ridge	(Wed.).	16
Kosciusko and Durant	(Sat. Su.).	26, 27
Weir, at Pisgah	(Sat., Sun.). May	3, 4
Eelzoma, at Ashton	(Sat., Su.).	10, 11
Winona station	(Sat., Sun.).	17, 18
Kosciusko ct., at Rural Hill	(Sat., Mon.)	24, 25

District Conference meets Friday, April 18, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada	Mar.	16
Oxford		23
Water Valley circuit		29, 30
Grenada circuit	Apr.	5, 6
Coffeeville		12, 13
Charleston	(Tuesday).	15
McNutt and Sunnyside		20
Minter City	(Thursday).	24
Tillatoba		26, 27
Abbeville	(Dr. Sims). May	3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell).	10, 11
Pittsboro	(Rev. G. W. Gordon).	17, 18
Banner	(Rev. J. M. Wyatt).	24, 25
Atlanta	(Dr. Newell).	24, 25
Tuscopola	(Rev. J. M. Huggin).	24, 25
Cherry Hill	(Dr. Newell).	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak, at Cooksville	Mar.	14
Hebron, at Hebron		15, 16
Macon		17
Columbus circuit, at Flint Hill		21
Columbus station		23, 24
Tampico circuit, at Cedar Bluff		29, 30
Plattsburg circuit, at Plattsburg	Apr.	5, 6
Louisville circuit, at Rocky Hill		11
Mashulaville, at Hulls Chapel		12, 13
Sturges, at Pleasant Hill		18
Chester, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagrange		26, 27
Crawford, at Trinity	May	2
Brooksville, at Soule Chapel		3, 4

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FIRST ROUND.

Ripley circuit	Mar.	15, 16
Jonesboro		22, 23
Blackland		29, 30
Pleasant Ridge	Apr.	5, 6
Guntown		12, 13

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar.	22, 23
Gloster and Centerville, at Gloster		29
Amite, at Liberty	Apr.	5, 6
North Wilkinson, at Friendship		12, 13
Pipkin Chapel		18
Bayou Sara, at Thompson circuit		19, 20
Jackson station		23
East Baton Rouge, at Davis Chapel		25
New River, at Antioch		26, 27
Percy's Creek station	May	3, 4
Woodville station		5
Livingston, at Maurepas		10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek	June	7, 8
Clinton and Betheville		14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	Apr.	5, 6
West Jackson		5, 6
Edwards, at Brownsville		12, 13
Raymond, at Ratcliff's		19, 20
Canton		26, 27
Madison, at Wesley Chapel	May	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Yazoo City		24, 25
Benton, at New Hope	31,	June 1
Flora, at Bee Lake		7, 8
Silver Creek	(Tues.).	10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 29
Spring Ridge	(Wed.). July	2

The Jackson District Conference will be held in West Jackson, beginning on Friday, April 4, 1890, at nine o'clock A. M. Bishop C. H. Galloway will preside.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rolling Fork, at Cary	Mar.	16, 17
Sunflower, at Rogers		22, 23
South Warren, at Redbone		29, 30
Utica, at Utica	Apr.	5, 6
Martin, at Bassum	(Fri.).	11
Fayette, at McNair		12, 13
Warren, at Wesley Chapel		19, 20
Rocky Springs, at Hermonville		26, 27
Roxie, at Beech Grove	May	3, 4
Meadville, at Nebo	(Wed.).	7
Burlington, at Sarepta		10, 11
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson	31,	June 1
Mayersville		7, 8

District Conference at Utica, April 3, 4.

JOHN A. ELLIS, P. E.

SEASHORE DIST.—FIRST ROUND.

Poplarville, at Poplarville	Mar.	15, 16
Bay St. Louis, at Bay St. Louis		23 24
Ocean Springs, at Biloxi	(Wed.).	26
Whittington		29, 30
Augusta, at Augusta	Apr.	5, 6
Scranton, at Zion		12, 13
Moss Point		12, 13
Americus, at Big Point	(Tues.).	15
Vancleave, at Union		19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leaf	(Tues.).	29
Covington, at Slidell	May	3, 4
Tallisheek, at McTyeire Chapel (Tues).		6
East Pearl, at Pine Grove	(Wed.).	7
Pearlington		10, 11
Williamsburg		17, 18
Columbia		24, 25
Mt. Carmel	(Mon.).	28

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson station	Mar.	16
Magnolia, at Muddy Springs		22, 23
Adams, at Ebenezer		29, 30
Brookhaven circuit, at Adams	Apr.	4
Beauregard, at Matthews		5, 6
Summit, at Johnson		12, 13
Harlehurst station		20
McComb at Holmesville		26, 27
Crystal Springs station	May	4
Rowerton, at Pleasant Valley		10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia	31,	June 1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Coushatta, at Coushatta	Mar.	15, 16
Wesley, at Holly Springs		18
Red River, at Campo Bella		22, 23
Mauy and Saline, at Many		29, 30
Auacoco & Bellewood, at Holly Grove	Apr.	5, 6

J. R. CASSITY, P. E.

HOMER DIST—FIRST ROUND.

Minden, at Minden	Mar.	15, 17
Vernon, at Longstraw		23, 24
Ringgold, at Ringgold		30, 31
Sparta, at Holden	Apr.	6, 7
Sabine, at Will Creek		13, 14
Indian Village, at Bethel		20, 21

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Montgomery, at Atlanta	Mar.	15, 16
Ada, at Colfax		22, 23

H. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas	Mar.	15, 16
Washington		22, 23

JNO. A. MILLER, P. E.

We the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

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Diseases of Women.

Nausea, indigestion, bloating, general debility DEPRESSION, SLEEPLESSNESS,

liver and kidney troubles and kindred affections, permanently cured by using Maguire's Cundurango.

FOR THE BLOOD,

Weakness, Malaria, Indigestion and Biliousness, take

BROWN'S IRON BITTERS.

It cures quickly. For sale by all dealers in medicine. Get the genuine.

In studying the Word of God, digest it under these heads: either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—*Cecil.*

I took Cold,
I took Sick,
I TOOK

SCOTT'S EMULSION

RESULT:

I take My Meals,
I take My Rest,

AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON; **getting fat too,** FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY **Incipient Consumption** BUT BUILT ME UP, AND IS NOW PUTTING

FLESH ON MY BONES

AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW, SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

Liverpool and London and Globe
INSURANCE COMPANY.
Largest Fire Office in the World.

Losses paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,378.

All Losses Paid in Cash without Discount as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

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CLARENCE F. LOW, Ass't Res't Sec.
HENRY V. OGDEN, Resident Secretary.

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Many Witnesses.

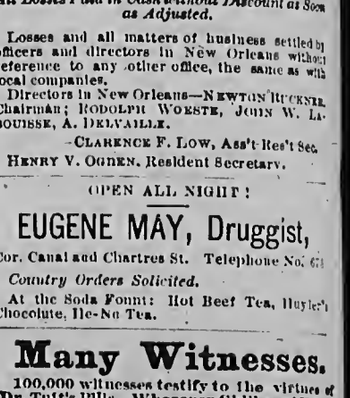
100,000 witnesses testify to the virtues of Dr. Tutt's Pills. Wherever Chills and Fever, Bilious Diseases or Liver Affections prevail, they have proven a great blessing. Readers, a single trial will convince you that this no catch-penny medicine. Twenty years test has established their merits all over the world.

Gains Fifteen Pounds.

"I have been using Tutt's Pills for Dyspepsia, and find them the best remedy I ever tried. Up to that time everything I ate disagreed with me. I can now digest any kind of food; never have a headache, and have gained fifteen pounds of solid flesh."
W. C. SCHULTZE, Columbia, S. C.

Tutt's Liver Pills
GIVE STRENGTH AND HARD MUSCLE.

A Superb Rose



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Should be in every garden that it is not already adorning. It is entirely hardy, enduring our severest winters, of large size, perfect form, deep crimson in color, deliciously fragrant, and blooms continuously during the whole season, so that roses can be gathered from it almost every day from June to October. Remember, it is ever-blooming, hardy as an oak, with the rich crimson color and delicious fragrance of Gen. Jacqueminot.

Price, 25 cents each; five for $1.00; twelve for $2.00; free by mail.

With every order for a single plant or more, will be sent, gratis, our superb catalogue of *"Everything for the Garden"* (the price of which is 25 cents), together with our new *"Essay on Garden Culture of the Rose,"* on condition that you will say in what paper you saw this advertisement. Club orders for FIVE or TWELVE plants can have the catalogue sent, when desired, to the separate address of each member comprising the Club, provided always that the paper is named.

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BELIEVE GOOD THINGS OF GOD.

BY WM. LUFF.

When in the storm it seems to thee
That he who rules the raging sea
Is sleeping—still, with bended knee,
Believe good things of God.

When thou hast sought in vain to find
The silvery thread of love entwined
With life's oft-tangled web—resigned,
Believe good things of God.

And should he smite thee till thy heart
Is crushed beneath the bruising smart,
Still while the bitter tear-drops start,
Believe good things of God.

'Tis true thou canst not understand
The dealings of thy Father's hand;
But, trusting what his love has planned,
Believe good things of God.

He loves thee! In that love confide,
Unchanging, faithful, true and tried;
And ivi or joy or grief betide,
Believe good things of God.

Thou canst not raise thy thoughts too high:
As spreads above the earth the sky,
So do his thoughts thy thoughts outvie;
Believe good things of God.

In spite of what thine eyes behold;
In spite of what thy fears have told;
Still to his gracious promise hold—
Believe good things of God.

For know that what thou canst believe
Thou shalt in his good time receive;
Thou canst not half his love conceive—
Believe good things of God.

The Conscience of the Other.

BY REV. C. H. OWEN.

Many devices are contrived and many schemes are laid, many laws are enacted and much anxiety exists in this age of ours for the overthrow of evil and suppression of wrong. The complications existing in modern society and civilization are taxing the genius and resources of the mighty men to rear successfully the foundations of future progress toward the goal of the highest degree of human development, and render it impervious to the encroachments of corruption and vice. All plans fail that take their rise in merely human origin. No system of government founded on merely human ideals of law has been able to withstand the besom of destruction. The only adequate method of governing human society for its highest good is a government administered by the scepter of a Christian conscience. The home rule agitation of England, the belligerent attitude of the powers of Europe, the spirit of revolution in the petty provinces of monarchical government, the bitter strife between capital and labor—all exhibit the fact that the governments of civilization, calling themselves Christian, are far from the standard of Christian equity, and are dominated by rulers other than those who have the mind of Christ; that they are regulated by laws other than those originating in or comporting with the Decalogue and the Sermon on the Mount. Eighteen centuries have sped away since the regenerating Christ gave his commission to disciple all nations, and yet there are things that almost cause us to wail like Jeremiah: "Is there no balm in Gilead; is there no physician there?"

The bitter prejudice and the scandalous denunciations of professed Christians on the vexing race problem would impress one with the heterogeneity of the human race rather than the brotherhood. This is as much beneath the dignity of Christ and his gospel as a Tartar peasant is beneath the great Gladstone. The great principle which differentiates Christ and his gospel from men and their institutions is self-sacrifice. The more man conforms to this ideal, the less friction there is in the management of human affairs. Conscience, properly enlightened, is the dictator of human conduct. We must follow conscience only so far as conscience follows the gospel. The more enlightened the conscience is with reference to our personal welfare and rectitude, the more correct will it be with reference to the welfare of others. We live not to ourselves, but we are vitally connected with every human being with whom we have to do. When I leave solitude and join fortunes and destiny with society, my conduct has reference to others than myself. I become, in a measure, my brother's keeper. Our conduct is open before all classes of critics. We are not confined, as Christians, to the narrow limit of nominal discipleship for the total range of our influence and responsibility. It has been asserted to the contrary by high authority. I had better state this argument is on the basis of Christian life. It is asserted that Paul's injunction in Romans xiv and 1. Corinthians viii refers only to a Christian's influence on a Christian. (Dr. Howard Crosby *vs.* Dr. Herrick Johnson.) If we, in our influence, are to regard the conscience and spiritual welfare of none but Christians, how can we be deaoted the salt of the earth? How are we the light of the world? How could believers be made at all? How, with this theory, can we harmonize the express language of the apostle: "If any of them that *believe not*, bid you to a feast, whatsoever is set before you, eat, asking no questions for conscience sake?" Whose conscience? "Conscience, I say, not thine own, but of *the other*," the unbeliever. This is also the clear teaching of the apostles in another place. "Give *none* offense (occasion of stumbling), neither to the *Jews*, nor to the *Gentiles*, nor to the church of God." How clear; how specific! There is an entirely different sphere in which conscience must act from that which merely pertains to ourselves. What would not be an injury to myself may be a stumbling-block to another of weaker faith and a less intelligent conscience. Considered upon its merits and demerits, a thing may be for *us* no wrong. But it may be the occasion of ruin to another of a weaker moral sense and moral stamina. We must abstain from some things that would give us pleasure for the sake of the conscience of the other. So we must be concerned not about things considered in themselves, but in relation to others. A thing may be perfectly innocent, considered on its intrinsic merits; but its connection with, or relation to, something else harmful may cause some one to go into wrong. So there are things intrinsically innocent that are extrinsically pernicious. Consequently the enlightened, conscientious Christian does not first ask, Is there harm in a thing? but, Is it good and profitable for *all*? We then do all things, in word and deed, for the glory of God, not to please ourselves; so that our whole concern is with things that are *positively good*. Things of doubtful character are either negative or positively hurtful. "He that gathereth not with me, scattereth abroad."

Dr. Crosby reduces the teaching of Paul to a mere travesty by saying that the principle taught by him "had no fulfillment in fact." The apostle did not mean what he said exactly. It might *possibly* happen. He asserts that Paul practiced what he condemned, after he had written the doctrine of abstinence; that he ate idols' meat at the table with unbelievers. Of the truth of this assumption, we have no evidence. But Paul says, "All things are lawful for me, but all things are not expedient," etc. It was his glory to sacrifice sensual pleasure for the promotion of the gospel. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He loved God and souls more than wine and meat and money, and the long catalogue of delusive pleasures.

The law of self-sacrifice undergirds the whole system of Christian doctrine. In proportion as this law prevails, Christianity spreads and triumphs, and wrong is overthrown. The bulwarks of sin can not endure before the imperial march of the bride of Christ, a "living sacrifice." The catalogue of crimes, jealousy, hatred, variance and strife will stop in the church of Christ when the mind of Christ possesses her. The bloody pages of the past will be blotted out, and the rumors of war, internecine strife, enmity between the rich and poor will cease when each seek not their own things, but also the things of others. Can not, especially, the ministry of both sections of our great nation cease sectional vituperation, and exalt and strengthen the bond of Christian fraternity, and lead the church into the holy of holies of perfect national peace and righteousness? When a Bishop can descend from his lofty dignity and integrity of Christian character enough to talk of mustering men and arms to coerce the South into subjection to colored rule, there is time for Zion to put on sackcloth.

What is Christendom doing that the deadly curse of the rum traffic hangs like a diabolical vampire on Christian nations? Mr. Ingersoll justly taunts Christianity with the existence of the rum traffic in the United States, when there is a Christian population sufficient to vote it out of the nation.

Why has Christian England put the shackles of the blighting opium curse upon the Chinese Empire? No conscience for the conscience of the other is the solution. The Bank of England is of greater importance than the hundreds of millions of benighted heathen. Holding the pellucid water of eternal life in one hand and deadly poison in the other, she stands and offers the water, and says, "You may take it, if you want;" but, thrusting out the cup of poison, she says, "Take it, or die."

Our government is not a whit behind. She has "framed mischief by a law," and legalized the rum traffic, and invites the world to a table filled with the flummery of a little religion mixed with more gambling and most whisky. Of all times that have ever been, we now need a Christian conscience to deal with the present situation. Before the end comes, the church shall rule the world. But in order for this millennial blessing to be realized, Christianity must be first in everything, and every passion, sin and vice must own her sway and depart.

An Open Letter.

BY R. ABBEY, D. D.

[A lady correspondent living in New Orleans, in whose welfare I feel largely interested, in a letter, not a great while ago, remarks, in reply to my inquiry: "We are not members of any church. Do you think only church members are allowed in heaven? I do not." And I desire to reply in this way, presuming there are many others in your city who occupy the same position.]

My Dear Madam: The question you ask is not susceptible of a categorical answer; nor is your answer to it susceptible of any clear understanding. They both suppose the church might have, or be supposed to have, some intrinsic power of salvation, which I do not think is taught in the Bible. I think the agency of the church, as touching one's personal salvation, comes up in a very different way. The church is nothing more nor less than the religious association of religious people.

I know nothing about legal fitness for heaven beyond what I read in the Bible; and I read there, in very plain words, that fitness for heaven is hearty repentance, faith in Christ, and an open religious life. How long this open religious life must precede death, the Bible does not say.

I learn, too, without a Bible, that similitude of association is a natural and necessary condition of life. We necessarily seek and enjoy the association of those like us. You will see this all through every grade and phase of society. So religious people universally—yea, and necessarily—seek and enjoy the society of religious people. Communion of saints, love of the brethren, is one of the fixed laws of nature.

Where there is opportunity for church association, and it is not sought for or accepted when offered, there is something, whatever it may be, that keeps one out of the church; and that, a hundred chances to one, will keep such person out of heaven. So, while the church does not directly make Christians, it is the place where you and everybody else look to find them. And you would not only look in a church to find people likely to get to heaven, but to the most religious, evangelical church, to be sure; one where the people professed and practiced godliness of the best and highest type.

I doubt if you would advise a lady friend to stay out of the church. I doubt if it is prayer and close inquiry that keeps you out. You say you go to church pretty regular and take your boy. Allow me to inquire, For what purpose? Mere church going is nowhere enjoined or recommended in the Bible, only as church membership is presupposed. Religion, communion with Christ, is enjoined, and church communion is a natural corollary. The one follows the other. I much doubt if your out-of-the-church position is the result of your deliberate judgment. I have no doubt that if you were fully and heartily in the church, you would enjoy life far better, and wonder that you had so long lived below your privileges. You certainly know that we are on every hand surrounded with great uncertainties, and that heaven is a question of much uncertainty. I know of nothing about it that is at all reliable except what we read about it in the Bible. And the Bible certainly does not recommend your course of life. On the contrary, it declares that heaven is for those, and those only, who strive for it. Its demand is, "Strive to enter in." A life having a hope of heaven is declared to be a race where great exertion is made. Those at ease, even in Zion, are declared to be in most imminent danger. The Bible declares the path of safety, and declares there is no other.

You say you don't believe it is necessary to be in the church. That can hardly be called a belief. At most, it is a guess, or conjecture, without foundation of any sort. Suppose it should turn out that the Bible is true where it testifies in so many places that Christian faith and practical holy living are necessary. And where do you find such persons but in the church?

This is a subject on which we can not afford to risk much. Consequences are too great. In all sincerity, I think you represent yourself as not feeling any very great interest in the subject.

I know you are associated with many clever people of the same loose kind of don't believe. And we are scarcely aware of the influence such association has over us. But suppose in some decisive hour the great truth of the Bible should flash its terrors upon us. Are we not risking too much?

I know you will attribute my plainness of expression to the interest I feel in your welfare. And while I pray for you, I pray you to consider these things, and believe me your most sincere friend and well-wisher.

Revival in Laredo Seminary.

BY REV. A. H. SUTHERLAND.

Sunday morning, January 26, I preached in the chapel of the Woman's Missionary Seminary, in Laredo, Texas; baptized one girl, received another by ritual, and five by letter, and administered the Lord's Supper.

Sitting in the parlor awaiting the dinner hour, in company with several of the ladies, one of those asked me if I had read the letters of Dr. Carradine, in the NEW ORLEANS CHRISTIAN ADVOCATE, concerning his experience of the blessing of entire sanctification. I told her that I had, and that he related a genuine Methodist Christian experience. She remarked that they had interested her very much, and that she would like to hear something on the subject. I said that one reason why I did not preach more on the subject was because of the elementary condition of our Mexican work; but, that as there were so many Americans in the seminary as teachers, and also a good many large girls, members of the church, if it should be agreeable to Miss Holding, I would preach in English on the subject of "Entire Sanctification" two evenings. She, being present, expressed herself as not only willing, but very desirous that I should do so; so I left an appointment for the next evening.

Permit me to state right here that Miss Holding distinctly enjoys this blessing, and never hides her light under a bushel, or her talent in a napkin, though she makes no "parade" of her attainments in the divine life; nor do any who are sanctified.

Monday evening, at seven, I was on hand, and preached the first sermon on the subject. God honored his truth. I did nothing more than preach the Methodist doctrine, that which had produced such revolution and reformation in the Christian world, and which is the most distinctive and God-honored doctrine of the Methodist Church; that it is a distinct blessing, subsequent to justification and regeneration; that it is in answer to faith in the blood of Christ, and that it is the pentecostal baptism of the Holy Ghost, imparting to the soul of the believer a complete purification from all sin and a restoration of the image of the Creator in perfect holiness and righteousness; that this grace was needed not only that they themselves might be perfect Christians, but faithful workers in the Lord's vineyard. I exhorted all the teachers and workers to seek this blessing in the act. The Word was with power and demonstration of the Holy Spirit, how much soever it lacked of human wisdom and eloquence. On the right and on the left they began to seek and find the glorious blessing. By the second evening the work was deepening. But the third night it reached the unconverted with great power. This night eighty-five souls were converted by actual count. These joined others, the fourth and fifth, seeking the "second blessing, properly so called," to use Mr. Wesley's words. Saturday there was no meeting. On Sunday morning, February 2, I preached a sermon in Spanish and one in English, preparatory to receiving into the church those who had presented themselves as candidates. At three in the afternoon, aided by the pastors of our American and Mexican churches in Laredo, and in the presence of an immense audience, I baptized twenty-five and received twenty besides by ritual into the church, these having been previously baptized in some evangelical church. So there has resulted an addition of forty-five to the visible, and many others besides to the invisible church of Christ; and the good work only fairly begun.

This is a brief account of what has come to pass in the Laredo Seminary. But it is not all. Moved by a conviction that the same doctrine and the same way of presenting it would bring a blessing in the city churches, I suggested to Bro. Oxley, the American pastor, that he commence a meeting right away in his church on this line. This he did, and, insisting that I conduct the same, I remained a week with him. The work was glorious. Many sanctifications and conversions and additions to the church were the result; he carrying it on a week or two after my duties took me elsewhere.

Being in San Antonio some days, I conducted these meetings in our Mexican church nearly a week, and much rich blessing was the result. Many, many calls will not allow me to devote myself as exclusively to this work as I would like, as I long to; but I try to give my nights to it, and God blesses his work, though always preached after long, hard days' work.

This is the third night of such special effort here in Monterey. I had ten or fifteen minutes of testimony tonight at close of service; and it was very evident the Holy Spirit is at work. This is where our Border Institute is located, and most of those who spoke are in connection with that school. The principal of the school said: "Last night, while you were preaching, God blessed my soul." Another: "Since these meetings began God has greatly blessed my soul, and I feel like being on my knees in prayer before him all the time." Another: "Of late I have been in great distress and trouble, and could do nothing satisfactorily; but during these days everything has cleared up, and now I delight to do my duty." Another: "Of late I have had a great deal of trouble and distress of mind; but since speaking with you Sunday, I have been happy in God."

Now, these I take as indubitable evidences that the Spirit is at work, even here in Monterey. How much we need a church-building here! We have only a miserable little old room in which to assemble; for so great is the influence of the priests against us that no one will rent us a large hall for worship; and so great is our poverty, and so few our numbers, we can not even think of buying a lot, much less building a church.

Pardon, Dr. Carter, so long a letter as this; but I wanted to tell of these good things in the paper that sprung the conversation that seems to have led to this series of blessed results.

MONTERREY, Mexico.

"The Location of Millsaps College."

A PLEA FOR BRANDON.

MR. EDITOR: We have read with interest the communications from "Sigma" and "Tau" in regard to the location of the college founded by our noble-hearted Bro. Millsaps, of Jackson. As "Tau" suggests: "Unwisely located, its patronage will be limited, its success only partial, and its life a continued struggle for existence." The college should not be located in a commercial centre, nor in a town subject to epidemics and malarial fevers.

Brandon has no local cause of sickness; it is high, dry, and salubrious. It is 275 feet above the river (Pearl). It is strictly a prohibition town. No saloons, no gambling hells, not even a *theatre*. It is *sufficiently near* the capital for patrons who may be in attendance on the courts or the Legislature to visit their sons here. Should it be necessary for students to board in town, good board can be obtained in the best families from $10 to $12 per month.

The rival towns of Meridian and Jackson are in many respects desirable; but both are subject to epidemics, both are commercial centres, and, consequently, much dissipation in both.

Brandon is a kind of centre to southeast Mississippi, which district has been heretofore overlooked in the distribution of gifts from the legislative and ecclesiastical bodies. A striking feature of Brandon is its female college, which has been for many years entirely under the control of female teachers. Miss F. A. Johnson, the president, is one of the most thorough educators in the South. If the Millsaps College were located here, patrons could send sons and daughters to the same place to be educated; which would certainly be delightful to brothers and sisters who must be sent from home for instruction.

J. K. JAYNE.

BRANDON, Miss.

The Grand Object.

We commend the following paragraph from an editorial in the *Central Christian Advocate:*

"The grand object for which the church is established is the evangelization of the world. All its services, ordinances, privileges, duties are valuable only as they are tributary to this end. Sound doctrine is to build up sound lives by stimulating activity in Christian work. Church discipline is not simply to maintain the credit and purity of the church as an end. Nor is it solely for the benefit of those who are disciplined; it is rather to re-form them, to bring them back into line for work. Church fellowship is not merely for the benefit, edification or enjoyment of Christians. When so regarded it takes on a selfish aspect, as though those not within the fold were forgotten. The highest use of Christian fellowship is mutual incitement, counsel, training to work for the salvation of the unconverted. The social religious meetings of the church ought not to be for mutual enjoyment and congratulation on the delights of Christian experience alone. They should be meetings to devise ways and means for doing the Lord's work, to ascertain and adopt the best methods for winning souls; to report personal work done for Christ, new openings, needy and hopeful subjects for Christian effort. Not, "What is the state of your feelings?" but, "What is your experience in Christian work?" should be the paramount question. They should be meetings for the transaction of the King's business, councils of Christian workers in which they shall stimulate each other to greater activity, and talk, not in set phrase how they feel toward Christ and his cause, but in earnest, straightforward terms about how they shall glorify him more effectually by doing his work.

THE MOST ALARMING SIN.—If I were called to point out the most alarming sins of to-day—those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshiper of self. While doing all this the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler or the prostitute is not deceived by such a thought for a moment.—*Dr. Crosby.*

Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—*McCosh.*

Christian Advocate.

THURSDAY, MARCH 20, 1890.

H. M. T.

BY WILLIAM BYRON FORBUSH.

The ruse de war had failed, and the ocean
Pressed on like victors in mad fell state;
The strand, beset with rock, might not motion
The strand says, "Wait."

Upward they hurl their potent, restless forces,
As if to storm and batter Heaven's gate;
The stars, which sweep in calm, perpetual courses,
The stars say, "Wait."

The human heart here, impetuous, urges
Its waves of passion on the beach of fate;
The old, sad world beats back the rolling surges,
The world says, "Wait."

Upward it pours its manifold petitions,
As if to force an answer at Heaven's gate;
God, who discerns all needs and all conditions,
God says, "Wait."

Unlike the sea, which beats with strokes diurnal
Against its rocky barriers soon and late,
The human heart in the great world eternal
Need no more wait.

—*Independent.*

Church Festivals.

In many places church festivals are the rage. If money is needed to build a church or parsonage—"Let's have a church festival." If the church or parsonage need repairing or furnishing—"Let's have a church festival." I have even known churches where the disease had become an epidemic of the most malignant type, and they not only raised money for building and repairing churches and parsonages, but for the incidental expenses, Conference collections and pastor's salary. This mode of raising money is endorsed by many ministers and laymen, and opposed by many ministers and laymen. There is scarcely a church, where a church festival has ever been held, but the congregation is divided on the subject. This results oftentimes in confusion at the beginning of a pastorate, and hard feelings toward the incoming minister. This diversity of opinion bespeaks the necessity of earnest and prayerful consideration. If it is right, no pastor should oppose it; if it is wrong, no pastor should approve it. If it is a doubtful question, would not it be far better to give truth the benefit of the doubt, and oppose it for "truth's sake?"

There is a pertinent paragraph in the *Nashville Christian Advocate*, of February 22, which reads as follows:

> The indirect methods now frequently employed in raising money for church purposes, vary in character. Indiscriminate denunciation or condemnation would seem harsh to many good people, yet it is hard to draw the line between the allowable and non-allowable. What we purpose here is only to make two suggestions. First, the dollar that is given directly and cheerfully to the cause of Christ is doubly blessed. Second, if you think your pastor is unreasonable in his opposition to the prevalent indirect methods of raising money for church purposes, console yourself with the reflection that he bows to the safe side of the question.

Would that all the pastors in Southern Methodism would "lean to the safe side of the question!" I have never been able to find a single passage of Scripture that gave countenance to them; but the whole tenor, by precept and example, seems opposed to them. "By free grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Yet we are not willing to give up our substance to the Lord, but must go to church festivals, and socials, and get something for our money. To me the whole thing is incongruous. It is as if man were under no obligations of any kind to give more to God than he has already given, but must receive something in return for his additional gift. Our Lord says: "Do likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii, 10).

If ever there was a time in the history of the church since the foundation of the world when a church festival seems to have been in order, it was at the foot of Sinai in the wilderness. Moses, after a forty days' absence, came down from the mount and announced the wonderful news that the God who had thundered his commandments from the summit of the mount, for forty days before, was going to tabernacle among them, and they were to build his house. But how were they to do it? There they were in that barren waste, with no income, and no visible means of sustenance, and there was no telling how long they would be in that condition. If one of our nineteenth-century Christians had been there, he could have solved the question in a trice. "Come, let us have a genuine church festival. Here, Bro. A., you give a goat; Bro. B., you give a kid; Bro. C., you give a young bullock; D., you look around and get together some wood or something to cook it with, and I will get a committee of ladies to take charge of the affair. We will charge a gerah for admission and supper, give a free concert afterwards, and invite the whole encampment. We will get the money." But the Lord prevented any such catastrophe by telling Moses to proclaim throughout the length and breadth of the camp, "that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." (Ex. xxv, 2.) The command went forth: "Take ye from among you an offering unto the Lord: whosoever is of a willing heart let him bring it, an offering unto the Lord." (Ex. xxxv, 5.) Had that been to-day, from many sources you would have heard the cry, "You will never build the house that way." And thousands would have believed it. But Moses tells us the committee appointed to receive the offerings reported to him that the people offered so willingly they had more than sufficient to build the house; and they had to be restrained. What a revelation it would be if some preacher should announce through our church papers that he had to stop the free-will offerings of a people for the building or renovation of a church or parsonage, or for any church purpose whatsoever! It would be heralded from one end of Christendom to the other, and the name of that church and pastor would be familiar to all. Why do we not have such scenes as this everywhere? Has not the Lord, the Savior of the world, done enough for us to justify us in it? Surely he has. But we have starved "the liberal soul," that should have been "made fat," by church festivals, teaching by precept and example that while the Lord prefers (?) free-will offerings; if he can not get them, he will take any he can get. Why not say: "The Lord wants converted souls, but if he can not get them, he will take good, moral ones." Christ says: "Except a man be born again, he can not see the kingdom of God;" and I believe the Bible teaches with equal positiveness that none but free-will offerings are accepted.

A preacher will get up into the pulpit and preach himself hoarse on "Non conformity to the World," and that God will by no manner of means tolerate a compromise with the world; then announce a church festival to raise money for church purposes, and ask everybody to go. I fail to see the consistency.

While our Lord was on earth, we have an account of his going to one marriage. He not only adorned it by his presence, but with his first miracle, and made things pleasant. He also went to two church festivals, but made it very unpleasant. Shortly after leaving Cana of Galilee he went to Jerusalem and "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting." And, having made a scourge of small cords, drove them out, overturned the tables and said to the astonished participants: "Take these things hence; make not my Father's house an house of merchandise." (John ii, 14-16).

Again, having triumphantly entered Jerusalem, with the multitude spreading their garments in the way, cutting palm-branches and casting them before him, and shouting, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest," he came to the temple, and a second time cast out all them that sold and bought, overthrowing the tables, saying: "It is written my house shall be called a house of prayer; but ye have made it a den of thieves." (Mat. xxi, 21, 22.) Yet these men had far more biblical authority for their action than we for ours. And if our Lord drove them out, how much sooner would he drive us out!

Brethren of the ministry, let us think on these things.

B. F. LEWIS.

Applied Christianity.

This is unquestionably a most practical age. So far is this true that the criterion of a thing's excellence has almost become the simple answer to the question, "What purpose does it serve?" The various branches of science have each come face to face with this test, and those which could not stand it have, in the general mind, no more place. Hence we see that chemistry and physics, the most interesting of these branches, aside from their practical, every-day applications, get little or no attention from the mass of the people. If a thing does not offer an immediate return for time, money, and energy expended, the great multitude are prone to pass it by. In general, it is a peculiar people that does not prefer the useful to the useless.

Now, it is but consistent that men should apply the same method of reasoning in regard to religious matters. It is too late in the day to attempt to argue that the religion of the Bible does not carry blessings, both temporal and spiritual, wherever it goes. To deny this in the face of so many positive proofs is either the height of folly or the obstinacy of bigotry. There never was a religion so *practical* as that of Christ; and this practicality is an argument that all the sophisms of agnosticism and the blasphemous assertions of infidelity can not meet. On this ground *alone* it has already and will ever conquer its assailants. "Having the promise of the life that now is, and of that which is to come," it is good for every person that may come under its influence, for every emergency that may arise; good for time, good for eternity.

This point is now to be made. If Christianity is proven, by incontestable evidence from a great cloud of witnesses, to bestow such numerous and desirable benefits upon those who receive it, men should, if they be consistent, covet it earnestly. They should act with the same wisdom in this regard as they do in the other affairs of life. From analogous actions, on their part, they ought to accept, without argument, the teachings of the Scriptures as the sole rule and guide of their lives.

But the practicableness of our religion does not cease the moment one becomes a believer. It is only after that blessed experience that its utility assumes, in a measure, its true proportions. If it brings joy and gladness to the believer's heart, it ought to bring tenfold more to the hearts of those among whom he lives. For this we have sufficient Bible warrant. James is its great exponent, summing it up in these words: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Words may fail, empty professions are bound to come to naught, but good, honest work in the Master's cause will stand forever as a monument to the faithfulness of them that do it. Hence we should not strive for more doctrines, but rather give heed to make a practical application of those we already have.

Furthermore, it is this *objective practicality* with which the people at large are mostly concerned. They are not much in need of theology, but they are sadly in want of religion. They need its beneficent influence on their temporal conditions, and, most of all, its regenerating power in their hearts. To satisfy this need, the church has but to be true to her commission. We have the "applied sciences" and *some* "applied Christianity." Our prayer is not that the former may decrease, but that the latter may increase even an hundredfold.

TEECKE.

Nature on Exhibition.

On last Sabbath, about half-past four P. M., while about twenty miles northeast of this place, I witnessed a scene in the western sky surpassing in beauty, grandeur and novelty anything I ever saw in the heavens before. The sun stood in the west, about one hour high, exactly or nearly facing the moon in the east, which was about one and a half-hours high. The whole heavens were perfectly clear, except a very slight haziness in the northwest, extending up to, or about, a point immediately over the sun. Around the sun there was a circle, made by a bright, luminous bow of milky whiteness. A horizontal line, of same color as circle just named, passed through the sun and intersected this circle at points directly opposite each other from the sun, making at each point of intersection a luminous spot, rivaling the sun in brightness, and in appearance closely resembling a segment of the rainbow; for each of these spots had on the side opposite the sun a bright red tint. Above the sun, and a little to the right, a bright arc, with all the tints of the rainbow, drawn, apparently, around the bright spot to the north of the sun, extended over and intersected the circle just above the sun, making at point of intersection a larger and much brighter rainbow. Also to the left, and above the sun, another bright bow, exactly like the one to the right, but drawn, apparently, around the bright spot to the left of the sun, extended over and intersected the circle just above the sun at the same point, with the bow to the right; thus making in appearance one continuous rainbow, extending from right to left of sun, but having the form of a double arch. Some ten degrees above these bows a larger and still brighter rainbow (?) encircled the sun. Beginning about five degrees above the horizon on the left, and arching beautifully around and above the sun, it passed down beneath the horizon on the right. This bow did not form a perfect arch, as near the trees on the right it turned gently outward from the sun. Higher still by ten degrees, and some twenty degrees to the right, another bow, second in size and brightness only to the one just described, begins, and, arching downward toward the sun, intersects this large bow just above the sun, and then, passing onward to the left, arches upward and fades away some ten degrees above and twenty to the left of point of intersection with the large bow. The last described bow was completely inverted, with its back resting against the back of the large bow just beneath it. To the right and left of the sun, at a point about where the line passing through the sun would intersect the largest rainbow, if sufficiently extended, there were two other white, luminous spots resembling comets with their "tails" turned upward. Beneath the moon in the east, and a little to the left of it, there was a bright spot of milky whiteness, with two bows of same color arching upward to the right and left of moon. But the moon was not midway between the two bows, as it could be plainly seen that a line drawn through the angle formed by the intersection of the bows at the right spot would not pass through the moon. Besides these, there were many other spots and lines about the heavens too numerous for mention.

Now, Doctor, if nature ever gave such an exhibition as this before, I never saw or heard of it. It was grandly beautiful, beyond all description. With graceful curves, beautiful arches, and gorgeous tints and colors, no human hand or earthly power could equal it. My whole congregation was present, and witnessed the scene as given above.

F. P. SPENCER.

COLUMBUS, MISS.

Members of W. M. S. of Louisiana Conference.

We have been kept in-doors, more or less, for three months by the usual inclemencies of winter, and consequently doing little in our societies. But the season of inactivity is about past. Spring will soon be here with its vast opportunities for usefulness, and we must be up and about the Master's work. Our missionaries have not remitted their toils while we have been idle, and the needs of the work have accumulated. Unless we are willing *to change places with them* we must bestir ourselves and contribute to their necessities while they are doing our work and theirs in the foreign fields. It is *go* or *send*. There are but two wings to the grand army of the church militant. Which will you choose?

Many blessings have crowned our lives, the happy reunions and festivities of the winter season have gladdened our homes; our barns and store-houses have not failed. Let us come up now with our tithes and thank-offerings, bestowing freely as we have received and hope to receive again. If sorrow has come to us, let us remember that "we mourn not as those who have no hope," and testify our love to the Comforter by memorial offerings, whereby the "hope which is in us" may be carried to the hopeless ones who know not of "the light of life and immortality."

Sisters in Christ, let us gather up our strength and go forward in the work allotted to us. Let us provide the loaves and fishes. Small and few though they be, in the Savior's hand they will feed the multitudes.

The opportunity for usefulness has been brought to our very door. Let us rally to our societies, see that our dues are all paid in full, and study the needs of our work. Let every auxiliary see to it that delegates are elected to the Annual Conference in July, at Baton Rouge, and I especially beseech every one of you to make earnest prayer to our Father that he will send his Holy Spirit to the women *in assembly*, and give them strength and courage and wisdom to plan and execute great things for the coming of his kingdom. If the women of the church will covenant together, to spend a few minutes every day at the twilight hour in silent, fervent prayer to this end, I have faith to believe that our next annual convention will effect more lasting good than ever before. Let us ask, not for wisdom of words, but for the power of the Spirit, that we may go up in the strength of the Lord and be directed in all our ways.

With this preparation we will be counted "workmen worthy of hire."

E. J. FULLILOVE,
Pres. W. M. S.

Tupelo, Miss.

Bishop Galloway assigned me to Tupelo for the current Conference year. Tupelo is the county seat of Lee county, Miss. It is at the crossing of the M. and O., and K. C., M. and B. R. R.'s. It has a willow-ware factory, a compress and warehouse, a foundry, a furniture factory, a chair factory, a broom and brush factory, an ice factory, a Jersey dairy, a spoke factory which is adding to its machinery, a public school with over 250 pupils, and arrangements are being made for a $10,000 public school-building. Besides, we have four churches, four Sunday-schools, and two thousand clever people. In our church we have 104 members, and as many on our Sunday-school roll. We have good congregations. We have a class meeting growing in interest and power.

At our first Quarterly Conference the obligations of the church for the first quarter were fully met. Our outlook is good, and we take courage and thank God. Let all join in prayer to God for his presence with us. What a blessing to have a *helpful* people!

N. G. AUGUSTUS.

P. S.—We are confident of having a grand and useful church school in our State. But "Millsaps Methodist College" is too small and too sectarian a name. Millsaps University would be better.

No man ever served God by doing things to-morrow. If we honor Christ and are blessed, it is by the things which we do to-day.

The Lottery.

The Louisiana Lottery and National Politics.

Very likely some of the sensational stories concerning the relations of the Louisiana Lottery Company to the National Republican Committee are more or less imaginary. But of one fact there can be no reasonable doubt—the Louisiana Lottery Company was one of the largest contributors to the Republican campaign fund in the last presidential campaign, and it unquestionably had the promise of an equivalent. They have had enough of the Lottery in Louisiana, more especially since the principal beneficiaries have practically abandoned their residence in New Orleans and spend their millions of gains in New York and vicinity. There is no prospect of the renewal of the Lottery grant in Louisiana. If the Lottery Company can secure a grant from the North Dakota Legislature, it can well afford to pay the vast sums which it is reported to have promised on all sides.

It looks, however, as if the public sentiment, which has been aroused, will be too strong to be resisted. The Postmaster-General puts himself on record as opposed to it, and, perhaps, the President may follow suit and respond to the appeal, which has come to him from Dakota by issuing his disapproval. The Lottery Company will have the right to regard this as ungrateful, however, for its liberal contributions to the corruption fund aided materially in the President's election. The members of the National Republican Committee, through whom the Lottery Company's contributions were obtained, have tried to carry out their part of the bargain, for all their influence has been exerted to help the Dakota scheme. One of the members of the committee is said to be in the pay of the Lottery Company.

Much astonishment would be exhibited if the names of all the prominent men here who are in the regular pay of the Lottery were made public. The salaried list of its retainers, retainers for the real or supposed social and political influence which they possess, amounts up into many thousands annually. The enormous profits of the concern can be imagined when it is stated that its owners divide millions annually after paying expenses, for which there seems no limit, including also a "blackmailing" dependency of police and other officials which is never satisfied.

It will be a blessed thing if this Lottery, which for so many years has fattened upon the people of the United States, can find no place to renew its operations after it is driven out of Louisiana. But it can be calculated upon to make a desperate struggle to get a new foothold somewhere else if the Dakota scheme falls through, and though the President and the Postmaster General may express their dissent, many other Republicans high in place and power will give their active sympathy and aid to the cause. This both for favors past and for favors to come.

The Louisiana Lottery will claim that its money elected Harrison, and it would have been glad in 1884 to have made a bargain with the Blaine managers. On the day after the election of 1884 a member of the Republican Committee said in New York city, in the presence of the writer, and one of the principal owners of the Lottery, that if the committee had had $50,000 the day before the election they could have pulled Blaine through. The Lottery man replied immediately: "Why did you not come to me? I could have given it to you in a minute." This overture was borne in mind, and four years later the Republican Committee took good care to open negotiations with so liberal a giver.—*Washington Correspondent, Baltimore Sun.*

FIGHTING GAMBLING ALL ALONG THE LINE.—The sporadic battles with gambling promise to give place to a national warfare upon it. The honest citizens of Louisiana are agitating for the expulsion of their prince of pirates. His desperate and foolhardy attempt to board North Dakota and Montana has led the whole fleet of States to turn their glasses upon him, and to discover how heavily they have all been robbed. Bills against the whole tribe of gamblers are being introduced in Congress and in many State Legislatures. The political and newspaper pals of these robbers, who share their plunder, will fight hard for them. It remains to be seen whether papers who have only moral interest in the conflict will be so absorbed in fighting about new and old theology as to lose the opportunity to put the retreating gamblers to utter rout. Any newspaper that does not pour in hot shot upon the public foe at such an hour is too base or too blind or too cowardly for any true man to support. The same is true in regard to public officers. Now is the time to call for better laws and better enforcement of laws against this worst form of robbery, whose victims are the ignorant and poor. At such an hour speech is duty and silence is sin.—*Exchange.*

The Press and the Lottery.

The *Louisiana Journal*, Homer, La., says:

> The Lottery has been a shame and a reproach to Louisiana for years. The Legislature should remove this stain from the good name of the State by refusing to renew the charter of the Lottery. Gov. Nicholls is, we understand, strongly opposed to the Lottery. If the governor is on the side of the people in this fight, they ought to be able to win the victory over this huge and corrupt monopoly.

The *Acadia Sentinel*, Crowley, La., says:

> The new State of North Dakota had too much good sense to engraft this moral ulcer into its organic laws, even though the inducements held out were much better than at present enjoyed by our State; and we don't believe public sentiment in Louisiana will permit its existence in this State after its present charter expires. Surely our people can not afford to take up what has been contemptuously spurned by poor little Dakota?

The *Southern Baptist Record*, Meridian, Miss., says:

> A masterful gambling institution, working its way by corruption, that is what the Louisiana Lottery is—an open disgrace to the State that harbors it.

The *Bunkie Blade*, Bunkie, La., says:

> It is clear, beyond a doubt, to the unbiased mind that the existence of the Lottery is of no benefit to the State; whereas there are a thousand evils that arise from its existence, which we will prove to our readers by showing up some naked facts, which, we trust, will cause many who have never given the subject thought to see the evil influence of its existence upon society, and its contaminating effect upon the parliamentary assembly of our State.

The *Alabama Christian Advocate* says:

> Our Louisiana Conference passed ringing resolutions denouncing the Louisiana Lottery, and pledging its members to use all possible lawful means to suppress it. This was the right thing to do. Every religious organization in the State ought to do likewise. The State is disgraced as well as robbed by this iniquitous institution, which in a dark and evil day was imbedded in its organic law. And not only Louisiana, but the whole country is interested in the suppression of this abomination, for it fosters the gambling spirit and robs the credulous and ignorant everywhere.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE HYMNAL, WITH RESPONSIVE READINGS. Cranston & Stowe, publishers, Cincinnati. Price, $1 25.

The last General Conference of the Methodist Episcopal Church adopted an Order of Service for use in the public congregation, in which they recommended Responsive Readings from the Scriptures wherever the people desired it. To meet this desire Cranston & Stowe, Cincinnati, have prepared The Hymnal, with Responsive Readings. The readings seem to be well adapted to meet the wants of worshipers, being arranged under various topics.

PERIODICALS.

—THE KINDERGARTEN, for March, is up to its usual standard of excellence. Alice B. Stockham & Co., Chicago. Price, $2.

—GLEANINGS IN BEE CULTURE is a fine monthly for persons engaged in the bee business. It is a sprightly periodical, published by A. I. Root, Medina, Ohio. Price, $1 a year.

—THE STUDIO, for March, has a full table with three full-page etchings as supplements. The *Studio* is now published weekly at $5 a year. Studio Publishing Company, New York.

—THE GOSPEL IN ALL LANDS gives very much of its space this month to Mexico and the mission work in it. It is a most valuable and interesting number of this always welcome monthly. Hunt & Eaton, New York. Price, $1 50.

—BOOK NEWS, for March, tells all about new books, their authors, publishers and prices. If you want to keep in sight of the head of the literary procession, this monthly will help you. John Wanamaker, Philadelphia. Price, 50 cents.

—THE ARENA, for March, has a number of articles on prominent topics engaging the public mind at present. Among them is a paper by Dr. Howard Crosby, on Rum and the Rum Power. H. H. Gardener writes on Divorce and the Proposed National Law, and Junius Henri Browne on What is Religion? There are also other papers. Arena Publishing Company, Boston. Price, $5.

—THE HOME MAKER, for March, is on hand. The more we see of this monthly the better we like it. The editor, Marion Harland, evidently understands what sort of a magazine is needed in the home. This number is a splendid specimen, and we heartily commend it to all home keepers in search of good and pure and edifying home reading. The price brings it in easy reach. Home Maker Publishing Company, New York. Price, $2.

—POPULAR SCIENCE MONTHLY, for March, has a table full of varied articles. Among them we note: The Mission of Educated Women, by Mrs. M. F. Armstrong; Absolute Political Ethics, by Herbert Spencer; The Laws of Films, by Sophie Bledsoe Herrick; The Psychology of Prejudice, by Prof. G. T. W. Patrick; Origin of Land-Ownership, by D. E. Wing, and other papers. The editor writes on, How to Make Knowledge Real, and The Recognition of Truth. D. Appleton and Company, New York. Price, $5.

—The February and March numbers of OUR DAY at hand are full of valuable matter to students of public opinion and current reform. The February number opens with a keen, practical paper on Unsolved Negro Problems, by William Hannibal Thomas. Miss Willard has the first place in the March number, and discusses the Progress of the Prohibition Party, and the probable effect of the action of the seceding W. C. T. U. on the growth of prohibition sentiment. New Biography of Jonathan Edwards, by Rev. J. W. Wellman, will be welcomed by all theologians of every denomination as an important and valuable document. Dr. D. C. Greene, of Japan, contributes a paper on Joseph Hardy Neesima, the Japanese missionary, whose recent death is lamented by all friends of missions. A review of Hon. Carroll D. Wright's Report on Divorce, by Rev. Will C. Wood; Sectarian Division of School Funds, by Hon. John Fay; Faith Healing, by Rev. Dr. A. F. Gordon; The German Emperor as a Labor Reformer; British Opportunities in Africa; The New British Extradition Treaty, etc. As a record and review of current reform, *Our Day* has the foremost place among American monthlies. Price, $2 50 per year; clergymen and students $2; single copies, 25 cents. Our Day Publishing Company, 28 Beacon street, Boston, Mass.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XIII.—March 30.

TEMPERANCE LESSON.

Gal. vi, 1-10.

1. Brethren, if a man be overtaken. Bengel explains: "If another has *really* been overtaken in a fault; but remember, often he who is first to find fault is the very one who first transgressed." *In a fault*—Greek, *a transgression, a fault.* —Probably during the disturbed state of the Christians of Galatia there had been on the one hand not a few personal backslidings, and on the other, unbrotherly severity toward such; hence the apostle's exhortation. *Ye which are spiritual*—Ye who still retain the grace of the gospel, and have wisdom and experience in divine things. Ye that are "spiritual," that is, who are led by the Holy Spirit, the opposite of "the mind of the flesh." *Restore*—The Greek is used of a dislocated limb reduced to its place. Such is the tenderness with which we should treat a fallen member of the church in restoring him to a better state. *In the spirit of meekness*—Use no severity nor haughty carriage toward him; as the man was suddenly overtaken, he needs encouragement and lenient usage. "Meekness" is that temper of spirit toward God whereby we accept his dealings without disputing them; toward men, whereby we endure meekly their provocations, and do not withdraw ourselves from the burdens which their sins impose upon us. *Considering thyself*—Thou art now warned at his expense; therefore keep a good lookout. *Lest thou also be tempted*—As is likely to happen those who reprove others without meekness. The change of the number of the pronoun, (thou for ye) makes the advice all the more pointed. Hence, "the spirit of meekness" becomes us in trying to "restore" others. Nor is any other spirit likely to be successful.

2. Bear ye one another's burdens—Have sympathy; feel for each other and consider the case of a distressed brother as your own. As to the burdens, the more general the meaning we give the word the better it will accord with the sense of the command. The matter mentioned in the last verse led on to this; but this grasps far wider, extending to *all* the burdens which we can, by help and sympathy, bear for one another. There are some which we *can not*. *And so fulfill the law of Christ*—The law or commandment to *love one another*, or that *to do unto men as we would they should do unto us.* We should be as indulgent to the infirmities of others as we can be, consistently with truth and righteousness; our brother's infirmity may be his burden.

3. If a man think himself to be something, when he is nothing—Those who suppose themselves to excel all others in piety, understanding, etc., while they are harsh, censorious, and overbearing, prove that they have not the charity that thinketh no evil; and in the sight of God are only as sounding brass and a tinkling cymbal. There are no persons more censorious or more uncharitable than those among some religious people who pretend to more light and a deeper communion with God than others. They are generally carried away with a sort of sublime, high-sounding phraseology, which seems to argue a wonderfully deep acquaintance with divine things; stripped of this, many of them are like Samson without his hair.

4. Prove his own work—Prove it by the works and example of Christ; and if he find that they bear this touchstone, then he shall have rejoicing in himself, feeling that he resembles his Lord and Master, and shall not derive his consolation from comparing himself with another who may be weaker or less instructed than himself. The only rule for a Christian is the work of Christ; his only pattern is the example of Christ.

5. For every man shall bear his own burden—His own "load" (namely, of sin and infirmity). The Greek word here is different from that in verse 2. This verse does not contradict verse 2. There Paul tells his readers to bear with others' "burdens" of infirmity in sympathy; here, that self-examination will make a man to feel he has enough to do with "his own load" of sin, without comparing himself boastfully with his neighbor.

6. Let him that is taught...communicate—From the mention of bearing one another's burdens, the apostle naturally passes to one way and one case in which those burdens may be borne, namely, by relieving the necessities of their ministers. "Share with" is most probably the meaning, and not "communicate unto," as there does not appear to be an instance of the transitive use in the New Testament. But the two senses come very nearly to the same. He who shares in the necessities of the saints can only do so by making that necessity partly his own; that is, by depriving himself to that extent, and communicating to them. *In all good things*—In every kind of the good things of *this life*, according as the case may require.

7. God is not mocked—The Greek verb is, literally, *to sneer with the nostrils drawn up in contempt.* God does not suffer himself to be imposed on by empty words. He will judge according to works, which are seeds sown for eternity of either joy or woe. Excuses for illiberality in God's cause seem valid before men, but are not so before God. *Soweth*—Especially of his resources. *That*—Greek, *this;* this and nothing else. *Reap*—at the harvest, the end of the world. Regarding our good deeds done for Christ as a seed sown for eternity, he warns them not to be deceived; in this, as in other seed-times, God's order of things can not be set at nought; whatever we sow, that same shall we reap.

8. For—And this will be an example of the universal rule. That (now) *soweth, is now sowing. Unto*, with a view to. *Corruption*, because the flesh is a prey to corruption, and with it all fleshly desires and practices come to nothing. Every act in life, and every imagination of the heart, is of the nature of seeds; they root themselves in the soul, and produce their kind, whose fruits must be reaped soon or late. If carnal indulgence (or worldly pursuits) is the end for which a man lives, moral ruin must be the result. If he aims at the higher life, which comes through the operations of the Holy Spirit, the higher life will be his reward.

9. Let us not be weary in well-doing—"Well-doing" is easier in itself than *ill-doing;* and the danger of growing "weary" in the former arises only from the opposition to good in our own nature, or the outward hinderance we may meet with from a gainsaying and persecuting world. According to your present life, so will be your eternal life. *In due season we shall reap*—As the husbandman, in plowing and sowing, is supported by the hope of the harvest, so every follower of Christ may be persuaded that if he shall live in conformity to his Master's will he will assuredly reap the fruit of it in eternal glory. This is sowing to the Spirit; and the impulse and the grace to persevere to the end are furnished by Christ Jesus, and by him the kingdom of heaven is opened to all believers; but only those who believe, love, and obey (and endure to the end) shall enter into it. *Faint not*—Literally, *be relaxed.* Stronger than "be not weary." "Weary of well-doing," refers to the will; "faint," to relaxation of the powers.

10. As we have...opportunity—While it is the time of sowing let us sow the good seed; and let our love be, as the love of Christ is, freely manifested to all. Let us help all who need help according to our power; but let the first objects of our regard be those who are of the household of faith, members of the church of Christ who form one family, of which Jesus Christ is the head.

Missionary.

Letters from Mexico.

MR. EDITOR: I will send you a translation of a letter of Bro. Oliva, that was published in *El Evangelista*, our little Spanish paper. This letter was written by one of our native preachers who has suffered much persecution because of his religion. For eight or nine long months he was in prison. He sent me a flower he made in the jail, of palm. I translate this letter for the readers of the dear old ADVOCATE, because it will serve to give some idea of the enthusiasm and zeal felt by many of the preachers in the Mexico district.

TULA OF HIDALGO.

The present year is truly the favored year of the Lord. Many souls have been consoled with the good news of salvation, and their sins have been pardoned by him. I have here "the Lamb of God that taketh away the sins of the world." God has made these words resound among the people where immorality prevails. From there the sinner went to Christ, asking mercy and the pardon of his sins. He has wiped the tears of those who wept, he has healed their diseases; in the end, this field has been privileged to see the blessings of the Lord. We had our prayer meeting conformably to the program made for our week of public prayer, and in it had great animation; the brethren complied with their duty, uniting in prayer, and asking for the needs of the Christian world, and that all who knew it not may come to the knowledge of the gospel. Our enemies, the Romanists, shook their heads and saw us with the greatest scorn. Not being able to do anything else, they gave notice to a priest, who excommunicated us in his sermon, and counseled all those that they would not have any relation "with the enemies of the Holy Mother Church, either great or small," charging them much to notify the merchants that they must not sell us anything. Poor priest! In Tula already there are not many who believe their fabulous story.

On January 19 we celebrated our first Quarterly Conference, presided over by the presiding elder, Bro. J. M. Weems. Rev. D. F. Watkins was present as a visitor, and ended us the tribute of preaching in the morning and at night. He was listened to with much attention, and his words were very profitable to many. The Lord opened the hearts of men and women, and they went to their houses to relate what they had heard. During the service at night there were five persons baptized, who were immediately received into the church.

On the twentieth Bros. Weems and Watkins departed for the capital, and I went to Tezontepec, Mixquiahuala and R. de Vera Cruz. This same day I preached twice in Mixquiahuala in different houses. In the first I had fourteen hearers; in the second, thirteen. (During the latter service I baptized a child.) The following day I departed for R. de Vera Cruz, and preached there in the evening and at night and the morning of the following day. I preached also on my return to Mixquiahuala and Tezontepec; as a result, obtained five candidates, who will be received soon, I hope. God bless our work! J. R. OLIVA.

Mr. Weems is now traveling alone, Bro. Watkins having gone to Jalisco by order of the Bishop. There was a touching scene in the home of this missionary the night of his departure. Mr. Weems went to bid him good-bye, and as he entered the room he was telling his family he wanted each of them to pray for him before he bade them good-bye, and ask God to go with him and bless him and protect him from the dangers by the way. Mr. Weems knelt and prayed first; then his wife, and then his only child, Lizzie. He rose from his knees and departed. I feel sure you will hear glorious news from his work. He was satisfied that God would bless his labors.

I heard Mr. Weems preach his first sermon in Spanish. He felt his ignorance of the language most deeply when he attempted to teach these people of the deep things of God, and, feeling thus, he threw himself entirely on the promises of God. They did not fail him in this emergency. After preaching some time, he asked the congregation if they could understand him. The answer came promptly: "*Perfectamenti*" ("perfectly"). I saw tears in the eyes of many, but knew not if it was from sympathy or other cause. But my joy was intense when an old man approached Mr. Weems, and, with an eloquent gesture, said: "My heart is filled with love for you. That sermon was a blessing to my soul." Oh! I felt so thankful, that I thought I could rejoice for "evermore," since the Lord had made my husband's first feeble effort a blessing to a human soul.

Pray for us ever, and for poor, priest-ridden Mexico. Come, or send us help. S. G. WEEMS.

Avenida Hableras No. 11,
CITY OF MEXICO.

MR. EDITOR: Yours of February 27, with the ten dollars from Sisters Johnston and Eastland, came to hand this morning. I thank you and them most heartily, and have written my acknowledgement to the elect women. We feel most profound gratitude to God if our letters in any way aid in springing the church into greater activity in the support of the great cause of missions. I shall use the money in the work where I think it will do the greatest good; yet the better way is either to place all money in the treasury of the Board, or by concerted action give it a specific direction. There are three ways of doing this in this field. One is to employ a Bible woman. They cost about ten dollars a month, and do great good in this field. My wife has employed one in Tolnca with money sent by three friends in Livingston, Ala. If three or four persons will agree to send the money every month for this purpose, I can use it to fine effect, and any amount can be sent by the banks. Or if a number of persons would agree to send me one or two hundred dollars to build a chapel, it would be more helpful to our work than words can express. The last is, to raise money enough to send a missionary to the field. I make these suggestions that you may be able to give my opinion to any who may ask you for information.

The work in my district is moving on nicely, and I hope to be able to send you another letter for the ADVOCATE soon. Bro. Watkins is now in Jalisco, and I expect good reports of his labors there. Don't forget to pray for us; and may our Father bless you more and more! Your brother,

J. M. WEEMS.

CITY OF MEXICO, Mar. 5, 1890.

Temperance.

The *Christian Enquirer*, of New York City, a conservative Baptist paper, has come out strongly against high license. A recent editorial contained these words:

Well, gentlemen of the high license Utopia, what next? You have asked us to wait until high license could be fairly tried, and you come back to us with the broken fragments of your beautiful system in your hands, and with sad and rueful countenance say to us, 'It don't work.' Of course it don't. Nothing will work that leaves the liquor traffic to manipulate our courts, frame our legislation, defy our laws and defeat the ends of justice. . . . What next, gentlemen? What else shall we try before we kill the liquor traffic? What new experiments?

In Lawrence county, Miss., from which the saloons were banished in 1882 by special statute, the prohibition sentiment has been so firmly fixed that the one-tenth of the voters necessary to petition for an election can not be found, though they have had this right ever since the local option law was passed in 1886.

The liquor men are loudly proclaiming that the W. C. T. U. has been run on the rocks by Miss Willard and other "fanatics." An exchange suggests that these same saloonists first called white ribboners "Rock of Ages women," and adds, "They are yet on the rock, it seems. They are built that way!"

A prize of fifty dollars for the best essay on the relation of the temperance question to political economy, has been offered for the competition of college under-graduates, by the National W. C. T. U. department of organization and instruction in the higher institutions of learning.

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Rev. C. W. CARTER, D. D., Editor.

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, MARCH 20, 1890.

We are a little behind this week in getting out our paper, for the reason that our engine broke down and could not be repaired sooner.

New Orleans District Conference.

This body of ministers and laymen convened in Carondelet Street Methodist Church, in this city, Thursday, March 13, at ten A. M. The Conference was opened by religious services conducted by Bishop Keener. The attendance of laymen from the country circuits was small; all the pastors, except two, answered to their names at the first roll-call. Rev. J. M. Beard was elected secretary. Bishop Keener took occasion to make a few judicious remarks as to the object of a District Conference, after which the stations and circuits were called, and the pastors reported the spiritual and temporal condition of their several charges. The reports of the preachers show the church all over the district in a healthy and growing condition. Nearly all the congregations are increasing in numbers, and quite a number of new members have been taken into the church. The healthy state of the church is evidenced by the fact of good attendance upon the social meetings, a large number of family altars, and the disposition among the great majority of our people to keep away from places of worldly amusements. Where there are class meetings they are well attended. The work among the young people in some of the churches is exhibiting gratifying results in securing our young men and women in co-operative labor for the advancement of the cause of the Lord.

The Sunday-schools, in the main, are well officered, and are doing better than this time last year. In some of the stations large numbers of the Sunday-school children are consistent members of the church, and regularly attend the sacrament of the Lord's Supper.

The pastors' reports in regard to finances were very cheering. Besides paying the ordinary expenses, several of the Conference collections have already been taken, repairing of churches has gone forward, and much outside of the regular finances has been accomplished.

Some missionary work is being carried forward by several churches in the way of mission Sunday-schools and sustaining preaching-places, Bro. Scurlock is developing the Lower Coast Mission, which extends from this city down to Port Eads, having gathered six congregations and established several Sunday-schools. Altogether the prospect for a year's successful work throughout the district is quite encouraging, and if the high water does not interfere, we expect this district will make to the next Annual Conference the best report it has ever made.

One admirable feature of the Conference was the preaching every day at 11 A. M. Several of the brethren preached excellent sermons, which were heard with attention, and contributed largely to the success of the Conference, as well as to the edification of the hearers. We respectfully suggest, in this connection, that in all our District Conferences the preaching of the Word be made the special feature of the occasion. There is nothing under the sun that can take its place.

The Conference elected the following brethren as trustees of the Seashore Camp Ground from New Orleans district: J. H. Keller, P. Werlein, E. P. Mackie, J. H. Campman, D. Zable, J. R. Westerfield, B. O. L. Rayne, W. B. Thompson.

The followiug delegates to the Annual Conference were elected: W. B. Thompson, J. G. Grant, J. T. Reames, J. W. Adams.

The report from the Seashore Camp Ground Association was read, and exhibited a better financial condition than any previous report. Several brethren read interesting papers, which were listened to with great attention. Louisiana Avenue Church was selected as the place of holding the next Conference.

The Raging River.

The Father of Waters—the mighty Mississippi—has been booming for several weeks, threatening the people along its banks for a thousand miles with devastation and destruction. The people have worked heroically, night and day, to protect themselves, strengthening and heightening their levees all along this tremendous stretch. They have generally been successful. A few places have been unable to stand the great pressure and have given way. Last Thursday there was a sort of spasmodic rise in the river in front of the city of about half a foot in an hour or so. This caused the water to run over the river front in many places and rapidly fill up the gutters and some of the principal streets. Considerable alarm resulted, but by the prompt action of the officials and a favoring wind, the normal condition was restored by Friday. The river at this point has been higher than ever known, but at this present writing the danger to our city seems to be over. From other points, however, the news is very unfavorable, and the prospects are that many of our people will be submerged.

Miss Barnes' Forthcoming Book.

Miss Annie Maria Barnes' book, "The Gospel among the Slaves," will, we understand, soon be ready for the printer. It is to contain articles from the pens of distinguished men and women thoughout our various Conferences. Considering the present agitation of the negro question, this book, which is a loyal tribute to the South—a record of the work done by the Southern Conferences of the Methodist Church for the evangelization of the slaves prior to and during the war—is looked for with deep interest. This work of evangelization, which was the crowning glory of *ante-bellum* Methodism, was of far greater compass than even many well-read people would imagine. During one decade alone the sum of nearly eight hundred thousand dollars was raised in support of these special slave missions, outside the work done for the negroes in the churches o the whites. These missions were to the plantation negroes exclusively. Next to the great work done on the rice plantations in South Carolina was that done in the cotton and cane fields of the Mississippi Valley. During the year 1859 Mississippi had as many as forty-one of these special slave missions, employing nearly as many regular missionaries and covering more than two hundred plantations. Out of her treasury the Mississippi Conference gave annually from six to eight and ten thousand dollars to their support, outside the appropriations from the planters; nor was the Louisiana Conference much behind her. Bishop Galloway, who is one of the contributors to Miss Barnes' book, says of the effort: "It ought to be the book of the century. The time is opportune in both Church and State."

Faith.

BY "GILDEROY."

Faith is a divinely-wrought belief in the record concerning Christ and an active trust in him as a personal Savior.

It is more than a belief that follows evidence, and more than the grace of faith which comes by the Holy Ghost.

In some sense, all men and all devils believe and tremble without once coming nigh the kingdom of God. Belief that follows evidence is one of the primary elements of human nature, and this kind of faith is too frequently presented as the condition of salvation in these latter days. This is purely an intellectual process. The faith that saves, as divinely wrought, is attended by assurance, and, in so far as human, it works by love. And in this way the prevenient grace passes into a new or regenerate life. The human and the divine in faith can not be so clearly traced as in repentance. Indeed, repentance is in the outer court; but faith is in the inner court, in the spirit.

The being of God, the guilt and punishment of sin, the mission of Christ, revelation from God, as a whole, are accepted by faith before the sinner is ready for personal trust in the Savior, or trust in the person of Christ for salvation. Mere intellectual assent to general truths is not enough for the saving of the soul. This statement needs the emphasis of thunder. Just here, more than anywhere else, perhaps, have we departed from the word and doctrine of God. Hence our churches are filled with men and women who assent to the truth, but do not try to live by the rule. This assent is good as far as it goes, and it ought to lead to personal trust in Christ; but in too many it falls short of this. It is faith in history, and nothing more.

We need to affirm constantly that, "No man can say that Jesus is Lord, but by the Holy Ghost." "Faith is the act of the whole man under the immediate influence of the Holy Ghost." That which makes faith faith is the single element of trust. This springs up, heaven born, in a penitent soul filled with despair. "A Person is the substance of all saving faith." It turns to a Person, relies on a Person and finds rest in a Person. "He that believeth on the Son." "Whosoever believeth on him"—"believeth on him that justifieth the ungodly." "Children of God by faith in Christ Jesus." The Person of Christ is the Object on which faith rests and lives. This is Christian faith, or the faith of Jesus Christ. It is not the assent of the mind to a fact, but the reliance of the heart on a Person that saves the soul.

Passive or receptive faith is opposed to works of every kind in this, that it relies wholly on Christ for what he has promised to give and receives what he offers. It abstains from every act and waits for a fulfillment of the divine promise. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," or, in place of acts, works.

Active faith goes forth into action, into doing the will of God, into good works. It waits and works. It obeys the commands as well as trusts the promises of Christ. It receives Christ, believes on him and follows him. It is the obedience of faith. These two things constitute but one faith, for they are correlative parts of the same thing, or of one indivisible whole. As passive and receptive, it empties the soul to recieve Christ, and, as active it lays hold on him. This is the faith that brings regeneration and characterizes the regenerate soul. Faith working by love is the mainspring of the new life. The act of faith becomes a state of faith.

It is manifest that no power other than divine could inspire an act so essentially moral and spiritual. It is faith that is of the operation of God. A state of repentance, by the aid of the Spirit, culminates in the highest moral act of which the human soul is capable.

Our Church at Oxford, Miss.

The announcement of the burning of the Methodist Church at Oxford was a great shock to me and, doubtless, to everyone who appreciates the value of an active congregation in an attractive church at that educational center. A church there is of far more than local value. There are students at the University from all parts of Mississippi; and the church at Oxford reaches these in the formative period of their lives, and, through them, the future *Church* and *State* of Mississippi, as the church in no other place can. Seeing this, the Presbyterians built them a handsome church years ago, the public rendering large help to the local congregation. The Baptists, a little later, saw the situation, and, by the aid of their Mission Board, built well. Four years ago, after Methodism had suffered great loss in the State by our failure to equip ourselves at that place as we should, the Board of Church Extension came to the help of the local congregation and enabled them to put their church in a comfortable and an attractive state. But this is *gone*—the fire fiend has left nothing to them, and without help Methodism in the whole State must suffer. I visited Oxford last Monday, and found our brethren determined to do all they can; but for four years they have been under heavy tax to refit their church and replace their burnt parsonage. Brethren, help! On last Sunday the congregation at this place raised more than one hundred dollars for the new church at Oxford. Let every church in Mississippi, north or south, help, and thereby build a church in Oxford that will bless Mississippi Methodism through the coming years.

THOS. J. NEWELL.

GRENADA, MISS., March 12, 1890.

P. S.—Since writing the above, I have read the appeal of the brethren, endorsed by Bishop Galloway. I hope it will be read, and heeded, by our preachers in Mississippi. T. J. N.

Brookhaven District Parsonage.

Fifteen pastors of the Brookhaven district have each a parsonage furnished by the church, but the presiding elder has been living in a hired house. A movement was inaugurated a year ago to secure a district parsonage, which now promises soon to culminate. The time has come for a definite forward movement in this enterprise. A meeting of the committee is called for Tuesday, April 1, in Brookhaven. The pastors of the district are invited to meet with the committee. Collectors of district parsonage money are requested to report to their pastor, that we may have a full report for that meeting. We hope to have a full attendance. This is a matter that concerns the whole district. Brookhaven will gladly entertain all who may come. The brethren are requested to come on Monday evening, March 31, so that the whole of the day following may be devoted to business. There is much to be done. First of all, we must determine where the district parsonage shall be. Then we must decide whether to build or buy a house. Finally, we must "perform the doing of it." The friends of the enterprise, especially the committee and collectors, will please be "diligent in business," and let us "cut it short in righteousness."

W. B. LEWIS, P. E.

MARCH 13.

Too Many Collections.

Some of our people—we do not know how many—are complaining at the number of collections that are taken by the preacher in charge to carry forward the work of the church. It is true that the *number* of collections is greater than it was in the days of our fathers, and it looks as if they might grow indefinitely in the future. The people who are called upon to give the money and the preacher whose duty it is to take the collection are, perhaps, both entitled to some sympathy; but if the work of the church is to go on, the money must be given. In these days nothing of any permanent value is accomplished without a liberal use of money.

But the case is not as bad, perhaps, as some of us think. If any reader of this paper feels disposed to complain because of the number of collections, he is not without company; and, as "misery loves company," he may be comforted in reflecting on the case mentioned by the *Methodist Times*, of London. A writer, mentioning a certain village, says:

The Wesleyan chapel built in 1849 will seat about 100. There are eight high-backed pews with doors, very few let. Income from this source 19s. per annum. The free sittings are forms without backs. For years there has been no society class, there being only one member, and she very deaf and aged. The average congregation for some time has been about ten adults and a few children. All the connexional collections are regularly made, the box is put before these poor people twice on the Sunday, on alternate Sundays as a rule. The following collections are made: Theological Institution Fund, General Chapel Fund Collection, Kingswood Collections, Horsehire Fund, Quarterly Collection, Circuit Fund Collection (on two Sundays in each quarter), Educational Fund, Mission Band Collection, Foreign Missions; also two or three minor collections, such as lighting, etc. The income from the above collections (with the exception of foreign missions) in 1888 was 38s.

Take heart, brother; we have not come as far along yet as our English cousins.

Grenada Helps.

Our friends in Grenada, Miss., have done a handsome thing. When they heard of the loss of our church by fire in Oxford, Miss., the official Board met and adopted the following:

Whereas, Our brethren of the Methodist Church at Oxford, Miss., have receutly lost by fire their parsonage and more recently their church building, lately refitted and refurnished at a cost to them of more than $5,000.

Whereas, We regard the church at that place of more than local value to the general cause of Christianity and to our denomination.

Whereas, We know the heavy drain upon their resources which they have undergone in remodeling their church and replacing their parsonage.

Resolved, That we tender to them our Christian sympathy in the loss of their property, and pray that the way may be speedily opened by which their church may be more than replaced.

Resolved, That we request our pastor to present their interest to our congregation and raise a public collection for their benefit, to be forwarded at once.

Acting upon these resolutions, the pastor, Bro. J. E. Thomas, took a collection for the assistance of the brethren at Oxford, and realized $112.

Now, let other churches in North Mississippi follow this good example, and the damage done by fire will soon be repaired.

In regard to the union of Grant University, at Athens, with the Chattanooga University, Editor Parkhurst says: "The situation is still *anxiously problematical*." We are inclined to think that the Boston Methodist editor went back home with his mind filled with problems whose solution his church has failed to work out! Our old professor used to say, "Boys, don't force the answers!"

Notes.

Church charity is mainly confined to purely church uses, and, when it happens to overflow, it overflows in the direction of purchasing blankets for the naked savages of Borrio Boola Gha, in Central Africa, or other object of an equally practical sort.—*Times-Democrat.*

This language is evidence of inexcusable ignorance, or it is willful misrepresentation.

The *Mid-Continent* has this. Does it tally with your observation?

When a saloon once gets seated in a town it begins to swell and swell until before long it grows bigger than the court-house, the churches, the stores; grander than the grand jury, the judges, the police; greater than the homes of high and low; stronger than the whole town. And innocence and virtue, youth and manhood; truth and purity, childhood and womanhood, all pay tribute to its coffers.

The Louisiana State Sunday-school Convention meets in this city, on the twenty-first instant, in the Coliseum Place Baptist Church. Eminent Sunday-school workers from abroad are expected, and a program of exercises for Friday, Saturday and Sunday has been published. We hope that our friends will bear this announcement in mind, and give the convention the encouragement of their presence and co-operation.

The Lottery Company offered a donation of *fifty thousand* dollars to Mayor Shakespeare for the protection of the city from the flood, and the donation was accepted. The same company offered Gov. Nicholls *one hundred thousand dollars* for the use of the State in protecting the levees, which was refused. The company then divided the amount among the several levee districts and donated it directly to them. So we go. The fight is growing in interest. God is on the side of right.

L. Prang & Co., Boston, Mass., have laid upon our desk specimens of their Easter publications. It is a notable fact that these publications are thoroughly American in their character, being made from designs by American artists, with texts from American authors. Flowers and spring blossoms, as well as little children, are prevalent subjects in these Easter cards and novelties. Easter booklets, in the form of poems by celebrated poets, form a considerable part of these specimens. We can truly say "these things are beautiful beyond compare."

It is true, too true, that there are multitudes of people in the church who never "do a lick of work" for Christ or humanity. A great many people, far too many, seem to think that conversion is all they need to secure a title to the rewards of the future. What good do such people do for the church or the world? What the world needs, what the church needs, what the individual needs, is that the converted men and women shall also be earnest workers of righteousness. Each member of the church needs to become "a servant of righteousness."

We have received the Thirteenth Report of the American Humane Association. This association has for its object, specially, the prevention of cruelty to children and animals. It is a part of a world-wide system. There are societies all over Europe, in Asia, Africa, Australia, West Indies, South America, Mexico and Canada. From the reports made of the workings of the association to the convention held, last September, in Louisville, Ky., we judge that much progress is being made. It is certainly a good line of work, and one which requires a vast amount of diligence to perform it properly. Cruelty in any form, whether to man or animal, is nothing but savagery, and every man and woman is under perpetual obligation to aid in bringing it to an end. We wish the association great success.

P. F. Herwig, the chairman of the Republican Central Committee of Louisiana, having been interviewed by the New York *Herald* on the Lottery, says:

The Republicans have always favored the Lottery, and they will be solid for an extension of the charter. I do not know a single Republican leader in the State who will oppose the proposition.

Our friends will take a note of this.

J. D. Houston, an influential Democrat, said to the same reporter:

I am heartily in favor of the proposition. If the people were not allowed to buy lottery tickets in the State, they would send their money to Havana, as they did years ago. I think the money should be kept here. The State needs more funds for her charitable and educational institutions, and the proposition of the Lottery Company furnishes an easy way to get it. I do not think $500,000, however, is enough for the franchise. It is exceedingly valuable, and the company should pay from $750,000 to $1,000,000 for it.

Our friends will note that also. The heads of both parties say they favor the rechartering of this abomination. Here we part company with them all. We belong to the anti-Lottery party, and believe it will succeed.

Personal and Otherwise.

Rev. Dr. Moses D. Hoge has been pastor of the Second Presbyterian Church, in Richmond, Va., *forty-five years.*

Editor Parkhurst, of *Zion's Herald*, in his sixth letter from the South, says: "The solid South is the gravest danger as well as the greatest scandal to the land." Piqued about something, undoubtedly!

Of their university at Chattanooga, Editor Parkhurst says: "It seems to have everything but students. It is impossible to fully explain the situation, even if we *have rightly* apprehended it." He speaks of the institution as a sort of "storm center." As we understand the case, that university belongs to what he calls "the white work" in the South!

Maurice Thompson said, in last week's *Independent:* "There is no sincerity short of absolute projection of the truth as we see it." If that is true, it cuts the ground from under the feet of many professors of religion. They never "project the truth" they profess.

We received, the other day, a postal order for $2 from the postoffice at Vicksburg, Miss., but no name accompanied it. Will the sender send name, and tell us what to do with the $2?

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

We are pained to learn of the death of Mrs. Porter, wife of Rev. James Porter, of the North Mississippi Conference.

We understand that Miss Addie V. Marshall, of Brookhaven, Miss., has accepted the position of Conference Secretary of the Woman's Department of Church Extension, to which she was elected at the last session of the Mississippi Conference.

We learn from the last *Texas Advocate* of the death of Rev. N. A. Craven, a superannuate of the Texas Conference. Bro. Craven was for many years a member of the Louisiana Conference, and known all over the State as a preacher of great power. He lived to a good old age, and now rests from his labor.

Our contributors are filling our hopper with the very best grist. We only wish we had a larger paper, and then we could accommodate everybody sooner than we are now able to do.

We have received a letter from Rev. P. H. Dieffenwierth, a superannuate of the Louisiana Conference, residing near Clear Water Harbor, Fla. The letter bears date of March 12, and opens with these words: "To-day I enter my eightieth year." Fourscore years! Ah, how much they tell! Our brother says: "Christ is my only hope, my only plea."

We are requested by Bro. Roberts, of Utica, Miss., to say that homes have been provided for all who expect to attend the Vicksburg District Conference, to be held at that place, beginning April 3. The editor acknowledges the receipt of a special invitation, which he hopes to accept.

The postoffice address of Rev. J. H. Smith, of North Mississippi Conference, is Newport, Attala county, Miss.

The dispatches state that Rev. T. L. Mellen, presiding elder of the Meridian district, has been appointed financial agent for East Mississippi Female College. Dr. Saunders having resigned that office on account of ill-health. The Board of Trustees are fortunate in securing the services of Bro. Mellen, who, by official position and natural and acquired endowments, is peculiarly fitted for the place.

Dr. W. L. Walker, brother of Rev. John Walker, of the North Alabama Conference, a highly esteemed physician and steward in the Methodist Church, died at 5 A. M., March 14, at his residence in Houston, Miss. A good man gone to his reward.

A Call.

The Annual Convention of the Woman's Christian Temperance Union of Louisiana is hereby called at Ruston, for April 18, 19 and 20, next.

The presence of Mrs. Clara Hoffman, president of the Woman's Christian Temperance Union of Missouri, and other able speakers, will make the occasion interesting.

Provision for the entertainment of delegates has been made, and a full representation from every Union in the State is desired.

CAROLINE E. MERRICK, Pres.
MRS. F. A. LYONS, Sec.

A Correction.

MR. EDITOR: The Minutes of the Louisiana Conference fail to give the Haynesville circuit credit for their church extension money. They were assessed $26 10, and paid $26 10. Will you please correct it in the ADVOCATE, and oblige,

Yours truly, F. G. HOCUTT.

Woman's Work for Woman.

Dear Christian Sisters: When we consider who are the workers, what the work, and for whom we are working, is it not wonderful that more women are not interested and greater work been done? Should not this "labor of love" be shared by every woman in Christ's church? There is welcome and work for all. Our work is not the toil and drudgery of every-day life, nor is it for earthly recompense; but it is God-given and God-inspired, and he who "worketh in us both to will and to do of his own good pleasure," will give us while here the "pearl of great price," and treasures hereafter in heaven.

How sweet to know that through us, even us, the enlightening, elevating influences of the gospel can be felt, and we can impart the saving knowledge of Christ—saving from error and sin, and unto the higher life in God! And it must be a comforting thought to the heathen women, brought under the gospel influences, that such blessings have been wrought through the instrumentality of their Christian sisters.

We are made sorrowful by thinking of the separation of our own missionaries from kindred and from home, forgetting that they have the great Comforter ever with them, and find deepest joy in doing the will of our Master. How much brighter their life in the heathen world than the life of those who are *of* that world. Think of the benighted, degraded, despairing, suffering heathen womanhood—women for whom our Savior died, and of whom he would make up his jewels, and who are dearer to him than are we when we fail or refuse to be co-workers with him in saving the world he died to redeem.

With such privileges as we have, and such opportunities to "spend and be spent" for him whose love for us we know, is it not passing strange that we, who pretend to be workers for him, are so idle, indifferent, neglectful? What can we say when the "Lord of the harvest" calls for our sheaves? Why should we allow little home cares, trifling social duties, to smother our desires to do his will? Why should we let selfish indulgence prevent our knowing the delight of saving souls, and also retard the coming of the Master? Why do we forget that imparting "love divine" to others, ourselves receive a double portion?

My dear sisters, let us awake! "To the work! to the work!" be our cry. We may be weak, yet strong in his strength; timid, yet willing for his dear sake to "dare and to die." Our opportunities are, indeed, golden and our privileges glorious; and we "who are of the day" should be awake and at work, resolved to work till Jesus comes, ever keeping in mind: "I am only one, but I am one; I can not do everything, but I can do something; what I can do, I ought to do; and what I ought to do, by God's help, *I will do.*" E. P. M.

Discrepancies in Annual Conference Reports.

There ought to be no discrepancies, and yet they occur every year, as shown by the published Minutes. The reports of the different Boards, so far as I have examined, never agree exactly with the statistical tables. In the Minutes of this year there occur the following discrepancies between the statement of the treasurer of the Board of Missions and the tables: In collections for foreign missions by churches, $69 91; by Sunday-schools, $327 20; domestic missions, $39 99—total, $437 10. The discrepancy between the report of the Finance Board and the tables shows a deficit of $66 96, and of the Board of Church Extension, $16 12.

These mistakes may occur in various ways—by illegible writing, typographical error, and accidental wrong entries, or by omissions; but in many cases, no doubt, to say the least of it, there is an inexcusable carelessness and negligence on the part of the preachers in making their reports.

Lest anyone should think that I have made this charge hastily, let me illustrate its truth by comparing the published tables compiled from the preachers' reports with the church extension accounts which represent the cash paid by each preacher. I will take it by districts:

New Orleans district agrees exactly. Shreveport—Discrepancy, $2 95. One work reports ten dollars more than paid. Another paid $6 05, and reports nothing. Another reports nothing, and paid one dollar. Alexandria—One brother reports $7, and paid nothing. Opelousas—Discrepancy, $16 75. One work reports $16, and paid $5. Another, $5 75—nothing paid. Delhi—Correct. Homer district paid $10 58 more than the tables show. One work reports $1 25 more than paid. Another reports nothing, and paid $26 10. Another reports $14 30, and paid nothing.

If calling attention to these discrepancies will have the effect of making preachers more careful in making their reports in the future, a very desirable end will have been accomplished. J. W. MEDLOCK.

A New Sanctuary.

MR. EDITOR: On the fourth Sabbath in January I had the pleasure of dedicating a church at Carthage, Miss. It is an exceedingly tasteful structure, built according to one of the plans contained in Dr. Morton's Church Extension Catalogue. It has a Sunday-school room separated from the auditorium by folding doors, so that the two may be thrown into one when occasion requires. It is one of the neatest churches in the Conference, and an ornament to the town. A collection was taken to pay off all indebtedness, and the sum of $350 was raised. Our people in that locality have displayed a spirit of liberality that is highly commendable. To the pastor, Rev. J. M. Morse, belongs the honor of having initiated this enterprise and conducted it to a successful completion. There were obstacles in the way which it required his tact, energy and force of character to overcome. Carthage is now a station for the first time. It enters upon this new phase of its history with gratifying prospects.

W. C. BLACK.

Postal Card Reports.

—Rev. A. C. Flowers writes from Shubuta, Miss.: "We have received many tokens of kindness on the Clark circuit. There have been advances made on nearly all lines, both in a spiritual and a financial direction. Our presiding elder, Bro. Mellen, was with us March 1 and 2, despite the cold weather. He proved himself well qualified for his calling, and made a good impression on both preacher and people. We love our presiding elder, and are expecting a great work for the Lord under his administration. We are trying to work for the ADVOCATE. Pray for us."

—Rev. J. C. Ellis reports from Kearney, Miss.: "We are anticipating an overflow. Rain storms have been heavy. But little bank, and the water rises about three inches in twenty-four hours. I lost my nag in the back water. Right smart of uneasiness on account of the expected overflow. The people can not work but little on their farms. I go to my appointments in skiffs and boats. Thank God there is a way where there is a will. Pray for me."

—Rev. Robert Randle, presiding elder of Homer district, Louisiana Conference, writes: "We have had no serious sickness in our family, though there has been a great deal of complaint. The farming interests have been somewhat hindered by the late freeze and the rains that have followed. The spiritual interests of the work are advancing, and the church through the district increasing in strength on all lines."

—Presiding Elder Cooper writes as follows: "First round on Seashore district closed March 9. Miles traveled, fourteen hundred; nineteen faithful preachers at their post of duty. Every assessment on the district will be paid—so think the pastors. Nearly every charge has advanced the pastor's assessment; some charges from $300 to $550. Six new parsonages on foot. Presiding elder allowed $1,155."

—Rev. R. M. Blocker reports from Crowley, La.: "Last Saturday night we had Mrs. M. A. Goodale, the national organizer of the W. C. T. U., with us. A good house greeted her coming and enjoyed her excellent talk. On Sunday morning she addressed our Sunday-school to the delight of all present—especially our little folks."

A Lucky Girl.

MR. EDITOR: I think my experience will interest many of your readers, and as I have married recently, and retired from business I hope to benefit others that are in need. My face being partly broken out with pimples and blotches, our physician gave me a medicine that cured me in a short time, and made my complexion beautiful. My cousin also had a lot of freckles, this medicine cleaned them of, and left her face nice and pretty. Many of my friends were anxious to try it, and I concluded I could make some money selling the preparation. I saw on the bottle that the face bleach was made by Marion Walker, Louisville, Ky., and the price was $2.00 for 2 bottles, enough for one face, so I wrote for the agency, and in 22 weeks I cleared $407.41, an average of $18 52 a week, which I think is good for an inexperienced girl. Anyone can get the agency by writing to the above address, and can make lots of money, too. ONE WHO TRIED IT.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Help for Oxford Church.

Grenada station	$112 10
R. W. Millsaps	100 00
G. D. Shands	25 00
T. B. Malone	25 00

The editor will gladly receive and forward any amount contributed to this worthy cause.

Notice.

The Brandon District Conference will convene in Brandon, April 17. Bishop C. B. Galloway will preside. The place has been changed from Carthage to Brandon for good reasons. Please let every member be present, as this is the most important District Conference ever held in this district.

P. A. JOHNSTON, P. E.

Notice.

The District Conference for the Vicksburg district, Mississippi Conference, will convene at Utica, April 3, 1890. The preachers of the district will please send me the names of the delegates who will be in attendance; also write me who, if any, will come by private conveyance.

N. J. ROBERTS, P. C.

UTICA, Miss.

IF YOUR BACK ACHES
Or you are all worn out, really good for nothing it is general debility. Try
BROWN'S IRON BITTERS.
it will cure you, and give a good appetite. Sold by all dealers in medicine.

BEECHAM'S PILLS cure sick-headache.

Publisher's Department.

Notice.

My address is Crystal Springs, Miss.

W. W. HOPPER.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Every man is the architect of his own fortune. And it's lucky for the most of us that there's no building inspector around.

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

Aristocratic Lady—"I'd like to know, Bridget, what has become of all the roast beef and cake that was left over from yesterday?" Bridget—"Sure, mum, didn't yer niver have a perlaceman callin' on yez when you were of my age?"

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

An English country squire who wished to make an entry at an agricultural exhibition, wrote thus to the secretary: "Please put me down on your list of cattle for a call."

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Dr. McKenzie tells a good story of the Indians who replied when a missionary asked them if they were willing to abstain from work on Sunday: "Yes, and not only on Sundays, but on all other days as well!" We have seen similar white folks.

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all club-rate subscriptions.

Business Notices.

ADVICE TO MOTHERS.

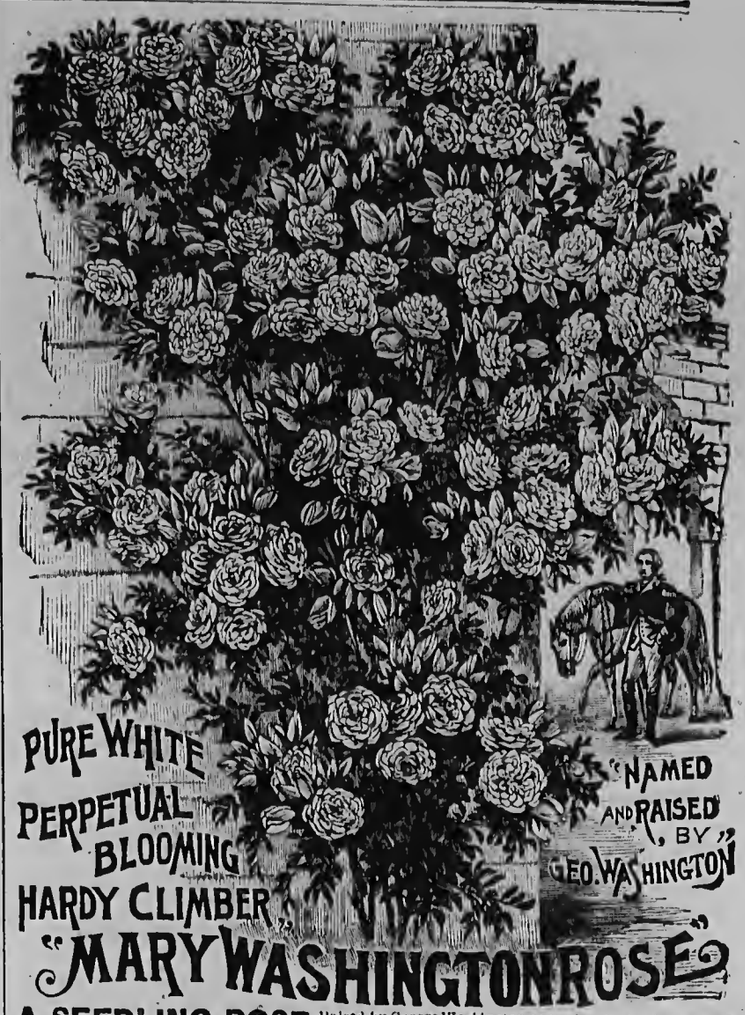
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

SHEFFIELD,
THE
Iron City of North Alabama,
Has just shipped by barges
5,000 Tons of Pig-Iron,
Sold to Pittsburg, Pa.

Five big blast furnaces and other great plants. Three railroads and the Tennessee river *below* Muscle Shoals. Iron Ore and Coal Lands, Residence and Building Lots cheaper than they will ever be again.

Write to J. H. ARMS,
Attorney and Real Estate Agent,
Sheffield, Ala.

Refers to Dr. A. G. Haygood and Hon. W. L. Chambers, Sheffield.



A SEEDLING ROSE Raised by George Washington over a hundred years ago, and named after his mother. It can yet be seen growing at his old home, Mt. Vernon, and the Mt. Vernon Guide-book tells all about it. It is now first offered to the public, and, aside from the fact that it was raised and named by our first President, it is the most valuable rose in cultivation to-day, and the only **HARDY PERPETUAL BLOOMING CLIMBER.** It is a rapid grower, and commences to bloom early in Spring and continues in the greatest profusion until frost. The flowers are pure snow-white, perfectly double to the center, and of unsurpassed fragrance, being tinged with the musky fragrance so much admired in olden times. Its buds are as beautiful as the finest tea roses, long and pointed, on long stems, and often in large clusters. One plant will produce more bloom than a score of tea roses, and they can be cut in abundance every day during Summer and Fall. It is perfectly hardy, and will, in a short time, form a complete arch over a door, window, gate or arbor, and always full of bloom. It is unlike any other rose, and the greatest novelty of the age. Strong plants by mail, post-paid, guaranteed to arrive in good order, 50 cents each; 5 for $2. Also the beautiful **Manettia Vine,** 10 cents each; and the **Wondrous Weather Plant,** 25 cents; (Both previously advertised); **or for 80 cents we will send Rose, Manettia and Weather Plant.**

SEEDS, BULBS, PLANTS, Extra Choice, by Mail, post-paid.

12 Extra-choice mixed Gladiolus, flowering bulbs 25c | 5 Grand Lilies, 5 sorts, named, including Auratum 50c
6 New Double Pearl Tuberoses, " " " 25c | 5 " " Cacti, different sorts, named 50c
5 Rare Chrysanthemums, 5 sorts, named ..... 50c | 5 Beautiful Flowering Hardy Shrubs 50c

Our Introduction Collection, 25 Flowering Bulbs, and 10 packets Choice Seed, all extra-fine sorts, for only 50c.

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Would they not be most likely to obtain such by buying *directly from the grower?* I can buy seed at less what it costs me to raise it, but could not sleep sou should I warrant seed of this class. For the same reason I make special effort to procure seed st directly from their originators. You will find in m new seed catalogue for 1890 (sent **free**) the us extensive collection (with the prices of some kinds lo than last season) **and the really new vegetable of good promise.** You should be able to get from me, their introducer, good seed of Crory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Head Cabbages and many other valuable vegetables, which I have introduced.
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All young men are cordially invited to the above meetings.
Young men from the country made cordially welcome.

Our Young People.

HOW JOHNNY JUMP-UP TURNED INTO A PANSY.

There was a little boy
Whom his mother did employ
In doing all the errands she could trump up;
And she sent his feet so nimble
After scissors, spool, or thimble,
Till the neighbors always called him
Johnny-Jump-Up.

Now this Johnny—little boy
Whom his mother did employ,
Saying, "Johnny-jump-up, dear, and fetch the 'tarts, please;"
Or, "Run, Johnny, to the spring,
And a pail of water bring,"
Don't you see he grew to be his mother's
Heart's-ease?

—*Selected.*

The Editor's Way Out of Trouble.

MR. EDITOR: I am so sorry you are in trouble. I offer the following suggestion which I hope will help you out, and please all the "little cousins," viz: Select one line or sentence from each of the "thirty letters," and publish these lines in the form of a letter, that we may see how it will read. Hoping this plan will help you out of your trouble, I am,

Your little friend,
F. LEIGHTON JONES.
HAZLEHURST, Miss.

The editor adopts the above plan, and gives the following as the result:

MR. EDITOR: As I have never written to your paper, I got a Bible and hymn book last Sunday. She is a beautiful young lady, and our preacher was sent back to us, and I am living with my uncle, and I want it to be a surprise to her. I will take music lessons, though he makes us study hard we think it kind in you to leave a little girl not eight years going to school, and though a small boy am a big Methodist. I have a sweet baby sister named Addie, a little girl twelve years old in that dreadful waste-basket, the son of an itinerant Methodist preacher, with three sisters and one brother to hear us speak. We will be there in two or three weeks as we are not as well acquainted with him, but have a nice cow and calf going to do a good work for us this year. LITTLE COUSINS.

How does it read? Can each of the cousins pick out the line occurring in his or her letter?

Training for the Grand Style.

Little Bertie Blynn had just finished his dinner. He was in the cosy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking-chair before the pleasant grate fire. He had in his hand two fine apples—a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say:

"Thank you, little master." Dropping his paper, he said:

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master?'" The child did not answer at first, but laughed a shy laugh. Soon he said: "I'm afraid you'll laugh at me if I tell you, papa."

"Well, you have just laughed; and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed to me for a minute just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run into our brains and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. If we give our stomachs just enough work to do, they will give us pure, lively blood, that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and doesn't eat too much, it seems as if it was thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the words, but it's what it meant."

At this, papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said:

"Weren't these the words, 'I keep my body under?'"

"Oh, yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."—*Anon.*

Wonderful Watches.

In 1883 a watchmaker of Dresden exhibited a watch made entirely of paper. The paper was chemically prepared, and the maker claimed that it would be as serviceable as if made of the materials ordinarily used.

An ingenious prisoner at Kariaus, Bohemia, recently constructed a watch three inches in diameter, with no other tools or material except two needles, a spool of thread, a newspaper, and some rye straw. The wheels, posts and cogs are all made of the rye straw, which, it is well known, is quite coarse and tough. It runs six hours without winding, and keeps good time. It is now in the possession of the prefect of Kariaus, who considers it the greatest marvel of the nineteenth century.

The most ingenious, perfect and complex watch ever manufactured was sent out from the works of Patek, Phillippe & Co., of Geneva, Switzerland, in July, 1887, and is now in possession of Baron Nicholas. It is what is known as a full-sized "hunter." On one side there is a dial of the regulation kind, exhibiting the hour, minute and second hands; also an independent chronograph hand, which marks the fifth of seconds. The same dial has repeating mechanism, which strikes the hours, quarters and minutes. The opposite dial has hands pointing to months, weeks and days. Another large central hand on this dial, if set at the beginning of each year, correctly points to all moon phases, and also acts as a perpetual calendar. It is so constructed as to admit of its keeping two different times, say standard time on one side and sun time on the other. —*New York Ledger.*

"*Hello, Chicken!*"—A little girl of my acquaintance saw a parrot for the first time in one of our ice-cream parlors. As she was looking at it the parrot said, "Hello!" The child gazed in astonishment a moment, then answered in an awed tone, "Hello, chicken!"

Mrs. Bloodgood—"What! not an open fireplace nor a stove in the whole house? How does your father warm his slippers, Willie?"

Willie (ruefully)—"Warms 'em on me, ma'am."

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Willie Brown—"You can always tell a Dago by his banana stand."

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Household.

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Her house is a model of neatness,
Not alone for cleanliness sake,
But for the good of her loved ones,
And the comfort they there may take.
Her parlor is light and cheery,
And never too good for use.
Her kitchen the coolest workshop—
Not a prison for drudge or recluse:

Her chambers are airy and sunny,
Her linen as white as the snow,
Her closets and cupboards in keeping
With the system of rule apropos.
Her china, her glass and her silver,
Are dainty, polished and bright;
Superb are her pies and her puddings,
And her bread ever wholesome and light.

Her pickles in crispness are perfect;
Her canned fruit and jellies the best;
Her pie-crust the flakiest, the doughnuts
Perfection to turn and to twist!
She is nurse to the sick and the feeble,
From "grandpa" to sweet baby May;
She settles the quibbles and quarrels
Of the elder children in play.

With foot on the rocker at evening,
She darns and patches and mends,
While Robbie's and Lillian's lessons
She carefully superintends.
Where the time 'mid this legion of duties
For mental culture she gets,
Is a mystery—yet she finds it!
Best of all is—she never frets!

—*Christian at Work.*

A Needed Accomplishment.

The gift of one good voice, clear enunciation, correct pronunciation in every family would raise the enjoyment of home life 50 per cent., if such valuation could be placed on so spiritual a family possession; the gain that would result in the increase of general intelligence to each family is incalculable. It seems a great pity that when so much money is spent on accomplishments that really minister to the student's development only, more attention is not given to the very desirable accomplishment of elocution—not that the student may recite in public, but that he or she may read in private for the common development of the intelligence of the family.

The Boston *Traveler* queries with wisdom: "Is reading, indeed, a lost art, that we must all flock to a public hall, and be read to at a given price per hour? There seems to be a tendency in this direction. The gregarious reading is the idol of the hour. It can not be denied that to hear a great play or poem read by one with whom expression is an art, whose interpretation vitalizes and vivifies each individuality and lends color to a scene, is one of the great artistic enjoyments; but this is the exception and not the rule, and so one still recurs to the question, Is reading becoming a lost art to the dwellers in cities?"

Talking not long since to a teacher of elocution, the writer was struck with this sentence: "The art of elocution has its true value in conversation." How often bad inflection, wrong emphasis, completely hides, if it does not pervert, the speaker's meaning! Elocution is not a superficial training, a mere effort at effect; it is a training of the perceptions of intelligence, it is the effort to bring always the true meaning by a clear understanding of what was meant by the declaration, the sentiment. No longer is elocution the training of one sense—that of speech; it recognizes that gesture must bear its relation to the thing said; it recognizes that perfect harmony depends on perfect health, and applies methods of training necessary to physical development.—*Christian Union.*

PARENTAL PRAYERS.—Surely, among all prayers that go up to God, none are dearer or more prevailing than the intercessions of parents for their children. They are the hallowed breathings of the purest, tenderest love. Such prayers, if persistent, believing and importunate, may we not say that God always answers in some way in the end? Monica, the mother of Augustine, prays for her son. For a time he goes deeper and deeper into sin, and it seems that the mother's supplications are unheard or unavailing. But she faints not; she will not give him up; she refuses to be disheartened. For many years her son wanders far from God, farther and farther; but she stays at her altar, undismayed, believing still, and pleading with renewed earnestness. At last, all her intercessions are answered in one hour, when Augustine falls down at Jesus' feet in submission, and instantly turns all the wealth of his splendid life into the service of his new Master.—*Presbyterian Observer.*

Take good care of your beard and keep it clear of gray hairs, so as to retain your young looks, by using Buckingham's Dye for the Whiskers.

Scientific.

Photographing the Sun.

The expedition sent out under the auspices of the government to the African Coast for the purpose of taking observations of the total eclipse of the sun on Dec. 22, was a very gratifying success. Prof. David P. Todd, with sixteen specialists as companions, and twelve tons of scientific apparatus, set sail from New York on Oct. 16 on the U. S. man-of-war *Pensacola*. On Dec. 8 the expedition reached St. Paul de Loando in Anigola, about eight degrees south of the equator. Prof. Todd finally chose Cape Ledo as his point of observation, and the instruments were set up and put in adjustment without delay. Cape Ledo is on the Bay of Suto, which is about nine miles long, and receives the waters of a river of the same name. It appeared to be in every way the most suitable location. Not only were the meteorological probabilities better than at any other possible point, but the eclipse was a few seconds longer there. The party lived principally on the *Pensacola*, as she lay at anchor near by, a much safer arrangement than to trust wholly to the climate ashore. The great photo-heliograph, forty feet long, pointed directly at the sun, was one of the chief instruments used. The working of the apparatus was entirely automatic, and by an application of a pneumatic arrangement, never before used in this way, the charging of the photographic plates was far more quickly and accurately accomplished than ever before, while the exact time at which each picture was made was recorded to the small fraction of a second. While the astronomers were busy with their instruments in preparation for the eclipse day, Prof. Cleveland devoted himself to the meteorology of the region. Mr. C. A. Orr studied the anthropology. Mr. Loomis made researches into the botany and ornithology; while the geology, mineralogy, osteology, biology, and all the other attributes of this far-away shore were carefully studied by experts in each. The beginning of the eclipse on the 22d was entirely clear. Later clouds interfered somewhat with the view, but more than eighty fine photographs were taken, and the instruments worked without a flaw. The entire success of the new appliances was one of the most gratifying results of the expedition, since the principle upon which they worked is so completely demonstrated to be correct. The spectacular part of this eclipse was particularly gorgeous and impressive. The colors on land, sea, and sky, a few moments before totality, were superb, and the approaching shadow swept over the ocean toward the station with a terrifying velocity.—*Evangelist*, N. Y.

HOW HAIL IS FORMED.—A correspondent of *Nature* contributes to that journal a theory of the formation of hail, which is so short and clear that it will interest many readers, who have, at times, opportunity to test its correctness. Limiting our notice to such compound hailstones as are the most destructive, and are produced during a tornado or a violent thunderstorm, the following is, in few words, the theory of their formation: When the winds gyrate rapidly round an axis, more or less inclined to the earth, the space at and about the axis is rarefied. When air charged with vapor is drawn into this rarefied space, it may be condensed into cloud or rain, but at a greater elevation into snow. Now, supposing the rain formed in the lower region to be drawn up by the ascending current into the snowy region, and so held for a short space, the drops will be frozen, and then, if propelled beyond the gyrations, it will fall to the ground as a shower of ordinary hail. But if in the descent they are again drawn in by the inflowing current, they will be again carried up into the cold region, and so acquire another coating of snow, or, if wetted in the previous descent, the water will freeze into a coat of transparent ice. In this way the globule may make a number of ascents and descents, and acquire a fresh coating each time.

LIVE OAK, ALA., Dec. 13th, 1886.

Messrs. A. T. Shallenberger & Co., Rochester, Pa.

Gents.—Last spring I received by mail a bottle of your Antidote for Malaria for my brother, who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a *permanent* cure.

Yours truly, W. W. PERDUE.

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have a cough at any time, and no other remedy is so effective as this world-renowned preparation. No household, with young children, should be without it. Scores of lives are saved every year by its timely use.

Amanda B. Jenner, Northampton, Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

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Marriages.

MCNAIR—RINEWALL.—At the residence of the bride's mother, near Tuscola, Leake county, Miss., March 7, 1890, by Rev. Irvin Miller, Mr. J. D. McNair to Miss S. B. Rinewall.

HAVIS—HODGES.—At the residence of the bride's father, Mr. E. W. Hodges, Webster parish, La., by Rev. J. W. Medlock, Mr. John F. Davis to Miss Mary F. Hodges.

MOREHEAD—WILLIAMS.—In Grenada, Miss., February 25, 1890, by Rev. Thomas J. Newell, Rev. H. C. Morehead, of the North Mississippi Conference to Miss Mattie Lee Williams, daughter of Dr. J. M. Williams.

MOORE—BEARD.—Near Grenada, Miss., February 9, 1890, by Rev. Thomas J. Newell, Mr. William Moore to Miss Bertha B. Beard.

SWETMAN—DUNN.—At Hon. C. C. Dunn's, near Montgomery, La., March 5, 1890, by Rev. J. D. Wynn, Mr. J. W. Swetman, of Boyce, and Miss Lela M. Dunn, of Grant parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HANKINS—Mrs. E. M. HANKINS moved to this State when twenty years of age from Kentucky. Shortly after moving she joined the Southern Methodist Church, and for over fifty years she was a faithful, loyal Methodist. She passed away at the ripe age of seventy-five in the home of her youngest son, in McGregor, Texas, on February 9, 1890, at 1:30 o'clock P. M.

Ten years ago, when the writer, as a young, raw recruit in the ministry, was sent to Morgan City, he met this faithful and true Christian mother in Israel. During his pastorate she ever treated him as her own son; always kind, and full of earnest and sympathizing counsel, not officious nor obtrusive, but ever ready to strengthen, cheer and comfort whenever I came to her with my sadness or trouble at the dearth of fruits to my ministry.

She was loyal to her church, true to her Savior. She was with the Franklin congregation when Bro. Cravens had his great revival there years ago. She sat under the ministry of a number of faithful pastors at New Iberia, and was liberal to the full extent of her ability, never being able to do as much as she desired for her church. She waited upon her Lord by faithful, untiring service, always true to him in every crowd in all circumstances; the days never got so dark but she served him and trusted him implicitly, and he renewed her strength. The patience, the confidence of soul, the certainty that her Lord would reward her, was always present to her, and he never failed her. Cheerful, contented in her old age, she said when last I saw her: "I can not tell why I am lasting so long unless the Lord intends to let me live to see my prayers answered in the conversion of my two boys." When we separated we quietly promised to meet each other in heaven. There were no loud professions, no great outburst of religion in her life, but an even flow of life; the current was there, but no cataracts—just the deep, smooth flow of a river that had depth and volume. You would never meet her when there seemed to be no current; but always in sadness or trouble, in trials or temptations, even when the answers to her prayers were delayed, her life, spiritual and true, flowed on steadily, beautifully. She was a delight to an unried and youthful pastor, for she heard him gladly, she heard him prayerfully; and oft from the pulpit when, feeling how poor the sermon was, had the writer looked into that cheerful, prayerful, interested countenance, and thanked God for the sustaining power of her presence. She was a benediction to me in those years of trial.

She was always on hand when her health would allow her to attend the services; but for quite a number of years she had been feeble, and the last time we worshiped together she walked fully a half-mile to church, and when arriving there sank exhausted from heat and fatigue into the seat; but her eye lightened up and the same fervor of devotion and love to the Master appeared on her face when the service began. Her inner life was stronger and brighter, but the outer man was frail and feeble, perishing. She has mounted up on the strong wing of eternal life; the frail tenement that held her spirit is in the grave, but *she* has gone on before. She is waiting for her loved ones and those who have promised to meet her in heaven to come on—waiting for them, but waiting still on her Lord who has renewed her strength.

May her prayers for her sons be answered! May the comfort of the Holy Spirit abide upon her niece and sons who are left behind! My heart pours out its thanks to the Lord whose providence gave me her prayers, counsel and love in the first years of my ministry. By the grace of God I hope to meet her in the city of my God.

S. S. KEENER.

HERBERT—Bro. J. S. HERBERT was born in Butler county, Ala., February 19, 1824, and died in Holmes county, Miss., February 12, 1890. Bro. Herbert was happily married to Miss C. S. McGee, December 23, 1847, who still lives to lament her lonely widowhood. He made profession of religion in 1851, joined the Methodist Episcopal Church, South, and remained not only a consistent member, but a working member, until the day of his death. His illness lasted for about three weeks, during which time his Christian fortitude was wonderfully displayed.

It was the writer's privilege to visit him several times during his sickness and to pray with and for him, and I had good hope of his recovery until only a few days before he left us. My acquaintance with Bro. Herbert was only that of a few short weeks; but I do not think I ever knew a more transparent Christian. Modest and unassuming, he went about his Master's work, and the impress that he left on human hearts for good will be felt and seen for years to come in the community of Acona. He leaves not only the wife of his bosom and a large number of children and grandchildren to mourn his departure, but every one of his neighbors feels bereaved, indeed. In his death his household have lost their strong right arm; the community, one of its very best citizens; Acona society, one of its brightest jewels; and the official Board of Black Hawk, a steward whose place will be hard to fill. God grant that the father's mantle may fall upon and be worn worthily by his four boys!

The writer preached his funeral sermon from Amos vii, 7 and 8, at Acona Church, February 13, and he was buried with masonic honors. "Peace to his ashes." "We will meet again by and bye." May God bless and sanctify this providence to all our good and save us in his kingdom!

B. F. PHILLIPS, P. C.

SHORT—MARY ELLEN SHORT, wife of H. G. Short (whom she married December 13, 1861), was born October 17, 1847; died February 17, 1890. She professed religion early in life and joined the Baptist Church. She afterward joined the Methodist Episcopal Church, South, in which she lived a faithful and consistent member. She was a faithful wife, a fond, loving mother, a good neighbor, an earnest, useful Christian and a true friend, as the writer well knows, who was her pastor for three years. She was the mother of eleven children, two of whom preceded her to the better land. Her religious life was a model. She was modest and retiring in disposition, but practical in the discharge of duty. Her religion did not partake much of the sensational, but was solid and uniform.

Her family lay near her heart. Their joys were her joys, and their sorrows were her sorrows. She so impressed her life into that of her husband that it is no wonder he feels a part of his own existence gone." Her natural temperament was serene and her disposition calm. The law of kindness was in her heart, and no unkind words escaped her lips. But her race is run and she has reached the goal. Our Savior saw that her heart was perfect before him—that her work was finished; so he took her to her reward. Well may it be said of her: "Many daughters have done virtuously, but thou excellest them all." In the silent grave loving hands laid her remains away to rest. We mourn her departure, not for her sake, but for our own. May God, in love and mercy, sustain the afflicted ones left behind!

IRA B. ROBERTSON.

SHIELDS—Died, in Baton Rouge, December 5, 1889, Mrs. SARAH WHITFIELD SHIELDS, in the seventy-ninth year of her age. Sister Shields was born in Putnam county, Ga., and came to this State soon after her marriage, and settled with her husband in Claiborne parish, near the town of Minden.

This writer became acquainted with Sister Shields twenty-six years ago, and has ever been impressed with her worth and high Christian character. She was at that time a member of the Methodist Episcopal Church, South, at Minden. Her seat was rarely vacant at church. Bro. Shields upon the right of the pulpit, and Sister Shields upon the left, was almost as certain as to see the preacher in the pulpit. Hers was always the first hand to greet the new preacher and bid him welcome—not with lip only, but with heart. Her home was the preacher's home. Let him be her pastor, or some weary itinerant who would find rest upon the way, her home was his home and his God her God. Recognized as the embassador of her Lord, nothing was too good for a Methodist preacher.

On turning to the subscription list of the ADVOCATE, you will find the name of "Shields" thereon as far back as the birth of the paper. The first time I ever saw the paper it was in her house, and the last time I saw her the paper was in her hand. The Bible, the Discipline and the church paper were her constant companions. With such association, it is no marvel that she daily grew in grace and the knowledge of her Lord. Simple in faith, firm in trust, consistent in life, years but added beauty to her Christian character, and when her Master called the response was ready: "Lord, here am I!"

A FRIEND.

You have no right to reckon on God's help, and protection, and guidance, and all the other splendid privileges which he promises to "the children of God by faith in Jesus Christ," until you have this first blessing, the mercy of God in Jesus Christ; for it is "in" Jesus Christ that all the promises of God are yea and amen.—*Havergall.*

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The peace of Europe depends upon the will of one monarch. He has but to speak, and a bloody war will ensue. And yet, this mighty ruler, with thousands of his subjects, bravest officers and soldiers, has been forced to submit. To what? To an epidemic catarrh, a cold in the head. After all, disease is the great conqueror.

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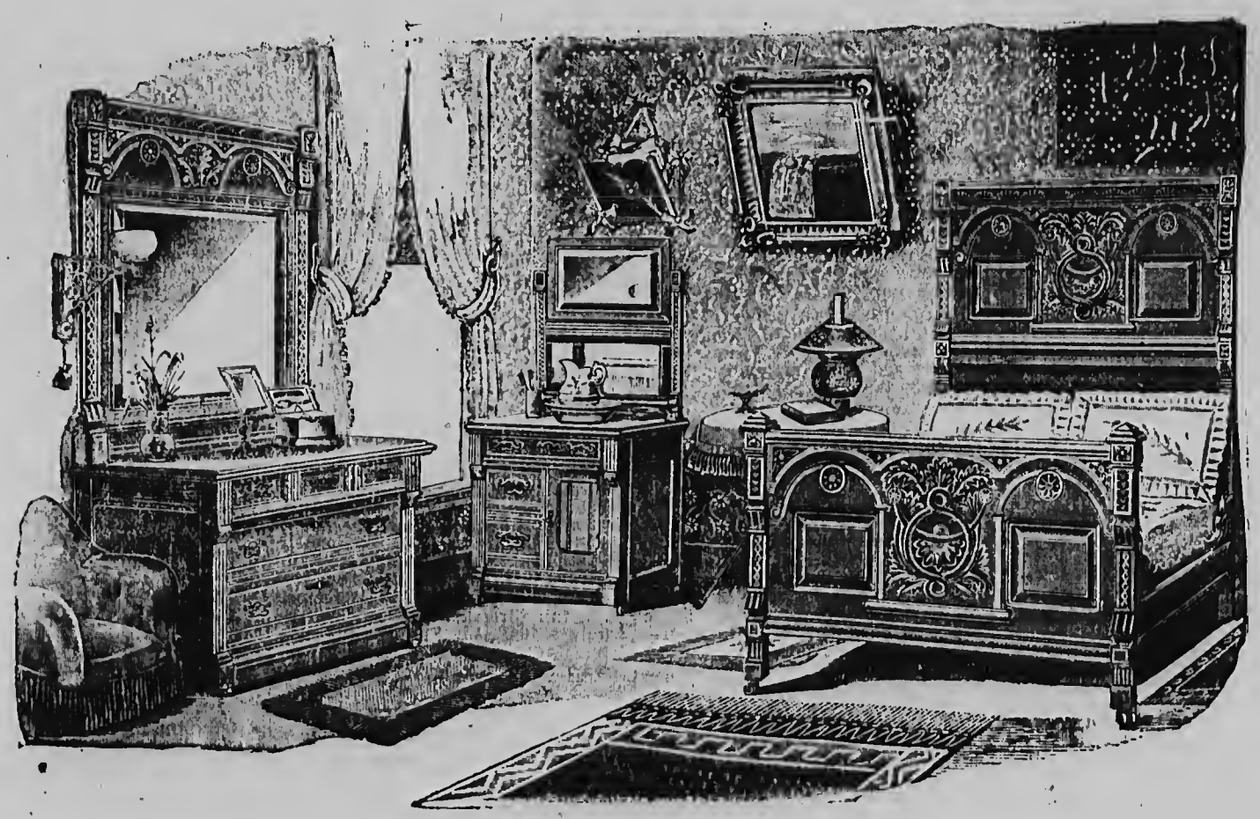

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NEWS OF THE WEEK.

DOMESTIC.

A rise in the river of over five inches and a stiff wind from the southeast set the water flowing over the levees into the streets of this city on March 13.

Twenty thousand settlers have invaded the Cherokee strip, eager to secure choice farms in the promised land. The scenes incident to the opening of Oklahoma were repeated.

Chauncey F. Black, president of the Democratic Society of Pennsylvania, has issued a circular, calling upon all Democratic clubs throughout the country to celebrate the birthday of Thomas Jefferson, which occurs on April 13.

Secretary Windom has transmitted to the Senate a letter from Secretary Blaine, asking for an additional appropriation of $35,000 to meet the expenses of the International Marine Conference held in Washington last autumn. The original appropriation was $20,000.

The Louisiana Lottery Company offered $50,000 to protect the city from the encroachment of the river, and the offer was accepted by the mayor. An offer by the same parties of $100,000 to strengthen the levees of the State was rejected by Gov. Nicholls. This donation, however, has been made direct to the people of the threatened districts, and the sums allotted have been accepted by the following parishes: St. Bernard, Lafourche, Pointe Coupee, West Baton Rouge, St. James, Jefferson, St. John, East Baton Rouge, and the Fifth Levee District, comprising East Carroll, Madison, Tensas and Concordia. Plaquemines refused the gift. Assumption and St. Charles, the last heard from, have accepted.

Effective work of the city authorities and railroad companies on the city front has prevented immediate danger from the swollen river.

The crevasse at Nita Plantation, in St. James, has torn up all the cane and is flooding the adjoining plantations. It will be closed. At Raleigh the break is a quarter of a mile wide and ten feet deep. The back water has covered a large number of places and will sweep over one-fourth of East Carroll parish. The greatest portion of Madison and Tensas parishes will also be overflowed. Near Luna Landing, Ark., there is a break about 400 feet wide, and the Offutt levee, near Greenville, Miss., has broken.

Representative Lodge introduced his federal election bill in the House last week. The bill is a combination of the Australian system with federal control of elections. The Australian system, as in force in Massachusetts, is adapted and applied to the whole country in all congressional and presidential elections. Each polling-place is put in charge of six judges or supervisors, three representing each political party.

Secretary Proctor, on March 18, authorized the Mississippi River Commission to expend $100,000 for the protection of the levees along the Mississippi river in the Fourth District, which extends from Warrenton, Miss., to the head of the Passes, a distance of 484 miles.

Mr. Wilkinson had a formal hearing before the House Committee on Naval Affairs, on March 17, and made an able argument for the Algiers Navy Yard appropriation.

FOREIGN.

Emperor William is delighted at the readiness with which the powers, especially France, have accepted his invitation to the Labor Conference. It is stated that the Pope desired that the papal delegate should be made president of the conference, and that the Emperor refused to entertain the proposal.

Interviews with leading German socialists reveal that a section of the party is inclined to abandon the anti-monarchial agitation, providing the Emperor adheres to his proposals in social reform.

Twenty thousand engineers in England have gone on a strike. They demand a reduction of hours of labor.

Lord Salisbury, in the House of Lords, last week, gave notice of a motion approving the report of the Parnell Commission, and thanking the judges for their just and impartial verdict.

It is announced that the Russian government is about to issue a decree prohibiting further Germau colonization in south Russia. The Germans have acquired millions of acres of rich agricultural land in that part of the country within a few years.

The Labor Conference in Berlin was opened on the fifteenth. The proceedings were of the simplest character and were not attended by any ceremony. An immense crowd outside of the palace watched the arrivals in silence. There was no demonstration of any kind except slight cheering when the British members passed through the lines kept by the police. Baron Von Berlepsch welcomed the delegates in the name of Emperor William. Bismarck insists on secret sessions for the present.

The formation of a new French Cabinet has been announced, with M. De Freycinet, as Minister of War, at its head.

The price of coal in England is advancing rapidly in consequence of the miners' strike. One hundred thousand men are out on a strike.

Dispatches from Berlin state that both Prince Bismarck and Count Herbert Bismarck have tendered their resignations, and that Emperor William has accepted the resignation of the chancellor. Divergence of opinion between the emperor and chancellor has brought about the situation.

England is reported to have annexed the Shire district in Mozambique despite Portugal's protest.

The Pope, in reply to a letter from Emperor William, referring to the Labor Conference, said the question would be best solved by the application of the Christian principles of Sunday rest and religious education.

"A cent is good for a clay pipe" and 25 cents for a bottle of Dr. Bull's Cough Syrup.

The acme of medicine, Salvation Oil. All druggists sell it for only 25 cents a bottle.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	9⅜	@ — —
Ordinary	9⅝	— —
Good ordinary	10 5-16	— —
Low middling	10⅝	— —
Middling	10⅞	— —
Good middling	11⅛	— —
Middling fair	11½	— —
Fair	12¼	— —
Galveston middling	11	— —
Mobile middling	10¾	— —
Memphis middling	10⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	5 3-13	5¼
Fully fair	5 3-16	5¼
Good fair	5	5 1-16
Common	4⅝	4¾
CENTRIFUGAL:		
Seconds	4¼	5⅛
Prime yellow	5¾	— —
Gray white	5⅞	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	18
SYRUP	— —	30

RICE.

No. 2	2 3-16	2¼
Good	4⅛	4½
Fair	4	4¼
Prime	— —	— —
Rough, ₱ bbl	2 00	3 70
Polish, ₱ ton	12 00	14 00

FLOUR.

Extra Fancy	4 25	4 30
Fancy	3 80	4 00
Choice	— —	— —
Minnesota Patents	5 15	5 25
Winter wheat patents	4 75	4 85
Minnesota bakers	4 25	4 50

CORN PRODUCTS.

Corn meal	2 00	— —
Cream meal	2 80	2 40
Grits	2 25	2 40
Hominy	2 50	— —

GRAIN, ETC.

CORN:		
White, ₱ bushel	— —	42
Yellow	39	40
Mixed No. 2	— —	38
OATS:		
Western	30	31
Texas rust-proof	— —	35
BRAN:		
₱ cwt	72½	75
HAY:		
Prime	13 00	15 50
Choice	17 00	17 50

PROVISIONS.

PORK:		
Mess (Standard)	11 25	— —
Prime Mess	10 12½	10 37½
Rumps	9 50	9 75
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	5	— —
Sides, short rib	6⅛	6¼
Sides, long clear	6⅛	6¼
HAMS:		
Sugar-cured	10½	11¼
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	5½	5⅝
Sides, long clear	5½	— —

GROCERIES.

COFFEE:		
Prime	— —	21¼
Fair	— —	20¾
Common	— —	17¼
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	27	— —
Western Dairy	14	16
Common	6	7
LARD:		
Refined	5¼	5⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	11½	15
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	30

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	3 00	3 25
POTATOES:		
New Louisiana	4 00	4 50
Western	2 75	3 00
ONIONS:		
New Louisiana	— —	— —
Western	— —	6 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25

SUNDRIES.

POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	3 00	3 50
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	12	13
Southern	13	13½
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	13
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	19 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, March 19.

Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

Mary Washington Rose.

This beautiful Rose, which was raised and named by Geo. Washington, and has since been growing at Mt. Vernon, and described in Mt. Vernon Guide Book, page 54, is now first offered to the public by one of our enterprising Florists, John Lewis Childs, Floral Park, N. Y., whose advertisement appears in this paper. It is only one of the many charming Novelties he is introducing this year, and his Catalogue, one of the most beautiful and complete ever issued, should be in the hands of every lover of beautiful flowers, choice vegetables or rare fruits.

A Cancer Remedy.—Referring to Drs. Gratigny & Bush, Cincinnati, O., the "Cancer Specialists," whose card appears in another part of this paper, a correspondent, J. Hilsinger, Blue Ash, Hamilton Co., O., writes, "My wife had cancer and was cured by Drs. Gratigny & Bush." He says he found them attentive, faithful and successful.

LADIES
Needing a tonic, or children that want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, and Biliousness. All dealers keep it.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar.	29, 30
Harmon circuit, at Snowdown	Apr.	3
Iuka circuit, at Salem		5, 6
Corinth circuit, at Marvin		12, 13
Iuka station		19, 20
Kossuth circuit, at Kossuth		26, 27
Booneville and Rienza, at Baldwin	May	3, 4
Marietta circuit, at Hodges		8
Blackland circuit, at Asbery		10, 11
Guntown circuit, at Liberty		17, 18
Pleasant Ridge ct., at Pine Grove		24, 25
Ripley circuit		28
Ripley and New Albany, New Albany	31, June	1
New Albany ct., at Wesley Chapel		7, 8
Jonesboro		14, 15

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station	Mar.	28, 30
Red Banks circuit	Apr.	5, 6
Early Grove		12, 13
Olive Branch		19, 20
Ashland		20, 27
Holly Springs circuit	May	3, 4
Shawnee		10, 11
Myrtle		17, 18
Mount Pleasant		24, 25
Pine Mountain	31, June	1
Hickory Flat		7, 8
Byhalia		21, 22
Cornersville		28, 29

J. H. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Senatobia	Mar.	24
Coldwater		29, 30
Batesville	Apr.	5, 6
Panola		12, 13
Mt. Vernon		19, 20
Courtland		26, 27
Pleasant Grove	May	3, 4
Coldwater mission		10, 11
Arkabutla		17 18
Cockrum		24, 25
Horn Lake	31, June	1
Lewisburg		7, 8
Chulahoma		14, 15

Bishop Galloway will hold the District Conference of the Sardis district convening at Senatobia, March 21, 1890.

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station (Thurs.)	Mar.	27
Saltillo, at Saltillo		29, 30
Pupelo (Sun. night)		30
Nettleton, at Carolina	Apr.	5, 6
Shannon, at Palmetto		19, 20
Verona (Sun. night)		20
Pontotoc, at Mt. Pleasant		26, 27
Houston and Wesley, at Houlka	May	3, 4
Sparta, at Palestine		10, 11
Ineua Visit., at Macedonia (Wed.)		14
Ebenezer, at Pleasant Grove		17, 18
Okolona cir't, at Pine Grove (Wed.)		21
Prairie, at Paine Chapel		24, 25
Tremont (Wed.)		28
Fulton and Smithville	31, June	1
Athens (Wed.)		4
Aberdeen		7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Black Hawk, at Jordan's Chapel (Fri.)	Mar.	21
Lexington, at Lexington (Su., M.)		23, 24
Ebenezer, at Providence (Tues.)		25
Vaiden, at Columbiana (Thur.)		27
Poplar Creek, at Bethel (Sat., Su.)		29, 30
Richland, at Goodman (Thur.)	April	3
West, at Bowling Green (Sat., Su.)		5, 6
Newport, at Harmonia (Wed.)		9
Ethel, at Shady Grove (Sat., Sun.)		12, 13
Sallis, at Spring Ridge (Wed.)		16
Kosciusko and Durant (Sat. Su.)		26, 27
Weir, at Pisgah (Sat., Sun.)	May	3, 4
Belzona, at Ashton (Sat., Su.)		10, 11
Winona station (Sat., Sun.)		17, 18
Kosciusko ct., at Rural Hill (Sat., P. m.)		24, 25

District Conference meets Friday, April 18, at Vaiden. Bishop Galloway will preside.

J. J. WOMACK, P. E.

GRENADA DIST.—SECOND ROUND.

Oxford	Mar.	23
Water Valley circuit		29, 30
Grenada circuit	Apr.	5, 6
Colleeville		12, 13
Charleston (Tuesday)		15
McNutt and Sunnyside		20
Minter City (Thursday)		24
Tillatoba		26, 27
Abbeville (Dr. Sims)	May	3, 4
Carrollton		3, 4
Chapel Hill (Dr. Newell)		10, 11
Pittsboro (Rev. G. W. Gordon)		17, 18
Banner (Rev. J. M. Wyatt)		24, 25
Atlanta (Dr. Newell)		24, 25
Toccopola (Rev. J. M Huggin)		24, 25
Cherry Hill (Dr. Newell)		26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit, at Flint Hill	Mar.	21
Columbus station		23, 24
Tampico circuit, at Cedar Bluff		29, 30
Plattsburg circuit, at Plattsburg	Apr.	5, 6
Louisville circuit, at Rocky Hill		11
Masbulaville, at Hulls Chapel		12, 13
Sturges, at Pleasant Hill		18
Chester, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagrange		26, 27
Crawford, at Trtully	May	2
Brooksville, at Soule Chapel		3, 4

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian, at First Church	Apr.	5, 6
Meridian, at West End (Night)		5, 6
Daleville (Thurs.)		10
Hopewell, at Hopewell		12, 13
Ellisville, at Laurel (Tues.)		15
Enterprise and Il., at Hopewell (Th.)		17
Vossburg, at McGowan's		19, 20
Meridian, at Chunkey (Wed.)		23
Shubuta, at Desoto (Fri.)		25
Winchester, at Spring Hill		26, 27
W. and State Line, at Waynesboro		27, 28
Clarke, at Salem (Th., Fri.)	May	1, 2
Union, at New Home		3, 4
Paulding, at Pleasant Grove (W., Th.)		7, 8
Leaksville		10, 11
Lauderdale (Th.)		14
De Kalb, at Pleasant Ridge		17, 18
Blunsville (Mon., Tues.)		19, 20
Marion, at Coker's		24, 25

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Newton, at Oarlandsville	Mar.	29, 30
Lake, at Lawrence		30, 31
Fannin, at Drake's	Apr.	5, 6
Clarksburg, at Liberty		12, 13
Brandon, at Brandon		16
Homewood, at Homewood		26, 27
Neshoba, at Philadelphia	May	1
Union, at Good Hope		3, 4
Walnut Grove, at Pine Grove		10, 11
Carthage circuit, at Rocky Point		17, 18
Carthage station, at Carthage		18, 19
Hillsboro, at Mt Zion		24, 25
Mt Rose, at Cedar Grove		30
Raleigh, at Trinity	31, June	1
Trentun, at Gascu		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Hebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Bay St. Louis, at Bay St. Louis	Mar.	23 24
Ocean Springs, at Biloxi (Wed.)		23
Whittington		20, 30
Augusta, at Augusta	Apr.	5, 6
Scrautou, at Zion		12, 13
Moss Point		12, 13
Americus, at Big Point (Tues.)		15
Vancleave, at Union		19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leaf (Tues.)		29
Tallsheek, at McTyeire Chapel	May	3, 4
East Pearl, at Pine Grove		5
Covington, at Slidell		3
Pearlington		10, 11
Williamsburg		17, 18
Mt. Carmel		18, 19
Columbia		24, 25

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar.	22, 23
Gloster and Centerville, at Gloster		29
Amite, at Liberty	Apr.	5, 6
North Wilkinson, at Friendship		12, 13
Pipkin Chapel		18
Bayou Sara, at Thompson circuit		19, 20
Jackson station		23
East Baton Rouge, at Davis Chapel		25
New River, at Antioch		26, 27
Percy's Creek station	May	3, 4
Woodville station		5
Livingston, at Maurepas		10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek	June	7, 8
Clinton and Betoville		14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	Apr.	5, 3
West Jackson		5, 6
Edwards, at Brownsville		12, 13
Raymond, at Ratcliff's		19, 20
Canton		26, 27
Madison, at Wesley Chapel	May	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Yazoo City		24, 25
Benton, at New Hope	31, June	1
Flora, at Bee Lake		7, 8
Silver Creek (Thes.)		10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 29
Spring Ridge (Wed.)	July	2

The Jackson District Conference will be held in West Jackson, beginning on Friday, April 4, 1890, at nine o'clock A. M. Bishop C. B. Galloway will preside.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Sunflower, at Rogers	Mar.	22, 23
South Warren, at Redbone		29, 30
Utica, at Utica	Apr.	5, 6
Martin, at Russum (Fri.)		11
Fayette, at McNair		12, 13
Warren, at Wesley Chapel		19, 20
Rocky Springs, at Hermonville		26, 27
Roxie, at Beech Grove	May	3, 4
Meadville, at Nebo (Wed.)		7
Burtonton, at Sarepta		10, 11
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson	31, June	1
Mayersville		7, 8

District Conference at Utica, April 3, 4.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Magnolia, at Muddy Springs	Mar.	22, 23
Adams, at Ebenezer		29, 30
Brookhaven circuit, at Adams	Apr.	4
Beauregard, at Matthews		5, 6
Summit, at Johnson		12, 13
Hazlehurst station		20
McComb, at Holmesville		26, 27
Crystal Springs station	May	4
Bowerton, at Pleasant Valley		10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia	31, Jun.	1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-20.

W. B. LEWIS, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—SECOND ROUND.

Ruston, at Douglas	Apr.	24
Downsville, at Mars Hill		26, 27
Farmerville, at Mt. Nebo		30
Summerfield, at Alabama	May	3, 4
Vernon		3
Indian Village		10, 11
Gansville, at Silham		13
Saline		15
Sparta		17, 18
Ringgold		20
Vienna, at Antioch		24, 25
Gibsland, at Gibsland	31, June	1
Arcadia, at Paynes Chapel		7, 8
Minden		10
Homer, at Homer		12
Haynesville, at New Salem		14, 15

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Felicity Street	Mar.	23
Carondelet Street		30
Louisiana Avenue	Apr.	6
Dryades Street		13
Lower Coast Mission		26
Baton Rouge		27
Gross Tete and False River, at Harly		29
Rayne Memorial	May	4
Carrollton and Parker's Chapel		11
Gretna		11
Craps Street		18
Moreau Street		18
Plaquemine and Donaldsonville		25
Algiers	June	1

CHAS. F. EVANS, P. E.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Hayls' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
For sale by all druggists at 25c. per box.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

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Every lady reader of our paper who is a lover of flowers and is interested in their cultivation, should accept the offer of S. H. Moore & Co., N. Y. City, who agree to send their charming paper, *The Ladies' World*, three months on trial for only 12 cents, and to every subscriber a magnificent collection of Flower Seeds (200 varieties) free as a premium. This is indeed a liberal offer, and as we know the advertisers to be an old-established and reliable concern, our readers may safely patronize them with the assurance that they will be honorably dealt with. *The Ladies' World* is a clean, wholesome, domestic publication for ladies, which is rapidly gaining friends wherever introduced. We recommend it to our lady patrons. See advertisement in another column of this issue.

Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent post-paid for eighty cents to any address.

F. D. VANVALKENBURGH.
106 Camp St., New Orleans, La.

A congress of colored Catholics has been called to meet in Cincinnati, July 8, 1890. The basis of representation is one delegate for every 500 or fraction thereof in each colored Catholic organization.

Bermuda Bottled.

"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

SCOTT'S EMULSION

OF PURE NORWEGIAN COD LIVER OIL.

I sometimes call it Bermuda Bottled, and many cases of

CONSUMPTION, *Bronchitis, Cough or Severe Cold*

I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the hypophosphites which it contains. You will find it for sale at your Druggist's but see you get the original SCOTT'S EMULSION."

The Secret of Health

is the power to eat, digest and assimilate a proper quantity of wholesome food. This can never be the case while Impurities exist in the system. The blood must be purified. It is the vital principle, ramifying through every part of the body. Dr. Tutt's Pills expel all impurities and vitalize the whole system.

A Noted Divine says:

"I have been using Dr. Tutt's Liver Pills the past three months for dyspepsia, weak stomach and nervousness. I never had anything to do me so much good. I recommend them as the best pill in existence, and do all I can to acquaint others with their merits. They are a special blessing."

Rev. F. R. OSGOOD, New York.

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FOR DYSPEPSIA.

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To introduce them, one in every County or Town furnished reliable persons (either sex) who will promise to show it. Borden Music Box Co., 7 Murray St., N.Y.

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Conservatory of Music and Art.

MANSFIELD, LA.

One of the most popular and flourishing institutions of the South. The Sixty-sixth Session opened September 11, 1889, and the Spring Term begins February 1, 1890, with an able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. The pianos are new and of the best make. The Technicon and the Technichone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.

The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest Institution in the State.

For catalogue and particulars address
A. D. M'VOY, A. M., Pres.

Mention this paper.

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased,

Christian Advocate.

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THE EVENING LINE.

BY JAMES BUCKHAM.

When the bright sun in roses and in wine
Goes down to light another hemisphere,
While yet his glorious beauty lingers here,
We say, "The day has passed the evening line,"
Then comes that hour of all hours most divine,
The twilight hour before the stars appear;
The hour to sadness and to joy most dear,
When tears to smiles and smiles to tears incline.
'Tis then the winged soul, from earth-thoughts freed,
Essays to mount upon the shining air,
Breathes hope and aspiration everywhere,
And meets God's answer to its human need;
For he who so illumes a day's decline,
Can brighten life beyond the evening line!

Only One Man for China!

BY REV. DAVID L. ANDERSON.

This is the answer that the Southern Methodist Church has made to China's call for help the past year. She can send only *one man*. In a recent letter from Bishop Wilson, dated December 7, 1889, he says: "I thought I could certainly send you two men this year, and have looked for them and instructed Dr. John to call for them, and to select from the applicants for missionary work the two best he could find. Several have made application, and been accepted and recommended for appointment to China; but all have withdrawn for various reasons, except one." So, though the Bishop has looked," and the secretary has called," only *one* has been found willing to come. That *one* has already reached the field, and we rejoice that he has come; but when we consider the great demands of this field, our pressing need for more workers, and our urgent call for help, we can but feel somewhat discouraged at the Church's response. In all her borders there is only *one man for China*.

Knowing the church at home as I do, and her numbers of true, devoted men, I am confident that this "one-man" response to our urgent call is due to the fact that she has altogether failed to realize our situation here, and our present opportunities. If she could but realize this, then numbers of her young men, in the ministry and out of it, anxious to do service for the Christ, would see in China *the field* of the world, and would willingly give themselves to this work.

The condition of our mission in China is peculiar. Within the past few years the church has given freely to establish a mission plant here. The foundations of our work have been badly laid. Those in charge have failed in view the accomplishment of great things here for Christ. Schools and colleges have been established, hospitals built, and about all that money can do to establish a first-class mission-plant, has been done. I doubt if there is a mission anywhere that is better off in this respect than ours here. Certainly none in this part of China are so well equipped. But this expensive *plant* looked to a largely increased force. The little handful of men upon the field six or eight years ago, when this plant was being set up, never expected that they would be left to work it alone, or they would never have drawn their lines so large. They naturally thought that the church that had given so freely of her money would not withhold her men. But, unfortunately, they have been disappointed in their expectation. Our number has not been increased, rather decreased, and the consequence is that the very extensiveness of our plant is a hindrance instead of a help. Imagine a well-equipped machine shop, supplied with all the latest improvements in machinery, and of such extent as to require the constant service of, at least, thirty men to ensure safety and the best results. Suppose the steam is turned on, and every part of the machinery is set in motion, and that instead of thirty men, less than one-third that number are present in the shop. It is evident that these few men, embarrassed, distracted by the extensiveness of the machinery, would not be able to accomplish such results as either their number or the machinery would call for. This well illustrates the condition of our China Mission to-day. The working of our mission plant calls for, at least, thirty men. We have on the field, all told, nine men, counting the latest arrival, the *one man* sent, who has been here less than three months. The consequence is that neither the plant, nor the men, are yielding the results that the church expects, and, under different circumstances, would have a right to demand. The very extensiveness of the plant is embarrassing. If the Southern Methodist Church can only send out men enough to fill up the gaps made in our ranks by disease, etc., and none for strengthening and enlarging our work, then it is very unfortunate that she has spent here so many thousands of dollars in setting up mission machinery. The small force of workmen here could accomplish far better results with a smaller outlay.

But while I make this statement, I would not be understood as saying one word against our mission plant here, or as questioning the wisdom of a plant of this character. The plant itself is excellent, all that could be desired. The requirements of mission work in China to-day afford abundant proof of the wisdom of setting it up. The real difficulty is, that having been set up, the force necessary to work it profitably has never been sent to the field.

Not only the missionaries here, but all who are sent to visit us from the churches are deeply impressed with the importance of China as a mission field, and the necessity of adapting mission work to meet the demands of the times. Our own Bishop Wilson, after two visits to our field, writes: "In my judgment China is our most important mission field—indeed, the most important of the world; and nothing would justify indifference or neglect there. It would be better to abandon every other field, if the necessity be laid upon us, than that."

Bishop Fowler, of the Northern Methodist Church, in his visit to China, over a year ago, was deeply impressed with the importance of this field over all others, and the necessity of adapting the work to the demands of the times. He set on foot the organization of two large universities—one at Peking, another at Nanking; and went home to advocate the cause of China before his church.

Secretary Smith, of the American Board, in his report made at the late session of that body, said: "The day of China's awakening draws on apace. Our laborers on the field, close to the course of events, assure us that the great body of the people is likely soon to be in movement toward the most important changes in government, education, traffic, customs, and religious thought. This is supremely the day of opportunity; it behooves us to work the works of God while the day lasts."

But it is useless to multiply testimony on this point. It is "supremely the day of opportunity" to mission workers in China. Not only do the changes now taking place in China tend to enlarge the missionary's field of usefulness, but the very form in which these changes are taking place greatly enlarge and extend his influence. The missionary in China occupies a unique position. In other lands—as in India or Japan, for instance—he is handicapped by infidel forces imported from the West. "Tom Paine's writings are scattered broadcast in the native languages, and Bob Ingersoll's blasphemies are having the same circulation." In China the missionary knows nothing of such opposition. He has the start of all such Satanic forces. He is ahead, must keep ahead, and preoccupy the country for Christ. Only thus can we save this people, not only from their own heathenism, but from being "enthralled by the vices that centuries have not enabled us to root out in Christian lands." So, then, those who set up our mission plant in China did well. The church, in contributing liberally to this end, did well. The fault is not here, but in the fact that our force is too small to meet the requirements of our outlay, and the demands of the times. Above all things now, the China Mission must have men.

In this call for men another thought is prominent in my mind. Our China Mission, of course, represents the whole church, and yet of the eleven men—including Parker and Loehr, who are absent—whose names are on our roll, eight are from Georgia. Outside of Georgia, Missouri has one, Kentucky one, and one from Arkansas. Georgia has no more than done her duty to China—in fact, has not come up to the measure of duty in giving her sons to this work; but would it not increase the interest taken in our work at home?—would it not greatly enlarge our constituency, if other sections of the church were more fully represented here? Of course, all sections do contribute the money that sustains us, and enables us to carry on our work; but what I am pleading for now is not money, but men. Can not the Louisiana and the Mississippi Conferences send us help? We have no representative here from Louisiana, and while Mississippi has sent us several valuable ladies through the Woman's Board, yet the Parent Board has no representative here. Is the missionary enthusiasm of the Methodist Church in Mississippi confined to the women? Is it not shared by the men? Then why is it that the women of Mississippi have several representatives in China, while the men have none? From among the young men of your several Conferences are there not those who will come? There is great need for you here. Doors are opening before us that we can not enter, for lack of men. Can not Louisiana and Mississippi send us help, and send it at once?

SUCHOW, CHINA, Feb. 14, 1890.

"The Location of Millsaps College."

BY J. D. CAMERON, D. D.

Two very thoughtful and well-written articles, on the above heading, have recently appeared in the ADVOCATE, one by "Sigma" and the other by "Tau." In each of these articles there are evidences of breadth of view and fairness of discussion which must command the respect of every candid reader, no matter in what portion of the State he may live. It is to be hoped, and I doubt not has been the case, that the wise and timely suggestions of these writers have been carefully read, and that they will be duly considered by every member of our Board of Trustees. One question, and, perhaps, the most important that has ever been before the Methodist people of Mississippi, seems to have been settled; that is, *Shall we have a college for boys and young men?* The answer given is equivalent to an emphatic *yes*. Another—and it is only second in importance to this—is yet to be answered—that is, *Where shall this college be located?* In fact, the importance, or otherwise, of the former grows largely out of the answer yet to be given to the latter. I can imagine the college so located as to make it a matter of little importance as to whether we had one or not; but I can also imagine it so located as to make it one of our most important interests and one of our most potent agencies for good. "Tau" wisely suggests that we "lose sight of the fact that two Annual Conferences are interested, and consider Methodism as a unit, proposing to establish and locate a college in such place as will ensure the largest degree of success." In the furtherance of this prime end, I would suggest that we forget, as far as possible, in what latitude and longitude of the State we have our homes, and that we have any personal interests to serve, and regard ourselves simply as citizens of the State at large. Let us put ourselves as far away as possible from all local prejudices and preferences, and look only to the good of Methodism and the interests of the cause of Christ in the State. Even the matter of a few thousand dollars now offered to secure the location of the college at a given point must not draw our attention from the more important matter of the great good a proper location is to bring in the permanent blessings of the long years of the future. In what locality will the college likely draw the largest number of boys and young men from the different parts of the State? Other things being anyway nearly equal that question, it appears to me, should determine the question of location. No matter in what part of the State any member of the Board may chance to have his home or interests, if he is not a man of sufficient breadth and fairness to rise above personal considerations on local preferences, and cast his vote for location in the interest of Methodism, for the State at large, then a mistake was made when he was put on the Board. I suspect none of the Board as being of this sort. *Verbum sat.* Both the writers referred to say that the location should be such as to interfere as little as possible with existing church institutions. In that judgment all must concur. The other controlling fact should be to so locate as to draw the largest patronage from the State generally.

"Sigma" says: "The tendency of our people is to send northward to school." That is a fact. The question as to a few dollars to send a boy a hundred or two miles further northward is a small one as compared to sending him that much further southward to spend a session.

"Tau" says: "We have the example of the founders of the State University. When locating this institution for the whole State of Mississippi, they passed by all the southern points, including the city of Jackson, the capital, and going more than a hundred miles further north, they selected the beautiful and healthy town of Oxford as the site for the State University." He might have added, that after an experience of over a half-century with the University thus located, so well satisfied were their successors in statesmanship with the wisdom of this choice, that when it was determined that we must have an A. M. College, the town of Starkville was chosen; and when an Industrial Institute and College for young ladies was to be founded, Columbus is chosen as the site—both in the northern division of the State. Wise statesmanship dictated the location of the University, and the same, backed by a successful experiment of over a half-century, located the other two. The almost phenomenal success of these two, from their respective openings up to the present, demonstrates the wisdom of this policy. We need the wisest Christian and church statesmanship for the location of our college. I know that "the children of this world are in their generation wiser than the children of light;" but this need not be so, and especially when the principles and fruit of worldly wisdom are for the use and benefit of the children of light.

Allow this writer to say that, unless he is greatly self-deceived, he writes purely and solely in the interest of our beloved Methodism in the State of Mississippi, and the cause of Christ generally. He lives at a point which does not offer one dollar for the location of the college, and about fifty miles distant from the nearest point bidding for its location. By all means, let our trustees have light, and then let them locate the college to the very best interests of Mississippi Methodism. To this end let all the scribes write and all the people pray.

Excellencies and Defects of the Religious Press.

BY REV. WILBUR F. CRAFTS.

The above theme was selected, some months ago, by the Religious Press Club, of New York City (since enlarged into the Quill Club), as the theme for an after-dinner discussion. Very properly they called in a doctor of divinity from outside to diagnose their case and prescribe remedies. He spent his allotted time on the first topic, and merely remarked, in closing, that every editor knew his "defects," as if he was not still more familiar with his "excellency," every editor being granted by the public "plenary indulgence" for publishing his own praises. It was as if a doctor, called in for an important consultation, had elaborately informed his patient wherein he was sound, and then told him that, of course, he knew all about his sicknesses and the remedies. The same subject is assigned for the next meeting of the Presbyterian Social Union, of New York City; and as the patients themselves, in this case, are to be the doctors—the announced speakers being exclusively editors—the outcome is likely to be the same as before—"Here's to ourselves; who's like us?"

The subject is worthy of a wider discussion, to which the writer wishes, in this note, to contribute, by way of suggestion rather than criticism, a single point, on which comparison of views might be useful.

Should not religious papers give a more sustained support to the great moral reforms that are the children of religion, fighting their battles as her own?

I do not here raise my question as to the *space* given to moral questions in religious papers, or the *number* of articles. Some religious papers could make a good showing on both these points. The question I raise for the consideration of religious editors is, whether they should not all wage as sustained a warfare against lotteries, for instance, now that the attention of the country is called to it by pending legislation at Washington, as some of them have recently waged against certain articles in the Westminster Confession. The New York *Times* dislodged the Tweed ring from their seeming Gibraltar, not by one editorial, but by a systematic warfare, day after day, until the surrender was secured. The New York *Herald* has recently entered upon a similar bombardment of the abuses in Ludlow Street Jail, the aristocratic prison of New York City. Such a persistent warfare has been waged by the *News* of Chicago, the *News* of Denver, and the *Times-Star* of Cincinnati, against Sunday saloons. Why should not the great religious weeklies apply the same wise tactics of persistency and concentration to some great moral reform, and, by a union of forces, if not singly, fight it through to victory? There are a dozen religious weeklies that could, if they would, exterminate the Louisiana National Robber, and prolific mother of robbers, that is invading State after State of the fifteen whose Constitutions do not bar her out, where it is only necessary to buy a Legislature. There is more than one religious weekly, that singly, by rallying its influential constituency, first to investigate the present status of gambling, and then to visit and write Congressmen as to the legislation needed, could secure the passage of the just laws pending at Washington for banishing lottery advertisements in newspapers, as well as circulars from the mails, and preventing national banks from acting as "pals" for these robbers, to which should be added interstate laws forbidding express companies or other carriers to transport lottery tickets or funds, and making stricter laws against gambling in the national capital and the Territories.

Other reforms also need such sustained fighting by the religious papers, which should be their "old guard," not merely their supporting allies. The Sunday Rest Law for the capital, and the larger one for all under the jurisdiction of Congress, could be carried to victory by the religious press, if, instead of random shots, they should *campaign* on this line. Immigration reform could be carried at Washington, and ballot reform all through the States, if the religious press would only keep firing at the evils referred to, instead of being content with one shot across their bows.

The fight with mighty evils in this country seems to many of us an unfinished Waterloo. Reinforcements from the religious press must come, or "night."

NEW YORK, Mar. 11, 1890.

"Millsaps College."

The committee appointed by Bishop Galloway to locate our Mississippi Methodist College are acting wisely to make haste slowly. A mistake here would be fatal. It is well that they have decided not to locate until they secure another fifty thousand dollars to the endowment fund, twenty-five thousand of which Maj. Millsaps proposes to give, if the other Methodists of Mississippi will furnish the other twenty-five thousand.

Now, if they will secure seventy-five thousand for the location, we can start off on the right foot, which they can do if they will use their present opportunity, for business men know well that the location of this college will be worth hundreds of thousands of dollars to the town in which it is located; and the place reaping this financial harvest from year to year from this college, with its moral influence, and the advantage of sending their boys to a college at home, should pay all these local expenses.

The time has fully come that no one town or city will give much money to erect school-buildings in another town or city, and we had better take advantage of this fact, and secure a sufficiency before we locate our college, for after we have decided on the location, our opportunity is forever lost.

No place should be selected for the location of our college that does not offer, at least, fifty thousand dollars, and it should be twice that amount; and all that is necessary to secure this amount is time and nerve. What is a few months or a few years in securing a good send-off for our institution of learning, which is to live for centuries?

What a responsibility is resting on our committee! It is with them to say whether we start feebly, and go limping for years to come, or, with ample means, move out and succeed grandly. The only danger now is that our best friends will become too hopeful and too eager to see the college at work. Steady, my brethren. "A long pull, a strong pull, and pull altogether."

J. W. HONNOLL.

HOLLY SPRINGS, Miss.

Gov. Nicholls and the Lottery.

The prompt and emphatic rejection by Governor Nicholls of the $100,000 donation offered by the Louisiana Lottery Company to him as governor of the State, for levee purposes, will meet with the hearty endorsement of every true anti-lottery man in the State. It was a severe, though merited, rebuke to the Lottery Company for its insinuating bravery in thus seeking to place the people of the State under an obligation which many would have been so foolish as to have imagined could only be discharged by extending some favor to the Lottery in return. The governor foresaw this at once and needed not a second thought to convince him of what his duty was in the premises.

The moral attitude that the State sustains toward the Louisiana Lottery is of such a character as will admit of no interchange of courtesies just at this time. If the State proposes to show the Lottery no favors in the future, it can not afford to accept any from the Lottery now nor in the future. A favor offered and accepted imposes upon the beneficiary a reciprocal obligation, which none but the most ungrateful and unprincipled would be inclined to avoid. To say that the acceptance of the Lottery's money by the governor in the name of the State would have placed the State under no obligation to the Lottery is to acknowledge one's ignorance of even the simplest and most imperative equities that attach to the act of a voluntary acceptance of a favor; and no one realizes more clearly than the stockholders of the Lottery Company, the obligation that the acceptance of such a donation would impose, and the weight it would have in determining the action of its beneficiaries in the settlement of future issues in which the Lottery might be vitally interested.

The Lottery question is now the great and all-absorbing question in Louisiana politics. While there are many other matters that deserve the attention and consideration of the people, they are all overshadowed by the Lottery question; and hence the Lottery question is practically the only active political issue now engaging the thoughts of the people of this State. And it is just as it should be. The Lottery is a gigantic evil, contaminating everything with which it comes in contact. Its every tendency is toward evil, and its whole influence is corrupting. Under the fostering care of the laws of the State it has become so powerful already as to be almost equal to the State itself, and but a few more years of legalized existence would be necessary to enable the Lottery to own the State bodily. No one has a clearer conception of the drift of affairs in this direction than the governor has, situated, as he is, at the head of affairs of State; and as a faithful guardian of the welfare of the State, it is his imperative duty, as far as lies in his power, to thwart every movement of the Lottery designed to strengthen its hold upon the State; and that the $100,000 donation was such a move, no one sincerely doubts. By his refusal to accept the donation, the governor signifies his full sympathy with the anti-lottery movement, and aligns himself with the better element of the State in the great struggle to redeem the State from disgrace, dishonor and shame, and the moral scorn and contempt of her sister States.—*Caligraph.*

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay.
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

—*J. R. Lowell.*

Christian Advocate.

THURSDAY, MARCH 27, 1890.

THE DELAY OF PILATE'S WIFE.

I saw the great sky open down all its deeps of love
I saw the hosts of heaven come thronging swiftly through it,
And cherubim and seraphim at souls rejoicing flew.

They met, they closed together, and upward held their wings,
And arm to arm they waited with gentle flutterings,
Till one expanse of glory shone widely on all things.

Then down the wavering pathway, a sea of flaming glow,
I saw a human Presence in silent anguish go—
Great beams crossed on his shoulders, blood from his flesh did flow.

He walked alone and downcast, weighed with a whole world's shame;
He turned not and he spoke not, but through the great white flame
Adown the angels' pinions in grief and silence came.

Yet faltered not, or changed not, with step nor slow nor fleet—
He crossed the azure causeway, where earth and heaven meet,
Till on our world of turmoil he pressed his bleeding feet

And then dark shadows gathered and peals of thunder broke;
The glory of the heavens was veiled with hanging smoke;
Earth's rocks were rent asunder, earth's dead arose and spoke.

Far in the murky darkness the shadow of the tree
I saw that Being carry stood upward, one of three;
A shriek of mortal anguish came ringing up to me.

Then all was still; the darkness pressed upward over all,
And sun and sky were hidden and earth as in a pall,
And all the spirits vanished within heaven's closed wall.

My lord! my lord! I charge thee, have naught to do with him
Who walked the flaming pathway upheld by cherubim,
And bore the tree of sorrow into the shadows dim.

Love, of its strange foreknowledge, my dream interpreteth—
Oh! let it not be vainly! If he must die the death,
Keep thou thy hands blood-guiltless of him of Nazareth!

—*Catholic World.*

Experience and Observation.

BY A NEW PRESIDING ELDER.

Notwithstanding a few whispers and guesses by the brethren, my appointment was a shocking surprise to me. I had hoped to go back to Wesson, though I never said so till Conference had adjourned. As a loyal itinerant, I yielded a cheerful, if tearful, obedience to "our beloved Bishop's" mandate, and as soon as possible was on the way to Meridian, the ecclesiastical center of the district and the future great city of Mississippi. Of course, the wife and five children came with me—all the family except the baby-boy, whose body sleeps in Natchez.

It was after midnight when we reached Meridian. Dr. Andrews and Jimmie and Bro. L. P. Brown, President Saunders and Bro. D. S. Harmon met us at the depot, and with a period displaced the huge interrogation point which had been confronting us all the way from Wesson. Where shall we go? was answered by taking three of the children to Bro. Brown's home, and the remainder of the family to Dr. Andrews' parsonage. There we remained nearly three weeks, imposing on good nature and burdening our friends till we could get into our own "hired house;" for the *six thousand* Methodists in the Meridian district, with more than $3,000,000, have heretofore failed to provide a home for their presiding elder! Only those placed similarly can appreciate our embarrassment; and certainly none others can understand our gratitude to those whose hearts and homes were open to us. Before our next Annual Conference there will be a Meridian district parsonage, ready for myself or somebody else. Vossburg circuit has started the list with a guaranteed subscription of $500; other circuits are responding; and our brethren in Meridian will not be lacking in the "unspeakable gift"—the grace of liberality.

To Bro. Norsworthy, my predecessor, as well as to his "old guard," the noble band of preachers in this district, and to efficient official members in various charges, am I deeply indebted for the fine working condition in which almost every pastoral charge was found by me. Bro. Norsworthy had done no little to inspire the preachers with zeal and the members with liberality.

The outlook is encouraging. I confidently expect Meridian district to take the first place in the Mississippi Conference; for our people have members, financial ability and, I hope, grace enough to measure up to the standard of duty. There is a general disposition to take better care of the preachers. The increase in salaries will amount to more than $1,500 for the preachers, and to $200 for the presiding elder. Four out of the nineteen charges are without parsonages; but the good people of Daleville will soon have one for Bro. V. V. Boone and his wife, who quickly gained the love and respect of his flock. And such a flock! Numbering only *twenty-three* members, last fall they built an elegant frame church at a cost of $1,000, and then insisted on their church being made a station. They pay their preacher $600, and pay it quarterly in advance. Almost every man will pray in public and almost every member talk in class meeting. Family altars abound. They have a Woman's Missionary Society and a Juvenile Society also. Of the fifteen parsonages, some are not worth much. I have a *feeling* recollection of two very cold nights spent in one of them, and the opportunity afforded for studying astronomy through the roof! *Such a parsonage is a shame to any people.* There is not a stove in any church on that circuit. Yet the Sunday-schools did not go into winter-quarters. But everywhere else the people are moving to make the parsonages larger, neater, more comfortable, and attractive. God bless them in their efforts!

Three or four new church-buildings are being planned and provided for. At Stonewall, under Bro. Chamber's skillful leadership and generous example, about $1,000 have been secured in good subscriptions towards erecting a very pretty building to cost $1,500. Bro. Backus will probably round up his fourth year on DeKalb circuit with *two* new houses of worship, whose glory will surpass the old ones. Shuqualak under Drake, Paulding under Witt, Ellisville under Downer, and Vossburg under Hines, the Nestor of our district, are all showing decided progress on every line of Christian effort. Ware on widespread Marion circuit, energetic Clark on extensive Lauderdale, Langford, *the* pastor, on Binnsville, and Breland on Winchester, will press close after or *just ahead* of the others. Look out, brethren! Flowers on Clarke circuit will not be far behind; and even Leaksville under Rawls, and Union under Tinnin, will show very marked advance over last year. Dr. Andrews at First Church, encouraged by an addition of $300 to his salary, and Crymes at West End, made happy by the doubling of his, and assisted by Dr. Hyer as an unlicensed sub pastor and other helpers, will go far ahead of last year's work and results. L. P. Meador is trying to transform Hopewell circuit into that condition when the people will not only hope well, but do better than heretofore. I ought to note the fidelity of Bro. L. J. Jones on Meridian circuit, and the zeal and usefulness of Rev. A. Trotter, a very helpful local preacher on Clarke circuit. Honorable mention is due our venerable superannuates, Jas. A. Godfrey and Thos. Y. Armstrong; the former residing with his son in Waynesboro', "in age and feebleness extreme," waiting for the Master's coming. It may not be long. He is ready. The wife of his youth abides with him. Bro. Armstrong is at Rose Hill among a people who esteem it a privilege to stock his pantry for him and otherwise minister to the comfort of himself and faithful wife. God bless the Rose Hill people!

Class meetings have been revived and class leaders appointed in a number of charges; family altars erected; the people are praying; accessions are frequently reported to me; and many other signs point to a gracious revival throughout the district.

East Mississippi Female College, under the management of the Rev. R. M. Saunders and his accomplished wife, aided by efficient teachers, is enjoying the most prosperous year in its history. Except in the size of its buildings, it has no superior in the State. Steps are being taken to put up additional buildings, and then it may be said that it has no equal. Bishop Galloway has appointed this scribe financial agent for East Mississippi College.

It has been written of me that I am "not in a hurry;" but I hope no one will be led to suppose that I am lazy about the King's business. Great bodies move slowly; and a man weighing two hundred and twenty-five pounds is not always ready for a fight or a foot race.

T. L. MELLEN.

Anonymous Communications.

There is a very general feeling against anonymous letters of personal import and violent character, and people are justly severe in condemnation of such letters; but when persons write for amusement, or in friendly criticism, or in suggestion in regard to some public affair, we do not think it at all objectionable to write under an assumed name.

There is some wisdom in the plan adopted sometimes when young people, writing for a prize, are required to put fictitious names to their productions, for then merit alone can triumph. We do not attribute any unfairness in instances where parties are known; but we lay it to the weakness of human nature, which makes it almost impossible to weigh the competitive articles or conflicting views of two individuals without allowing our prepossessions in one direction or prejudices in another to bias our minds in arriving at a just decision of merit.

On one occasion it was reported that a Bishop would preach in a certain country place where he was unknown; but he did not go, and some other brother of moderate power went to preach in his place. Many of the people went home highly praising what they supposed to be the Bishop's sermon.

In the first place, ideas put forth should stand on their own merits. If they have any, regardless of the individual who originates them, and a wise Board of Trustees can sift out the false, and duly consider the true, as well when written over a Greek letter as over any individual name. Very little importance is to be attached to a name or to an individual when the merit of ideas is at stake. A king's jester may make a very sage remark, and the wisdom of it ought to be heeded; and if, by chance, some very "irresponsible person" should make a good suggestion in reference to the very important question of the location of Millsaps College, we think his suggestion should receive as much consideration when written over a Greek letter as over the greatest name in Mississippi. The mere fact that an article is over a "responsible name" is no reason why the Board should accept its suggestions as entirely free from bias, for very many "responsible persons" are considerably influenced by local favoritism, and it is natural that they should be.

The whole matter resolves itself into this: The Board should give all views, at all worthy of notice, their prayerful consideration, and arrive at a conclusion in the light of all the facts as justly as they can, it matters not how such facts are presented.

R. H. MCGIMSEY.

JACKSON, La.

A Transferred Preacher.

Since the war native young men have met the demand of the Mississippi Conference for preachers: Galloway, Black, Mellen, Watkins, Drake, Cooper, Jones, with quite a number of promising young preachers from the southeastern counties of the State. It was not so before the war. There were many native preachers, as Jones, Watkins, Wheat, Millsaps, Harris, Lewis, Johnston, Andrews and others, yet there were not preachers for all the districts, stations and circuits. The Bishops, of course, must supply these appointments from abroad. With good judgment, these new preachers were strong men in the ministry, as Forsythe, Light, Linfield and others. Vicksburg, the most important station, was filled by a new transfer every two years for many years. This was my home, and I knew them all. I may name Travis, Davidson, Payne and *Wilbur Fisk Hyer.*

An obituary of the last-named may be found in the Minutes of the Conference after his death. I add incidents of his life known only to me. On arriving at his appointment, we met and introduced each to the other. I expressed words of welcome to our church and town, and to hard work, to an unsightly town of high hills and deep hollows, and to citizens not unlike men and women generally. I can not give his warm Christian reply. The substance was: "I am ready to preach the gospel to you also." (Romans i, 15.) "He that called me in one place to preach, hath sent me to preach in another." We relaxed our clasped hands only to move them in closer contact by a warm embrace. I saw a tear on his cheek, and felt one on mine. It may have been a weakness. St. Paul wrote, "When I am weak then am I strong." (II. Cor. xii, 10.) Many years have passed, and I am not ashamed to admit I shed a tear, and I think I do his memory no wrong to make known that he showed the same weakness, if such it be, "to wipe away a tear."

In many particulars he excelled the average preacher. He was decidedly handsome, but was so pleasant and accessible, socially, that his elegant dress and address did not appear objectionable. He was well educated by graduation in a New England Methodist College. His sermons at eleven o'clock were delivered from manuscript, and were faultless English compositions—at night he preached extemporaneously. A Presbyterian minister from the North, who heard him, remarked to me: "If your preacher were in Boston, such preaching would soon bring him into notice, which he may not have here with hearers who can not appreciate his sermons." I thought—perhaps, said—Give us time, and the Methodist Conference and people will advance him in popular estimation as rapidly as it may be best for him. Already his addresses before Masonic and other societies had introduced him favorably to the public.

Late in his second year the yellow fever appeared in the city. He spoke to me confidentially and seriously: "I have been considering as to my proper course." To avoid the disease he would probably live longer for his family and ministerial usefulness. If he should remain, the chances were that he could do but little service for the sick or well, as he would, no doubt, be attacked and probably die. The popular opinion was known that a minister who leaves is recreant to duty. "He ought to have a good report of those that are without." I could not advise, but said: "Your call to preach and your duty in many circumstances are to be left to the individual and him whom he serves." He decided to remain, was attacked, and soon died. As "the outer man perished, the inner man was renewed day by day" to the last. He repeated I. Cor. xv; knew that he had passed through that state of being which is first and natural (verse 46), and had been converted into that which was afterwards and spiritual (verse 44), and soon he would enter upon the disembodied state (verse 50), and then "it doth not yet appear what he shall be." (I. John xi, 28.)

Almost his last words to me were: "I have been very anxious to attend a session of the Conference to which I belong. I know that my brethren would receive me kindly, and when they came to know me, I believe they would admit me to warm Christian fellowship which I could reciprocate; nor could they indulge a hard thought for a transfer who had occupied one of the best stations in their Conferences."

With many others, I rendered such sad services as were necessary before and after his death. We put his body away in the Vicksburg Cemetery, where the preachers have a lot, in which he, and others who have died there, rest in hope under marble slabs, among the flowers, shrubbery and evergreen trees.

E. G. COOK.

HAZLEHURST, Miss.

"Work for the General Conference."

MR. EDITOR: I notice quite a number of articles in your paper under the above head, all of which I have read carefully. Some of these proposed changes, perhaps, are very good; some, perhaps, are not. This I will leave for those that are wiser than myself to decide. Notwithstanding the great number of articles on this subject, there is still one change in our law that I think ought to be made, or, rather, a deficiency that ought to be met, of which nothing has been said.

Now, Mr. Editor, with your permission, I will give my idea about this deficiency, and how to correct it. If I understand the Discipline, it intends that the four quarterly reports of the pastor in charge shall give to the Quarterly Conference, to be entered in its journals, the names of all that are in any way received in or dismissed from the church, as well as all moneys collected for the church in her various needs. According to our present law this is not done. Sometimes the fourth Quarterly Conference is held three months, or more, before the Annual Conference meets. Several revival meetings are held after this, a large number of persons unite with the church, and most of the money that is paid to the calls of the church is received at these meetings. The pastor in charge goes to the Annual Conference, and is sent to labor in another field. The man that follows him has no record of the names of those who united with the church, nor of the money collected at the above-named meetings; and, consequently, it is never reported to the Quarterly Conference, as I think it should be.

The eleventh duty of the pastor in charge is to leave his successor a plan of his circuit, with subscribers to periodicals, etc. Let this plan also contain the above-needed statistics, and let them be reported at the first Quarterly Conference, and recorded in its journals, and they will give, as I think they should, a full account of what is done on the charge.

Yours in Christ,

R. A. BRELAND.

WAYNESBORO, Miss.

"Lay Representation."

I have just read Bro. S. S. Keener's article on the above subject. In making complaint against the present system as *unfair*, he says: "*Should one thousand and eighty-eight* members be allowed the same power in legislation as four thousand nine hundred? As it now is, every lay member of an Annual Conference is equal to four ministerial votes."

What remedy does Bro. Keener propose? To abolish lay representation altogether, as he proposes to change the law so as to allow "*one* lay member for every twelve thousand members of each Annual Conference." I do not now recall an Annual Conference that has twelve thousand members. Or does Bro. Keener mean one lay member for every twelve thousand members of the church within the bounds of each Annual Conference? He says the laymen represent the "church membership." If that is it, then examine his proposition as to *fairness*. One lay member of an Annual Conference is equal to four ministerial votes. That is *unfair*. Therefore, let us make it, thirty-six members of each Annual Conference equal to twelve thousand members of the church.

Bro. Keener must try again. Paragraph 33, as changed by him, would look *beautiful* in the Discipline, if not *fair*.

J. R. B.

Church Etiquette.

"Keep thy foot when thou goest to the house of God."—*Eccl. v, 1.*

First: The preparation essential to acceptable worship: 1. Meditate upon your experience of the week or month just past, especially your failures, and God's tender care of you. 2. Think of your present necessities, physical and spiritual. 3. Spend a few moments, at least, in earnest prayer to God for both yourself and preacher. 4. Be prompt as to time, and go to church in a spirit of prayer. 5. If you are a boy or man, take off your hat, cleanse your shoes, and spit out your tobacco before entering the house. 6. After entering the church, do not talk foreign to the subject of the worship of God.

Second. The proper deportment during service: 1. Sing: if not, read the hymn as it is being sung. It will help you. 2. Conform to the attitude of worship suggested by the minister—*e. g.*, do not sit when the congregation is kneeling in prayer, especially with head erect, eyes open, and gazing over the audience; nor scribble in books or on paper from one to another during service. 3. Should you be late, do not enter the church while God's Word is being read, for you might prevent some one hearing the Word of Life, for whom Christ died. 4. Do not talk while God's minister is delivering his message. Remember the message is from God to you, both in the Bible and sermon. Listen to it as such, and do not divide it with your neighbors; it is for you. 5. Pray during the service that the Word may do you good.

Third. The course to pursue after divine service: 1. Act upon it; if a sinner, repent; if a penitent, believe; if a believer, go work in the Lord's vineyard. 2. If you feel that the sermon does you good, occasionally tell your pastor of it. It will do him good. 3. When the benediction is pronounced, do not begin an uproar of laughter, but quietly retire from the church. Go immediately to prayer, and ask God to help you to obey his word, and be faithful to him. Also pray that his blessing may be upon your pastor, and his presence with him to other fields of labor, and crown him with success. Do this, and thy spiritual health shall spring forth speedily, and the glory of God shall rest upon thee.

J. N. TUCKER.

GLOSTER, Miss.

Statistics—Louisiana Conference, 1889.

Some of the members of the Louisiana Conference are complaining of inaccuracies in the published statistics. An explanation will relieve a misapprehension on the part of these brethren to some extent. Items were reported by some charges that are not designed to appear in the statistical tables prepared by order of the General Conference. Such items are amounts collected by Woman's Missionary Society Auxiliaries, traveling expenses of General Conference delegates, "self-denial" offerings for missions, etc., including occasional special contributions for missions. All these are classified in the column in "Exhibit III.," headed, "Special Contributions for Missions, and Woman's Missionary Society."

If the brethren will kindly write me of inaccuracies in the statistics—should there be such—I will take pleasure in correcting them through the ADVOCATE after comparing the original reports.

FITZGERALD S. PARKER,
Statistical Secretary.

Dr. Black's Motion.

I write to second Dr. Black's motion that all the brethren who write on the location of Millsaps Methodist College, write over their proper signatures; and, I would add, that they put their names to all they write on every subject. This would throw much light on their epistles, for all men are more or less influenced in their judgment by their surroundings. This is demonstrated by the fact that in every contest for the location of a school or court-house, every man is in favor of the place with which he is identified. Hence locality has much to do with what he thinks and writes. No man has the right to publish over a *nom de plume* that which many readers may charge to another. It is an injustice to his brethren.

So I hereby give timely notice that when I get to be the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, you need not send me any anonymous articles.

J. W. HONNOLL.

HOLLY SPRINGS, Miss.

There are three classes of people who take an interest in letters. There are the persons who read books; the much larger class which reads reviews; and, again, they who merely skim over the advertisements of new works. The last set live in a constant enjoyment of the pleasure of expectation; they pretend to themselves that some day they will find time to peruse the volumes in the birth of which they are interested; but, in fact, they live in the future. They are a month ahead of their friends who read reviews, and six months of the students who actually devour books themselves.—*Andrew Lang.*

From the Work.

DOWNSVILLE, LA.

This is the second year of my second term on this charge. I served this people in 1885 and 1886. There have been some material changes for the better, and some general advances all along the line of church work. Here is situated one of our largest camp grounds, where we have had a glorious revival every year for many years.

After much delay and many hinderances our new church is nearing completion. "A thing of beauty is a joy forever," is the old saying. If true, then we have cause to rejoice; for we have a very handsome and well-arranged house of worship. It will be a monument to Methodism, and an ornament to our village. It has been by sacrifice with some and liberality of all that we have been able to build. We started out with the intention of building only a twelve-hundred-dollar house, but find it will cost us near fifteen hundred to complete it. It is not quite as large as the Methodist Church at Ruston, but is better finished. The house is 34x60 feet, Gothic, self-supported roof, ceiling overhead twenty feet high, windows and doors are Gothic, and the spire ninety feet high. The pastor's study opens into the pulpit. I fear we will not be able to pay for its completion and painting, as it has been a heavy burden for a small congregation after a short crop. We have not had any help outside of the community; but, rather than fail now, I will ask the Church Extension Board to help us.

The spiritual condition is good, as indicated by our social meetings. Since we have begun to build our Baptist brethren have kindly given us the use of their church, and have united in our weekly prayer meeting at this place. We have another weekly itinerating prayer meeting in the membership of this church, besides a fine Sabbath-school and class meeting once per month. The good sisters also have their weekly prayer meeting, their Woman's Foreign Missionary Society, and aid society besides. They are engaged in raising funds to furnish our new church with furniture for the pulpit and matting for the aisle, etc. They have forwarded to the treasurer of their Foreign Missionary Society $15 for the first quarter. The godly women are doing good, *honest* work in the cause of the Master. They raise money in a scriptural way, and do not resort to suppers, fairs, prize-rattles, or any of those doubtful methods; but they ask for donations, free-will offerings, etc. May God bless this band of workers and prosper Zion!

R. S. COLIER, P. C.

WILLIAMSBURG, MISS.

We have held our first Quarterly Conference; had a pretty good turnout; all the churches were represented except one. The presiding elder was on hand, and preached us a good sermon, and we collected the Bishops' fund that was assessed to this circuit in full, and the stewards raised for pastor in charge and presiding elder $91 50. The other collections that were ordered by the Conference are very far behind. We were set down here in a strait betwixt two, and had it not been for the providence of God in sending upon us such pleasant weather, we would have suffered in body as well as mind. We have one-half acre of ground, partly enclosed with pickets and partly with a fence. I have no stable for the horse; haven't any crib to put corn in, and three rooms not finished in the parsonage. Mr. Editor, this is our condition at this time, and I have collected, it seems, all that I can get; and we are here among poor people, the most of them willing to do if they could. We have the lumber all on the ground to build the barn and buggy-house, and all on the ground to finish the parsonage; but can not get the workmen without the money, and the people can't raise it. Pray for us in our discouragements, for we need prayer.

J. H. EVANS.

FOREST AND MORTON CIRCUIT, MISSISSIPPI CONFERENCE.

Had I been granted the privilege of selecting my work for the present Conference year, I would not have chosen this circuit. But our Bishop did not ask me what I wanted; hence, when the appointments were announced, I was not surprised. Although the financial outlook was not flattering, I came in a cheerful spirit to do the work assigned me. We came to Morton—it being in the center of the work—and we received a cordial welcome. I must say I have never lived among a kinder people. At least one-half our table expenses have been supplied without cost. No merchant thinks of charging a preacher about cost for anything he buys.

At my suggestion the church adopted the monthly collection system. The result is an increase of thirty-three per cent. over assessments last year, with money *all subscribed*. Dues all paid to date. We fully expect a parsonage at this place by the close of the year. I am delighted with my work.

D. P. BRADFORD.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON I.—April 6.

CHRIST'S LAW OF LOVE.

Luke vi, 27-38.

GOLDEN TEXT.—*As ye would that men should do to you, do ye even so to them likewise.*—Luke vi, 31.

TIME.—A. D. 28.

27. *I say*—With an authority that overtops that of Pharisees and scribes. *Which hear*—Meaning, *which heed. Love your enemies*—We are not to love them as sinners and for their sin, but as sentient beings, and because their happiness is a positive good; we are not to be attracted to their bad spirit or their evil deeds, but to cherish that love which shall move us to do them good, to pour blessings upon them, and to pray God to do the same. God does not love the sin, but the sinner despite of his sin. This love had been distinctly the spirit of the highest part of the law and the Old Testament. Exod. xxiii, 4. *Do good to them that hate you*—More literally, *do nobly toward* them that hate you; bear yourselves well, in the highest moral sense of well-doing.

28. *Pray for them which despitefully use you*—The Greek word implies the coarsest insults, and is found in 1. Pet. iii, 16. St Luke alone records our Lord's prayer for his murderers (xxiii, 34), from which St. Stephen learned his. Acts vii. 60.

29. *Smiteth*—The ethical commandments of Christ, or his explanations of the Old Testament, must themselves in turn be explained in the spirit of Christ. *Cheek*—Literally, *the jaw.* The blow intended is not, therefore, a mere slap, but a heavy blow; an act of violence rather than of contempt. *Offer also the other*—The general principle "resist not evil" is here impressed forever on the memory and conscience of mankind by a striking paradox. That it is only meant as a paradox in its literal sense is shown by the fact that our Lord himself, while most divinely true to its spirit, did not act on the letter of it. John xviii, 22, 23. In interpreting this passage and those which follow, Jesus certainly expected us to apply the common sense God has given us. They are sometimes abused by being pressed beyond their real purpose; far more often by emasculating them of their legitimate significance. Jesus had his eye upon common life. We are outside the legitimate domain of this law of non-resistance when we come into the realm of deadly violence; we misapply it when we hold that it forbids all self-defense against assaults upon life or the defense of wives or children against the assaults of the ruffian, the drunken, or the insane. But leave vengeance to the Almighty. *Cloak . . . coat*—The cloak was the customary outer garment, answering very much to a large shawl to wrap around the person on a cold day or evening, and for the poor to use as a coverlet in sleep. The "coat" was the inner garment, never conveniently spared. *Give to every man*—Literally, *be giving*, implying a habit, not an instant act. Here again we have a broad, general principle of unselfishness and liberality safely left to the common sense of mankind. The spirit of our Lord's precept is now best fulfilled by not giving to every man that asks, because in the altered circumstances of the age such indiscriminate alms-giving would only be a check to industry, and a premium on impostnre, degradation, and vice. The spirit of the precept is large-handed but thoughtful charity. Augustine remarks, Give to every one that asks, but not every thing he asks.

31. *As ye would that men should do to you*—The golden rule of Christianity, of which our Lord said that it was "the law and the prophets." The modern altruisms, though pompously enunciated as the bases of a new religion, are but a mutilated reproduction of this. Not what people desire of us, but *according to* all that we desire of them, agreeably to that should we do to them. The rule is only safe when our own will has been first purified, so that we wish only from others that which is really good. Reciprocity in evil or in folly is obviously altogether alien from the mind of Christ.

32. *Love them which love you*—Not the word which implies an instinctive, affectionate attachment, but a sentiment based on judgment and calculation, which selects its object for a reason. *What thank*—What kind of thanks? Not. What is your reward? but, What is your quality? *Sinners*—The article marks them as a class. So often in the New Testament, as when classed with publicans. *Love those that love them*—The very sinners love their lovers. Where St. Matthew (v, 46, 47), writing for the Jews, uses the term "tax-gatherers" or "Gentile persons," St. Luke naturally substitutes the nearest equivalent of those words in this connection, because he is writing for Gentiles. Our Lord meant that our standard must rise above the ordinary dead level of law, habit, custom, which prevails in the world.

33. *If ye do good to them*—Actual deeds of kindness take the place in St. Luke which in St. Matthew is occupied by the salutations which were but the outward signs of kindness.

34. *If ye lend to them*—Lending in the hope of receiving again is human; but without this hope it becomes Christian. And yet how many found their right to the Christian's name almost on nothing else than on services of love so carefully measured and egotistic that even heathen or Jew equals them therein, perhaps even excels them. *To receive as much again*—From this we see that "interest" and "usury" are not here contemplated at all.

35. *Love ye your enemies*—The most sublime precept ever delivered to man. *Hoping for nothing again*—Our Lord forbids the expectation of human recompense, but encourages the hope of heavenly rewards. A later Greek word is used only here in all the New Testament; it means originally "to give up in despair," a sense which is adopted by some high authorities; and by the Rev. Ver. "never despairing."

36. *Merciful*—St. Matthew has "perfect," but that there is no essential difference between the two evangelists we may see in such expressions as "the Father of mercies;" "The Lord is very pitiful, and of tender mercy;" "Put on therefore, as the elect of God, . . . bowels of mercies, kindness." A merciful man easily forgets injuries; pardons them without being solicited, and does not permit repeated returns of ingratitude to deter him from doing good, even to the unthankful and the unholy.

37. *Judge not*—"Judging" is here the considering the faults of our neighbor with a look sharpened by mistrust, and not tempered by love and self-knowledge. There is no reference here to the pardon of personal offenses; the reference is to charity which, in a general way, refuses to judge. No Christian ought to assume an office of judging, which his Master never assumed. *Forgive*—Literally, *release.* Christ exhorts to the opposite of what he has just forbidden: "Do not condemn, but release." The word "forgive" expresses, like the previous verbs, a quasi-judicial act rather than the forgiveness of a private wrong as such.

38. *Good measure, pressed down*—The imagery clearly points to a measure of grain, so pressed and shaken that it could hold no more. *Men*—The agents are indefinite, and the meaning is thereby rendered solemn and emphatic. *Bosom*—Pockets were unknown to the ancients. All that was necessary was carried in the fold of the robe or in the girdle. In the eastern markets at this day venders may be seen pouring the contents of a measure into the bosom of a purchaser. *With the same measure that ye mete*—Here again truth takes the form of a seeming paradox. The unjust judgment of man does not bring upon us a divine judgment which is also unjust; but the severity which we have unjustly meted out to others becomes, by a retributive law, the measure of that which is justly dealt out to us. The same proverb is quoted, it may be noted, with quite a different application in Mark iv, 24. Even in this life Jesus' disciples may, at least now and then, expect a superabundant recompense of their labors of love.

Missionary.

Missionary Unbelief.

The Christian who does not believe in foreign missions does not believe in the Great Commission. Repeat it, and see.

The Christian who does not believe in foreign missions does not believe in the Apostle's Creed. Repeat it, and see.

The Christian who does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it, and see.

The Christian who does not believe in foreign missions does not believe in the Doxology in long metre. Repeat it, and see.

The Christian who does not believe in foreign missions, in this generation, believes that three hundred more millions of the heathen world ought to die before we try to tell them of Christ.

How long is this unbelief to go on? How many more millions must die before the Church of Christ is ready? "If thou canst believe, all things are possible to him that believeth."—*Helping Hand.*

MISSIONARIES' WIVES.—I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes . . . . It is the missionary's wife, who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands.—Dr. Herrick, in *Missionary Herald.*

WHAT HAS IT COST YOU?—The *Missionary Herald* tells of a Scottish woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself: "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed twenty-five hundred dollars additional, and others of the party followed his example till the sum of eleven thousand dollars was raised before they separated. It is probable that this good woman's sixpence was larger in the sight of God than the thousands contributed by these rich people; for she gave of her poverty, and they out of their abundance. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

CHINESE CHRISTIANS.—Rev. Dr. Ellinwood says: It has been my privilege to visit China from Pekin to Canton, and to devote my whole time to a critical study of the mission work and of the character of the converts, and I do not hesitate to say that I regard the average sincerity and stability of Christian character in China as high as we find it in this country. That there is as great intelligence no one would claim. On the other hand, there is far less incidental help derived from a conventional public sentiment there than here, and therefore it requires much greater fortitude to embrace Christianity in China than in the United States. Some of the most noble instances of fidelity under cruel and persistent persecution, and even imminent peril, have been witnessed among the native Christians of China. Tests which are never known in a peaceful Christian land are constantly encountered by the Chinese in embracing Christianity, and this is just as true of the low classes as of the high. Not one in twenty of those who profess the Christian faith is in a position to expect therefrom any earthly emolument, but all must look for domestic ostracism by their heathen kindred. Few men of our time have inspired greater confidence by their keen penetration and sober judgment than the late Rev. W. Fleming Stevenson, of Belfast, who, after a tour of observation around the world, reported: "I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life, and I may say with conviction that there are in the native churches in China not only the elements of stability, but that steadfast and irresistible revolution which will carry over the whole empire to the new faith."—*Christian Weekly.*

Temperance.

Washington's birthday was duly observed in history and propheoy throughout the country. There was no more notable gathering than that in the great Auditorium of Chicago, under the auspices of the Union League Club. The orator of the occasion was the Rev. Dr. Tiffany, of Minneapolis. Speaking of the growth and perils of our country, he touched the saloon, not lightly, as follows:

The enormous expenditures for intoxicants prove how wide-spreading is the danger. I put away as altogether unreliable the astounding figures of alarmists, and remember only the fact that from all sources, from the producers, and consumers, and observers alike, there is a general consensus that nine hundred millions of dollars are annually spent in this country in a business which requires no genius, develops no industry, and which is, at its best interpretation, purely indulgence. Nine hundred millions of dollars—a greater amount than Europe annually spends for the maintenance of armies and fleets—is spent in the liquor traffic in America. And this traffic, we are told, results in a larger percentage of gain to the individuals engaged in it than any other business or occupation known among us, and therefore has more money to be freely used in perpetuating its own existence. Consequently it is the more to be feared. It constitutes a national peril. It will not do to say that it can not be abolished, for it might be if we would. It will not do to say that prohibition does not prohibit, for it does when men will let it. There have never been so many violations of existing laws as there were votes against the enactment of those laws. I speak not of its moral issues. I say nothing of its physical harmfulness as against health; its social influence as against the peace of home; its moral influence as against religion and God; but, apart from its degradation, it results in crime, disease and death, and is a corrupter of the public conscience, and is a foe to free institutions; it is a peril to the purity of elections; it is an enemy to the industry which developed national wealth; it is the refuge of the idler and the dissolute. It must go. Its name in politics is the saloon—prohibit it.

EFFECTS OF PROHIBITION.—Temperance workers, both in Canada and the United States, will hail with gratitude another convincing proof of the success of prohibition. In the face of dogmatizers who express their disdain for the legalized prevention of liquor selling, it is wholesome to trust the facts of experience. In the case of Iowa, an official document from the governor of the State—his message to the Legislature—gives the most emphatic testimony of the success of prohibition. Let our readers note these statements in the governor's message: While the number of convicts in the country at large rose from one in 3,442 of population in 1850 to one in 860 in 1880, the ratio in Iowa is at present only one to every 3,130. The jails in many counties are empty during a good portion of the year, and the number of convicts in the penitentiaries has been reduced from 750 in March, 1886, to 604, July 1, 1889. It is the testimony of judges that criminal business has been reduced 30 to 75 per cent., and that criminal expenses have diminished in like proportion. There are less paupers and fewer tramps in the State in proportion to population than ever before. The deposits in the banks show an unprecedented increase, and there are everywhere indications of a healthy growth in legitimate trade.—*Christian Guardian.*

Our druggists told us that it beats all other liniments—Salvation Oil. Price, 25 cents.

Dr. Bull's Cough Syrup never fails to cure a cough or cold in a short time. Price, 25 cents.

It is prophesied that Norway will be the first country in the world to have national prohibition, and that at no distant day—since one-fifth of the inhabitants are supposed to favor the temperance movement.

Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

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Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

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Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, MARCH 27, 1890.

Our friends are coming to our help in the anti-lottery fight, and we send out this week 200 extra copies to some of our pastors in Louisiana for distribution. We hope the brethren will distribute them judiciously and that our friends will help us more, so that every week we can widen the field of our fight.

The Requirements of Religion.

Does religion require men to lie and cheat and steal? Can it be found anywhere in the Bible that a man may be an unmitigated rascal all the week and a saint on Sunday? Men of the world are very hard in the speeches about hypocrites—people who wear the garb of religion to cloak evil designs; but men of the world are not half as hard on them as Jesus is. With a fiery anathema, that should scorch its way to the heart's core of every man and woman, he delivers them over to the deep damnation of hell without any hope of release. The religion of Jesus always and everywhere presents the boldest front, the openest opposition to all sorts of sin and all degrees of wickedness. Opposition to all iniquity is written in letters of blood upon the escutcheon of Christianity, and its grand mission is to force out of this world everything that has even the appearance of evil. Men who reject religion because there have been, or may be now, hypocrites in the church, misapprehend the whole nature of Christ's work and design of his teaching. There never has been a being on this earth more opposed to evil in all its various forms than Jesus Christ. His religion tolerates wrong-doing in no man, and to reject him because there are wrong-doers who claim to be his followers, is as foolish as to reject the genuine coin because there are counterfeits in circulation.

But his religion has its positive aspects. There is not only a ban put upon sin, but a premium is put upon righteousness. "What doth the Lord require of thee, oh, man, but to love mercy, to do justly, and to walk humbly with thy God?" There is nothing implied here that will warrant a rejection of religion. Here is mercy for the unfortunate, justice with all men, and humility before the great God. There is nothing dishonorable or degrading here. There is nothing that tends to harm a single individual in the world. There is nothing that will bring sorrow or pain of heart. On the contrary, here is what will tend to honor and peace and prosperity. The requirements of religion are simple; but if these simple requirements were practiced by men, paradise would open its gates again to the human family and the earth would be as full of God's glory as are the heavens. Men don't know, or they forget, that the religion of Christ is an honorable religion, and unconditionally opposed to everything dishonorable and mean. It undeniably repudiates all sin and meanness and rascality. What more do men want than *that* as the fundamental principle of their religion?

Some of the best articles in our country exchanges against the Lottery have appeared in papers that *advertise the lottery*. That is something that puzzles us. It takes a "mighty strong" editorial to counteract a three-quarter-column advertisement on the other side of a question!

The Devil-Fish Lottery.

The press of the country is waking up. The Dakota incident has aroused the fears of some and the conscience of others. The octopus nearly captured a State. That danger is past. Whether it will hold Louisiana, time will tell. The good people of the Pelican State are making a brave fight for their honor and virtue. Well they may. Fifty years more in the embrace of these slimy, devil-fish arms, means a degree of perdition, social and political, that no American commonwealth has endured—that no State in this Union can endure.

Upon the infinite dishonor of two men, who had been the chiefs of brave men in the cause that heroes died for, I do not dwell. They have had their price; they will also have their reward. History will more than get even with them.

It helps little to denounce Louisiana; this poison is in the blood of the whole nation. Not many United States postoffices can be found that has not sent some contribution to feed the beast in the Crescent City. All over the land these swindling drawings are advertised. In thousands of papers little paragraphs slip in, as if news, mere reading matter, but well paid for, telling how this "lucky fellow" drew a big prize. And so the fever spreads. It is a blood poison to untold thousands who never saw New Orleans. In great cities, in country hamlets, in rich people's palaces and poor men's cabins the victims are found. Clerks on $30 a month, and spending $40, risk a chance—lose—try again, lose and then steal. Poor, miserable negroes try their luck. Women, too—God pity them!

Why don't our paternal government strike a blow at this huge devil-fish? True enough, a carpet-bag governor left this curse in the fair State of Louisiana; a Republican administration might make what amends it may. Under what clause of the Constitution must the government defile the mail service by making it the cheap servant of this incarnate crime? If obscene books may be excluded, why not all correspondence that concerns this great gambling, swindling corrupter of our people? If government may not pierce the creature's little heart, it may lop off some of these far-reaching, crushing arms. Let the good Wanamaker bestir himself.

This is a common cause. It would be a matter of material interest if nobody outside of Louisiana bought a ticket. For we are one family; what hurts one hurts all; what dishonors one dishonors all. But this poison is not simply diffusible; it is already diffused. Wherever a ticket is sold, bought, or sent New Orleans now, there the evil is. Maine, Oregon, California, the most distant and the most near, are all concerned in this matter; it has already harmed nearly every community in the United States, and many beyond have caught the sickness.

Here, they tell me, in this new iron city, on the beautiful Tennessee, young men—some old ones—buy lottery tickets. Is there one town in America that has not lost money and honor to this beast, whose "seat" may be in New Orleans, but whose kingdom is from ocean to ocean?

Let papers that can't be bought, speak out. Let every pulpit give its voice; in almost every congregation there are those who need warning. Let the people say: "This octopus must die. We will begin by closing the mail service, we pay for, to his base uses."

The good people can drive this living infamy into the Gulf if they will. It is very foolish to abuse New Orleans papers for silence, when a thousand others advertise the Lottery. Honor to the good people of Louisiana, who are fighting a hand-to-hand fight with their great enemy! Let all others help them in all ways possible to them, and this black chapter in our nation's history will come to an end.

ATTICUS G. HAYGOOD.
SHEFFIELD Ala.

The Reason.

Mr. E. H. Farrar, a prominent lawyer in this city, being interviewed by the New York *Herald* on the Lottery extension, gave his reasons for opposing the same in the following language:

I am opposed to the extension of the Lottery charter even if they should bind themselves to pave the State with gold. An extension of that charter means the perpetual domination of a corrupt power in politics and the political slavery of the people of this State. No arrangement the State can make with the Lottery is anything more than a revocable license. Such an agreement, as decided by the Supreme Court of the United States, is outside of the domain of contract and entirely within the domain of the police power; therefore it rests entirely in the good-will of the granting power. The grant of a lottery charter being, therefore, precarious, the Lottery Company will be compelled to protect it. The more valuable the grant the greater the incentive to protect it. Now, the only way they can protect such a grant is by perpetually controlling the majority of every Legislature that may hereafter be elected in this State. They must, therefore, be a perpetual factor in politics and a factor only in the interest of corruption, because it is only by the exercise of such widespread corruption in the future as they notoriously exercised in the past that they can hope to control a majority of all future Legislatures. They will then be brought into such relations with the whole gamut of politics that they will necessarily end by controlling the whole politics of the State. The result of this will be that all honorable and independent men will be excluded from public office, and no man who will not bow his head to their degrading yoke can ever hope to obtain any political honor.

There you have the whole matter in a nutshell. Now, the question is, Will you help resist the encroachments of this monstrous devil-fish?

The Case Stated.

Rev. J. A. Parker, in a communication to the Ruston *Caligraph*, thus states the case, in regard to the motive behind the recent Lottery donations of money to the city and State:

The truth about the $50,000 given to New Orleans is this: The water began running over the front Thursday morning. Thursday night the City Council voted $50,000 for the protection of the city—the strong northwest wind changed to the southeast, and by Friday morning there was no water in the city, except in the gutters. So you see the "city fathers" can use the $50,000 to support a police force to wink at the violation of the law—particularly the Sunday law.

Why was the $100,000 given to the State? In 1882 and 1884, the country was in a much worse condition than at the time of this gift, and the Lottery never opened its trembling coffers in this sort of way. Why not? Simply because it was then too far from the hour of its own need. Its magnanimity might have been forgotten. But now, it is less than sixty days to the assembling of the representatives of the people who are to determine its doom, and a rusty moral sentiment takes lubrication as kindly as rusty machinery.

The Louisiana State Lottery has quietly sat down on its millions of money with several years of assured life for it, and year after year has seen these floods cover the State from one end to the other without any such display of magnanimity. But, now, as it hangs to the last knot on the log, it has become wonderfully magnanimous!! This is a gauze that a blind man can read through. Mr. Dauphin knows only too well the purchasing power of money, and this is clearly a deal for public sentiment. It comes too late to dupe sensible people.

History of Our Creeds.

The discussion in regard to the revision of the Presbyterian Confession of Faith has excited an interest in the subject of creeds in general; and a slight review of the origin and history of the several creeds of Protestant Churches may not be uninteresting. Visiting the Howard Library, of this city, in quest of information on this subject, I was referred to Hardwick's History of the XXXIX. Articles. I had inquired for Burnet on the XXXIX. Articles, but found the other a late work by a young Englishman, who died recently, and it proved to be a purely historical statement, just the thing I was seeking.

1. The first creed of modern times was the Augsburg Confession adopted by Martin Luther and his adherents in the year 1530. It is strongly Calvinistic, and teaches that all unbaptized infants are lost. Nevertheless, it is the foundation of all the later creeds of Christendom, and most of our XXV. Articles are taken from it.

2. The well-known creed of the Church of England was produced in 1553. It was made in obedience to the reigning sovereign, Queen Elizabeth, and was promulgated by her authority in 1556. A majority of its Articles, thirty-nine in number, are taken almost literally from the Augsburg Confession. Nineteen of them are leveled against errors of the Romish Church. The Seventeenth Article is as strong Calvinism as the Augsburg Confession; but, by a happy inconsistency, many of the ministers of that church have always been Arminian, which gave rise to the remark of Macaulay, that the English Church has a Calvinistic Creed, but an Arminian clergy. It teaches the doctrine of baptismal regeneration straight out; and by implication the damnation of the unbaptized. This awful doctrine is still the belief of the Roman Catholic, Lutheran and other medieval churches.

3. The Westminster Confession was a product of the English Revolution of 1648, in which Charles I. lost his crown and his head, and consequently the Established Church was overthrown as one element of monarchical government and a relic of popery. Its rites and ceremonies and its form of Episcopal government were most offensive to the Puritans, and, with the same ability and energy with which they overturned the throne, they set about to destroy the National Church. The Confession does not differ from the Thirty-Nine Articles or the Augsburg Confession in regard to predestination and election, but goes a step further in pronouncing the reprobation and damnation of the non-elect. It is neither better nor worse on the subject of infant damnation, only putting the ground of this horrible dogma on the basis of election and reprobation instead of infant baptism.

4. The Twenty-Five Articles of the Methodist Church, North and South, are taken from the Thirty-Nine of the Church of England by simple omission or subtraction. Mr. Wesley took such as he deemed of greater importance, omitting the XVII, which taught predestination, and eliminating from others Calvinistic expressions.

The unfortunate condition in our Restrictive Rules that no power of the church can "revoke, alter or change" one of these Articles of Religion, leaves the church of our choice at a disadvantage in comparison with other churches of modern times, and seems to imply our belief in the infallibility of our founder. It was certainly a hasty conclusion that a perfect creed could be extracted from the Thirty-Nine Articles or any other existing standard.

F. M. GRACE.

A Great Factor Withdrawn.

The voluntary retirement of Prince Bismarck from the chancellorship of the German Empire removes the most potent factor in European politics. For a quarter of a century this "man of iron" has made his influence felt at all the courts of Europe. To him more than to any other man the German Empire owes its present proud position among the nations of the world. He has been its real head, and it was his work that evolved the empire out of petty little states and created a government respected and feared by all the great powers. He was not always successful in his measures, several notable schemes having come to nothing; but when he spoke all Europe listened, and listened with attention. No one seems as yet to have guessed the real reason of his retirement; but everybody looks with real apprehension to the future. Nobody can tell what will happen next, when this important factor, so long the dominant figure, has fallen out of the calculation. To the Christian, who believes that God controls the history of the world, and controls it to the best advantage and speediest enlargement of the domain of righteousness, it does not matter much. "He setteth up one and putteth down another," and governeth "all things after the counsel of his own will."

To the Members of Louisiana Annual Conference.

There has been organized a Conference Brotherhood, with eleven members. Rev. J. B. Walker was elected president; S. S. Keener, financial secretary. The object is the relief of the family of itinerant preachers at their death. Condition of membership is that the preacher be a Methodist itinerant, and that said member pay a fee of $5 upon joining, and the same amount within sixty days after the death of any member. Each member will be notified by the financial secretary of the death of any member through the columns of the ADVOCATE; also by letter.

The by-laws and constitution will be furnished each applicant for membership. The first year there will be no *age limit* to applicants, but after that there will be no member admitted who is over *fifty* years of age. Let all provide for their families by joining at once.

Further information can be obtained from the financial secretary.

S. S. KEENER, Sec'y,
551 Dauphine St., New Orleans, La.

How Would Christ Act?

In the matter of personal work for the salvation of men, the *Central Christian Advocate* has this pertinent paragraph:

We should act in this matter as Christ would were he again among men in the flesh. Would he limit the sphere of his activity to the public and social religious services of the sanctuary? Would he confine his work to the instruction of Christians? Would he not rather go out into the streets and market-places, to those who never go to church, and work among them? And would he not command us to go and do likewise? If all Christians able to do so could be induced to go into the slums of the cities, and to the untaught, destitute and wretched, everywhere, to labor with and win them to Christ, what a work would be accomplished? Too many ecclesiastical organizations act on the theory that their mission is to those who come to them. This was not Christ's method. He came to seek that which was lost: His command to the church is: "Go ye out into the highways and compel them to come in." The church will never accomplish its divinely appointed mission until its members go out after the unconverted, and entreat, persuade, and beseech them in Christ's stead to be reconciled to God. It is remarkable how many times the command, "Go," is found in the Gospels. Some one has said: "Christ's command to sinners is, 'Come!' and to Christians, 'Go!'".

Notes.

A straw—A gentleman of our acquaintance wrote a letter to a friend; the result was, three or four boys went to Centenary College! Little things generally tell when done aright.

The *Texas Advocate* held a symposium on this proposition: "Should we have a Parent Board to provide for the support of Conference claimants, making the fund for their support connectional?" Of the thirty-five answers published thirteen were favorable and twenty-two unfavorable.

The *Mirror*, Jackson, La., says:

The NEW ORLEANS CHRISTIAN ADVOCATE is making an energetic fight against the Louisiana State Lottery Company. If it could have the entire support of the membership of the church it advocates, and be sustained by the Christian denominations of the State, the Lottery might then tremble, as it would soon be a thing of the past.

The *Christian Visitor*, Lake Charles, La., says:

The Louisiana State Lottery Company now seems determined to buy its way through the next Legislature. There never was a better time for the members of that august body that have any principle to prove it to the world, for the eyes of the world will be upon them.

Dr. Cunnyngham is out with a beautiful and appropriate program for Children's Day. Sunday, May 18, is the day, and if the pastors will use this service sent out by our Sunday-school authorities, they will heighten the enjoyments of the day. The price, by mail, is 10 cents a dozen, or 60 cents a hundred.

"Weel, ye see," said a Scotch worthy, who was criticising the new minister, "frae Monday till Saturday he's invecsible, and on Sabbath he's incomprehensible."

Perfectly natural. The preacher who is invisible during the week is bound to be "past finding out" on Sunday.

We understand that the president of one of our prominent banks said, in a commercial club, the other day, that Gov. Nicholl's communication refusing to accept the Lottery donation was worth millions of dollars to the commercial interests of Louisiana! That is a good deal more than the Lottery is worth to the commercial interests of the State.

We call especial attention to Bro. Anderson's letter from China, on the first page. The cry is for men to do the Lord's work in China. Has the Lord opened doors for effort without calling some one to enter? We do not believe it. Young brother, have you ever thought that, maybe, the Lord needs you in that distant land to show the heathen the way of salvation?

The burning of our church at Oxford, Miss., should cause our Boards of Trustees everywhere to look after the insurance of their church property. Better pay a little annual premium and be safe, than to neglect it and wake up some morning and find all swept away and not a dollar to replace it. You don't know when your church will burn.

We are glad to see so many of our religious exchanges speaking out on the lottery question, for this nefarious business is affecting the constituency of every newspaper in this broad land. Everywhere the people patronize the Louisiana Lottery, and thousands of church members all over the land are buying tickets. Speak out, brethren of the press, and show your constituents the iniquity of this thing.

The *Caligraph*, Ruston, La., says:

The issue between the opposers of the Lottory and the advocates of the Lottery is now made, and turns on the proposition of submitting the matter of rechartering the Lottery to a vote of the people. No anti-lottery man who knows what he is talking about will favor legislative action on the subject, unless it should be to shorten the term of its preseut existence. All that is needed for the Lottery to be a defunct concern after 1894 is for the Legislature and the people to let it alone; and no one is so fully aware of that fact as the Lottery people are.

The editor of the Pittsburgh *Christian Advocate* was asked: "Should a man be made an official member in a church who does not read a church paper?" He answered thus:

No man should be trusted and honored with an office the duties of which he is not willing faithfully and intelligently to discharge. That proposition is beyond dispute. But no man can intelligently discharge the duties of a church office who does not make himself intelligent in church affairs; and no man can be intelligent in church affairs who does not read a church paper. He may be intelligent on other subjects accordingly as he improves his opportunities, but he can not be intelligent in church affairs unless he reads a church paper. The necessary information is not elsewhere to be found. So we conclude that a man is not properly qualified to act as an official member who does not read a church paper.

We think this decision is correct.

A Memorial to the Louisiana Legislature.

To the General Assembly of the State of Louisiana:

The memorial and petition of citizens of the State of Louisiana, with respect, shows—

That the people of this State, in the Article 172 of the Constitution, have declared, in common with the moral sentiment of the world, gambling to be a vice, and have *commanded* you to enact laws for its suppression; that the Louisiana Lottery Company, a gambling institution, petitioners are informed, will seek an extension of its franchises beyond the time definitely fixed by the people for their suppression (Article 167), by demanding of you to propose for its benefit an amendment to the Constitution of the State.

Your memorialists further show, that this Corporation, the Louisiana Lottery Company, aside from the hardihood and effrontery of its present demand, aside from the fostering of the odious crimes which follow legalized gambling, above and beyond the shame it has brought upon the State, has been and is an unmixed evil in the politics of this State.

Your memorialists can state no facts and propose no arguments in this behalf which your honorable body have not already known and appreciated, and your memorialists, therefore, content themselves with making the petition in behalf of all that is upright and innocent in this State.

They pray that you enforce the constitutional enactments *already voted by the people*. They pray that you relieve them of the shame of sheltering in their laws an institution which outrages every and all proper moral feeling. They pray you that you spare them the further spread of vice and crime and political demoralization which is wrought by the Louisiana Lottery Company; and to accomplish these ends they pray you to refuse to propose any amendment to the Article 167 of the Constitution.

And, as in duty bound, your memorialists will ever pray, etc.

NAMES. OCCUPATION.

[Clip this out, paste it on blank sheets, and then turn out and get signatures. Let every reader do this and return the same to this office by April 25.—EDITOR.]

Personal and Otherwise.

Logan D. Dameron, after a connection of twenty-one years with the *St. Louis Advocate* as its manager, has retired, and Rev. J. W. Lowrance takes his place.

Lottery literature is coming hot from the press in all sections of the country. Rev. T. J. Duncan, of the Tennessee Conference, delivered a "broadside" in the last *St. Louis Advocate*, which we read with great relish. People outside of Louisiana are assured that when they strike "our robber," "they strike for their" own "altars and fires!"

Our agents and subscribers will please address their *business* letters to the business manager. The editor has nothing to do with that department.

Rev. J. W. Lowrance has been appointed by Bishop Granbery assistant editor of the *St. Louis Christian Advocate*. Two editors and one assistant ought to make the *St. Louis Advocate* "hump itself."

Our anti-lottery fund is growing. Won't you help us in this fight? He who gives quickly gives twice. The time is short. Help is needed right away.

Bro. T. A. Holloman has laid us under obligation for a copy of the Catalogue of Phœnix Graded High School. The school is located at Phœnix, Yazoo county, Miss.,

Bro. Kirkland, of the *Southern*, has had quite a spell with *la grippe*, but at last accounts was improving. May he rapidly recover his wonted health!

We have on hand enough to keep our obituary column full for six weeks to come.

About *five columns* of the last *Calligraph* were devoted to our "prince of pirates," the Louisiana Lottery. Lay on, Bro. Pearce!

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

And now George Francis Train has started to beat both Miss Bisland and Nellie Bly. He inteuds to make the trip around the world in sixty days!

The Lottery, in a round-about way, has offered the School Board of this city $25,000. Whether these gentlemen will receive the money remains to be seen!

The editor's second son, Thomas, was licensed to preach by the Felicity Street Quarterly Conference, last Monday evening. He was graduated from Tulane University, last June, and is not quite twenty years old.

One of our pastors recently had a conversation with a man in this city, who said that since the establishment of the Lottery here he had spent $25,000 for lottery tickets and had drawn prizes to the amount of $2,000. And he is still at it, for he expects to get it all back, and more. Poor dupe! There are hundreds like him all over the land.

Postal Card Reports.

—Rev. William G. Evans writes from Minden, La.: "Our first Quarterly Conference has just closed, and we find we are moving along smoothly on all lines. Services in all places except one are well attended. Our Sunday-schools are well attended, and we hope to organize two more very soon. I am doing all in my power to reorganize the Y. M. C. A. in this place, and with hopes of success. Have organized a very good class meeting here. Our love-feast yesterday took its place, and we had a glorious time. All went away refreshed. Am preaching nearly every Sunday against the Louisiana Lottery, and hope to be able to do much good in that line here. We will start a protracted meeting here soon, and we hope to have a revival of religion in this town where the professed Christians seem asleep."

—Rev. I. W. Cooper, P. E., writes from Bay St. Louis, Miss.: "God is wonderfully blessing the church here. Four joined yesterday; two to-day, among whom is the editor of the paper of this place. Nine or ten have joined to date, and others will. The church is gloriously revived."

Notice.

The Louisiana Conference Holiness Association will hold its first semi-annual meeting at the Methodist Episcopal Church, South, New Iberia, La., May 6, 1890, at 12 M. Let there be a full attendance of the members of the association. Members of the Louisiana Conference are all invited to attend the meeting; and brethren who are "groaning to be made perfect in love" are especially and earnestly requested to come. Entertainment will be provided for preachers. Let all who purpose to come to this meeting write me at once, in order that arrangements for entertainment may be made with certainty.

FITZGERALD SALE PARKER.

NEW IBERIA, La.,

Notice.

The district meeting of Woman's Missionary Society, of Winona district, North Mississippi Conference, will be held at Vaiden, Miss., on April 17, 1890; Mrs. M. L. Hargrove, president of Woman's Missionary Society of North Mississippi Conference, presiding. Each Auxiliary within the bounds of the Winona district is requested to send one delegate with a written report of the condition of the Auxiliary she represents. Please send the name of the delegate as early as possible to Mrs. J. F. Evans, Vaiden, Miss. MRS. J. B. STREATER,

District Secretary.

The *Democrat-Star*, of Scranton, Miss., has this personal in regard to our pastor at that place:

Rev. Geo. H. Thompson, pastor of the Methodist Church of this place, is outspoken in the pulpit against dancing, card playing, whisky drinking and whisky selling. And he gives professing Christians a rap for attending shows and theatres; and never spares the Louisiana Lottery.

Domestic Missions—Louisiana Conference.

There are criticisms which, in their nature, seem hypercritical, but which are, nevertheless, just and proper. In criticising the conduct of a man or a company of men, it seems so difficult to avoid the appearance of suspicion of motives, that I feel it incumbent to declare in advance that it is not any part of my business to express, or even feel, the least bit of doubt as to the motives of the Board of Missions in making certain appropriations. However, if I believe, or think, that those appropriations have not been wisely made—that the best that could have been done has not been done—I suppose no one will deny my right to speak.

With the Minutes before me, I will begin at the beginning, naming such points as impress me most strongly.

First, there comes the Lower Coast mission, with a membership of 19, to which has been appropriated the sum of $125 for 1890.

Next is North Caddo, a name which I fail to find in the list of appointments. To this charge $50 is given. Clearly there is some mistake in this, and I withhold criticism.

Then comes West Monroe, with an appropriation of $75. This is one of the old circuits, and paid the pastor last year $478 40; paid the presiding elder, $51; paid $12 for missions, and $48 for Bishops and Conference claimants. This charge has 144 members.

Floyd circuit comes next. The appropriation to Floyd circuit is $75. It has a membership of 316. It paid for missions last year, $83; to the pastor, $410; to the presiding elder, $45, and for Bishops and Conference claimants, $60.

Oakley comes next, with a membership of 136. The appropriation to Oakley circuit is $25. Last year it paid the salary of the preacher in full—$180. Paid for missions, $23 50, and for Bishops and Conference claimants, $12.

Sugartown has $75 given it. It has 253 members; paid for missions last year, $5 46; for Bishops and Conference claimants, $2 15. It paid the pastor $174.

Spring Creek, with a membership of 400, has an appropriation of $25. Last year it paid $13 for missions, $272 for the pastor, and paid up all the other claims upon it.

Sparta circuit is an old circuit, which has 364 members; paid for missions last year, $11 80; for pastor, $421 45, and for Bishops and Conference claimants, $28. It has an appropriation of $25.

Taking out the Lower Coast mission and North Caddo circuit, we have here circuits, having an aggregate membership of 1,613, in the oldest and best-settled portions of the Conference, which are absorbing the money that ought to be used in the occupancy of new fields. The average membership in these six missionary charges is—leaving out fractions—268, and the average salaries paid pastors is $322 64. The following charges in the Conference, which have no appropriations, paid less than $300, viz:

Gretna (with Soraparu last year)	$250 00
DeSoto	260 00
Bellwood	250 00
Valley	269 95
Centerville	237 35
Vidalia and Trinity	246 25
Black River	278 00
Vienna	281 81

The membership of these eight circuits aggregate 1,599. The average membership is 199 (fractions omitted). The average salaries paid pastors in these circuits is $264 67, or $57 67 less than the circuits which were helped with missionary appropriations.

Are we in duty bound to assist a circuit having, as Floyd circuit has, 316 members? I know a church of colored people—no exception to the general rate of poverty either—which, with a membership of 250, paid last year over $2,000.

Sugartown, with 253 members, ought to take care of a preacher; else the preacher should do like St. Paul—*i. e.*, "turn to the Gentiles" with the gospel. Spring Creek, with 400 members, receiving a contribution from the little fund collected to enable us to spread out! It does not seem right to make such appropriations unless there are hidden reasons for it, and in that case the "peculiarity" should have been stated. Sparta circuit, now being ploughed up for railroad beds, calling upon the poverty of the church to help 364 members take care of a preacher! Which of the preachers of the Louisiana Conference has not served for less than Floyd circuit paid ($410), or Sparta ($421 45), or West Monroe ($478 40).

It may be said that the appropriation of missionary money is an episcopal prerogative, and should not be called in question. The presumption is, that he, the Bishop, did right. He meant right, beyond a doubt; but he is not infallible, and has no prerogatives which may not be called in question. If there are satisfactory explanations for some of these appropriations, it would do our cause good to have them published. J. A. PARKER.

BATON ROUGE, La.

1863—Chapter xix.

The Federal Army was sore pressing upon us, north, east and south. Hundreds of families were fleeing from the scenes of the war, and refugeeing to this region of country, to save their stuff, and to get away from the horrors of the battlefield. So far as living was concerned, we had learned how to raise corn and hogs, manufacture salt, cotton and woolen goods, tan leather and make shoes and panama hats, too. I know of no time in life when we had a greater profusion of milk and butter, hog meat and cornbread than we had this year. Besides, we raised a patch of wheat, trailed it out by hand, winnowed it by taking advantage of the wind when it blow, and pouring it down from as great a height as we could reach, hauled it thirty-six miles to a corn-mill, had it ground, and sifted through a muslin sieve to get the bran out. Counting the time, labor and expense of raising and manufacturing it, we concluded that it did not cost us more than twenty-five cents a biscuit. Our congregations had been greatly increased by reason of refugees having settled in the country. The negroes were still quiet and subordinate, and their conduct commendable. They were anxious to hear preaching, and a constant revival of religion was going on among them.

The following incident is worthy of note: We had to preach to them in a grove on the premises of D. A. Blacksher, in the vicinity of Bayou Pierre. The congregations were large; a number of white people, refugees, from the southern part of the State were there, perhaps, through curiosity. I was greatly blessed in preaching, and, it may be, these visitors were affected in a way they had not expected. At the close of the sermon they walked out to their carriages. In the meantime I had asked the negroes, who were full of religious emotion, to sing one of their favorite songs, "Roll, Jordan, roll." There were two negro women among them whose voices, in point of compass, strength and sweetness, in my judgment, was equal to Jennie Lind's in her palmy days. They only lacked culture. These two led, and a hundred other strong voices to follow, and having sung together so much that, by the pat of the foot and the swing of the body, they kept as exact time as a scientific choir. Our visitors were so charmed, they halted and marched back, took their seats and remained till the services were closed. The year 1863 closed with all its thrilling events.

The Conference met December, 1863, at Homer, La. Accompanied by the Rev. J. C. Keener, D. D. (with his Opelousas ponies, which he had driven well nigh over this portion of the Confederacy, in the interest of the church and to keep out of the way of the Yankees), we got to Shreveport, Saturday night. The city being jammed with soldiers, there was no place for us. The only place we could get shelter was in a so-called boarding-house, up stairs, with window-panes out, and scant bedclothes. We suffered no little, as it was freezing cold. Next morning, Sunday, as it was, we had no scruples of consolence about going on. We got to Homer in good time for the Conference. No Bishop being present, Dr. Keener was elected to preside. Here we first met the inimitable E. M. Marvin. We first saw him coming out of a livery stable. He, like the rest of us, had on homespun. Having a sore eye, he wore a green shade over it, which added nothing favorable to his appearance, and I supposed he was an employee of the stable. Next view we had of him he was in the pulpit, and preached one of his grandest sermons. We heard him often afterwards; but that was the grandest effort we ever heard him make. At the close of his sermon, Dr. Keener was so enthused with it he said to me, "That is the grandest sermon you ever heard or that you will ever hear." I was returned to Natchitoches and Bayou Pierre mission, my war inheritance. J. P.

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We hope that the growing trade of this house will continue to quadruple, as it has in the past ten years—which is one of the best indications of an appreciative public.

Notice.

To the Members of the Jackson (Miss.) District Conference—

Dear Brethren: The trains running through the district are due in Jackson as follows: Illinois Central (southbound), 3:45 P. M. (day), and 1:25 A. M. (night). Yazoo Branch, 7:10 P. M. From Vicksburg, 5:10 P. M. From Natchez, 8:00 P. M.

Brethren will please report *inside* the gentlemen's waiting-room to avoid the crowd, and they will be assigned homes. B. F. LEWIS, P. C.,

West Jackson Church.

Young people who are cogitating whether they shall adopt literature as a profession or not, should consider what the Detroit *Free Press* has said: "Take ten writers of novels whose books have a fine sale and ten mechanics who have steady work at $2 50 per day, and at the end of two years the mechanics will have earned the most money."

Nearly everybody needs a good medicine at this season, to purify the blood and build up the system. Hood's Sarsaparilla is the most popular and successful spring medicine and blood purifier. It cures scrofula, all humors, dyspepsia, sick headache, that tired feeling.

Notice.

Beware of the advertisements of the Borden Music Box Company of New York, and the American Art Company of Chicago. They are humbugs and thieves, and will not do as they say.

W. E. GODFREY.

SUMTERVILLE, Ala.

Baldness is catching, says a scientist. It's catching flies in summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair, and flies won't trouble.

Publisher's Department.

Notice.

My address is Crystal Springs, Miss.

W. W. HOPPER.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

The less head a man has the more frequently he loses it.

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all club-rate subscriptions.

"Now, sir, who was present when the prisoner boxed your ears?" "I was, sir!"

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

"That's stuff," said the editor as he handed the poem back. "That's tough," said the poet, as he turned sorrowfully away.

Neuralgic Persons

And those troubled with nervousness resulting from care or overwork will be relieved by taking ***Brown's Iron Bitters.*** Genuine has trade mark and crossed red lines on wrapper.

Business Notices.

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MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Our Young People.

ASLEEP.

A BABY BALLAD.

Little baby lies asleep
In a dream of glory!
By the light upon her face,
By the smile that I can trace,
Half I guess the story
That the angels tell
To my baby Belle.

Wide they ope the pearly gates,
Letting heaven's splendor
Float adown before her eyes—
Half a mem'ry, half surprise—
While, with voices tender,
New delights they tell
To my baby Belle.

And they bring her for her mates,
Cherub children holy,
While an angel fair and tall,
Purest, sweetest one of all,
Kisses, bending lowly,
Brow, like pearly shell,
Of my baby Belle.

Whispers, how they loving wait
Close beside her ever;
How her place is kept above
By the One whose name is Love,
Who forgetteth never,
Who delights to dwell
With my baby Belle.

Tell her how her gardens fair,
Grow each morning fairer;
And the cherub children bring
Palms and lilies blossoming;
But of treasures rarer
Tenderly they tell
To my baby Belle.

Tell her of a crown that waits
Jewels for its setting,
Of a wondrous harp of gold
That her hands shall one day hold,
Weariness forgetting;
This, and more they tell
To my baby Belle.

Little baby, fast asleep,
In a dream of glory,
By the golden glow that slips
Over brow and cheek and lips,
Do I guess the story
That the angels tell
To my baby Belle?

—*Home Maker.*

MR. EDITOR: As I do not see many letters from this neighborhood, I thought I would write one. I am a little girl ten years old. I have been attending school for four months; but the school is now out. Miss Ida McCormick, a young lady from Union Church, Miss., neighborhood, was my teacher. She offered a gold medal in the school, and my brother got it. I did love Miss Ida so much, for she was so kind to me. I have two brothers—one is older than I am, and the other is younger. I have no sister living. I am very fond of pets, and have a great many of them; but the prettiest one is a little deer, which I call Ged. Rev. H. Bradford is our present pastor. I attend Sunday-school at Meadville, four miles and a half from home. My Sunday-school teacher is Mrs. Wentworth, and I love her so much. We have a nice library in our Sunday-school, and I like to read the books very much. Well, as this is the first time I have ever written to your paper, I will close.

Respectfully yours,
LEMMIE GUICE.

MEADVILLE, MISS.

MR. EDITOR: I read the children's letters in the ADVOCATE, and have never seen one from South Warren; so I will write, and hope I may see it in print. I live four miles from Red Bone, which is mama's church. Bro. Stevens is our preacher, and we are pleased with him and his wife. Bro. T. B. Holloman baptized me, and Dr. Hunnicutt baptized my sister and brother, Maggie and Talley. I am eight years old. I go to school to Mrs. Hullum, at Mt. Magnolia. Our school will soon close. Will some of the little cousins tell me the author of this: "God tempers the wind to the shorn lamb?" Your little friend,

LIDA GIBSON.

WARREN COUNTY, MISS.

MR. EDITOR: As I never see any letters from this part of the country, I will write one. I am going to school to Mr. J. B. Aswell. I like him very much. Mr. J. T. Reames is our preacher this year. We all like him splendidly, and hope he will preach for us next year. We have Sunday-school every Sunday. Our superintendent is Mr. J. B. Aswell. I am studying history, grammar, physiology, geography, algebra, arithmetic and spelling. Before I close I will ask the little cousins a question: How many different Marys are there in the Bible? I hope it will be answered soon. I will close.

OLLIE M. RAPE.

MR. EDITOR: We like our preacher, Bro. Parke, so much; also his wife. I have a little dog named Jet; she is so pretty. My school is out; but I study at home. Brother has a nice pony named Charlie. Please publish this, my first letter.

Your friend,
MADGIE HAUGHTON.

PRAIRIE, MISS.

MR. EDITOR: Seeing so many letters in the ADVOCATE from the little folks, I will write you one. I am eight years old. I have been going to school; but have stopped now. I have only one pet, a cat. Much love to the little folks.

Your little friend,
MINNIE G. BROWN.

SALLIS, MISS.

A Boy Who Became Famous.

A boy, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, cloisters hid away among crags, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit up with delight, and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy, "let me play!" Well pleased, the father complied. Then Wolfgang pushed aside the stool and, when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The organ seemed some great uncouth creature, roaring for very joy at the caress of the marvelous child.

The monks, eating their supper in the refectory, heard it and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened; some crossed themselves, till the prior rose up and hastened into the chapel. The others followed; but when they looked up into the organ loft, lo! there was no organist to be seen though the deep tones still massed themselves in new harmonies, and made the stone arches thrill with their power. "It is the devil," cried one of the monks, drawing closer to his companions, and giving a scared look over his shoulder at the darkness of the aisle.

"It is a miracle," said another. But, when the boldest of them mounted the stairs to the organ-loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his little hands gathering handfulls of those wonderful chords as if they were violets and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides; his eyes beamed, and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore, on which they broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the last murmur of a wind-harp, and all was still. The boy was John Wolfgang Mozart. —*Anon.*

Mr. Jones had married little Johnny's maiden aunt, and they were at the wedding breakfast.

Little Johnny (to his grandfather)—"When are you going to begin on him, grandpa?"

Grandpa—"Begin on who, Johnny?"

"On Mr. Jones. I heard you tell grandma he wouldn't be so bad if you could only put some brains in him."

Breakfast was finished without Johnny.

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Household.

A SONG FROM THE SUDS.

BY LOUISA M. ALCOTT.*

Queen of my tub I merrily sing,
While the white foam rises high,
And sturdily wash and rinse and wring,
And fasten the clothes to dry;
And then out in the fresh air they swing,
Under the sunny sky.

I wish we could wash from our hearts and our souls
The stains of the week away,
And let pure water and air by their magic make
Ourselves as pure as they;
Then on the earth there would be, indeed,
A glorious washing-day!

Along the path of a useful life
Will heart's-ease ever bloom;
The busy mind has no time to think
Of sorrow, or care, or gloom;
And anxious thoughts may be swept away
As we busily wield a broom.

I am glad a task to me is given
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say,—
"Head, you may think; heart, you may feel;
But, hand, you shall work away!"

*At fifteen.

Overworked Boys.

If parents will require of their boys a man's work when they are boys in nine cases out of ten they will not be able to do more than a boy's work when they are men. Excessive exertion of any kind is a trespass upon Nature's laws, and we must sooner or later be held responsible for the violation. Let all parents bear this in mind, and be careful how they over-tax the strength of their children.

Farmers who have hale, robust boys are apt to exact from them an amount of labor that pushes them beyond a healthy capacity of endurance, and when they complain of indisposition they are charged with a desire to shirk their duty or throw upon another the burden they are unwilling to bear themselves.

It is well to bring up your children to work, indeed it is a duty you owe them; but because they are under your control, do not demand of them more than they are able to bear.

Children are often unduly stimulated by rewards and punishments to work beyond their strength, and many a diseased spine or deformed limb has been the result of such cruelty, for they are naturally disposed to constant activity, and a seeming indolence is oftener the offspring of indisposition than a natural aversion to action.

Parents should teach their children to work, that they may become useful members of society, but they should not require so much of them that in middle age they will be broken-down men and women, and a burden to themselves and friends. Their claim upon the future is an indisputable one, and beware how you trifle with it or wrest it from them.

Nothing justifies parents in severe exactions upon their childrens' time and strength, and the health, happiness and general well-being of every child depends in a large degree upon parental development and training, and no parent is justified by the laws of God or man in claiming the best part of his children's time, or in taking advantage of their helplessness by over-working them when in a condition of dependence.

A LITTLE FUN AT HOME.—Do not be afraid of a little fun at home. Do not shut up your house lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation; if they do not find it at their own hearthstone they will see it at less profitable places. Therefore, let the doors and windows be cheerfully thrown open in the summer, and make the home delightful with all those little arts parents so well understand. Do not repress the buoyant spirits of your children. Half an hour of merriment within doors and merriment of a home blots out the remembrance of many a care and annoyance during the day; and the best safe-guard they can take with them into the world is the influence of a bright home.—*Selected.*

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Scientific.

The Greatest of Nervines.

A certain amount of sleep is necessary to enable us to work well, enjoy health, and promote longevity. Thought and constant activity of muscle wear out the vital forces much faster than they build up, and it is imperative that we sleep so many hours if we would add to our strength and be able to bear the strain of constantly recurring duties.

When we diminish sleep by overwork, diversions, grief, and torturous thought, we shorten our lives, and pass our days under the horrors of hypochondria, dyspepsia, insanity, and every form of suffering to which our lives are subject until death itself kindly intervenes to end the scene.

The time required for sleep varies with the temperament, natural vigor, vocation, and mental state of individuals. It is generally asserted that women require a larger amount of sleep than men; but whatever may be nature's requirement, they are lighter sleepers and usually earlier risers, the cares of a household or the demands of duty in some other sphere arousing them betimes from their downy nest of inertia.

Persons of very active, stirring propensities or highly nervous temperaments do not, as some contend, recuperate sooner than the opposite class, and if the mental force of taxation be in proportion to the muscular, they wear out faster and require more sleep—say, eight or ten hours—to sustain the undue strain upon the functions. They often deceive us in regard to what rest is absolutely needed, for their interest in all they undertake is unflagging, and this keeps them unnaturally awake when they should be sleeping.

Persons of great energy must not fear that they will sleep too much; they often require a larger amount than they claim, and are not aware of it until the vital forces have long been overtaxed by severe pressure when they are compelled to yield, unable longer to bear it.

The most of us have occasionally experienced an uncomfortable sensation after having slept longer than usual; but it is not the fault of too much sleep, but proceeds from some other cause. The blood may be in an unhealthy state; the ventilation may have been defective; a healthy circulation may have been obstructed by too much clothing; or the position in which we have been lying may not have been conducive to comfort.

When one has exercised brain or muscle too severely and sleep refuses to build up the waste, it is suicidal to attempt repeated abuses of this kind, for Nature enters her protest against it, and sooner or later the forfeit must be paid.

Whatever it may cost us, seek sleep, for it is the best and safest nervine, and without it the strongest, most vigorous system will finally be forced to succumb to the wreck which the loss of it ever produces.—*Baltimorean.*

A Cure for Hydrophobia.

When I was eight years of age I was bitten by a large moccasin snake on the foot. I was two miles from home. I was carried by a neighbor home; when I was taken off of the horse I could not stand. I was sick to blindness, and my leg was swollen to an enormous size. Spirits of turpentine was applied to the wound and continued for four or five hours; a dessertspoonful of it was given internally. The next morning the swelling was nearly all gone, and I was well and could walk without pain.

I have been engaged in the practice of medicine for thirty years, and have used this remedy in all cases of snake bites, with perfect success. In 1874 a very rabid dog bit a girl nine years of age; she was badly lacerated by the dog. I applied spirits of turpentine to the wound, and continued the application for six or eight hours: gave her a teaspoonful internally, and continued to give teaspoonful doses twice a week for three months. She has had no symptoms of hydrophobia up to this date. The dog that bit her bit several cattle, and all of them had hydrophobia. I have treated one other case since with the same result. I am satisfied from my experience with this remedy it will prevent any case of hydrophobia, if used in time.

W. G. FORD, M. D.

WESSON, MISS.

—*Times-Democrat.*

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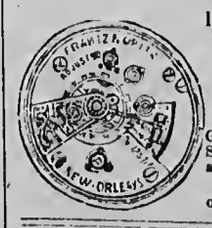

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All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

Marriages.

HOLLMAN—HENDERSON.—At the residence of the bride's father, near Walnut Grove, Miss., March 13, 1890, by Rev. Irvin Miller, Mr. Edwin S. Hollman, of Scott county, Miss., to Miss Lizzie Henderson.

GALE—LEGGETT.—At Rehoboth Church Copiah county, Miss., March 19, 1890, by Rev. J. W. Ellison, Rev. H. S. Gale, of the Mississippi Conference, and Miss Allie O. Leggett, of Copiah county.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SHUMAKER—Sister EVALINE JACKSON SHUMAKER was born in White county, Tenn., May 11, 1819. Her farther, Andrew Jackson Passons, served in the Creek Indian War under Gen. Jackson, who was afterwards President. He, with his family, in her infancy, moved to Alabama, and afterwards to Winston county, Miss., where she was married to John M. Shumaker, January 25, 1842. She, with her husband, became one of the first settlers of Attala county, Miss., where she lived until February 17, 1890, when the Master called her home.

She was thrown from a buggy in 1856, receiving injuries which made her a cripple for life, and, in consequence, was ever a great sufferer. She was the mother of seven children; one of whom died in the late war, and another in childhood. The remainder—four sons and one daughter—with a devoted husband are left to mourn their loss. She was a member of the Methodist Church, and a devoted and faithful Christian the greater part of her life No more genial and devoted companion, no sweeter or lovelier mother, ever had charge of a happy home. Her amiability rendered her a queen among her loved ones. A favorite was she, and beloved by her neighbors and all who knew her. Perfect patience in afflictions and under the trying circumstances of life was one of the graces that adorned her life. Her forbearance towards the weaknesses of others was unlimited. The sincere and devoted love she cherished for her Master was manifested in her constant efforts to support the institutions of the church and to minister to the wants of her pastor. Hers was always the preacher's home, and when this scribe found no parsonage, in coming to this charge, he, with his family, was taken under her roof and ministered unto with her own hands. Her deeds of kindness and words of cheer established a relation similar to that enjoyed by children to parents.

Until prevented by old age and affliction, her love for humanity, and especially the afflicted, was shown in the great sacrifices she would make to help them—often going several miles and serving as nurse and physician for several days. The poor were sought for and relieved. In fact, her motto was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When she helped the poor she was serving Christ.

Her last years were full of comfort to her, by the fact that God had called her baby boy into the work of the ministry, and that he, too, was active in aiding the unfortunate of earth. Her dying prayer was that she might see him before she expired, and was often heard calling "Johnnie." In the providence of God, he was at her bedside a few hours before she breathed her last, and as she was passing through the valley he was able to catch from her dying lips these blessed words: "The Lord is with me!"

Thus ended a life that had been sweetened and sanctified by the love of Christ. She now sings with the angelic choir in her long sought home, high up in heaven. J. E BUCK.

BURNS—C. BURNS was born in Germany, August 4, 1835; was raised principally in Pennsylvania; had lived in Simpson county twenty-three years, and was thrown from his mule at nine o'clock A. M., and died at eleven P. M., February 6, 1890, aged fifty-four years six months and two days.

Bro. Burns was converted and joined the Methodist Church while young, and spent his life in the service of God. He was a cheerful, happy, large-hearted, liberal Christian man—one in whom the preacher always found a warm friend. He said to me, a few days before his death, he never felt satisfied about his contributions to the cause of Christ until he had paid enough to feel it. He paid, prayed and worked with all his might for the upbuilding of the Master's cause. He was a member of the Quarterly Conference as far back as I have any history of him, until he was called from the church militant to the church and kingdom triumphant. He was twice married. One wife and six children had gone on before, and were, no doubt, at the beautiful gate waiting and watching for him. A wife and two sons are left on the shores of time. May God grant them large measures of grace, that they may follow on in his footsteps until the Master shall say to them as he did to him, "Leave the cross and come up and wear the crown!"

I never saw more tears shed over the lifeless form of anyone than were shed over him. May God help us all to live the life of the righteous, that we may meet him in the sweet by-and-by!

T. J. MILLER.

SAUCIER—LARAN JEFFERSON SAUCIER, son of William J. and N. E. Saucier, was born in Harrison county, Miss., on December 14, 1886, and departed this life on January 29, 1890, aged three years and fifteen days.

It seemed to be a great struggle with father and mother to give little Laran up; but father and mother should not weep for him—he is at rest. The blessed Christ said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Look up, father, mother; he is at the beautiful gate waiting and watching for you.

J. H. HOLLAND.

WATSON—Died, at her home, near Grangeville, La., on the night of January 21, 1890, in the seventy-third year of her age, Mrs. ANNA E. WATSON (*nee* Hays). She was born February, 1817; converted and joined the Methodist Church when quite a child, and ever afterwards maintained that sacred relation with Christian fidelity. Since I have known her, though old and infirm, and living some miles from church, it was a rare thing to find her seat vacant on public worship. She was married to John Watson, on May 3, 1840, and was left a widow, with eight children. May 3, 1861, which honorable estate she honored as "a widow indeed" to the day of her death, nobly struggling with great odds to maintain her household, and bring them up in the nurture and admonition of the Lord, which holy work she succeeded well in doing.

Her death was sudden, but not unexpected to herself nor to her family. She had set her house in order for both sides of the river, and though the call came "at the cock-crowing, it found her ready." She leaves four children, thirteen grandchildren, one brother and many friends and relatives to mourn her loss. But, thank the Lord, "we weep not as those who have no hope!" P. HOWARD.

BAILEY—Little EVALINE, daughter of Jordan and Stellilue Baily, was born January 4, 1883, and died quite suddenly, January 31, 1890.

Only sick about two days, and suddenly the father and mother are called upon to pass under the darkest cloud of their young life. Evaline, eldest child, the first sunshine of "home, sweet home," cold in death. Oh, how sad! All the light suddenly turned to darkness; but, thank God, not to interminable nor impenetrable darkness, for the light of this world has said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Blessing their Lord and Master, the Christian father and mother can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" We can not call our darling back to earth, but we can and will go to her and dwell with her in heaven.

May God, in his infinite mercy, lead them gently, but surely to that final meeting of his children.

B. F. PHILLIPS.

BURTON—Mrs. SUSANNA MERCER BURTON was born near Belfast, Ireland, June 25, 1815. Her parents came to America in 1847, and settled in Newton county, Miss. She was married to Rev. R. W. Burton, July 7, 1853. She professed religion and joined the Cumberland Presbyterian Church when a girl, and after her marriage she transferred her membership to the Methodist Episcopal Church, South.

Sister Burton was a pure Christian, a faithful wife and a fond and loving mother. Her death was sudden and unexpected, even to those of her own household; but she was ready for the great change. Late, Friday evening, January 17, 1890, she passed away with neuralgia of the heart. She was a great sufferer, but bore her affliction with Christian fortitude. Her religion did not partake of the sensational, but was quiet and loving. God grant that her children may all follow in her footsteps, and at the close of life's pathway meet her in that home prepared for all God's people!

J. S PARKER.

JONES—Mrs. M. J. JONES, widow of R. J. Jones, one of the founders of the Mississippi Conference, and father of R. J. Jones, Jr., and K. Jones, fell on sleep, January 23, 1890. She was born in Alabama, January 14, 1834; was married August 30, 1865. She was the child of pious parents, and her own life was marked by a deep devotion to God.

During her last sickness she seemed to lose sight of all earthly things. Her mouth was filled with the songs of Zion, and the last articulate words were, "Glory be to God!" She leaves two sons and a daughter—all grown. May God's providence, as manifested in this taking away of their beloved mother, be blest to their growth in grace!

JOHN W. CHAMBERS, P. C.

RUSHING—MARY RUSHING, daughter of G. and A. Redmon, was born in Pike county, Ala., on August 12, 1829, and departed this life on February 5, 1890, aged sixty years five months and twenty-three days. She was married twice. Her first marriage was to Mr. George Hudson in 1845, and her second marriage was to Mr. C. L. Rushing in 1881.

Sister Rushing put off the day of her return to the Lord until a late period in life. She was converted and joined the Methodist Episcopal Church, South, in the year 1885. She lived from the time of her conversion a very consistent Christian. She died with that terrible disease, dropsy of the heart. She said, in her sickness, that she was ready to go whenever the good Lord called for her. She said to her husband and children that there was not one spot of darkness between her and heaven. About two days before she died she shouted, "Glory to God!" and said to her weeping husband and children, "God will take care of you all."

Husband, children, weep not. She is at the beautiful gate, waiting and watching for you.

J. H. HOLLAND.

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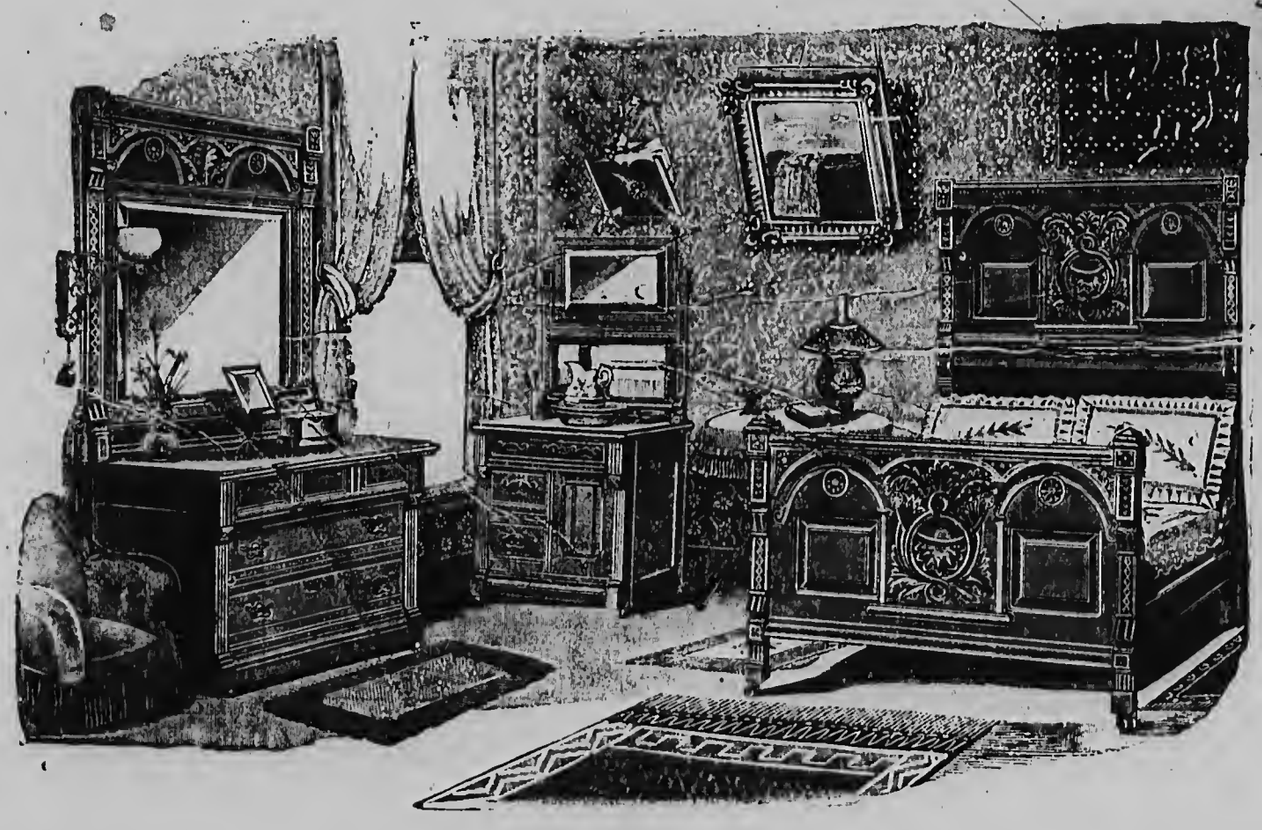
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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NEWS OF THE WEEK.

DOMESTIC.

Bills repealing the charters of the Frankfort, Henry county, and Grand Lodge lotteries passed the Kentucky House of Representatives on March 20. The anti-lottery men form a strong majority in the Legislature, and will use every effort to suppress the lotteries.

Maj.-Gen. George Crook, U. S. A., in command of the department of the Missouri, died in Chicago, March 21.

The Louisiana delegation was successful in getting the House to adopt the bill authorizing the Secretary of War to expend $25,000 in the purchase of tents, if necessary, to be loaned to the State on the application of the governor for the use of flood sufferers.

The chance for an appropriation to establish the Algiers Navy Yard is considered to be rather slim, so far as this session is concerned. The pressure for appropriations for Republican measures is so great that there is no disposition to make haste with a matter of no special interest to Republicans.

Seventeen blocks of buildings were destroyed by fire in Jacksonville, Fla., on March 20.

The House Committee on Alcoholic Liquors has authorized a favorable report on a bill providing for the appointment of a commission on alcoholic liquor traffic. It provides that the commission shall consist of five persons, to be appointed by the President, and who shall be selected solely with reference to their personal fitness and capacity for an honest, impartial and thorough investigation of the alcoholic liquor traffic, and who shall hold office until their duties shall be accomplished, but for not more than two years.

Senator Ingalls by request introduced a bill to give every soldier or sailor who served ninety days or longer in the late war a bounty of $50 a year for every year's service or part of a year. If the soldier is dead the money shall go, in the order named, to his widow, minor children, father or mother.

Rises in the Monongahela and Youghlogheny rivers have caused much apprehension, and the people in the lowlands and valleys are preparing for a flood. Johnstown is threatened with another inundation.

Nearly 200,000 acres of the eastern portion of Iowa have been burned by a prairie fire. Several lives are said to have been lost.

Mrs. Harrison, the wife of the President, and party arrived in Atlanta, Ga., on March 24, and were welcomed by the mayor and a delegation of prominent citizens.

The levee broke at Chicot City, Ark., on March 24, and the crevasse was then 100 feet wide and widening fast.

The San Francisco Board of Trade has adopted resolutions reciting that the existing tariff on sugar is favorable to the development of the best sugar industry of the country and particularly of the Pacific States, and protesting against the proposed reduction of duty on this product.

FOREIGN.

Emperor William has cordially thanked Bismarck for his past services, and created him a duke and field marshal.

In the House of Commons, last week, Mr. Labouchere moved the abolition of hereditary representatives in Parliament. He reminded the House that demooracy had become a reality. After a brief debate the motion was defeated—201 to 289.

It is stated that Emperor William has intimated to King Humbert and Emperor Francis Joseph that there will be no change in the foreign policy as regards the triple alliance.

The report of the Parnell commission was approved in the House of Lords, on March 21, on motion of the Marquis of Salisbury. He said the Parnellites congratulated themselves upon being found not guilty on certain charges, but there was evidence to show that the Parnellites in Parliament were ready to make up for crimes committed by Parnellites outside of Parliament. The Irish parliamentary party had their hands in the throttle valve of same, and let go or restrained criminality as their political necessities required.

There is considerable uneasiness manifested in Austria over the retirement of Bismarck. Prince Bismarck was the long-proved ally of Austria. The Emperor himself is regarded as the real successor in the chancellorship. He, it is asserted, has a temperament which caused apprehension of surprising and dangerous revolutions.

The Labor Conference, in session at Berlin, adopted a resolution favoring the prohibition of the employment of children under twelve years of age in factories and mines.

The students of the University and the Academy of Agriculture, in St. Petersburg, engaged in a serious riot on March 22. The students insist upon the restoration of the liberals of 1883, and the refusal of the authorities to comply with their demand led to the outbreak. Five hundred students were arrested and imprisoned.

The damage done by continued floods throughout Italy is estimated at 4,000,000 francs.

The *North German Gazette* (Prince Bismarck's organ) says that the result of the recent elections for members of the Reichstag and the loss of his old influence were the real reasons for the resignation of Prince Bismarck. Nobody, the *Gazette* says, asked him to reconsider his resignation.

Chancellor Von Caprivi has addressed a note to the German embassadors abroad in which he intimates that he will continue the policy of Bismarck.

If you are suffering from Malaria, ask your druggist for Shallenberger's Antidote for Malaria. If he don't have it, and tells you he has something just as good, *don't believe him*, but send one dollar to Dr. A. T. Shallenberger, Rochester, Penn'a, and get the Antidote by mail. A few doses will restore you to perfect health. The Medicine is in the form of pills, but is not a purgative. It not only destroys Malaria, but is an excellent tonic.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	9 7-16 @ — —
Ordinary	9 15-16 — —
Good ordinary	10⅜ — —
Low middling	10 11-16 — —
Middling	10 15-16 — —
Good middling	11 3-16 — —
Middling fair	11 9-16 — —
Fair	12 5-16 — —
Galveston middling	10 15-16 — —
Mobile middling	10 15-16 — —
Memphis middling	10 15-16 — —

SUGAR.

OPEN KETTLE:	
Prime	5⅛ 5 13-16
Fully fair	5 5 1-16
Good fair	5 5 1-16
Common	4½ 4⅝
CENTRIFUGAL:	
Seconds	4¼ 5¼
Prime yellow	5 11-16 — —
Gray white	5⅞ — —
Choice white	— — — —
Standard granulated	— — — —

MOLASSES.

OPEN KETTLE:	
Fancy	— — — —
Fair	17 — —
Good common	14 18
STUMP	— — 30

RICE.

No. 2	2 3-16 2¼
Good	4⅜ 4½
Fair	4 4¼
Prime	— — — —
Rough, ℔ bbl	2 00 3 50
Polish, ℔ ton	12 00 14 00

FLOUR.

Extra Fancy	4 35 4 45
Fancy	3 90 4 00
Choice	— — — —
Minnesota Patents	5 15 5 25
Winter wheat patents	4 75 4 85
Minnesota bakers	4 25 4 50

CORN PRODUCTS.

Corn meal	2 00 — —
Cream meal	2 30 2 40
Grits	2 25 2 40
Hominy	2 50 — —

GRAIN, ETC.

CORN:	
White, ℔ bushel	— — 42
Yellow	39 40
Mixed No. 2	— — 38
OATS:	
Western	— — 31
Texas rust-proof	— — — —
BRAN:	
℔ cwt	77½ 80
HAY:	
Prime	13 00 15 50
Choice	17 00 17 50

PROVISIONS.

PORK:	
Mess (Standard)	11 25 — —
Prime Mess	10 12½ 10 37½
Rumps	9 50 9 75
BACON:	
Fancy Breakfast	8¾ 9¼
Shoulders	5 — —
Sides, short rib	8⅛ 6¼
Sides, long clear	6⅛ 6¼
HAMS:	
Sugar-cured	10¼ 11¼
DRY SALT MEAT:	
Shoulders	— — 4¾
Sides, short rib	5½ 5⅝
Sides, long clear	5½ — —

GROCERIES.

COFFEE:	
Prime	— — 21¼
Fair	— — 20¾
Common	— — 17¼
TEAS:	
Choice	40 80
Ho-No	— — — —
BUTTER:	
Western Creamery	— — 28
Western Dairy	14 16
Common	6 7
LARD:	
Refined	5¼ 5⅝
OILS:	
Coal, bbls	9½ — —
Coal, cases	14½ 15
Cotton seed, crude	25 28
Lard, Extra No. 1	— — 60

VEGETABLES.

CABBAGES:	
Western, ℔ head	— — — —
Chicago, ℔ 100	— — — —
Louisiana, ℔ crate	2 75 3 00
POTATOES:	
New Louisiana	3 50 4 00
Western	1 75 2 00
ONIONS:	
New Louisiana	— — — —
Western	5 50 — —

BALING STUFFS.

BAGGING:	
Jute, 2 lb. ℔ yard	7¾ 8
Jute, 1¾ lb. ℔ yard	7¼ 7½
Lane Mills Cotton Bagging	12½ — —
BALING TWINE:	
℔ lb	9½ 10
TIES:	
℔ bundle	— — 1 25

SUNDRIES.

POULTRY:	
Old Hens, Western	4 50 5 00
Young Chickens	3 00 3 50
Chickens, Southern	2 50 3 00
Young	2 00 2 50
Turkeys, Southern	10 00 11 00
EGGS:	
Western	— — 12
Southern	12 12½
WOOL:	
Lake, ℔ lb	— — 21
Louisiana	— — 18
Burry	10 15
COUNTRY HIDES:	
Green Salted, ℔ lb	3 — —
Dry salted	4 — —
FERTILIZERS:	
Cotton seed, ℔ ton	12 00 — —
Meal	13 00 — —
Pure ground bone	30 00 32 00
Muriatic acid, ℔ lb	— — 2
Sulphuric acid	2 — —

—*Times-Democrat*, March 25.

Every Lady.

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GREENVILLE DIST.—SECOND ROUND.

Coahoma	(Sun.)	Mar. 30
Robersonville	(Sun.)	Apr. 6
Tunica	Mon.)	7
Clarksdale	(Wed.)	9
Concordia	(Sun.)	13
Greenville	(Wed)	16
Glen Allen	(Sun.)	20
Bolivar	(Wed.)	23
Belen	(Sun.)	27
Johnstown	(Wed.	30
Hollandale	(Sun.)	May 4
Leberion	(Sun.)	11
Shelby	(Wed.)	14
Falsonia	(Sun.)	18
Duncan	(Wed.)	21
Shaws	(Sun.)	25
Rosedale	(Wed.)	28
Dublin	(Sun.)	June 1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station		Mar. 29, 30
Harmon circuit, at Snowdown		Apr. 3
Iuka circuit, at Salem		5, 6
Corinth circuit, at Marvin		12, 16
Iuka station		19, 20
Kossuth circuit, at Kossuth		26, 27
Booneville and Rienza, at Baldwin		May 3, 4
Marietta circuit, at Hodges		6
Blackland circuit, at Asbery		10, 11
Guntown circuit, at Liberty		17, 18
Pleasant Ridge ct., at Pine Grove		24, 25
Ripley circuit		28
Ripley and New Albany, New Albany,		31, June 1
New Albany ct., at Wesley Chapel		7, 6
Jonesboro		14, 15

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station		Mar. 28, 29
Red Banks circuit		Apr. 5, 6
Early Grove		12, 13
Olive Branch		19, 20
Ashland		26, 27
Holly Springs circuit		May 3, 4
Shawnee		10, 11
Myrtle		17, 18
Mount Pleasant		24, 25
Pine Mountain		31, June 1
Hickory Flat		7, 8
Byhalia		21, 22
Cornersville		28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Coldwater		Mar. 29, 30
Batesville		Apr. 5, 6
Panola		12, 13
Mt. Vernon		19, 20
Courtland		26, 27
Pleasant Grove		May 3, 4
Coldwater mission		10, 11
Arkabutla		17 18
Cockrum		24, 25
Horn Lake		31, June 1
Lewisburg		7, 6
Chickahoma		14, 15

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	(Thurs.)	Mar. 27
Saltillo, at Saltillo		29, 30
Tupelo	(Sun. night)	30
Nettleton, at Carolina		Apr. 5, 6
Shannon, at Palmetto		19, 20
Verona	(Sun. night)	20
Pontotoc, at Mt. Pleasant		26, 27
Houston and Wesley, at Houlka		May 3, 4
Sparta, at Palestine		10, 11
Buena Vista, at Macedonia	(Wed.)	14
Ebenezer, at Pleasant Grove		17, 18
Okolona cir't, at Pine Grove	(Wed.)	21
Prairie, at Paine Chapel		24, 25
Tremont	(Wed.)	28
Fulton and Smithville		31, June 1
Athens	(Wed.)	4
Aberdeen		7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Valdea, at Columbiana	(Thur.)	Mar. 27
Poplar Creek, at Bethel	(Sat., Sn.)	29, 30
Richland, at Goodman	(Thur.)	April 3
West, at Bowling Green	(Sat., Su.)	5, 6
Newport, at Harmonia	(Wed.)	9
Ethel, at Shady Grove	(Sat., Sun.)	12, 13
Sallis, at Spring Ridge	(Wed.)	16
Kosciusko and Durant	(Sat. Su.)	26, 27
Weir, at Pisgah	(Sat., Sun.)	May 3, 4
Belzona, at Ashton	(Sat., Su.)	10, 11
Winona station	(Sat., Sun.)	17, 18
Kosciusko ct., at Rural Hill	(Sat., Su.)	24, 25

District Conference meets Friday, April 18, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit		Mar. 29, 30
Grenada circuit		Apr. 5, 6
Coffeeville		12, 13
Charleston	(Tuesday)	15
McNutt and Sunnyside		20
Minter City	(Thursday)	24
Tillatoba		26, 27
Abberville	(Dr. Sims)	May 3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell)	10, 11
Pittsboro	(Rev. G. W. Gordon)	17, 18
Banner	(Rev. J. M. Wyatt)	24, 25
Atlanta	(Dr. Newell)	24, 25
Toccopola	(Rev. J. M Huggin)	24, 25
Cherry Hill	(Dr. Newell)	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Tampico circuit, at Cedar Bluff		Mar. 29, 30
Plattsburg circuit, at Plattsburg		Apr. 5, 6
Louisville circuit, at Rocky Hill		11
Mashulaville, at Hulls Chapel		12, 13
Stinges, at Pleasant Hill		18
Chester, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagrange		26, 27
Crawford, at Trinity		May 2
Brooksville, at Soule Chapel		3, 4

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia		Apr. 5, 6
Morgan City		12, 13
Abbeville, at Indian Bayou		19, 20
Franklin		26, 27
Lafayette, at Jeanerette		May 3, 4
Plaquemine Brulee		10, 11
Lake Charles		17, 18
Sulphur Mine		24, 25
Opelousas		31, June 1
Washington		7, 8
Grand Chenier		14, 15
Sabine Mission		21, 22

The District Conference at Patterson ville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

HOMER DIST—SECOND ROUND.

Ruston, at Douglas		Apr. 24
Downsville, at Mars Hill		25, 27
Farmerville, at Mt. Neto		30
Summerfield, at Alabama		May 3, 4
Vernon		8
Indian Village		10, 11
Gansville, at Siloam		13
Saline		15
Sparta		17, 18
Ringgold		20
Vienna, at Antioch		24, 25
Gibsland, at Gibsland		31, June 1
Arcadia, at Paynes Chapel		7, 6
Minden		10
Homer, at Homer		12
Haynesville, at New Salem		14, 15

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet Street		Mar. 30
Louisiana Avenue		Apr. 6
Dryades Street		13
Lower Coast Mission		26
Baton Rouge		27
Gross Tete and False River, at Har'y.		29
Rayne Memorial		May 4
Carrollton and Parker's Chapel		11
Gretna		11
Craps Street		18
Moreau Street		18
Plaquemine and Donaldsonville		25
Algiers		June 1

CHAS. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian, at First Church		Apr. 5, 6
Meridian, at West End	(Night)	5, 6
Daleville	(Thurs.)	10
Hopewell, at Hopewell		12, 13
Ellisville, at Laurel	(Tues.)	15
Enterprise and H., at Hopewell	(Th.)	17
Vossburg, at McGowan's		19, 20
Meridian, at Chunkey	(Wed.)	23
Shubuta, at DeSoto	(Fri.)	25
Winchester, at Spring Hill		26, 27
W. and State Line, at Waynesboro		27, 26
Clarke, at Salem	(Th., Fri.)	May 1, 2
Union, at New Home		3, 4
Paulding, at Pleasant Grove (W., Th.)		7, 6
Leaksville		10, 11
Lauderdale	(Th.)	14
De Kalb, at Pleasant Ridge		17, 18
Binnsville	(Mon., Tues.)	19, 20
Marion, at Coker's		24, 25

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Newton, at Garlandsville		Mar. 29, 30
Lake, at Lawrence		30, 31
Fannin, at Drake's		Apr. 5, 6
Clarksburg, at Liberty		12, 13
Brandon, at Brandon		18
Homewood, at Homewood		26, 27
Neshoba, at Philadelphia		May 1
Union, at Good Hope		3, 4
Walnut Grove, at Pine Grove		10, 11
Carthage circuit, at Rocky Point		17, 18
Carthage station, at Carthage		18, 16
Hillsboro, at Mt Zion		24, 25
Mt Rose, at Cedar Grove		30
Raleigh, at Trinity		31, June 1
Trenton, at Gascu		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Hebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Whittington		Mar. 29, 30
Augusta, at Augusta		Apr. 5, 3
Scranton, at Zion		12, 13
Moss Point		12, 16
Americus, at Big Point	(Tues.)	15
Vancleave, at Union		19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leaf	(Tues.)	29
Tallsheek, at McTyeire Chapel		May 3, 4
East Pearl, at Pine Grove		5
Covington, at Slidell		6
Pearlington		10, 11
Williamsburg		17, 18
Mt. Carmel		18, 19
Columbia		24, 25

District Conference will convene at Pearlington, May 6-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

Gloster and Centerville, at Gloster		Mar. 29
Amite, at Liberty		Apr. 5, 6
North Wilkinson, at Friendship		12, 13
Pipkin Chapel		18
Bayou Sara, at Thompson circuit		19, 20
Jackson station		23
East Baton Rouge, at Davis Chapel		25
New River, at Antioch		26, 27
Percy's Creek station		May 3, 4
Woodville station		5
Livingston, at Maurepas		10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek		June 7, 8
Clinton and Betoville		14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church		Apr. 5, 3
West Jackson		5, 6
Edwards, at Brownsville		12, 13
Raymond, at Ratcliff's		19, 20
Canton		26, 27
Madison, at Wesley Chapel		May 3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Yazoo City		24, 25
Benton, at New Hope		31, June 1
Flora, at Bee Lake		7, 8
Silver Creek	(Tues.)	10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 23
Spring Ridge	(Wed.)	July 2

The Jackson District Conference will be held in West Jackson, beginning on Friday, April 4, 1890, at nine o'clock A. M. Bishop C. B. Galloway will preside.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

South Warren, at Redbone		Mar. 29, 30
Utica, at Utica		Apr. 5, 6
Martin, at Russum	(Fri.)	11
Fayette, at McNair		12, 13
Warren, at Wesley Chapel		13, 20
Rocky Springs, at Hermonville		26, 27
Roxie, at Beech Grove		May 3, 4
Meadville, at Nebo	(Wed.)	7
Burtonton, at Sarepta		10, 11
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson		31, June 1
Mayersville		7, 8

District Conference at Utica, April 3, 4.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Ebenezer		Mar. 29, 30
Brookhaven circuit, at Adams		Apr. 4
Beauregard, at Matthews		5, 6
Summit, at Johnson		12, 18
Hazlehurst station		20
McComb at Holmesville		26, 27
Crystal Springs station		May 4
Bowerton, at Pleasant Valley		10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia		31, Jun. 1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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A letter intended to promote the new temperance crusade, signed by Archbishop Walsh and others, was read in all the Catholic Churches in Ireland on March 23.

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THE CHORUS TRIUMPHANT.

BY LAURA C. CALHOUN.

The Easter bells are pealing from many a belfry tower,
Telling that Christ is risen. In this bright morning hour,
As I awake from sleeping, my heart joins in the lay
Which heaven and earth are raising on this glad Easter day.
For Christ our Lord is risen, our Savior's gone on high,
Mid angel hosts his throne is set beyond the shining sky;
Awake, my soul, to praise him; awake, my lips, to sing
Hosannas, glad hosannas, to Christ our risen king!

The Easter bells are pealing from many a belfry tower,
And Easter flowers are shedding fresh fragrance for this hour;
All nature wakes and praises. Shall I alone be dumb,
When Christ my Lord is risen, is risen from the tomb?
I'll give my life to praise him, and at life's parting breath
Join in the Easter anthem of souls redeemed from death;
In heaven then to praise him, in heaven then to sing
Hosannas, glad hosannas, to Christ our risen king!

The Easter bells are pealing the whole glad world around,
Every land beneath the sun is heard the joyful sound;
From shrines and heathen temples, from palm and orange-grove;
From our beloved hill-sides rings out the sound we love.
The grand, triumphant chorus, let all unite to raise;
In joy and loving service through all the coming days.
Awake, all souls, and praise him; awake, all lips, and sing
Hosannas, glad hosannas, to Christ our risen king!

A Remarkable Revival.

BY REV. J. M. BEARD.

When that government which the French people seems to have chosen "for better, for worse," has a very important measure to carry, it gets ready for an impetuous onset and a sweeping victory, by what is termed a *state of urgency*, and it is really sublime to witness with what unanimity and enthusiasm the whole legislative force of the nation will rush to a *coup d'etat* in the wake of such a measure. Now, a vote of urgency, if we could somehow compass it, is what we need for parsonage extension in our great Church, which is great in almost everything but household heritage. *Tempora mutantur et nos mutamur in illis*, is a good maxim for the occasion, as far as it goes; but, alas! the times have inexorably outrun us. Our itinerancy has come to its providential end to find social habitation and a place, but no dwelling. Our itinerants have married themselves out of celibacy and into family headship, with no place in a few of homes to bestow their newly acquired accidents of encumbrance. If the itinerate now at all, it is from inveterate habit, like the aged mule or ox, which had so long revolved through the spheric orbit of a tread-mill, that when turned out to grass there is nothing for him but endless gyrations through a zone as grassless as the equatorial ring of Saturn. If, indeed, the itinerant survives at all, it is in the person of the evangelist; if he has an existence at all, as under former customs, it is practically without limits, or what he allows himself—say, approximately, a sum equal to the salaries of ten Bishops; if he carries saddlebags at all—at once a proud prerogative and dear distinction—it is under the portly guise of a brass-bound Saratoga trunk. The itinerant of the present generation, then, is not an itinerant at all, but a sort of traveling lottery whose octopus-folds, sweeping the itinerant sea, resemble the gospel net in the single unique particular, that "it gathers of all sorts." But if the itinerant has taken his flight, so has the pioneer, with such awkward excuse for wings as he could command. It has not been very long since we were a nation out of doors. The American of a few decades ago was wont to stretch himself upon a prairie mattress, while a mere filmwork of cloud and sky served him for a covering. He had manna for breakfast, and angels' food for lunch, and unleavened bread and, semi-occasionally, pickled pork and turnips for his principal feast. But in an exceedingly short space of time he has graduated out of that into semi-luxury. He has still, it is true, a prairie bed "wide enough to stretch himself on it," and a sovereignty of mottled sky "broad enough to wrap himself in it;" but he has indignantly left his broad domain of freedom for the crampled quarters of an aristocrat. He has "silently folded his tent about him," and in almost the short space of a single night has exchanged the arid land of Arabia for "whole Palestina," with its riches of milk and honey and fruits and flowers. And, what is most sad to relate, is the fact that, unlike his scriptural forefathers, in accomplishing this break for liberty and lucre, worthy, indeed, of a pioneer race and an illustrious precedent, he has ingloriously left Caleb and Joshua to wander in the wilderness. It was, indeed, a prophet, as well as a poet, worthy of renown who put into the itinerant's mouth the ghostly rhyme:

"No foot of land do I possess
In this wide world's wilderness."

As some of the Scripture writers are wont to say when describing these landmarks of sacred story and clime, upon which neither the tooth of time nor the lash of tides and seasons has made any impression—"it is there until this day."

But the Methodist people have grown rich, as Mr. Wesley prophesied, and have gone into palatial quarters, taking their servants—at least, their domestic servants—with them. They have gone into manufactures and have built manufacturing towns without number for the maintenance of their young men and maidens. They have gone into commerce and set palaces afloat, and made luxurious provision for the ships' companies, or have despatched argosies to ivory and gold realms. And all this while the ministerial companion of his toils and poverty has been left to graze in the wilderness. He has compromised himself into wealth and luxury, "the putting on of gold and costly apparel," "faring sumptuously," and such like; but he will not compromise his creed to give his spiritual adviser a Hottentot's chance for shelter—to say nothing of an inheritance among the Lord's people. In his generosity towards his Maker for his rich gifts too numerous to mention, he is willing to make such a division of his palatial wealth as the son of Hibernia proposed to the partner of his bosom, with whom he could no longer live on amicable terms, viz: that they would divide the house—Biddy to have the outside, and himself the inside. To his Lord's immediate representative, who has been sent to demand both ground rent and insufruct, he proposes, with magnificent liberality, to give up to the former the largest half of the estate—that is to say, the portion which has not yet been reduced to possession. He revenges himself upon both the former for their oft-repeated references to the "house of many mansions" by indefinite compulsory confinement in a house without any mansions. It will not avail anything to combat his position with numerous Scripture proofs, as, for example, that the priesthood had the chief inheritance in Israel; that Caleb and Joshua were munificently provided for in the partition of the land of promise; that the Levites dwelt in rock-walled cities provided for them long centuries before Jehovah himself emerged from a tent-sanctuary; that when the temple was built it was honeycombed with priestly domiteries; that Peter and John and Philip and Paul were householders in apostolic times; for he has American—not to say, Methodist—usage enough to outweigh whole tomes of "the law and the prophets," with any number of the apostles thrown in for good measure. If you tell him the Roman Catholics provide houses for their celibates, he retorts that if celibacy is bad, it is bad to make provision for celibates; or if you suggest that the Roman pontiff dwells in the richest palace of Europe, and handles more revenue than the most opulent of the Hohenzollerns, he will argue that this is a bad extreme wrought by a pernicious custom. But not only is his position ethically bad; it is politically destructive. It is almost trite to say that the country that does not provide winter-quarters for its soldiers will soon have no soldiers to provide winter-quarters for. A great many theories have been advanced as to the *raisons d'etat* of Southern defeat in the late war; but two causes were certainly prominent: 1. The magnificent equipment of the army of invasion, which was never excelled. 2. The positive destitution of the soldiers of Lee and Hood, who had scarcely a rotten shred between them and winter's most sombre visage.

That army, whether we speak of a temporal or a spiritual host, is in a sad state that has not shelter enough to keep its powder dry, and which is forced to expend in fruitless battling with the elements the courage and strength which might entitle it to victory in conflict with a less formidable foe. A homeless and unprovided ministry can gain no further victories on American soil. The genius of our institutions forbids it, if the laws of nature did not. We can not oppose magnificently equipped forces, and the anti-mob sentiment of the age, which is one of its leading characteristics, with the poor devices obtaining with that motley organization called the Salvation Army.

A home is the biggest investment for any American, be he soldier or civilian—for any Christian, be he minister or member. He who has one knows more of the purchasing power of a dollar than any other not similarly blest. To convey some idea of the meaning of this last sentence: If the three principal Methodist Churches of New Orleans should invest the sum of twenty-five hundred dollars in homes for their pastors, such parsonage provision would be worth to the latter and, therefore, to the investors not less than five hundred dollars annually, or the equivalent of twenty per cent. on investment. Or, to express it differently, several of these pastors do pay five hundred dollars annual rent for houses not marketable at the first-mentioned sum. In the country and country towns the ratio is still greater owing to fruit, garden and oftimes farming advantages. But we need hardly discuss the expediency or profit feature of the subject, which is sufficiently obvious.

Then let us build homes for our itinerant nomads, whom both the country and the church in this feature have outgrown by fully two generations. Let us build parsonages, and thus get rid of the Wandering-Jew element of our ministerial population, for who would consent or has consented to houseless tabernacling in one place for a space longer than twelve months? Let us build parsonages if for no better reason than to reap the largest possible profit on investments, and to make it possible for a man to be, in one breath, a citizen, a patriot and a minister of the gospel. Let us build parsonages for the preachers, that the preachers may build churches for the people; for every dwelling provided by the church for its self-sacrificing minister will net that result, as the past history of the church abundantly testifies. In a former age of itinerancy, when circumstances which do not exist now compelled frequent locations among the itinerants, churches sprang up as by magic in their neighborhoods, and wherever a circuit or station in more modern times has recognized the scriptural order by postponing the house of worship until the comforts of God's chosen have been provided for, they have found at a not remote period that in building slowly they were building surely.

Of preachers' homes there is no field more destitute than the great State of Louisiana, and, therefore, none to which this exhortation will apply with greater force; but it will be needless to state that we can have no parsonage-building movement without a parsonage sentiment, and no parsonage sentiment without an organization, wide and thorough, and extending to latitudes where they both know and practice more of self-sacrifice in this work. The Woman's Parsonage Extension movement affords us the opportunity which we should have been seeking for a century past. And, quite as much as for anything else, we began these lines to say that a really remarkable revival in that work is progressing at this moment in this city under the able leadership of Mrs. S. S. King, the State secretary, and Miss Kate L. Riggs, district secretary of the New Orleans district, both lately appointed by our State Board, and admirably fitted for the positions. Societies have been organized in the Rayne Memorial, Carondelet, Felicity and Morcau Churches with large and, in some instances, enthusiastic memberships. Others have been projected where not previously existing, and in a very short time, these ladies tell us, there will be a parsonage society in every Methodist Church in the New Orleans district, while the battle will be pressed so vigorously in the country that nothing but determined opposition, joined to the habit of indifference, which unhappily has prevailed heretofore in both city and country, will prevent final victory.

Let us say, in conclusion, while exhorting both preachers and people to help these active helpers with us in the gospel with their prayers and purses and most active co-operation in good works, that the parsonage extension revival has not come too soon and can not stay too long. To it will be credited more successes—whatever its record of failures, and this has been the genesis of all measures that have attained to renown—than any gospel movement of our church in this age, and not the least of these will be to balance the urban against the suburban and rural conquests of our glorious Methodism, and qualify it for an advance *in solido* against the hosts of sin.

Notice.

To the Friends of the Young Men's Christian Associations of Mississippi:

All persons desiring to attend the fourth Annual State Convention of the Young Men's Christian Associations of Mississippi, to be held in West Point, April 24 to 27, are requested to send their names to Mr. Perry Duncan, West Point, Miss., before April 15. By complying with this request you will greatly aid the Committee on Entertainment.

The railroads have given $1\frac{1}{3}$ rates for round trip. Be sure you obtain certificate, when you purchase ticket to West Point, and should you be compelled to purchase more than one, get also a certificate with each ticket you buy. These certificates will entitle you to secure excursion rates on your return.

The following gentlemen will address the evening sessions of our meeting:

Bishop C. B. Galloway, of Jackson, Miss., Thursday. Rev. W. L. Pickard, of Birmingham, Ala., Friday. Rev. C. E. Cunningham, of Yazoo City, Miss., Saturday; and Rev. S. E. Mitchell, of Clinton, Miss., Sunday evening.

You are earnestly requested to interest yourself and others in this convention, for we are sure it will prove interesting and profitable to all who attend. A full programme will be sent out before the meeting.

Hoping you will feel it your privilege and duty to attend,

Respectfully,

J. R. DOBYNS, Chairman.
W. N. JENKINS, State Secretary.

Will We Rebuild Our Church at Oxford?

This is a question in which every Methodist of Mississippi is interested. We have more than fifty young men of our church at the State University, going out into all sections of the State to represent our church, and we can not afford to have it said that we have no church in this educational center. The Methodists of Oxford are not able, after their great loss, to rebuild the house we must have. They have exhausted their resources; given more according to their ability in the last two years, perhaps, than any other church in our State. They have worked manfully to properly represent our church in this town, where denominational lines are so closely drawn; but now they are prostrated, and need our sympathy and our help. Shall we help them and save our church and our honor, or leave these victims of the fire fiend to suffer for the help that can be given and not seriously injure anyone? Then what shall we do? Let our Conference Church Extension Board give them $1,000—$500 this fall, and $500 next. Let all the towns and cities of the State help, for all are interested in our church at Oxford. Are there not ten stations in the North Mississippi Conference which will give $50 each; ten pastoral charges which will give $25 each, and twenty-five which will give $10 each? Then why not take these collections at once and help the unfortunate and save our church? Let us move at once and report in the Oxford column of the NEW ORLEANS CHRISTIAN ADVOCATE. Holly Springs has given $102; Grenada, $112. Other places, no doubt, need help from our Conference Board; but the sacrifice will not be half so great for the work to be postponed at these places as for us to fail to rebuild at Oxford.

Let us help a struggling people who have tried hard to help themselves.

J. W. HONNOLL.

HOLLY SPRINGS, MISS.

Rupert Wise.

A POETIC ROMANCE.

This is the title of a new book by a young Mississippian. Though fresh from the press, it has already commanded the warmest commendation of many discriminating literary critics. One eminently competent to pass judgment says: "It is the most ambitious poem and the greatest literary success of the age. Truly American; a tale of passion, doubt and the final triumph of a great soul." Dr. Harrison, the scholarly editor of the *Southern Methodist Quarterly Review*, uses these strong words: "No poem since Festus appeared is equal to it." Another writer, whose notice has fallen under my eye, says: "There is a Tennysonian touch in the words that lingers deliciously in the memory and reminds one of Paul H. Hayne's subtle undertone."

The author, the Rev. H. M. DuBose, was born, I believe, in Clark county, Miss. He gave early promise of literary taste, and at the age of twenty was a belles-lettres scholar of marked attainments. In 1878, having entered the Mississippi Conference, he served a pastoral charge on the river above Vicksburg. During that year he was a frequent and ever welcomed visitor to my home in the Hill City. The scene of this poetic romance is laid in the city of Vicksburg, and the whole plan was conceived in that fateful year of worse than war. In the preface to this volume, the author says: "Ten years and more ago, amid humble labors, in a village beside the Father of Waters, and when the shadow of the pestilence that walketh in darkness was but newly lifted from the hearts of a smitten people, my hand was first set to the task."

Rupert Wise is a young physician of high birth, educated in American and German universities, of brilliant gifts and laudable ambition. He wins the heart of lovely "Madeline," but never her hand, because his proud spirit was powerless to resist a remorseless, hereditary appetite. The plan is admirably sustained to the final conquest, the heroic measures often quivering with rare poetic power.

In the following opening lines he refers to Vicksburg:

"Hail, city fair, throned on eternal hills,
Hard by the mighty river's sullen flow!
* * * * * *
Red war around thy gates hath flamed, and Mars
Hath looked, with eyes of fiery curse, on thee.
While fate's malign and tracts of evil stars
Have marked with lurid fires, thy destiny;
Yet queenly still thou sittest, clothed and free;
The past thou hast in tears, the future's page
Thou holdest fair for peaceful memory;
Though writ with golden pen for golden age,
Thou still wilt hold thy past, with good or ill presage."

"To thee relates my song of various key;
To thee pertains my tale, in theo 'twas wrought,
I own from *thee* the sense of mystery,
And power of strong desire, in youth begot;
To thee anon turns memory ever fraught
With old-time visions of that free, grand tide,
Moving majestic tow'rd its ocean lot,
Like symboling through all its glinting pride."

After describing at length the preparations made to avert the threatened pestilence, and the council of the physicians, in which Rupert Wise was a central figure, the author, in these exquisite lines, gives a vivid picture of the solemn night preceding the wild flight of the populace from the great destroyer:

"Now midnight clothed in shades and ebon gloom
The favored town, and silence as of doom
Held cot and lofty dome in mute embrace;
The watch-stars, mounting toward their vigil place,
In shining ranks, approached the sable tower,
And flung their beams, creation's vastness o'er.
What darkness looked they on! What sorrow read!
Through latticed ways, where smothered dread
Spoke forth in sleepless eyes or forced its seal
On fevered lips and brows too soon to feel
The fiercer touch of mortal ill."

One of the finest passages contains the eloquent pleading of Rupert Wise for "sweet Madeline" to be the angel keeper of his heart and home, and her sad refusal. She loved him with all the wealth of her great, pure soul, and had from early girlhood, but the higher law, duty, compelled a course which made both hearts suffer. She says:

"Nay, never can it be, although each flow'ret
That blossomed fresh in girlhood's peaceful morn
Be blighted by the word, and envious dust
Rest on their petals, and each rapture born
With them be turned to grief, and though the rust
Dim all my altar gold, it may not be."

And in that supreme hour of disappointed love she thus plaintively invokes the spirit of her sainted mother:

"Oft when I bow at evening time for prayer,
I feel unearthly impress on my brow,
As if some guardian spirit's touch were there;
O tell me, mother, is that impress thine?
Enough! I know thou art near me here;
Thy life of love, thy memory's constant bloom
Breathe patient trust—the higher will is mine!
Yon fair ascending star whose beams are shed
In radiance half melodious round thy tomb
A beacon light become, and fate shall lead
My trustful spirit heavenward, sunward, home."

Rupert Wise passed through all the stormy and bitter agonies of a soul fired with high and noble purposes, yet in the thrall of vice. It shadowed every prospect—dimmed every fair perspective—fettered every divine impulse. With the dawn of a new hope chasing a long night of gloom, the author thus describes him:

"'Tis love transmutes the thorny crown to gold;
How brief now'r its spell or pastlooked hold,
It fetters ill, bids weak imprisoned hope
Once more attempt its grated doom and rope,
New pamphlet, with late. Brief, like the cup
Of April clouds, love's chalice holden up
Baptized his spirit's grief, till moved by strains
Of unseen power, he rose and lisping faint
Between his parted lips he swore an oath,
An awful oath, to ban his curse. As death
To let its accents die, left purpose fell,
He held the words till seemed his breath to wail."

But I will not tax your columns with further extracts from these pages. I write not this to advertise a book, but to pay friendly tribute to the gifts and culture of a young Mississippian, destined to hold high place in our nation's literature. He now resides in Los Angeles, Cal.

CHAS. B. GALLOWAY.

—Commonwealth.

Woman's Department Church Extension.

NORTH MISSISSIPPI CONFERENCE.

I am just in receipt of the following:

Dear Sister: We have before us so many *urgent* applications for aid that we are *very* anxious to get in all funds possible before the meeting of the Board of Church Extension in April. Stir up the Auxiliary treasurers and send in up to that time all that may come into your hands due the General Board. Send all you can by March 31. Do, I beg, all you can to help us have as large a fund as possible at Board meeting. God help you in that way to aid his servants. Yours,

LUCINDA B. HELM.

I have received the following amounts this year: Holly Springs, $6 25; Sardis, $2; Greenville, $8; Coldwater, $1 75; Coffeeville, $1 75; Carrollton, $10. Total, $29 75.

Let others send *at once*. If you have any money on hand, send it to me without delay.

MRS. EVA R. BINGHAM,
Treas. W. D. Ch. Ex., N. Miss. Conf.
CARROLLTON, MISS.

A Distressing Case.

Rev. C. B. Foust, pastor of our church at Oak Ridge, La., is in deep affliction. He was attacked by acute spontaneous gangrene in his foot on February 23, which necessitated the amputation of his leg above the knee a month later, and he now lies in a helpless and suffering condition. He was in the Confederate Army during the Civil War—a member of Company B, Thirteenth Regiment Mississippi Volunteers—and lost his left leg in the attack on Knoxville, Tenn., by the Confederate forces under General Longstreet, November 29, 1863, and while lying wounded on the field his right foot and ankle were severely frostbitten, and their circulation so impaired, as to render them easy victims of acute disease twenty-six years later. He is among kind friends who contribute to his wants; but all material assistance would be thankfully received. Should any old soldier, comrades, friends or brethren who may read this be touched with a feeling of generous sympathy, let it be expressed in sums, great and small.

J. D. HARPER,
Presiding Elder, Delhi District.

Dr. Black's "Christian Womanhood" has reached the *fourth* edition. This edition has several pages of additional matter.

Christian Advocate.

THURSDAY, APRIL 3, 1890.

DE RESURRECTIONE DOMINI.

Pone lictum, Magdalena,
Et serena lacrymas.

Cease thy sorrow, Magdalena,
Tearless lift thy beaming brow;
'Tis no more the feast of Simon,
Causeless is thy weeping now.
Thousand reasons challenge gladness,
Exultation now for sadness.
Hallelujia!

Summon laughter, Magdalena,
Let thy kindling face grow bright;
All thy suffering has departed,
Gleams again the glowing light.
Lo! the world unchained through Jesus,
Triumphing, from death he frees us.
Hallelujia!

Shout for joy, O Magdalena!
Christ has left the gloomy grave;
Finished is the sad transaction,
Death destroyed, he comes to save.
Whom with grief thou sawest dying,
Greet with smiles, the tomb defying.
Hallelujia!

Lift thine eyes, O Magdalena!
Lo! thy Lord before thee stands;
See! how fair the thorn-crowned forehead,
Mark his feet, his side, his hands.
Glow his wounds with pearly whiteness,
Hallowing life with heavenly brightness.
Hallelujia!

Wake and live, O Magdalena!
Now thy night is changed to day;
Let thy heart swell with rejoicing,
Death's strong arm is dashed away.
Grief and lamentation spurning,
Hail thy loving joys returning.
Hallelujia!

—*Trans from Latin by C. S. Harrington, D.D.*

An Appeal in Behalf of Our Sunday-School Work.

The vast possibilities bound up in our Sunday-school work deserve the most deliberate and careful thought of the next General Conference. The results already achieved evoke our profound gratitude to the Lord of all.

To our Publishing House agents and managers, our Sunday-school editor and assistants, we should make acknowledgment commensurate with the large service rendered. They have labored under many serious embarrassments during the past decade, and have accomplished a work worthy of our sincere thanks.

Now that the skies are bright with promise for all departments of our Zion, we should look well to the "bottom rock" of our foundation and see that it is laid broad and deep. There can be no valid reason now why our Sunday-school department should not be equipped in all of its practical workings *equal to any on the earth*. It can be done with very little, if any, more outlay from the income of the Publishing House.

I first desire to call attention to what I deem our real needs, and then show what I think an entirely feasible plan for meeting the same.

OUR NEEDS.

1. In order to meet the necessities of the work we should have a thoroughly systematized plan for distributing vastly more Sunday-school literature than we now have. We have probably an ample number of Lesson Helps, but they need enlargement and improvement, and we need many more little books, tracts and leaflets on methods of Sunday-school work in detail, practices of successful workers all over the country, and many other matters in the line of helpfulness, too numerous to mention here, but which every Sunday-school worker who has studied this subject seriously will understand and appreciate.

2. We need a much more general distribution of our regular Publishing House literature than goes out at present, in order to keep our workers fully alive to the issues of the times and to give them the inspiration and enthusiasm always engendered by a thorough knowledge of our splendid history, doctrine and polity (the equal of which I do not believe exists on the earth to-day). Who is not thrilled with holy fire when he once fully understands the excellencies of our ecclesiastical machinery, and he can but feel the impulse of prophecy upon him for its magnificent future with God's blessing upon it. "My people are destroyed for lack of knowledge," is the utterance of one who saw by the light of the Lord's candle long ago. It is true, and has many parallels to-day. My candid opinion is that more Methodists become puny, sicken and die, for lack of knowledge than anything else. Hence we need to scatter cheap, wholesome literature, methodically, continuously and abundantly as the leaves of the forest. Of course, this is no new suggestion, simply following the primitive paths of Mr. Wesley and his early helpers. The wisdom of the ages demonstrates that some things can not well be improved on. This idea of Mr. Wesley is one of them.

3. We need more direct connection with headquarters. Of course, at present, our editor can not visit the field and personally come in contact with thousands who have read his comments for years, but have never seen his face in the flesh.

The benefit of a living representative is fully understood by the world, and is being utilized in many directions by the church. What would our Mission Board accomplish without a secretary in the field? Who would know half as much about our prosperous and hopeful field of church extension without the business-like appearance and statements of Dr. Morton, who constantly recounts successes in other fields, and thus furnishes the best possible reason for more earnest and liberal support? Commercially, it is next to impossible to know what the world wants or really needs *without going where the people live*. And one of the wise devices of this age is to create a demand by going, and then fill it with the needed production. Many a man has added to the comfort and pleasure of his home and family by some simple article to which his attention was directed. Otherwise he would probably never have known of it. Hence the benefit of a living, breathing representative, who out of knowledge thus gained will evolve many more plans for forwarding the work now impossible to even dream of. If, acting on the principle that the richest yielding part of a business deserves the best attention, then there can be no question as to our duty in the premises.

4. We need a weekly organ to push the work to its highest excellence. Scarcely anything now can prosper or make rapid strides without an organ. We must keep the field covered with information. There is nothing that more quickly strikes a responsive chord than the doings of eminent and useful workers in other places. How can we possibly know these things without and organ? Our *Advocates* are burdened all the time with more matter than they can print frequently for weeks, and it is not primarily the function of such a paper to furnish this kind of information. The magazine comes only once a month, and has its own peculiar field, with no room for practical hints to workers, and no place for toilers in this department to report their doings for the benefit of others. Suppose a brother in Texas has discovered an excellent plan for accomplishing some particular thing, and it would do great general good if disseminated, what will be affected by it if it never goes further than his neighborhood? and how will the brother in Georgia ever know of it if there is no organ through which to give the same to our entire connection? The secular schools of the country have long ago laid tribute on this useful vehicle for advancing great educational movements, and they keep the workers in her fields fully abreast of the times through various well-conducted journals. Now, of course, all these things cost money, and will not be met by a theory or a vision.

THE PLAN PROPOSED.

1. Let there be such legislation as is necessary at the General Conference to set on foot "A Sunday-school Union of the Methodist Episcopal Church, South," and, if thought wise, couple with it a tract attachment for the present, at least.

2 Elect a first-class man as secretary, who will give his entire time to this part of the work. Be very sure he is the right man before electing him.

3. The statistics will probably show 300,000 members in our Sunday-schools. Let there be an assessment made of five cents, *per capita*, annually, which would yield $30 000 if all paid. Of course the preachers should be required to see that the amount is raised in the Sunday-school, and either forwarded to the proper authorities or settle with the Sunday-school Board at Conference, just as other funds are reported now. I am satisfied there would be far less trouble raising this fund than any of our connectional claims, especially after a year's trial, when its merits would be fully understood and its benefits made manifest.

4. It would undoubtedly give such an impetus to the work that the income from "Children's Day" would enable each Sunday-school Board to place one man, at least, in the field to cover their respective Conference bounds, who would not only work constantly for the betterment of Sunday-schools, but would also become an excellent canvasser for our Publishing House, and thereby greatly aid in making known our interests generally. Think of *forty agents* for the Publishing House pouring in orders daily! What a stream of business going to one channel, and returning with blessings to our people!

5. Of course, the expense for all this work should be borne by the "Sunday-school Union," and its expansion would depend upon the income of that work, just as the other Boards take care of their expenses. If an assistant Sunday-school editor is needed, which, doubtless, will be the case, let the Publishing House look to that and any other additions of force and improvements needed.

6. When it is understood that only about *twenty-five per cent.* of the adult members of the church are giving any active work to the Sunday-school, and hence we have only about half as much Sunday-school membership as we have in the church, an anomalous condition, we need no further argument in showing evidently a disease in the vitals and the imperative need of heroic treatment in the way of thorough organization of "all for all." Our motto should be "All the church in the Sunday-school; all the Sunday-school in the church, and everybody in both." and all at work.

7. When it is also understood that the little *twenty-five per cent.* effort of the adult membership yields *eighty per cent.* of the conversions and accessions to the church, we catch sight of a problem at which we may well stand amazed while filled with holy joy. What institution on earth ever furnished such an exhibit—twenty-five per cent. invested; eighty per cent. dividend annually. Could there be a stronger appeal to our generosity. "We can not offer a better compliment to a good thing than to try to improve it," said a wise man. There was never a richer opportunity nor a more favored moment than we have now.

8. It is to the honor of our beloved Methodism that she furnished the first voluntary Sunday-school teaching. When the devout followers of Mr. Wesley in Oldham saw the great outreach of the work as instituted by Mr. Raikes and his paid teachers, they said, "Let us do it ourselves," as a voluntary offering of service to our dear Lord.

9. With such a precedent the work has stretched from pole to pole, so that if every Sunday-school teacher to-day were paid one dollar per Sunday for their labor, it would require *sixty-five millions annually* to cover that expense of the work alone. What a matter for rejoicing, then, is the voluntary feature of the work; otherwise it would have been greatly impeded and, perhaps, blocked long ago.

10. Then, as Methodists, having set the key to an invaluable free-will service, we can not afford to not foster the work and stretch every muscle of our organic life to enlarge its development and increase its efficiency. As to numbers, our goal should be, at least, *a member for every member of the church*. As a teaching agency, *in material furnishing and methods, we should equal the best secular schools of our land.*

11. With such a standard before us, and with such possibilities almost in our grasp, it would be a fitting crown to the work of the General Conference to give this most hopeful child of the church a heritage worthy of her name. And for this purpose I make appeal to our beloved Bishops and all in authority to carefully consider these things.

J. R. PEPPER.

MEMPHIS, Tenn.

From the Work.

OPELOUSAS DISTRICT, LOUISIANA CONFERENCE.

I will close my first round on the Opelousas district next Sunday. In some respects it has been a trying time to the new presiding elder. An absence from home-folks for three months is a new experience, and has been somewhat trying to my faith and patience; but the experience has proven a great means of grace to me. I think I shall better appreciate home and its associations. This work has thrown me among a class of people so different in customs and habits from those I have been thrown with for the last thirty years, that one feels like he is learning to live life over again. I hope, however, through God's grace, to be able to mould myself to the situation. Notwithstanding I had a very severe attack of *la grippe*, which continued through several weeks, I was able to meet all of my appointments. I was received kindly by the preachers and people. The quarterly meetings were all interesting and profitable. The preachers have entered upon the new year with energy, and, trusting in God, they hope to do the best year's work of their lives. The outlook is favorable, some one constantly having accessions at their regular appointments; prayer meetings are reported well attended, class meetings are being revived. I would say just here, that the quarterly love-feast at all the quarterly meetings has been a refreshing time from the presence of the Lord.

In places the preachers are going "into the regions beyond," and establishing gospel preaching among a class not accustomed to hear it. The Creole Catholic element are being reached in places and brought into the Methodist Church. In many places the priests have lost their hold on this Creole element, and they go to hear Protestant preachers in spite of the "holy father." We are praying and working for good times this year. Pray for us.

JOHN A. MILLER, P. E.

SPRING CREEK CHARGE.

We are moving on smoothly at Spring Creek. I have taken several subscriptions for the ADVOCATE. The good people are taking care of their preacher, and we together are looking for a gracious time during this present Conference year. We moved into the parsonage at Babb's Bridge on February 18, and our hearts were made glad to see the interest that the good sisters of Babb's Bridge had taken to prepare for our reception. The parsonage had been nicely arranged, and, while on account of delay of shipment, there was no stove to cook our first supper on, there was no need of cooking, as supper was furnished to our hands, and that, too, such as we like best, and you may know it was amply served and greatly relished after a day's travel in an ox-wagon. I commenced a year's work with the first Sunday in the year, and have missed but one appointment, which was promptly filled by a local brother. Our people on Spring Creek are waking up to Sunday-school interest. We have a fine one at Spring Creek Church, with about fifty on the roll.

H. M. BANKS, P. C.

BABB'S BRIDGE, La.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

Our first quarterly meeting has come and gone. Rev. P. A. Johnston, our presiding elder, was at his post in the spirit of the Master, and preached two excellent sermons to the edification and instruction of the people, and also raised about all the apportionment for Cato Church for the Conference collections. The stewards made a liberal assessment for the support of the ministry, and made a good showing for the first quarter. So we start out on our fourth year on this work much encouraged to try to do all we can for them and the cause of our divine Master. May the great Head of the church abundantly bless them and us in our work this year!

A. D. MILLER.

The Lottery.

"A Useful Institution."

There has been scattered throughout the land recently an almanac, called "The Capitol Almanac," bearing the imprint of A. Baldwin & Co., of New Orleans. There is in this document a great deal of useful and valuable information, historical, political and governmental. One would think, A Baldwin & Co. had done the people of the country good service in distributing among them, *gratis*, so valuable a document, and that they were entitled to the thanks of all the people. No doubt, many of the readers of this paper have had a copy of this almanac sent to them, and are ready to praise the charitable forethought of said A. Baldwin & Co., and have come to the conclusion that, as "one good turn deserves another," they will give said "manufacturers and jobbers of agricultural implements, machinery and hardware" the benefit of their trade! They had better examine that almanac, and see what its purpose is before they do that, if they are upright Christians!

If you will examine closely, you will see that this document is nothing more nor less than an advertisement of the Louisiana Lottery, gotten up in an expensive and attractive style. A footnote at the bottom of every calendar-page gives the information upon what day in that particular month the monthly drawing takes place. This is to keep it ever before the mind. No matter what you want to find out—the time of sunrise or sunset, when the moon is new or full—you are certain to be informed that on a certain Tuesday in that month the drawing is to take place, and that the capital prize is $300,000, and whole tickets are worth $20. There is nothing like keeping a thing before the people.

On page 34 of this document is an essay, on "A Useful Institution—Something About It," in which there is an attempt to show that lotteries are not immoral, and that they have done great good in the past, and that this particular Lottery, that has its deadly fangs fastened in the vitals of our State, is really a useful, benevolent institution. The writer starts out with the assertion that "whatever indictments lie against the lottery system are traceable not to the system, but to its abuses," and then goes on to bolster that up, not by showing wherein it has been abused, but by telling that a great many good things, and Christianity among them, have been abused, and then coolly drawing the conclusion that we don't reject Christianity because there have been some bad Christians—the meaning of which is intended to be, because there have been some bad lotteries, you ought not to reject the useful and benevolent and educational and charitable Louisiana State Lottery. If you do, then by the same reasoning you must reject Christianity, for there have been bad Christians. "If the one is immoral, so is the other." The impudent effrontery of this writer in putting Christianity on a par with lotteries as to morality surpasses that of the devil himself. But, says this writer, all this talk about the immorality of lotteries is mere "heresay," and "heresay" is invariably unjust and invariably tyrannical." "Peculiar ideas of morality held by even well-intentioned people" should not be accepted by everybody, for "human judgment is lamentably fallible." Did not the church "roast heretics?" "Did not John Wesley see ghosts and Cotton Mather hang witches?" They were good and true men, and yet how grievously were they mistaken! And so the argument is: all who say that lotteries are immoral are "grievously mistaken!"

But the cream of this precious document is its pretended history of the "origin of the lottery." The writer does not hesitate to say that God started the lottery; and if he started it, it was right then, and is right now, because "truth is eternal." "The verdict of countless ages stamp it as useful and right." According to this writer, the first lottery was gotten up by Moses and Aaron, acting under divine command, for dividing the land of Canaan among the Jews. The mind that can discover the modern or ancient lottery in that transaction ought to be turned loose and kept out on voyages of discovery for the good of human-kind. If Moses had proclaimed that there were *one hundred thousand tickets* at twenty dollars apiece, and that *three thousand one hundred and forty four only* would draw a title to a piece of land in Canaan, then there would be some reason for such a statement; but when we know that every man, woman and child among the millions that followed Moses actually drew a homestead upon which to spend the remainder of life, where is the likeness to a lottery? Every man can see that such a statement is not only a falsehood, but it is blasphemous to attempt to make God the author of the most monstrous iniquity the earth ever saw. Christian merchants and farmers will note that this statement is sent to them by the firm of A. Baldwin & Co., "dealers in hardware and agricultural implements."

This precious document then goes into an explanation of the "drawings," and endeavors to show that everything is done fairly and in good faith to all concerned. The statements made are such as nobody believes. For instance this: "The ticket holders unite in contributing a sum of money to be distributed among themselves." That is "cheeky," certainly. "To be distributed among themselves," indeed! How many thousands there are in this land who can rise up and say that while they have contributed for tickets, the "distribution" never reached them, and they have lost all they ever put in! We have heard of one man who says he can show $16,000 worth of lottery tickets that never drew a *dime!* The "distribution" is a humbug, except among the members of the company, who are fattening upon the credulity of their poor, pitiable dupes. The only thing that is distributed among the ticket holders is the growing desire to get large sums of money for the payment of a few dollars, which is downright dishonesty. This Louisiana charitable and educational institution has done more to demoralize honest labor and foster the spirit of gambling among the people than all other causes combined. And it is still permitted to do this thing—still permitted to go on debauching politics and prostrating honest toil and bribing Legislatures and corrupting public justice, for the paltry sum of *forty thousand* dollars paid into the State treasury! Did ever a people sell out so cheap before?

In giving the history of lotteries in the United States, this document gives a rosy coloring to the establishment of lotteries in various States, and parades the great good they have done, but—strange to say—omits the important fact that every State that ever legalized the lottery soon found out that it had legalized a public robber and an educational concern that graduated thieves by the hundred. And when the true nature of the institution was learned, public indignation not only expunged the law creating the lottery from the statute book, but drove the robber from her borders. And this same indignation is arising in Louisiana to-day. There are mutterings arising all over our State. Their meaning is unmistakable. Louisiana has suffered long enough! There is no need to wait for an expiration of the time allotted for the existence of the Lottery. It never had a legal existence, because it has never complied with the conditions upon which that existence was predicated.

A Lottery Bribe.

The instinct of the Louisiana Lottery Company to gain its ends by corrupt means was shown on Saturday in its attempt to bribe the governor, Legislature and people of Louisiana with money under a pretense of concern for the public safety.

The president of the company sent to the governor of the State a check for $100,000 of the company's dishonestly got wealth, to be used in work upon the levees for the protection of life and property.

The manifest intention was in that way to buy official and popular favor in aid of the company's desire to get a renewal of its chartered right to maintain a gambling establishment for the robbery and demoralization of the people.

The governor promptly gave this interpretation to the matter. He returned the check with a letter expressing his conviction that it would be manifestly indecent in him to accept it on the eve of the assembling of a Legislature which must presently pass upon the company's right to exist.

Admitted that there was no collusion between the governor and the Lottery people to obtain a "rise" out of the public by this display of generosity and civic virtue, it must be noted that the lavish readiness of the gamblers to pay so large a sum upon the mere chance of its beneficial effects as a bribe suggests its still greater readiness to buy legislators outright, and will justify the harshest suspicions as to the integrity of any legislator who shall favor the company's scheme, whether in Louisiana or elsewhere.—*New York World*, March 19.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

ENGLISH BIBLE STUDIES. By Rev. J. C. Murray. B. D. Cranston and Stowe, Cincinnati. Price, fifty cents.

This book contains sixty studies in the life of Christ, and is intended for the first year's course. The lessons are only given in outline. Each lesson is divided into *four* parts, viz.: Lesson analysis, comparative readings, notes and suggestions, and important lessons. We hardly think this book will meet the demand in colleges for the study of the English Bible.

PERIODICALS.

—CASSELL'S FAMILY MAGAZINE, for April, has a full complement of serial stories and miscellaneous papers. Cassell Publishing Company, New York. Price, $1 50.

—ST. NICHOLAS, for April, is beaming with beauty. Pictures and poetry, fact and fancy, history and romance, make up a delightful number of this popular young people's monthly. Century Company, New York. Price, $3.

—THE LADIES' HOME JOURNAL, for April, has a large supply of good things for the ladies. There are thirty-two pages, and in these may be found every variety of reading matter. Curtis Publishing Company, Philadelphia. Price, $1.

—THE MISSIONARY REVIEW, for April, has a full table of mission literature of all grades and missionary intelligence from all parts of the world. As we have frequently said, this is one of the best missionary periodicals published in this country. Funk and Wagnalls, New York. Price, $2.

—DEMOREST'S FAMILY MAGAZINE, for April, has a wonderful amount of good reading. It is not wholly taken up with the fashions nor with stories, but has articles on home art and comfort, sanitary and kindergarten, and other interesting departments. New York. Price, $2.

—MUSICAL HERALD, for March, is a good number. This magazine has been doing good service lately in the interest of church music, and we hope it will continue on that line, until the whole subject shall be brought down or up to the level of common sense. New England Conservatory, publisher, Franklin Square, Boston. Price, $1.

—The MISSIONARY REPORTER is full of good things on the missionary line. Dr. John is making a splendid little monthly. We hope the next General Conference will change this periodical into a weekly. The present form is good, and cheap at fifty cents a year, but a weekly at the same price will be better. Send to Dr. Barbee, Nashville, Tenn.

—THE CHAUTAUQUAN, for April, begins a new volume. This monthly deals in a great variety of subjects, and the contributors are men and women who not only have something to say, but say it in good, plain English. We appreciate the general information which a number of this monthly always serves up. Theodore L. Flood, Meadville, Pa. Price, $2.

—WIDE AWAKE, for April, is a most beautiful Easter number of this popular monthly. The beauties that are revealed in this periodical seem to us to be getting larger and more pleasing with each month. In the present number are articles from Hezekiah Butterworth, Edith M. Thomas, W. O. Stoddard, Harriet Prescott Spofford and others. D. Lothrop Company. Price, $2 40.

—THE MAGAZINE OF ART, for April, opens with a photogravure entitled, "Saved." Then follow Old Masters, by Fred Wedmore; A Lesson in Ornament, by Lewis F. Day; Art Patrons, by F. M. Robinson; Miss MacDonald, by Sir. T. Lawrence; Winter in the Country, by E. F. Brewtnall; the Imperial Institute, by Sir Somers Vine; The Chronicle of Art. Cassell Publishing Company, New York. Price, $3 50.

—POPULAR SCIENCE MONTHLY, for April, is on our table full of matter for inquiring minds. Among the papers furnished in this number we note, Science in the High School, by Prof. D. S. Jordan; Ethics and Religion, by Prof. C. H. Toy, Natural Inequality of Men, by Prof. Huxley; The Mysterious Music of Pascagoula, by C. E. Chidsey; Northern Lights, by Wilhelm Stoer. Editor's Table has several articles. D. Appleton and Company, New York. Price, $5.

—CHRISTIAN THOUGHT, for April, edited by Charles F. Deems, D. D., is packed full of articles of great value. Austin Abbott, Esq., contributes an able paper on The Uses of Retaliation in the Mosaic Law; President J. E. Rankin, a lecture on Men of Literary Genius and Christianity; Rev. George C. Yelsley, The Uses of Imagination in Historical Science; Mr. E. Cole Morris's, Rev. J. J. Smith's, Rev. George W. King's and Prof. Morrison's names add vigor to this number, by scholarly papers. Dr. Richard Whiteley also furnishes a paper up to his usual high standard, called The Philosophy of Christian Theology. Other articles serve to make up a most interesting number of this popular magazine, now in its seventh volume. Yearly subscription, $2; Clergymen, $1 50; Wilbur B. Ketcham, publisher, 13 Cooper Union, N. Y.

PAMPHLETS.

—THE TWO SIDES OF THE SCHOOL QUESTION. This is a pamphlet giving the speeches of Cardinal Gibbons and Bishop Keane on the one side, and Edwin D. Mead and Hon. John Jay on the other. These speeches were delivered before the National Educational Association held in Nashville, last July, and published by the Arnold Publishing Company, Boston. Price, 10 cents.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON I I.—April 13.

THE WIDOW OF NAIN.

Luke vii, 11-18.

GOLDEN TEXT.—*They glorified God, saying, That a great prophet is risen up among us.*—Luke vii, 10.

TIME.—Possibly A. D. 26.

PLACE.—The suburbs of a little town, not far from Endor, among the mountains of Issachar. Its name means "The Lovely."

11. And it came to pass—St. Luke alone, with characteristic tenderness, preserves for us this narrative. *Nain* means "lovely;" it deserves the name from its site on the northwest slope of Jebel-el-Duhy, or Little Hermon, not far from Endor, and in full view of Tabor and the hills of Zebulon. It is twenty-five miles from Capernaum, and our Lord, starting in the cool of the very early morning, as Orientals always do, would reach it before noon. It is approached by a steep ascent, and on each side of the road the rock is full of sepulchral caves. It was on the way to one of these that the funeral procession was met by our Lord. *Many of his disciples went with him, and much people*—More literally, *there were accompanying him his disciples, in considerable numbers, and a large multitude.* In this first year of his ministry, before the deadly opposition to him had gathered head, while as yet the Pharisees and leaders had not come to an open rupture with him, and he had not sifted his followers by "hard sayings," our Lord was usually accompanied by adoring crowds.

12. Nigh to the gate—One entrance alone the village could have had—that which opens on the rough hillside in its downward slope to the plain. It must have been in this steep descent, as, according to Eastern custom, they "carried out the dead man," that, "nigh to the gate," the bier was stopped, and the long procession of mourners stayed, and "the young man delivered back to his mother." The places of sepulture were outside the towns, to avoid ceremonial pollution. *Much people of the city*—Compare the public sympathy for the family of Bethany; and on the bitterness of mourning for an only child. (See Jer. vi, 26; Zech. xii, 10; Amos viii, 10.)

13. The Lord—This is one of the comparatively few instances in which the term "the Lord" is used absolutely instead of Jesus. As far as it goes it confirms the view that the narrative came from those who had a profound reverence, and at a time when they had learned thus to speak of him. Compare the language of Mary Magdalene in John xx, 2, 13. It may be noted further that this use of "the Lord" occurs more frequently in St. Luke and St. John than in the other Gospels. *He had compassion*—We note in this instance, as in so many others, how our Lord's works of wonder spring, not from a distinct purpose to offer credentials of his mission, but from the outflow of his infinite sympathy with human suffering.

14. He came and touched the bier—The word so translated is used by classical authors in various senses. Here the facts make it clear that it was after the Jewish manner of burial. It was not a closed-up coffin, like the mummy-cases of Egypt, but an open plank on which the corpse lay wrapped up in its winding-sheet and swathing-bands, as in the description of the entombment of Lazarus and of our Lord, with the sudarium, the napkin or handkerchief, laid lightly over the face. The immediate effect of the touch was that they who bore the bier "stood still." They must have marveled that One who was known as a teacher should touch that which rabbis would have avoided as bringing pollution, and their halting in their solemn march implied, perhaps, both awe, and faith that the touch could not be unmeaning. Here again, as in the case of the leper (ver. 6), our Lord sacrificed the mere levitical ceremonialism, with its rules about uncleanness, to a higher law. Had it been in Judea, the hired mourners and musicians would have preceded the bier; in Galilee they followed. First came the women; for, as an ancient Jewish commentary explains, woman, who brought death into the world, ought to lead the way in the funeral procession. *Arise*—Probably the single monosyllable Kum! how unlike the passionate tentative struggles of Elijah and Elisha.

15. He that was dead sat up—The supporters of natural interpretation pretend that the young man was merely overtaken by a lethargic sleep. In that case the miracle of power would only disappear to make room for a miracle of knowledge, equally difficult to understand. For how should Jesus know that the supposed dead man was still alive, and that the moment of his awakening was at hand? *He delivered him*—For he had already ceased to belong to his mother.

16. A great prophet—The expectation of the return of Elijah, Jeremiah, or "one of the prophets" was at that time widely spread. This, we must remember, was the first instance of our Lord's power as put forth to raise the dead, except of Jairus's daughter following in the order of vii, 40 56. *God hath visited his people*—Compare i. 68; John iii, 2.

17. This rumor—Rev. Ver., *report*; namely, of a great prophet who had vindicated his claims by raising the dead. *Throughout all Judea*—The notion that St. Luke therefore supposed Nain to be in Judea is quite groundless. It means that the story of the incident again spread even into Judea.

PRACTICAL THOUGHTS.

How opportune was the appearance of Jesus! An hour earlier or later there had been no miracle. Is not Jesus at hand at the critical moment—in need and trial and sorrow reach their climax? He appears when the storm on Galilee is at its height, and when strength makes its final effort, as the evil spirits hurl the poor boy to the earth in a spasm of agony that appears with the transfiguration glory still lingering upon his face; he speaks and he heals. In the very day and hour when the daughter of Jairus was dying he appeared. Just when the centurion's servant was in danger he came that way. While Bartimeus was sitting by the way-side he passed and stopped and gave sight. At the very moment when the funeral procession appeared he appeared and gave life.

Missionary.

Read and Reflect.

1. Our liberties, laws, homes, sanctuaries and schools are a common blessing through the common Savior, as well as our good hope of eternal life.

2. A common gospel has lifted us from common savagery to common civilization, and will do the same for all men. We are only Gentiles.

3. Jesus, the world's Savior, says we are "his body, the church," and the "light of the world;" and, "Freely ye have received, freely give."

4. More than three fifths of the race, or a thousand millions of men, are in the despotism of darkness and nakedness of sin.

5. Now, a Savior who gives complete salvation has waited expectant eighteen centuries to see the world evangelized, and his kingdom prepared for by his church.

6. To be indifferent to the heathen millions is to be indifferent to what our Savior agonized for and bled in sacrifice, their welfare and his kingdom and glorious reign on earth. (Prov. xxiv, 11, 12.)

7. To pray, to toil, to give, for saving the *whole* world, alone identifies us with the inmost heart and purpose of our coming Savior and Judge.

8. To make any distinctions in our love and interest and activity in regard to any nation or man, is narrow, cruel, and apostate from the very spirit and charge of Jesus.

9. God's churches can give the entire gospel to all the world in this present generation, if we will. We have the power and opportunity in abundance.

10. Converts, saved souls, are the glory not only of Christ, but also of the soul winner, who, under God, brings them to salvation. (1. Thess. ii. 19.)

11. It will be the most dazzling, God-like glory eternal of the man, church or denomination, who shall chiefly bring Africa's millions, and Asia's myriads to conformity to the risen Christ. We may now do this.

12. Therefore, let us all pray "without ceasing" that all God's people everywhere may burn to save the world, and that we also may have continuously consuming zeal to do so at once, and do all we can to answer our prayers.—Rev. T. G. Field, in *The Kingdom.*

THE TRIUMPH HASTENING.—Nothing so impresses the student of missions as the fact that a wonderful celerity of movement is manifesting itself with increasing force in the mission fields all over the world. Much of the work of the past has been the tunneling, ploughing, and sowing, preparatory to the grand uplift, the toppling of walls, and the reaping of harvests. There were fourteen years of work in Tahiti before there was a convert, and now the Tahitians are the leaders in the Polynesian mission movement, which is evangelizing the islands of the South Seas. There were many years of fruitless toil among the Telugus; later, Dr. Clough baptized ten thousand in three months. Johnson saw Sierra Leone transformed into a Christian state in seven years. In Fiji, a thousand spires took the place of twelve hundred cannibal ovens in fifty years; at the beginning of that time there was not a single Christian, at the close not a single professed heathen. . . There are discouraging facts in places abroad, as well as at home; but a fair mind must be awed by the multiplied miracles of missionary work by which God is testifying to his presence with his people in these wonderful years.—*Helping Hand.*

The crisis of missions is evidently upon us, and this seems to be the growing conviction in every part of the field. A missionary who has labored twenty-six years in India says: "India is now ready for our work, and if this crisis is not met by the church, at least two or three generations will pass before an equal opportunity can be offered." From Brazil the word comes: "This land is ready. Thousands would accept the gospel if they only had preachers." One writes concerning China: "A thousand missionaries are worth more now than *ten* thousand ten years from now. As for Japan, it is melted and waiting for molding. What shall the mold be—Christianity or infidelity?"—*Missionary Review.*

In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 stations, supplied by 40,000 missionaries. In these stations there are 500,000 Sunday-school scholars—an average of 25 to each station—and 1,000,000 native communicants, or an average of 50 to each station. There are also 2,000,000 adherents who are friends of the evangelical faith and hearers of the gospel preached from the Bible.

Temperance.

High License in Operation.

We have never admitted that high license was a successful remedy for the evils of intemperance with its misery and crime. Therefore we have a feeling of satisfaction, in reading such admissions as the following: "It is becoming apparent that the high license system is a delusion as a means of stopping or checking the use of liquor." "Judge H. F. White's strict interpretation of the Brook's law has reduced the number of saloons 90 per cent. in Philadelphia, yet there are more drinking places than there ever were before." "There is a general complaint of the large number of places where liquor is sold without a license. These surreptitious bar-rooms do their principal business on Sundays when the licensed saloons are closed, though many of them are in operation during the week. They are conducted under various disguises or with no disguise at all, and for the most part they are known to the policeman on the beat." "It was confidently affirmed that on account of the high license, those who obtained license to sell intoxicants would shut up the illegal sellers. But these latter secure their stock from the former. Hence it is to their interest to help rather than to hinder the law-breaker." "All accounts agree that high license is a failure in Pittsburg. 'Speak easies' or unlicensed groceries have multiplied in every section of the city, until now it is believed that the number of places where liquor is sold in considerably greater than it was two years ago under low license. These 'speak easies' are thinly disguised as 'soft drink' places, cigar shops and restaurants. They get their supply of liquors in the dead of night and sell without hindrance or regulation, when they please and to whom they please."

The Journal, of Providence, R. I., an opponent of the prohibitory law, says: "During the period of prohibition in this State and the discussions of reform incident thereto it was promised by the advocates of high license, as one of the chief inducements to change to their system, that a good high license law, properly enforced, would materially reduce the number of places maintained for the selling of liquor, thus decreasing the agencies of temptation to the thoughtless and bringing the liquor traffic within limits where it could be conveniently and satisfactorily controlled. It must be plain, however, not only by the statistics of licenses lately published in these columns, but by the common observations as well, that the happy result predicted has not been brought about under Rhode Island's new license law."

These quotations express the candid judgment of the editors of the papers from which they are taken. The papers are the leading papers in the largest cities of the Eastern States, and furnish us with the proof that a decrease of intemperance and crime must come by some other means than high license. The States that have adopted prohibition have found intemperance and crime decreased. Hence it is the true solution of this great question.—*Mid-Continent.*

A GOOD BARGAIN.—A school-boy defined strong drink as "the stuff that causes the most human happiness—by letting it alone." Here Patrick seems to give credit to the rumseller by a similar back-handed process of reasoning:

At a temperance meeting where several related their experiences, a humorous Irishman was acknowledged to be the chief speaker. He had on a pair of fine new boots. Said he, "A week after I signed the pledge I met an old friend, and he says, 'Them's a fine pair of boots you have on.' 'They are,' says I, 'and by the same token 'twas the saloon-keeper who gave them to me.'

"'That was generous of him,' says he.

"'It was,' say I, 'but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I got the best of the bargain, and I'm going to stick to it.'"—*Temperance Banner.*

THE SALOON.—By common acknowledgment, the saloons are manufactories of crime and criminals,—trysting-places of vice; allies of the brothel; breeders of poverty; wholesale and retail dealers in rags and wretchedness; the despair of law and order; the *raison d'etre* of police and prison; a chronic assault upon property and life; organized anarchy. Yet the State licenses the saloon! It legalizes temptation! The thief—it sends him to jail. The murderer—him it hangs. But the thief-maker, the manufacturer of the murderer, it commissions. For so many dollars dropped into its palm, the State permits this temptation to ensnare and damn. Thus, with one hand it strangles the victim, and with the other it protects the victimizer. Will not the future Tacitus, when he looks back to study our times, count this as the most curious of historic monstrosities?—*Rev. Carlos Martyn.*

TEMPERANCE.—Edward Everett Hale says: "I am ready to acknowledge that the clergy are apt to be a little fanatical in this matter of temperance. Why not, indeed? They see the skeletons in the closet, which other people do not see. They receive the confidence, and they know why this lad never kept the fond promise with which he entered college. They know what is the hidden cause of the ruin in this household, and the fond hopes of that young married pair. If you want to make an active temperance member of any indifferent friend, set him to work in prisons, in charity organizations, in education; you will soon find that he says less about moderate drinking, that he looks less doubtfully on strong legal measures for keeping men out of temptation."

We see in the risen Christ the end for which man was made, and the assurance that the end is within reach. Christ rose from the grave changed and yet the same; and in him we have the pledge and type of our rising.—*Westcott.*

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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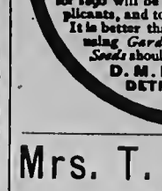

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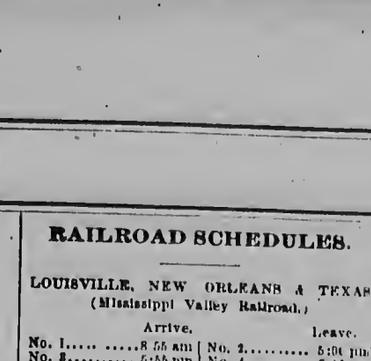

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THURSDAY, APRIL 3, 1890.

We send out 200 extra copies. Will the preachers who receive them distribute them judiciously? Send us more help!

Short Easter Sermons.

THE OPEN SEPULCHRE, A SEAL OF REDEMPTION.

I. An open, empty tomb. Earth is the place of tombs. Every grave of earth will yet be empty.

II. Momentous truths were uttered from the empty tomb where the Lord had lain. 1. The first voice proclaims the evil and power of sin. 2. The second voice proclaims liberty from sin. The open grave of Christ is a three-fold sign of acceptance, liberty, and life.

III. The lessons which men may learn as they linger by the Redeemer's empty tomb. 1. A lesson of penitence for sin. 2. A lesson of love to Christ. The grave of loved ones has a strange fascination. 3. Realize a nearness to him. 4. Ally yourself with those who honor him. 5. He is alive forevermore.—*D. Rose.*

THE PROOFS OF THE RESURRECTION.

I. Presumptive or circumstantial evidence. 1. The precaution of the Jews. 2. The departure of Jesus from the sepulchre. 3. The change which took place in the disciples.

II. The testimony of credible witnesses. 1. The sufficiency of evidence depends upon the number, qualifications and information of the witnesses. 2. Their competency being established, examine their credibility. Their testimony was honest, explicit and constant.

III. Divine testimony. The Holy Spirit bears witness to Christ's resurrection. 1. By the predictions of the prophets. 2. By the miracles of the apostles. 3. By the success of the gospel. —*T. Gibson.*

FUNDAMENTAL TRUTHS OF THE RESURRECTION.

1. The humiliation of Christ.
2. The infinite love of God.
3. The divine faithfulness.
4. The divine sovereignty.
5. Christ's triumph over all enemies.
6. Glorious pledge of perfect salvation.—*Pulpit Themes.*

A Monument to Clara Chrisman.

We have been permitted to see a photograph of the monument to Clara Chrisman to be erected over her grave at Beauregard, Miss. It is furnished by Kursheedt's marble works of this city. It is a broken column entwined with a garland of flowers cut in relief, caught at the top with a ribbon, resting on a moulded plinth, die and bases, standing in all *ten* feet high, and made of Italian marble.

The inscriptions are as follows: On the column, the name "Chrissie" in raised letters. On the die:

Anna Clara, daughter of T. J. and J. T. Chrisman, born at Beauregard, Miss., December 25, 1860. Died at Johnston, Pa., in the Conemaugh flood, May 31, 1889, on her way to Brazil, as a missionary of the Methodist Episcopal Church, South.

On the base:

Twenty-eight beautiful years! "Blessed are the pure in heart; for they shall see God."

The work is exquisitely and artistically made, and well worthy of the object for which it is intended.

We understand the monument has already been sent forward to Beauregard.

"And Peter"—An Easter Sermon.

——"Tell his disciples and Peter that he goeth before you into Galilee.", (Mark xvi. 7.)

This distinction, naming only Peter, is not a mark of pre-eminence, as Papists vainly teach. If such pre-eminence had been designed, the words would have been: "Tell Peter and the disciples." The Savior desired to relieve the weeping apostle of further mortification and despondency. Without this encouragement Peter would not have ventured to reappear in the Lord's presence. Allow a few pertinent suggestions about Jesus, the wonderful Savior.

1. A wonderful Savior in the sacrifices he made. (*a*) Incarnation. The King of Glory takes upon himself the form of a servant. (*b*) Poverty. He became poor. Had not where to lay his head. (*c*) Suffering and death. Misjudged, maligned, villified, maltreated. Anguish of soul. Gethsemane, Gabbatha, Golgotha present the scenes of the most epochal tragedy.

2. A wonderful Savior in conquering death and the grave. The Lord is risen indeed. Death is swallowed up in victory. Death, where is thy sting? Grave, where is thy victory? (*a*) Stone, imperial seal, armed guard, of no avail. (*b*) Angels, ministering spirits, witness and bear testimony of the Lord's resurrection. (*c*) Divine justice approving of the ransom paid for sinners, Jesus majestically arose from the grave. He who was dead liveth, is alive for evermore. He appeared to Peter, to Mary Magdalene, to the disciples journeying to Emmaus. To ten disciples, Thomas being absent. To the eleven. On the shores of Tiberias. To more than five hundred adherers at the time of his ascension. Jesus is "the first begotten of the dead." He has brought life and immortality to light.

3. A wonderful Savior in saving sinners like Peter. (*a*) Peter had been highly favored. Witnessed the Master's transfiguration, miracles, etc. (*b*) Had been repeatedly warned. (*c*) Recreantly denied the Lord—thrice. With all this, the Savior would not cast him off. And Peter. He restored him to favor and apostleship. Having repented of his sin, the Savior readily forgave him.

Learn.—

1. Sin is a misfortune as well as a crime. The sinner deserves commiseration, pity.

2. The Savior is solicitous, anxious to restore the backslider to sonship.

3. No penitent sinner need despair. The dying thief, the prodigal son, even Peter found forgiveness. And you?

JEAN PAUL.

NEW ORLEANS, LA.

Justification.

In a general way, justification is said to be the forgiveness of sin. Justification is a divine judicial act which applies to the believing sinner the benefit of the atonement, delivering him from condemnation, introducing him into a state of favor and treating him as a righteous person in the sight of God. Justification is the act of God as a judge. It refers always to the sins of the past and not to those which may be committed in the future, as erroneously taught in some systems of theology. In this court God is the judge, and Christ the sinner's advocate. It is the court of mediation, of propitiation, of substitution and of the forgiveness of sin on a principle honorable to God and conducive to virtue in the moral government.

"It is God that justifieth;" God in Christ to whom all judgment has been committed. Christ, as an advocate, pleads before the Father his own sacrifice, the propitiation for the sins of the world, the promises of forgiveness made in the gospel and the penitence and faith of the sinner; and for Christ's sake God absolves the sinner from the punishment justly due his sins. Instead of guilt and condemnation before God the sinner finds forgiveness and acceptance in his presence.

As an individual he is forgiven, and as an ungodly person he is accepted and accounted as righteous. Righteousness, as a moral virtue, is imputed to him, or counted as his own. In other words, his sin is not imputed to him. His faith in Christ is counted for, or in place of, righteousness. As we put it now, the will is taken for the deed. It may be well to note here that the thing said to be imputed is no more, nor less, than the faith of the individual which is graciously accepted in lieu of righteousness. Abraham believed God, and his faith was accepted in place of the works. God, seeing Abraham's faith, his determination to obey at all hazards, let him off from the specific act commanded. His faith was taken for the act, the will for the deed. The righteousness which is of God by faith stands in opposition to man's own righteousness which is, or may be, of the law.

The faith that saves is in itself an admission that the righteousness of the law is an impossibility. The law has been broken and its condemnation confessed. Faith once and for all renounces all trust in human ability. If there is any salvation, any hope, it must be by grace through faith. Hence we are justified by faith without the works of the law. The fact that faith is counted for righteousness is assurance that there is no righteousness to be counted.

God reckons a principle in place of a thing. Faith does not justify because it contains the germ of all good works, nor because it has any merit in itself, but because it is the condition on which is suspended the gracious application of the merits of Christ. Faith is not righteousness; it is only counted such. Righteousness is imputed to the believer, not to his faith. Imputation, or counting, has two meanings in the word of God: The first is counting to one his own. The second is counting to him what is not his own. In the second list we may enumerate a few things. The sin of Adam was not the sin of the race, but it is counted to the race. The sin of the race is not the sin of Christ, but it is counted to Christ. The righteousness of Christ is not the righteousness of the believer, but the benefits of his righteousness are counted to the believer. In this way faith, the instrumental cause of salvation, lays hold on the atoning merit of Christ's obedience as the meritorious cause, and so God graciously forgives sin for Christ's sake. The impotent arm of faith is made efficient by the Holy Ghost to lay hold of the hand of him who has power to save all that come unto God by him.

Justification, then, is a thing done for us, and not something wrought in us. It is the judicial act of a reconciled and placated judge—the sentence of absolution from sin. God alone can forgive sin, and he pardons, not by prerogative, but by principle—a principle that makes sin appear more exceedingly sinful. The justification of a sinner on this principle sets the character of God in a new light. It enables us to see how God can be essentially and rigidly just, and yet justify, or pardon, a sinner. The attributes of mercy and justice are so blended that we can not tell whether God is the more infinitely merciful or infinitely just in his dealings with our fallen race. This softening of justice gives us hope in a world of sin, and this hardening of mercy makes us afraid to repeat sin.

What effect, if any, this exhibition of the divine character may have on intelligent beings in other worlds than our own, is beyond our ken.

It would seem that the angels are studying God as seen in the atonement; because seen here as nowhere else.

GILDEROY.

The Great Storm.

Again has a portion of our country been visited by a most terrific cyclone. The greatest damage to life and property has been the result. Louisville, Ky., seems to have suffered most. The storm struck the city early at night, and, for a few minutes the storm demon reigned supreme. Residences, hotels, business houses, warehouses—yea, the strongest structures—were as straw in the hands of a giant. They collapsed and crushed in, destroying human lives by hundreds. The scenes that followed the storm baffle all powers of description. The most fertile imagination fails to conceive the awful facts of the case. Offers of help poured in upon the distressed city from all parts of the country as fast as the telegraph lines could send them. It demonstrates the fact that "one touch of sorrow makes the whole world kin."

Other places beside Louisville suffered severely. Hopkinsville and Cloverport, Ky., Gallatin, Tenn., and Metropolis, Ill., were great sufferers. The farming interests in many sections have been greatly damaged, great numbers of cattle and horses having been killed. The railroads have also sustained great losses, the tracks being torn up in many places and many costly bridges having been destroyed. The loss of property by this cyclone has been exceeding great.

Science has yet a very important work to do in the study of the laws which produce and govern storms, and to so publish them that the people may take warning in time to save themselves and property from disaster and ruin.

Sympathy and Help for Oxford Church.

The Sardis District Conference, in session at Senatobia, Miss., has heard with deep sorrow of the burden which has fallen upon the brethren of the Oxford Church caused by the loss by fire of their parsonage and newly-refitted church, both of which said accidents have come upon them within the last few months; therefore, be it

Resolved, That we hereby express to our brethren our profound sympathy for them in these severe afflictions, and our lively admiration for the Christian fortitude which they manifest by their determination to proceed at once to the work of rebuilding and restoring their desolated structures.

Resolved, That it is the sense of this Conference that our brethren at Oxford have a right to expect and are entitled to the assistance of good people everywhere, and especially of all Methodists, in repairing this waste, because many of the youth of our State and of other States are there for years in attendance upon studies at the State University, and the destruction of this church-building is, until it shall be restored, a great diminution of the sources of Christian influence and energy which have been exerted upon the student body; and especially should all Methodists see to it that the sons of the people are not long deprived of those advantages which can only be obtained by the having of suitable and attractive houses of worship at that place, in which are taught from the pulpit and in the Sunday-school room those doctrines which are distinctive of us and which we so fully believe.

Resolved, That the demand upon us to aid our brethren at Oxford is the more imperative, because they had but recently, and within a few months before the destructive conflagration, taxed themselves to the amount of six thousand dollars in repairing and refitting their church-building, so that it had become not only the pride of that society and the ornament of that town, but also as well a subject of congratulation to all our people in the State, and at the time of its destruction the repairs were not yet quite completed.

Resolved, To the end that our sympathy may take practical shape, we urge that, at the earliest possible date, every pastoral charge in this district be given an opportunity to come to the help of our brethren, and that each pastor in this district is requested without delay to present these resolutions to his people when they are assembled for worship, and receive from them their voluntary offerings to this most exalted and praiseworthy work, and to supplement these resolutions with such remarks and appeals as may to him seem meet and proper.

This is a true and correct copy from the records of the Sardis District Conference, held at Senatobia, Miss., March 21-23, 1890. R. G. PORTER, Sec.

Sardis district lay delegates to Annual Conference: J. C. Kyle, Rev. W. H. Eckles, P. T. Callicut and G. D. Shands. Alternates: T. J. Hunter and J. L. Boyd. Next District Conference at Como, Miss. R. G. P.

Sardis District, North Mississippi Conference.

It was my privilege to attend the session of the Sardis District Conference, held at Senatobia, March 21-23. Bishop Galloway presided, and Rev. R. G. Porter was secretary. The occasion was one of interest and profit to all present. Brotherly kindness and harmony characterized the business meetings, and the preaching was good to the use of edifying. Reports from the various pastoral charges indicated a healthy and growing condition of the work. It was shown that during the three years past six new churches had been built and seven parsonages bought or built, including a district parsonage at Sardis. Every pastoral charge in the district now has a preacher's home, excepting one.

In the same time the financial increase has been as follows: On preachers' salaries, fifty per cent.; Conference collection and church extension, forty per cent.; foreign missions, thirty-seven and one-half per cent.

The presiding elder, Rev. S. M. Thames, is serving his fourth year on this district. During this term he has magnified his office and proved himself to be a "workman that needeth not to be ashamed." The circuits and stations in the district are served by a corps of good preachers. Surely "the work of the Lord will prosper in their hands." Rev. J. R. Robertson, who was appointed to Lewisburg circuit, has been compelled, on account of failure in health, to resign his work; but it is being supplied by Rev. W. H. Eckles, an efficient local preacher.

Rev. A. F. Watkins, agent for Millsaps College, attended the District Conference, and by his preaching and affable manners left a good impression.

It is in order just here to mention that the third session of the Woman's Missionary District Conference was held Thursday, March 20. This meeting was one of much interest, being participated in by a goodly number of delegates from the eighteen societies in the district; seven of which are juvenile organizations.

Sister Thames, the district secretary, was president of the Conference. She has rendered valuable service throughout the district in organizing and encouraging this department of church work. It is hoped that her example of enterprise and activity will stimulate others to these good works.

G. W. BACHMAN.

Notes.

The Baptist Year Book, for 1890, gives the following figures according to the *Standard*. Number of ministers, 21,175; churches, 33,588; baptisms, 144,575; members, 3,070,047; Sunday-schools, 17,690; scholars, 1,211,696; value of church property, $58,162,367; contributions, $10,199,259.

In regard to revision, the *Interior* has this: "With the Confession judiciously revised we shall not have to be everlastingly explaining and apologizing for statements which are only defensible by intricate and difficult processes of construction." That will certainly be a relief!

If Christian people were so "anxious to do the will of the Lord" as they appear to dispute and wrangle about his plan, what a blessing it would be to the world. The fact is, the man who is earnestly engaged in "working righteousness" has the least time to spend in squabbling over theological quibbles.

We are indebted to Raphael Tuck & Sons, New York, for samples of Easter cards. These are most appropriate in design and most beautiful in execution, and exhibit a most refined taste. They represent all phases of the resurrection idea, and are such as will be acceptable and pleasing to all classes of people.

An exchange gives this for the pew to ponder:

A prepared pulpit fights against infinite odds when it has to deal with an unprepared pew. It is the unprepared pew which accounts for the very small success of the preaching which is done in this city every Sunday by the eighty Christian teachers. Let the pew ponder this fact.

A brother writes:

I send you five dollars in answer to your call for help to send extra copies of the ADVOCATE through the country while fighting the Lottery. The money is sent by one who is not a member of any church, but he is very much in favor of driving the above-named abomination out of our State. I hope to send you more help at an early date.

"We have been content with long-established and respectable religious routine agreeable to our own taste, and quite careless of the fact that the tastes of thousands around us, who need blessings we could help them to, can never find attraction or benefit in our religious routine." That thought will bear looking into; and if we find that it is true in our own case, there ought to be a change.

The Supreme Court of Wisconsin has rendered a decision against reading the Bible in the public schools of that State. What a world of history, poetry, philosophy and morality that decision shuts out from the young and growing minds! The Bible has so affected human affairs that very little can now be really understood without studying it in Bible light. That decision puts out the light and darkness prevails.

See how the Lottery is working. A newspaper man wrote us the other day:

Please send me a copy of your paper for six months, provided you are still keeping up your anti-lottery agitation. *They sneaked up on me lately and bought my paper;* a trade which I sincerely regret making, now that I see clearly. With hearty good wishes for your success in the war, I am,

Yours, ——.

That shows the old tactics: buying out those who can't be bribed.

A correspondent in Georgia writes:

God bless you for the fight you are making against the Louisiana Lottery. That "devil-fish," as Dr. Fitzgerald calls it, has its tentacles fast upon even this little far-away town of less than 500 inhabitants. I wish I was able to pay for twenty copies of your paper to circulate them here. Keep the gun pointed and *firing*. The *shot* has already begun to tell. Increase the size of the "pounders," touch them off with the matches of faith and prayer, and the ugly claws of this monster can not long keep their hold before such force as that.

This is from the *Evangelist*:

A Scotchman, speaking of the quality of the preaching in a certain place where he had been living, said: "Why, it reminds me of the little girl whose mother sent her to a neighbor to borrow a beef-bone to make some broth, and she said to the little 'un, 'Weel, ma lassie, I canna jist do that. Ye see, we made broth with it oursels on Monday, and we lent it to Mrs. Macvicar to flavor some hare soup on Tuesday, and we be using it to-day for oursels: but ye may get a bolling o't on Friday, for Mrs. Tamson has the promise o't for the morning for some nice strengthening soup, for her man's an invalid.'" We fear it would not be necessary to go as far as Scotland for a like experience. The same idea is made to do duty in sermon after sermon, till the quality of the preaching becomes only too much like what we may suppose Mrs. Tamson's "nice strengthening soup" must have been.

A Memorial to the Louisiana Legislature.

To the General Assembly of the State of Louisiana:

The memorial and petition of citizens of the State of Louisiana, with respect, shows—

That the people of this State, in the Article 172 of the Constitution, have declared, in common with the moral sentiment of the world, gambling to be a vice, and have *commanded* you to enact laws for its suppression; that the Louisiana Lottery Company, a gambling institution, petitioners are informed, will seek an extension of its franchises beyond the time definitely fixed by the people for their suppression (Article 167), by demanding of you to propose for its benefit an amendment to the Constitution of the State.

Your memorialists further show, that this Corporation, the Louisiana Lottery Company, aside from the hardihood and effrontery of its present demand, aside from the fostering of the odious crimes which follow legalized gambling, above and beyond the shame it has brought upon the State, has been and is an unmixed evil in the politics of this State.

Your memorialists can state no facts and propose no arguments in this behalf which your honorable body have not already known and appreciated, and your memorialists, therefore, content themselves with making the petition in behalf of all that is upright and innocent in this State.

They pray that you enforce the constitutional enactments *already voted by the people*. They pray that you relieve them of the shame of sheltering in their laws an institution which outrages every and all proper moral feeling. They pray you that you spare them the further spread of vice and crime and political demoralization which is wrought by the Louisiana Lottery Company; and to accomplish these ends they pray you to refuse to propose any amendment to the Article 167 of the Constitution.

And, as in duty bound, your memorialists will ever pray, etc.

NAMES. OCCUPATION.

[Clip this out, paste it on blank sheets, and then turn out and get signatures. Let every reader do this and return the same to this office by April 25.—EDITOR.]

Publisher's Department.

Notice.

My address is Crystal Springs, Miss.

W. W. HOPPER.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publishor or arrange for payment of same with the *preacher in charge*.

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all club-rate subscriptions.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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The editor will cheerfully receive and forward any amounts that may be sent for this worthy purpose.

Personal and Otherwise.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

Rev. Dr. R. H. Rivers, of Louisville, Ky., has been some days in our city visiting relatives. We had the pleasure of listening to him last Sunday at Rayne Memorial Church, a pleasure much appreciated and enjoyed. Dr. Rivers had several of his old Louisiana pupils to hear him, and he was evidently gratified in again being permitted to grasp their hands.

Trinity College, of North Carolina, will be removed to Durham, the citizens of that place having offered $114,361 for its location there!

A note from Bro. Wimberly says that he and Bro. Henry are holding an interesting meeting in Thibodeaux. He calls loudly for a preacher for that place.

Please don't send *us* any more money for the Mexican Mission. If you have any to send, Dr. John, at Nashville, is the proper person to whom it should go.

A note from Bro. W. W. Hopper says: "I have been holding a meeting in Columbus, Ga., with Pastor W. F. Lloyd; also I am succeeding admirably with the endowment fund for our old preachers."

A private letter from a friend at Oak Ridge, La., brings the distressing intelligence that our pastor at that place, Rev. E. B. Foust, has had a severe attack of blood-poisoning, which necessitated the amputation of his leg. Our brother and his family have our heartfelt sympathy in this calamity.

A sister writes: "Among my earliest recollections, I can remember many good resolutions formed while reading the ADVOCATE."

There is music in the air. A preacher, in our hearing, asked a high church official under what rule he should proceed against members dealing in lottery tickets. Look out!

Bishop Galloway passed through the city last week, "surrounding" the high water to reach a District Conference at Gloster, Miss. He represents the prospects of Millsaps Methodist College as encouraging in every respect. In regard to the location of the college, the Bishop said all the interests of the church in Mississippi will be the guide in that matter. Right!

Notice.

My engagements for holding revival meetings are as follows: Opelousas, La., April 13; New Iberia, La., April 28. W. W. HOPPER.

Flower Seeds Free!

Every lady reader of our paper who is a lover of flowers and is interested in their cultivation, should accept the offer of S. H. Moore & Co., N. Y. City, who agree to send their charming paper, *The Ladies' World*, three months on trial for only 12 cents, and to every subscriber a magnificent collection of Flower Seeds (200 varieties) free as a premium. This is indeed a liberal offer, and as we know the advertisers to be an old-established and reliable concern, our readers may safely patronize them with the assurance that they will be honorably dealt with. *The Ladies' World* is a clean, wholesome, domestic publication for ladies, which is rapidly gaining friends wherever introduced. We recommend it to our lady patrons. See advertisement in another column of this issue.

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A Philadelphia millionaire has been lately investing largely in Louisiana timber land, and, while in New Orleans for that purpose, became so impressed with its advantages as a business centre, that he purchased a controlling interest in the large wall paper house of Heath, Schwartz & Co. (Limited), leaving Mr. Schwartz in New Orleans to represent him.

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And those troubled with nervousness resulting from care or overwork will be relieved by taking *Brown's Iron Bitters.* Genuine has trade mark and crossed red lines on wrapper.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Our Young People.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's face is not always clean;
And if your trousers are torn at the knee
She can put in a patch that you never see.

"A fellow's mother is never mad,
But oni. sorry if you are bad.
And I'll tell you this, if you're only true,
She'll always forgive whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day,
A fellow's a baby who don't obey."

—*Youth's Companion.*

Easter Eggs.

The question is often asked: "Why do people make presents of eggs at Easter?" And the answer is, generally: "Because at this season eggs are chosen as symbolical of our Lord's resurrection." This, however, is but a vague and unsatisfactory explanation, since it gives no information as to when, or how, or by whom the custom was originated. Moreover, we know that people of other countries and other religions than ours, observed the same custom of offering eggs at their spring festivals; as the Persians, Jews, Egyptians, Hindoos, and the Japanese; while more barbarous nations in Africa and South America presented offerings of eggs to their idols at certain springtime festivals. Hence it appears that the giving of Easter eggs is not exclusively a Christian observance, and that it probably came down to us from some custom of the past ages whose origin is lost in obscurity, but which we can at least trace back as far as the days of our Saxon ancestors.

The Saxons, when they took possession of Britain, worshiped various pagan deities, among whom was "Eoster," whose festival was kept at the full of the moon in the month of April—called by them the Oster month. She represented the revival of spring, the resurrection of nature from her long winter sleep; and her festival was attended with great ceremony and rejoicing. In her honor the people cast off their old winter garments and arrayed themselves in new; and so went in gay procession, with music and dancing, to offer at her shrine the products of the early spring, consisting chiefly of flowers, water-cresses, and eggs.

These eggs were usually goose-eggs; geese being kept by the Saxons and the Britons in flocks of hundreds and thousands, and forming an important article of homestead property; though the Britons never ate the flesh of the bird, considering it impious to kill the creature which supplied them with so nutritious an article of food. As the goddess could not make use of the eggs offered her, they fell to the share of the priests, who, retaining a portion for their own use, distributed the rest among the poor. The people also, in the general rejoicing at the return of spring, would on meeting each other present or exchange an egg, "Eoster the divine hath awakened!" Merry games in honor of the goddess Eoster were also played, in which eggs bore a prominent part; they being regarded as emblematic of the life of nature which had so long slept and was now about to burst forth.

When the Saxons, through the preaching of the early missionaries, embraced the Christian religion, they continued to celebrate their festivals, only converting them from pagan rites to the worship of Christ. Thus the spring festival in honor of Eoster occurring in the same month with the Christian observance of the Lord's resurrection, became merged in the latter, under the name of Easter, from Oster-monat, or month of the easterly wind, which was the Saxon name for April. Some of their religious customs and amusements they were allowed to retain; and thus has come down to us, their decendants, the custom of putting on new garments on Easter Sunday, of decorating our churches with flowers, as they did the shrine of their goddess, and of presenting Easter eggs. In place of the pagan salutation of "Eoster hath awakened!"—was now heard the religious expression: "The Lord hath arisen!" And this phrase is still made use of in Russia and some other northern countries, when on Easter morning friends and acquaintances meet for the first time.

Also, games continued to be played with eggs; such as throwing and catching, running and jumping over without breaking them. One favorite amusement, as we learn from an old Saxon chronicle, appears to have been a sort of tilt or tournament, in which boys and youths engaged. Twelve short poles, on each of which was placed an egg, were set at intervals in a circle, around which youths armed with blunt lances ran at full speed, taking aim at each egg as they passed, and doubtless he who broke the greatest number was declared victor.

This was in the pagan times; but six centuries later we find accounts of London Easter games, one of which must have been a relic of this tournament. In the bed of the river Thames, near the shore, a number of short poles would be fixed, each bearing upon its top a ball; and the "knight" standing in the stern of a small boat, would take aim at the balls with a blunt spear, while four boatman rowed him past as swiftly as possible. The chances were that, if he missed the ball, he would strike the post instead, and so be knocked overboard, amid shouts of laughter from the spectators. As late as the time of Elizabeth similar "jousts" were held by the London apprentices on Easter day, on both land and water; a ball or ring being substituted for the eggs used in former times when they were more plentiful than later days. So cheap and abundant were they that it used to be a saying in England: "Who would not take money for eggs?"—that is, who would hesitate to exchange what is worthless for something of real value? Also, "You will get eggs for your money," was a common warning to a person about to make a bad bargain.

It was the custom of the pagan priests to bless the offerings of eggs brought to Eoster, before distributing them to the people; and, probably this was one of the rites continued to be observed on the Christian Easter festival—for we find the following in the church "Ritual" under Pope Paul V.:

"Bless, Lord, we beseech thee, this thy creation of eggs, that it may become a wholesome sustenance to thy faithful servants, eating in thankfulness to thee, on account of the resurrection of our Lord."—*Wide Awake.*

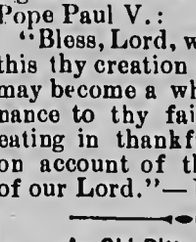
An Old Ditty Explained.

You all know the old "Sing a Song of Sixpence." Have you ever read what it meant?

The four-and twenty blackbirds represent twenty-four hours. The bottom of the pie is the world; the top crust is the sky that over-arches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is "a dainty dish to set before the king."

The king, who is represented as sitting in his parlor counting his money, is the sun; while the gold pieces that slip through his fingers are golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before the king—the sun—has risen, the day-dawn, and the clothes she hangs out are the clouds, while the bird which so tragically ends the song by "nipping off her nose" is the hour of sunset. So we have the whole day—in a pie.—*Selected.*



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Household.

MR. WESLEY'S MEDITATION.—I have thought: "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till a few moments hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O, give me that book! At any price give me the book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri* (a man of one book)." Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In his presence, I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of lights. "Lord, is it not thy word—if any man lack wisdom, let him ask of God? Thou givest liberally, and upbraidest not. Thou hast said, if any be willing to do thy will, he shall know. I am willing to do; let me know thy will." I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God, and then the writings whereby they, being dead, yet speak, and what I thus learn, that I teach."

THOROUGHGOING OBEDIENCE.—Thoroughgoing obedience, irrespective of consequences, is the secret of all blessedness.

"Great peace have they which love thy law," the peace of conscience; the peace of ceasing from that which is our worst enemy, self-will; the peace of self-surrender; the peace of feeling "'Tis his to command; 'tis mine to obey;" the peace of casting the whole settling of the campaign on the King's shoulders, and of finding our duty restricted to tramping along with cheery heart on the path that he has appointed. That is worth having. Oh! if we could cease from self and lay our wills down before him, then we should be quiet. The tranquil heart is the heart which has the law of Christ within it, and the true delight of life belongs to those who truly say, "I delight to do thy will." So yielding, so obeying, so submitting, so surrendering one's self, life becomes quiet, and strong and sweet. And, if I might so turn the story that we have been considering, the faithful soldiers who have been true to the King when his throne was contested, will march with laureled heads in his triumphant train when he goes back after his final and complete victory, and reign with him in the true City of Peace, where his will shall be perfectly done by loving hearts, and all his servants shall be kings.—*Alexander Maclaren, D. D.*

The strongest proof that we love Christ the most is that we are glad to give him *the best we have.* The precious perfume lavished ungrudgingly on Jesus' feet was worth its weight in gold. Nothing is too good for love to bestow. Let everybody and everything else stand aside for Christ. "When I get any money," said Erasmus, "I buy *books;* if any is left I buy clothes." There spoke the genuine hungerer for knowledge. So has Christ the first claim on those who love him best. The freshest hours are for prayer, not business; the purse is opened first for charity, and then for the furniture, the equipage or the new carpet; the brightest boy is educated for the ministry, and not for fame and fortune-hunting. *Christ first* is the motto with the holiest and the happiest of his servants. Do you wish to know whether you will have a place close to the Master up at yonder marriage-supper of the Lamb? Then look and see if his name is stamped clearly and strongly on hand and tongue, purse and time, brain and beating heart!—*Dr. T. L. Cuyler.*

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Sleep.

In discussing sleep and sleeplessness, the *Lancet* says:

"What the just and right allowance of sleep may be for the individual does not seem to depend altogether upon the amount of mental or physical work done, and is, to a considerable extent, determined by inheritance and idiosyncrasy. The idler and the pleasure lover often seem to sleep longer and more easily than the laborious brain-worker, and cases may be traced where a tendency to light or heavy sleep has run strongly in families, irrespectively of the occupations or of the physical and intellectual activities of individuals. The only safe guide in determining such a question is experience. If good health and full intellectual efficiency can be preserved by six hours' sleep, there seems no motive for making efforts, probably destined to failure, to secure eight hours. But care should be exercised that short sleep has not been the result merely of a long-continued bad habit, and that every opportunity is afforded to the organism to procure that amount of sleep that seems normal for it. Hence, moderately early hours, quiet, freedom from sources of disturbances are necessary, and for a prolonged period, before we can feel sure that the amount of sleep that seems natural to us is really so. Eight hours has been fixed by general consent as the happy mean, and we have no objection to make to it, although it is, perhaps, a liberal allowance for adults in vigorous health. The young and the ailing may, with advantage, take more, and, indeed, can hardly have too much of so excellent a tonic and restorative as sleep."

DISTANCES ESTIMATED BY SOUND.—Captain Thouveuin, of the French army, has devised an instrument which he calls the "phonotelemeter," and which is intended to be used in estimating distances from the time taken by sound to travel. The instrument consists essentially in a stop-watch, fitted with a second dial at the back, which dial is marked in kilometres and seconds. In addition, there is a measuring wheel at the rim of the watch, connected with a separate hand or index. The front dial contains distances marked on two concentric circles from 1 to 20 kilometres, and 1 to 15 kilometers, which correspond to the two ordnance maps of France, drawn to scales of one in 100,000, and one in 80 000, respectively. To ascertain the distance from the map it is only necessary to set the index to zero and run the measuring wheel along the route on the map between the two points the distance of which is required. The distance can then be read off on the front dial. For purposes of orientation a small compass is put into the winding knob of the watch. To use the watch for ascertaining the distance by sound, the second hand is started at the moment when the flash of a gun is seen, and is stopped when the sound reaches the observer. He can then read off the distance in kilometers, and fractions of a kilometer, on the back dial of the watch.—*Christian Weekly.*

FIRE EXTINGUISHER.—An intelligent physician said to me a few days ago, "I think I can give you a good item," and I replied that I was always on the lookout for useful information. He then said that he had studied the subject very carefully, and was convinced that it would be well for every house to keep its own fire extinguisher, and it could be easily done. It would certainly be invaluable to persons living in the country, and far removed even from neighbors. The doctor then told me that he would give me the exact recipe of the solution now used in the fire extinguishers now being offered for sale: Take twenty pounds of common salt and ten pounds of sal ammoniac (muriate of ammonia, to be had of any druggist), and dissolve in seven gallons of water. When dissolved it can be bottled and kept in each room in the house, to be used in an emergency. In case of a fire occurring, one or two bottles should be immediately thrown with force into the burning place so as to break them, and the fire will certainly be extinguished. This is an exceedingly simple process, and certainly worth a trial. We give it, hoping it may prove successful to any who may take the trouble to try it.—*Atlanta Constitution.*

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Marriages.

LAWRENCE—GIBSON.—At the residence of the bride's brother-in-law, Mr. Robert Edwards, in Grenada county, Miss., January 26, 1890, by Rev. H. C. Morehead, Mr. Frank O. Lawrence, of Greenville, Miss., and Miss Caroline A. Gibson.

ODUM—TURNER.—At the residence of the bride's father, A. K. Turner, Esq., near Grenada, Miss., February 20, 1890, by Rev. H. C. Morehead, Mr. William A. Odum and Miss Dollie Turner.

GEDDIE—MOREHEAD.—At the residence of the bride's brother, R. J. Morehead, Esq., near Hickory Flat, Miss., February 27, 1890, by Rev. H. C. Morehead, Rev. D. M. Geddie, of the North Mississippi Conference, and Miss M. Alvarella Morehead.

TAYLOR—WALKER.—On March 20, 1890 by Rev. J. H. Slone, Mr. J. T. Taylor to Miss Sallie Walker, all of Claiborne parish, La.

WELLS—BARDEN.—At the residence of the bride's parents, near Lake Charles, La., March 6, 1890, by Rev. Joel T. Daves, Mr. George H. Wells to Miss Jessie Barden.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LOFTIN—LEILA LOFTIN, daughter of Bro. Wm. and sister Nancy Loftin, of Smith county, Miss., was born August, 1887, and was shot to death by a negro-man, Sunday morning, February 23, 1890.

The people of Smith county were never so shocked and horrified by any deed recorded in its history. The particulars gathered from this sad occurrence are about as follows: Leila had a quiet place near the garden where she went to study her lessons, and on last Sunday morning, about nine o'clock, after finishing her house work, she went as usual with books and slate to study. In a very few minutes a pistol was heard firing in rapid succession, which greatly alarmed the family, and the boys, running down to where Leila was, found her gasping for her last breath; but her lips were forever closed to this world. She was shot through the body with two balls, one through the head and one through the arm. In a short time the whole community was in confusion, men were riding in all directions where it was thought the negro might have gone; but all to no purpose, as he made his way to the railroad, in a swamp, where he flagged a train, boarded it, and thus, perhaps, thought he was safe. The conductor, having a description of him, arrested him and carried him to Jackson, Miss., where he is now in prison.

There is but one star to shine in this dark and gloomy hour—that is, that Leila was, though young, a good Christian girl and member of the Methodist Episcopal Church, South. May God, who alone can weigh and measure human sorrow, sustain, strengthen and comfort, be constantly with the broken-hearted and sad father, mother, brothers, and sisters and friends, and may they realize that although Leila can not come back to them, by the grace of God they can go to her, where there will be no more parting, no more sad farewells! is the prayer of their pastor.

M. J. MILLER.

[There is evidently an error in the date of birth above given; but we print it as written.—EDITOR.]

GALE—It pleased our all-wise Father, on November 24, last, to take from our society and community our beloved sister, LIZZIE GALE. While we can truly say, "Thy will be done," we can not help wondering at the mysterious providence, that this member, seemingly destined to much usefulness, was thus so suddenly taken from us.

Resolved, That our society has lost one of its best and most devoted members, and, although her stay among us was brief, it was not void of usefulness, as she was always at her post, eager to do all in her power for the Master's cause.

Resolved, That we yield submissively to the will of him who doeth all things well, and, though we mourn, we mourn not as those without hope, for we are confident she has passed to a higher sphere of life, as her last words were, "All is well."

Resolved, That we, the remaining members of Adams Missionary Society, strive to emulate Sister Gale's Christian example, and, by the grace of God, meet her at the great white throne.

Resolved, That we deeply sympathize with the bereaved husband, children and relatives in their distress, and our prayer to God is for them.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also a copy be sent to the bereaved family. GUSSIE KENNA, for Com.

LEIGHTON—Bro. CHARLES W. LEIGHTON died at his home in Jefferson county, Miss., December 18, 1889, aged forty-eight years. He had been home only a few months from the Northwest, when his health began to fail, which finally terminated in a case of pneumonia, causing his death. Bro. Leighton, while but a youth, joined the Methodist Church and remained a faithful member until death.

No more will the troubled waves of life roll across his peaceful breast. He is at rest with Jesus. While in the vigor of manhood, and with life's sun at its meridian, the angel of death laid his finger upon him, and his mantle fell from him to rest on other shoulders. Oh, precious promise, glorious thought, that "yet a little while" life's mysteries will be solved, and broken families united to part no more forever! Glory be to our heavenly Father for a Christian religion which enables Bro. Leighton's sorrowing loved ones to say, "Though our hearts cry out for the missing one, yet we humbly say 'Thy will be done!'"

CHAS. W. CRISLER, P. C.

KENDRICK—Sister MARY P. KENDRICK (*nee* Warner) was born in Washington parish, La., January 12, 1806, and died in Franklin parish, November 6, 1889, in the eighty-fourth year of her age, leaving her husband and two surviving children and a large circle of friends and acquaintances to mourn their loss. She joined the Methodist Church in 1825, in which she ever lived a true and faithful Christian until the summons came, which found her ready and waiting the bidding of her Master, to lay down the cross in exchange for the crown. In 1828 she was married to Mr. Benjamin Kendrick, with whom she lived in holy wedlock for more than sixty years, whom she leaves for a short while "weeping on the shore," expecting in a few more days to rejoin her in the blissful home of the happy and the good.

It was more than thirty years ago when I became acquainted with her, and have known her continuously ever since—the same true and faithful servant of the Lord, whose chief delight was to do and suffer God's will. Many an itinerant minister, together with myself, who may read this notice, will doubtless stop here and shed a tear of sympathy and condolence with the bereaved over the happy dead, while they remember the many kindnesses they received from her hand.

For thirty years she was an invalid, and I never heard a murmur, in the way of complaint, at the mysterious providences of God, though dark they may have been. In her life I have thought "patience had its perfect work." The subject of many afflictions; yet with unflinching faith in God, with childlike sympathy, she was ready to submit to his rulings, "who is too wise to err." As a wife, she was kind and indulgent, almost to a fault; and as a mother, she was tender and loving, aiming at the best results. In the church she will be remembered as one of the best expounds of the doctrine of holiness of heart, and in the community as a specimen of the Master's best work.

Such a life as this must end triumphantly. Thus she stepped out upon the chariot of salvation, and was received up into glory amid the shouts of the redeemed and the songs of the seraphs. T. H. MCCLENDON.

JEFFRIES—LUCIE ANN JEFFRIES, daughter of John and Nancy Glover, was born near Bolton, Hinds county, Miss., September 5, 1858, and died in Richland parish, La., November 15, 1889. She was married to Mr. R. F. Jeffries, December 7, 1876. She joined the Baptist Church in the year 1873, and spent the remainder of her life in the service of Christ.

The testimony of her bereaved husband is, that "she tried to live a Christian, and to serve her Lord. She loved her Savior, and taught her children to love and serve him. She was a loving wife, a devoted mother."

The terrible pain of fire was the suffering she endured the last hours of life, for severe burning was the cause of her death. Though so painfully and so suddenly called to die—praise the good Lord!—she was not unprepared. She said the Lord had forgiven her sins, and that she was going home. To her husband and friends, she said, "Meet me in heaven!"

May you that read and I that write this notice of this loving and lovely character, meet her, too, and meet each other, in that bright world where there is no more death.

W. F. ALEXANDER.

CHAMBERS—Died, on February 16, 1890, the aged mother and sister in Israel, after a long struggle of affliction. She was born December 20, 1815. Sister CHAMBERS lived to a ripe old age, all the while retaining her mental vigor. She was an affectionate wife and an indulgent mother, a good Christian neighbor, and certainly possessed those attributes which characterized her as a true, noble Christian woman.

The burial rites were solemnized at the old home grave-yard by the writer, in the presence of some of her children and a host of friends, after which her mortal remains were consigned to rest. The burden of the wayworn traveler has been laid aside for a crown of life. The condolence of the entire community is extended to the bereaved.

J. H. EVANS, P. C.

HARDY—Little PEYTON HIGH HARDY, youngest son of T. D. and M. E. Hardy, was born December 4, and died February 24, after a painful illness of two weeks and two days. God takes our treasures and lays them up in heaven. The dear precious one is safe, waiting to welcome father, mother, brothers and sister.

Cheer up, bereaved parents, and be ready to meet your little angel, High, when God sends his summons for you. May God pour the oil of his salvation upon them! is the prayer of one who deeply sympathizes with the bereaved ones, but rejoices that their sorrow is not without hope.

ONE WHO LOVED HIM.

The hospitalities of the Lord's house reach a good deal deeper than a mere matter of buildings and pew sittings. —*Bishop Huntington.*

"Praise from Sir Hubert Stanley—Is Praise Indeed."

"When thou has need of him, let him not go from thee."

"But such a physician I speak of, as is learned, skilful, honest."

With pardonable pride we call attention to the fact, that over one thousand physicians are now using or prescribing our Compound Oxygen in their own practice. We give below a few letters and testimonials. "I regard your Compound Oxygen as the best remedy within my knowledge." R. L. GREEN, M. D., Bancroft, Mo. "Your Compound Oxygen Treatment has helped me very much." F. B. RINEARSON, M. D., Prairie City, Oregon. "My physician recommended Compound Oxygen to me. I got it and derived great benefit from its use." ANNA J. ABNEY, Waskom Sta., Texas.

Send for our brochure of 200 pages, and see for yourself what physicians say of it. Over fifty-five thousand patients have been treated by us. A "Treatise on Compound Oxygen, its Nature, Discovery and Results," with numerous testimonials, sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia Pa., or 120 Sutter Street, San Francisco, California.

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I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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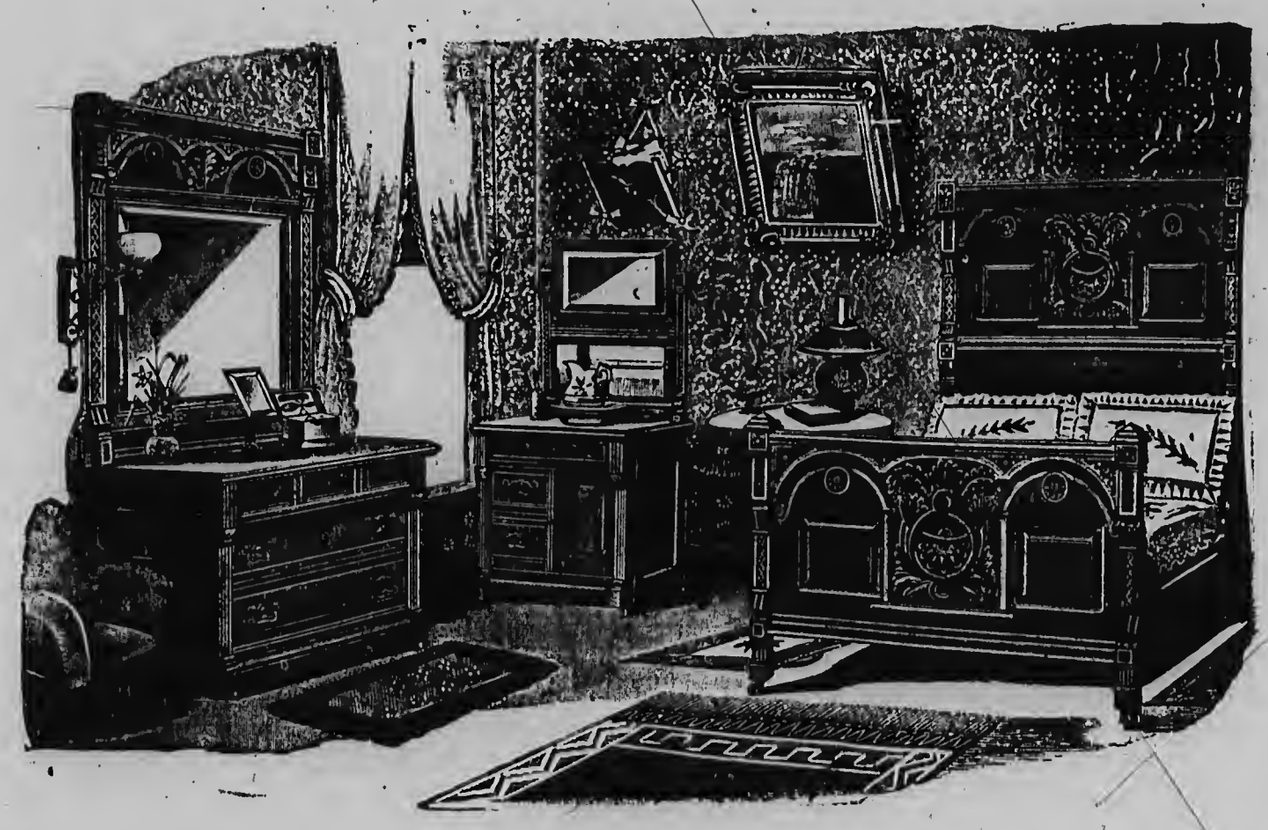
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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and thirst for pleasure. The ruling passion of the human family. In grasping after riches the brain is taxed, the nervous system strained. In the pursuit of pleasure the body is tortured by fashion's despotic away; the hours designed for repose are devoted to exhausting revelry; the stomach is ruthlessly imposed upon; pure water, the natural drink for all created beings, is ignored, and liquid fire is substituted until, ere we are aware of it, disease has fixed its Iron grasp upon us. Then we look for the "remedy." To the victim of these follies, we commend Dr. Tutt's Liver pills. They stimulate the liver, strengthen the nerves, restore the appetite and build up the debilitated body.

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THE GONDOLIERS. Gilbert & Sullivan's latest work. Vocal Score, $1.00; Piano Score, 50cts; Vocal Gems, 25cts.; Libretto, 10cts.

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Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Bad Blood, Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

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AGENTS WANTED by an old reliable firm (large profits, quick sales). SAMPLE FREE. A rare opportunity. Geo. A. Scott, 842 Broadway, N. Y.

NEWS OF THE WEEK.

DOMESTIC.

A tornado struck Louisville, Ky., on March 27, from the southwest, leaving death and destruction everywhere. Bowling Green and Marion, Ky., and other places, suffered severely, and there are fears of heavy loss of life at many places. Metropolis, Ill., is also a heavy sufferer in life and property by the storm. Fayetteville and Rugan, Tenn., have been reduced to ruins by the tornado.

The bill admitting Wyoming as a State passed the House on March 27.

Andrew Hero, Jr., has been appointed assistant United States treasurer at New Orleans.

Arkansas is trying to secure from the War Department and the Mississippi River Commission the sum of $100,000 for work in the flooded district.

The faculty of Amherst College has suspended the entire freshman class, for refusing to attend any college exercises whatsoever until three of their number under discipline for trouble were reinstated.

The Maryland Senate has accepted the House amendments to the Australian ballot bill, and passed it. The act only now awaits the governor's signature to become a law.

Secretary Tracy has no objection to Algiers as a site of the Gulf Navy Yard, but is opposed to a naval yard in the Gulf waters. He is in favor of a naval station and dock.

At the annual meeting of the Woman's Christian Temperance Union, Chicago branch, on March 28, it was stated that the plans for the erection of the Woman's Temperance temple had so far progressed that the corner-stone of the building would probably be laid this spring. The edifice, which will be 190 feet by 96 feet, will be twelve stories high and cost over $1,000,000.

Miss Clara Barton and the Red Cross staff are now in Louisville, and have decided to continue their work to the poorer sections of the State. Terrible havoc has been wrought by the cyclone in country towns and districts. The death list in Louisville shows a total of less than 100 lives lost. Ample funds are at the command of the Relief Committee, and outside help has been declined.

The back water from breaks is the present and ever-increasing menace of the people. Arkansas City, Meyersville, Skipwith and many other points are inundated.

A high license bill has passed the Maryland House of Delegates. The license fee was fixed at $250.

The protection levee at Greenville, Miss., gave way on March 31, and the town is deluged. The large embankment known as the Austin levee, in Tunica county, also broke, and the crevasse on March 31 was about 500 feet wide.

Senator Gibson called upon the Secretary of War and the chief of engineers and had a talk with them concerning the situation in the Mississippi Valley. He presented to the Secretary a communication setting forth the necessity of protecting the government works along the river, Morganza and other levees, which cost millions and might be saved perhaps by the expenditure of a few thousands.

Secretary Proctor has authorized an additional expenditure of $27,500 for the protection of the levees of the Mississippi river in the third district.

FOREIGN.

The University and College of Husbandry at Moscow have been closed by the Russian government on account of recent disorders among the students. Six thousand students attending the institutions have been arrested.

Father O'Dwyer, who has been in prison for five months for offenses under the crimes act, was released last week from Tullamore jail (Ireland.) Great demonstration was made in his honor. Several thousand people in cars and on foot accompanied by numerous bands of music escorted the priest to his home. The procession was a mile long.

Dispatches from the west coast of Africa state that fighting has occurred at Kotonou, in Dahomey, on the coast of the Bight of Benin, between the French forces and the native allies. Three men were killed and twelve wounded.

Chancellor Von Caprivi has declined the services of detectives for his protection. Bismarck always had a bodyguard of detectives following him wherever he went.

Prince Bismarck left Berlin for Friedrichsruhe, his country seat, on March 29. He visited the imperial mausoleum at Charlottenburg, in which the remains of the Emperor William I. are interred, and placed a wreath upon the coffin of his old master. Prior to his departure from Berlin to-day he paid farewell visits to the royal princesses. Later in the day thousands of persons gathered along the route to the railway station to witness his departure. Many tears were shed as he bid farewell to the multitude at the station. He received an ovation at Friedrichsruhe.

The final sitting of the Berlin Labor Conference was held on March 29.

On Tuesday, March 25, at 5:30 P. M., when 216 miles west of Fastnet, the starboard engine of the *City of Paris* broke down from an unknown cause. The cylinder went to pieces, injuring the bulkhead, breaking the injection and water pipe connections and allowing a considerable quantity of water to run into both engine-rooms and adjacent sections. The second engineer, at the peril of his life, enveloped in hissing steam, managed to shut of the steam, thus saving the machinery from total demolition. No one on board was injured.

TUNICA, MISS., Oct 16, 1886.

Messrs. A. T. Shallenberger & Co., Rochester, Pa.

Gents.—The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson, of this place, a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system. Yours truly,

V. A. ANDERSON.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9½	— —
Ordinary	10	— —
Good ordinary	10 7-16	— —
Low middling	10¾	— —
Middling	11	— —
Good middling	11¼	— —
Middling fair	11⅝	— —
Fair	12⅜	— —
Galveston middling	10 15-16	— —
Mobile middling	10⅞	— —
Memphis middling	10 15-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	5	— —
Fully fair	5	— —
Good fair	4 13-16	— —
Common	4½	— —
CENTRIFUGAL:		
Seconds	4⅛	5⅛
Prime yellow	5⅜	5¾
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 3-16	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	— —	— —
Rough, ₩ bbl	2 00	3 75
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 35	4 45
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 15	5 25
Winter wheat patents	4 75	4 85
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	42
Yellow	40	41
Mixed No. 2	— —	68
OATS:		
Western	30½	31
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	13 00	15 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	— —
Prime Mess	10 12½	10 37½
Rumps	9 50	9 75
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	5	— —
Sides, short rib	— —	6⅛
Sides, long clear	6	— —
HAMS:		
Sugar-cured	10½	11¼
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	5⅝	5¾
Sides, long clear	5½	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	21¼
Fair	— —	20¾
Common	— —	17¼
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	— —	27
Western Dairy	14	15
Common	5	6
LARD:		
Refined	5¼	5⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	25	28
Lard, Extra No. 1	— —	80
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	3 00
POTATOES:		
New Louisiana	3 00	4 00
Western	1 75	2 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	— —
BAGGING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	6
Jute, 1¾ lb. ₩ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	11	11½
Southern	11	12
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, April 1.

Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent postpaid for eighty cents to any address.

F. D. VANVALKENBURGH.
106 Camp St., New Orleans, La.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hohersonville	(Sun.).. Apr.	6
Tunica	Mon.)..	7
Clarksdale	(Wed.).	9
Concordia	(Sun.)..	13
Greenville	(Wed)..	16
Glen Allen	(Sun.)..	20
Bolivar	(Wed.)..	23
Belen	(Sun.)..	27
Johnstown	(Wed...	30
Hollandale	(Sun.).. May	4
Leherton	(Sun.)..	11
Shelby	(Wed.)..	14
Falsonia	(Sun.)..	18
Duncan	(Wed.)..	21
Shaws	(Sun.)..	25
Rosedale	(Wed.)..	28
Dublin	(Sun..)..June	1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Harmon circuit, at Snowdown	Apr.	3
Juka circuit, at Salem	5,	6
Corinth circuit, at Marvin	12,	13
Juka station	19,	20
Kossuth circuit, at Kossuth	26,	27
Booneville and Rienza, at Baldwin	May 3,	4
Marietta circuit, at Hodges		8
Blackland circuit, at Asbery	10,	11
Guntown circuit, at Liberty	17,	18
Pleasant Ridge ct., at Pine Grove	24,	25
Ripley circuit		28
Ripley and New Albany, New Albany	31, June	1
New Albany ct., at Wesley Chapel	7,	8
Jonesboro	14,	15

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks circuit	Apr.	5, 6
Early Grove		12, 13
Olive Branch		19, 20
Ashland		26, 27
Holly Springs circuit	May	3, 4
Shawnee		10, 11
Myrtle		17, 18
Mount Pleasant		24, 25
Pine Mountain	31, June	1
Hickory Flat		7, 8
Byhalia		21, 22
Cornersville		28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Batesville	Apr.	5, 6
Panola		12, 13
Mt. Vernon		19, 20
Courtland		26, 27
Pleasant Grove	May	3, 4
Coldwater mission		10, 11
Arkabutla		17 18
Cockrum		24, 25
Horn Lake	31, June	1
Lewisburg		7, 8
Chulahoma		14, 15

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton, at Carolina	Apr.	5, 6
Shannon, at Palmetto		19, 20
Verona	(Sun. night)..	20
Pontotoc, at Mt. Pleasant		26, 27
Houston and Wesley, at Houlka	May	3, 4
Sparta, at Palestine		10, 11
Buena Vista, at Macedonia	(Wed.)..	14
Ebenezer, at Pleasant Grove		17, 18
Okolona cir't, at Pine Grove	(Wed.)..	21
Prairie, at Palue Chapel		24, 25
Tremont	(Wed.)..	28
Fulton and Smithville	31, June	1
Athens	(Wed.)..	4
Aberdeen		7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Richland, at Goodman	(Thur.).. April	3
West, at Bowling Green	(Sat., Su.)..	5, 6
Newport, at Harmoula	(Wed.)..	9
Ethel, at Shady Grove	(Sat., Sun.)..	12, 13
Sallis, at Spring Ridge	(Wed.)..	16
Kosciusko and Durant	(Sat. Su.)..	26, 27
Weir, at Pisgah	(Sat., Sun.).. May	3, 4
Belzoni, at Ashton	(Sat., Su.)..	10, 11
Winona station	(Sat., Sun.)..	17, 18
Kosciusko ct., at Rural Hill	(Sat., Su.)	24, 25

District Conference meets Friday, April 18, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada circuit	Apr.	5, 6
Coffeeville		12, 13
Charleston	(Tuesday)..	15
McNutt and Sunnyside		20
Minter City	(Thursday)..	24
Tillatoba		26, 27
Abbeville	(Dr. Sims).. May	3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell)..	10, 11
Pittsboro	(Rev. G. W. Gordon)..	17, 18
Banner	(Rev. J. M. Wyatt)..	24, 25
Atlanta	(Dr. Newell)..	24, 25
Toccopola	(Rev. J. M. Huggin)..	24, 25
Cherry Hill	(Dr. Newell)..	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Plattsburg circuit, at Plattsburg	Apr.	5, 6
Louisville circuit, at Rocky Hill		11
Mashulaville, at Hulls Chapel		12, 13
Sturges, at Pleasant Hill		18
Chester, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagraage		26, 27
Crawford, at Trially	May	2
Brooksville, at Soulo Chapel		3, 4

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield	Apr.	12, 13
Red River, at Campo Bella		19, 20
Shreveport		26, 27
Pleasant Hill, at Beulah	May	3, 4
DeSoto, at Ebeuezer		10, 11
Grand Cane, at Logansport		17, 18
Natchitoches, at Natchitoches		24, 25
Anacoco	31,	June 1
Caddo, at New Church		7, 8
South Bossier, at Benton		14, 15
North Bossier, at Concord		19
Valley, at Pleasant Valley		21, 22
Mooringsport		28, 29
Wesley	July	5, 6
Coushatta, at East Point		8
Many and Sabine		12, 13

The Shreveport District Conference will convene on Wednesday, July 10, at Robellao, La.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Apr.	5, 6
Morgan City		12, 13
Abbeville, at Indian Bayou		19, 20
Franklin		26, 27
Lafayette, at Jeneratte	May	3, 4
Plaquemine Brulee		10, 11
Lake Charles		17, 18
Sulphur Mine		24, 25
Opelousas	31, June	1
Washington		7, 8
Grand Chenier		14, 15
Sabine Mission		21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	Apr.	6
Dryades Street		13
Lower Coast Mission		20
Baton Rouge		27
Gruss Tete and False River, at Har'y		29
Rayne Memorial	May	4
Carrollton and Parker's Chapel		11
Gretna		11
Craps Street		18
Moreau Street		18
Plaquemine and Donaldsonville		25
Algiers	June	1

CHAS. F. EVANS, P. E.

HOMER DIST—SECOND ROUND.

Ruston, at Douglas	Apr.	24
Downsville, at Mars Hill		26, 27
Farmerville, at Mt. Nebo		30
Summerfield, at Alabama	May	3, 4
Vernon		8
Indian Village		10, 11
Gansville, at Siloam		13
Saline		15
Sparta		17, 18
Ringgold		20
Vienna, at Antioch		24, 25
Gibsland, at Gibsland	31, June	1
Arcadia, at Paynes Chapel		7, 8
Minden		10
Homer, at Homer		12
Haynesville, at New Salem		14, 15

ROBERT HANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian, at First Church	Apr.	5, 6
Meridian, at West End	(Night)..	5, 6
Daleville	(Thurs.)..	10
Hopewell, at Hopewell		12, 13
Ellisville, at Laurel	(Tues.)..	15
Enterprise and Il., at Hopewell	(Th.)	17
Vossburg, at McDowell's		19, 20
Meridian, at Chunkey	(Wed.)..	23
Shubuta, at Desoto	(Fri.)..	25
Winchester, at Spring Hill		26, 27
W. and State Line, at Waynesboro		27, 28
Clarke, at Salem	(Th., Fri.).. May	1, 2
Union, at New Home		3, 4
Paulding, at Pleasant Grove	(W., Th.)	7, 8
Leakville		10, 11
Lauderdale	(Th.)..	14
De Kalb, at Pleasant Ridge		17, 18
Rinnsville	(Mon., Tues.)..	18, 20
Marion, at Cuker's		24, 25

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin, at Drake's	Apr.	5, 6
Clarksburg, at Liberty		12, 13
Brandon, at Brandon		16
Homewood, at Homewood		26, 27
Neshuba, at Philadelphia	May	1
Union, at Good Hope		3, 4
Walnut Grove, at Pine Grove		10, 11
Carthage circuit, at Rocky Point		17, 18
Carthage station, at Carthage		18, 19
Hillsboro, at Mt. Zion		24, 25
Mt. Rose, at Cedar Grove		30
Raleigh, at Trinity	31, June	1
Trenton, at Gasch		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Hebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Augusta, at Augusta	Apr.	5, 6
Scranton, at Zion		12, 13
Moss Point		12, 13
Americus, at Big Point	(Tues.)..	15
Vancleave, at Union		19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leal	(Tues.)..	29
Tallsheck, at McTyeire Chapel	May	3, 4
East Pearl, at Pine Grove		5
Covington, at Slidell		6
Pearlington		10, 11
Williamsburg		17, 18
Mt. Carmel		18, 19
Columbia		24, 25

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite, at Liberty	Apr.	5, 6
North Wilkinson, at Friendship		12, 13
Pipkin Chapel		18
Bayou Sara, at Thompson circuit		19, 20
Jackson station		23
East Baton Rouge, at Davis Chapel		25
New River, at Antioch		26, 27
Percy's Creek station	May	3, 4
Woodville station		5
Livingston, at Maurepas		10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek	June	7, 8
Clinton and Betoville		14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	Apr.	5, 6
West Jackson		5, 6
Edwards, at Brownsville		12, 13
Raymond, at Ratcliff's		19, 20
Canton		26, 27
Madison, at Wesley Chapel	May	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soulé Chapel		17, 18
Yazoo City		24, 25
Benton, at New Hope	31, June	1
Flora, at Ilce Lake		7, 8
Silver Creek	(Tues.)..	10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 29
Spring Ridge	(Wed.).. July	2

The Jackson District Conference will be held in West Jackson, beginning on Friday, April 4, 1890, at nine o'clock A. M. Bishop C. B. Galloway will preside.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Utica, at Utica	Apr.	5, 6
Martin, at Russum	(Fri.)..	1
Fayette, at McNair		12, 1
Warren, at Wesley Chapel		19, 2
Rocky Springs, at Hermonville		26, 2
Roxie, at Beech Grove	May	3,
Meadville, at Nebo	(Wed.)..	
Burtonton, at Sarepta		10, 1
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson	31, June	1
Mayersville		7, 8

District Conference at Utica, April 3, 4.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven circuit, at Adams	Apr.	4
Beauregard, at Matthews		5, 6
Summit, at Johnson		12, 13
Hazlehurst station		20
McComb, at Holmesville		26, 27
Crystal Springs station	May	4
Bowerton, at Pleasant Valley		10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia	31,	Jun. 1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

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Christian Advocate.

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THE TIDE IS IN.

BY SARAH K. BOLTON.

The boats lay stranded on the beach,
Tangled with seaweed, dank and green;
A desolate and dreary scene,
Far as the eye could reach;
The tide was out.

How changed the view when day was done;
The boats rode gayly on the deep,
Their white sails nodding as in sleep,
Kissed by the setting sun;
The tide was in.

Thus many a life, in want or woe,
Lies stranded on a barren shore;
But God is God for evermore;
Take courage, for we know
The tide comes in.

And lifted from the rocks and shoals,
We sail upon a sunlit sea;
Night opens on eternity—
Sweet rest for weary souls—
The tide is in.

—*Journal of Education.*

In Memoriam.

REV. NEHEMIAH A. CRAVENS.

January 28, 1807, in Ohio county, Ky., in an humble home, this man of God first saw the natural light. In 1821, in Christian county, Ky., he saw the light of the Son of God shine in his heart. At the same time and place he joined the Methodist Episcopal Church, and in the same place, in 1825, he was licensed to preach the gospel. At Russellville, Ky., the same year, he was admitted on trial by the Kentucky Annual Conference. In 1827 he was ordained deacon; in 1829 he was ordained elder; in 1826 and 1827 he served as junior preacher on Breckinridge and Jefferson circuit; in 1827 there were three preachers on the same circuit he was on; in 1828, Little Sandy circuit, as senior preacher; in 1829 Fleming circuit, as senior preacher; in 1830, Green River circuit, as senior preacher; in 1831, Henderson circuit; in 1832 he dropped out of the regular work, studied medicine, and became a successful physician. But the fruit of his labors as a preacher were too numerous and plain for him to remain in secular life. The field was white unto the harvest, and he, in 1847, again offered himself to the Annual Conference, and went fully into his work. He united this time with the Alabama Conference, and in 1847 was sent to Wetumpka; 1848, Woodville; 1849 he transferred to Texas, and served two years on the Rio Grande when that was a primitive country. None but those who were on the ground can tell what men have to endure there to preach the gospel in that country. But no man in the church then was better qualified to stand in front of the enemy than this man of God. When the Lord said, "Go," he conferred not with flesh and blood; but, knowing that the Lord was able to keep him in all danger, he went, trusting him with all he had. He was removed from there to Galveston, where he remained two years. There he had another opportunity of demonstrating his faith in the Master. During his pastorate there the city was visited by an epidemic of yellow fever that swept many people away. Bro. Cravens was at his post day and night administering to the wants of his people, physically as well as spiritually. No night was too dark, or alley too narrow, for him to go where he knew he could relieve suffering humanity. At the close of his pastorate in Galveston, he was transferred to the Louisiana Conference, and in 1855 and 1856 and 1857 he was presiding elder of Lake Providence district; 1858 he was pastor in charge of Lafourche and Bayou Black; 1859 and 1860, Alexandria station; 1861, Baton Rouge; from 1862 to 1865 there were no Minutes of this Conference published. In 1866, 1867 and 1868, he was stationed at Homer; 1869 and 1870, Minden; 1871, Vernon; 1872 and 1873, Homer. At the Conference in 1873 he was transferred to the Texas Conference, and in 1874 stationed at Shearn Church, Houston; 1875, Bryan station; 1876 and 1877, he was presiding elder of Galveston district, which was his last charge. He was then placed on the superannuated list, and remained there until at the home of Judge N. A. Cravens, his son, in Willis, Texas, March 8, 1890, the Master called, and he was as ready to die as he ever was to work.

It will be seen that Bro. Cravens' life extended over great and eventful times in Methodism. His chief power was in the pulpit; and yet he was no one-sided man. He could combine pulpit and pastoral work, and his power was felt in both places. But in camp and protracted meetings no man was more efficient than he was, even in his own charge. In one year of his ministry he reported as many as eight hundred conversions and accessions to his charge. What a greeting he must have met when he landed on the other shore! Converts from Kentucky, Ohio, Alabama, Texas, Louisiana; from among Americans, French, Mexicans, and Indians—all to greet him who led them to the Lamb of God. Such a life and death, and such an entrance as he had, are worth the toiling and suffering he so willingly gave for the Master's cause. His last visit to our Conference was at Brenham, in 1886. We will not forget soon his reply when the Bishop asked him if he had anything to say to his brethren. In a few words he related his experience and his prospects for a better world. His was an anxious spirit to get home. There were so many ties over there, and such perfect bliss awaiting him. He felt almost at times a little impatient for the Master to say, "Come up higher." Praise the Lord for such examples as our fathers gave us! It is worth more than all endowments of gold, silver, or bonds.

The circumstances sixty-five years ago and now are quite different. To have heard Bro. Cravens in his prime, one would have thought he could have started in some of our best stations; yet we find him for two years as junior preacher on large circuits. The salary we can imagine how much it was in those days; yet he, with all this in view, went forth to battle. The training he received on those circuits was never in this way in any position he was ever called upon to fill after that. The same grace that kept him in his great labor sustained him in his old age. The hardest fight some men make in their ministerial life is for them to say, "I here lay my armor down." This thought with this man of God was done like all other duties of his life—with a willing mind, expressing a submission to the Master who had so faithfully sustained him all through life. He had suffering grace as well as laboring grace.

The wife has lost a true, faithful companion; the children a loving, tender father; the church a true soldier of the cross. But who can tell the riches he has bestowed upon this world when men testify as an old gray-headed brother did but a few days ago, when he said, "My father, away back in Alabama, was converted under Bro. Cravens' ministry?" It is out of the power of our arithmetic to count up the labors of such men as these fathers in Israel.

Although he had only been in Willis but a few days, the church there thought it a great privilege to have one who had served the church so long to lay off the armor in her midst.

A large audience attended the funeral, and he sleeps in the cemetery in Willis, Montgomery county, Texas.

I. Z. T. MORRIS.

MARLIN, TEXAS, Mar. 27, 1890.

Remember only two things: One, that to ask mainly for earthly blessings is a dreadful dwarfing and vulgarization of the grandeur of prayer, as though you asked for a handful of grass when you might ask for a handful of emeralds; the other, that you must always ask for earthly desires with absolute submission of your own will to God's. —*Farrar.*

Letter from Japan.

The last American mail brings the announcement in the NEW ORLEANS ADVOCATE that J. F. Towson is the missionary sent out by the second thousand dollars raised by the readers of that paper. I am the last addition to our mission force in Japan, and so suppose I am the one referred to, although my initials are W. E., instead of J. F.

As the readers of the ADVOCATE and its editor have an interest in the one sent out, since they furnished to the Board of Missions, in this instance, the sinews of war, a few words, personal, will not be out of place. I am a native of Missouri, but a member of the Pacific Conference, in my fourth year. There were five in our party from California—Mrs. Towson, her mother, our little missionary girl, five weeks old the day we sailed, and Miss Mary F. Bice. The latter, earnest and consecrated, was a member of my last charge at Healdsburg, Cal. She is one of three ladies regularly appointed to the Japan Mission, and will prove herself to be a very efficient worker. She is already hard at work at Hiroshima, where we have a girls' school presided over by Miss Gaine.

I have some very pleasant recollections of a three years' residence in New Orleans, when, as an orphan boy, I lived with my uncle, Mr. John L. Dunlea, at that time a steward in Carondelet Street Church. Rev. W. V. Tudor, D. D., was pastor then, Bro. Walmsley superintendent of the Sunday-school, and that old saint of blessed memory, "Father Sherry," was my teacher. I have some bright memories also of a session of the Louisiana Conference, which was held at New Orleans, and of the two preachers that were at our home, one of whom is now the editor of the NEW ORLEANS ADVOCATE. At that time he was plain "Bro. Carter;" but he or his theology has been doctored since, and now he is no longer "Bro.," but "Dr. Carter." I wonder if he remembers the twelve-year-old boy who was then living at 41 Prytania street! I suppose not; but I can assure him that the boy has never forgotten him. So, after all, though I am from our most western Conference, still, by virtue of a former residence in New Orleans, I am also one of you. I want to thank you, Mr. Editor, and all of your generous readers for the substantial interest which you have shown in the Japan Mission, and especially so since it enabled the Board of Missions to put me in the field. I count it a rare blessing that God has permitted me to join our brethren who are laboring for the redemption of Japan. I do not esteem it a hardship to be in a foreign field, but a blessed privilege—one which an angel might well covet. Home and friends and native land, of course, are very dear to us all; but Christ and souls and heaven are dearer still. My greatest desire is that I may be used of God in leading some of the sons and daughters of this benighted land to the feet of the Master. To this end, let me ask that each one who contributed toward the second one thousand dollars will pray that the one who was sent out by it may be used of God for much good. While money is very essential for missionary work, the prayers of the church are needed just as much, or more.

Let me exhort you, Mr. Editor, and your readers, that you go on in your good work for Japan. You have done well; but do not rest from your labors. Keep on pushing the battle at home while we are pressing it here! As the immortal William Cary put it: "You hold the rope while I go down into the pit." The needs of this field are very great: the people are crying out for the gospel. A dozen men could be placed to-day, if they were on the field. Only an hour ago Dr. W. R. Lambuth told me of a pressing call for a man, that had come to him from a city of eighty thousand; but it can not be answered, as there is no one to send. Last week, while in Oita, a city of twelve thousand, located in the midst of a thickly settled country, the nearest missionary to which is at a point one hundred miles away, a young man said to me: "I am so glad that you have come to Japan to give my people the gospel." My heart was touched by this simple, but earnest welcome, and I felt it when I responded, "I am glad that I have come."

A great revolution is in progress in this empire, and what the church does for it must be done quickly. Japan has been aroused from its sleep of centuries, and is rapidly adopting western civilization in all of its forms. The church of God must see to it that while it is accepting that civilization which is the result of Christianity, it should also have the opportunity of accepting him who gave it to us. The time for a great work in Japan is ripe, and the call which comes to the church of to-day is as colossal as potential facts can well make it. May the church be true to its Master, fulfilling his command and measuring up to its duty! And may the ADVOCATE and its readers continue in their efforts for Japan! God bless the editor and all his constituency!

W. E. TOWSON.

P. S.—At present we are with those good people, Dr. J. W. Lambuth and wife. We will soon move into our own house. No better people ever lived than Dr. Lambuth and his good lady. What a rich legacy the church has in their labors! Their praise is in all the churches. It is a rare privilege to be with them. May God spare them for many years yet to labor in Japan for the upbuilding of the Master's kingdom!

W. E. T.

KOBE, JAPAN, Feb. 21, 1890.

Letter from Mr. Moody.

MR. EDITOR: Many letters come to me from all parts of the country asking information in regard to the Bible Institute for Home and Foreign Missions in Chicago. Will you kindly accord me the use of your paper to answer some of these queries?

Some of my friends quite misunderstand the object of the institute. It is not intended to make it "a short cut" for young men into the ministry. Doubtless, some who show exceptional fitness for ministerial work may be called by their own churches into the regular ministry; but the object of the institution is to fit laymen for Christian work, as Sabbath-school superintendents, assistants to pastors, and workers in city mission fields. We feel the need to-day is for trained laymen to help the pastors in Sunday-school, mission and visitation work. There are men and women all over the country who, with such training as the institute will give, will become efficient workers in these varied fields. There are men called of God into Christian work too late in life to take a regular college and seminary course, who, with the aid of such an opportunity as the institute offers, would be qualified for great usefulness. There are also business and professional men who desire a better acquaintance with the Bible and methods of Christian work to aid them in their church and missionary work. The object of the institute is to meet the needs of all these classes.

In the course of study the English Bible is the principal text-book, and it has been divided into five classes:

1. The inspiration and structure of the Bible, and methods of Bible study.
2. Study of Bible doctrines.
3. Study of the Bible by sections and books.
4. Instruction in regard to Bible readings, addresses, etc.
5. The study of the Bible in its application to various classes of men, and how to use it in the inquiry-room, the home, and the workshop.

The study of music is also a special feature of the institution, and will be under the direction of Prof. McGranahan and others. Various methods of work will be studied under the direction of those who have had successful experience in these lines. A considerable portion of each week is devoted to actual work in homes, cottage and inquiry meetings, and missions.

The regular corps of instructors consists of R. A. Torrey, Mrs. S. B. Capron, Miss Gertrude Hurlburt, and others. A large portion of the instruction will, however, be given by A. T. Pierson, D. D., Philadelphia; H. Grattan Guinness, D. D., London; A. J. Gordon, D. D., Boston; Prof. W. G. Morehead, Zenia; Prof. A. F. Weldmer, D. D., Rock Island; W. G. Case, Albany, and others.

Prof. Morehead will be in charge for the coming three months, and will be succeeded by Maj. D. W. Whittle, the evangelist. A building capable of accommodating one hundred has just been opened. It is centrally located, and in it are all the necessary rooms for the institute.

Persons desiring to enter the institute must be good Christians, possessed of good common sense, and willing to work. There are no educational tests. Applicants should state place and date of birth, educational advantages, business experience, condition of health, and experience in Christian work. It is open to men and women of not less than twenty years of age. There are evening as well as day classes. Room and board cost about $1 per week, and there is no charge for instruction.

There is constant call for such workers as the institution expects to provide, and the demand is so great that men are hurrying into the work without adequate preparation, to the detriment of their whole future life and work. Truly yours,

D. L. MOODY.

NEW YORK, Mar. 26, 1890.

Woodville District Conference.

The Woodville District Conference met at Gloster, March 27. Our presiding elder opened the Conference with religious services. Attendance upon the part of the members was good. Only three preachers in charge were absent. Quite a number of local preachers and a number of laymen were present. The business of the Conference went forward smoothly and with dispatch. Our elder, Bro. McDonald, makes a good presiding officer. Our business began and proceeded in the usual order. In examining the spiritual condition of the church, a good deal of sadness in thought was awakened. In some places there was immorality among the members. There were cases of those that are at ease in Zion. Others were found to be sluggish in the performance of duty. And the brethren agreed that the state of the church in these charges was not good. In other charges there was found life, power, and increase. The presiding elder reported that the state of the district, as a whole, was good, and there is a tendency to a better state. Almost everywhere the church had its pillars, who were strong to support the church, and faithful in labors for the salvation of men. Our Sunday-schools were favorably reported of almost everywhere. Church-houses were in moderately good condition, and new ones were being erected. There are twelve parsonages on the district; six charges being without parsonages. The finances of the church are in tolerably good condition. The preachers are better supported than at any former time, and there is a steady growth in the amount contributed to all departments of church work.

Bishop Galloway came on Friday, and thenceforward conducted the business of the Conference.

Bros. Mitchel, representing the NEW ORLEANS ADVOCATE; Watkins, representing Millsaps College; Van Valkenburgh, with his books, and McLaurin, Bible agent, were welcomed to the Conference, and represented the interests of these departments.

Contributions to Centenary College endowment, the claims of which were presented by the president, Dr. Hunnicutt, and liberal contributions to the Bible cause, and one other good collection, marked the liberality of the people.

Religious services were conducted by the following brethren: Galce, Featherstun, Woodward, Cecil, Hunnicutt, Watkins, McLaurin. All good; some of it eminently good.

The love-feast on Sunday morning was a feast of fat things. Bishop Galloway preached on Sunday morning the best sermon I have ever heard from him. I need hardly add, therefore, that it made a profound impression.

The reports of the committees on temperance, or intemperance, and the Louisiana Lottery were ordered to be printed and circulated. The utterances contained in them give no uncertain sound.

Resolutions were passed in reference to a strict construction and a closer following of the Discipline as to the reception of members, the purity and holiness of the church, and the better religious home training of the children. Also in reference to Sunday-school collections, agreeing to take four collections annually in the Sunday-schools, viz: one each for pastor, Conference claimants, missions, and church extension, for the purpose of identifying the children with the church, and training them in church work.

We recommended the organization of one domestic mission within our bounds, lying in a district southeast of Gloster. The people of Gloster are religious, hospitable, and social. They are turning their attention to schools, and are apparently aspiring after every good thing. Every member of Conference, I think, left with a pleasant impression of the Conference and people.

The following persons were elected delegates to the Annual Conference: George T. McGehee, J. F. Cassels, H. C. Newsom, T. D. Lipscomb. Alternates: Dr. Reams and S. S. Petty.

We have on the district eighteen itinerants, and twenty-six local preachers, and fifty lay delegates—in all, a Conference of ninety-four members. These are men of sterling worth, and many of them of real force of character by reason of natural gifts well cultivated.

Bishop Galloway gave us a fine, very interesting lecture on Mexico, Monday morning. Quite a large number were present.

The whole Conference was pleasant and instructive, and this closing lecture left all ready for every good word and work.

B. JONES.

CLINTON, La.

The Goose That Lays the Golden Egg.

As a rule, the pro-Lottery press of this State is chary of openly advocating the perpetuation of lottery gambling in Louisiana. Some of the papers which are supposed to belong to the Lottery are altogether silent on the subject. These have not the courage to defend what they have not the honesty to oppose. Others sneer at the opposition to the Lottery, and attempt to ridicule and discredit the moral element, "denouncing virtue, exalting vice." Others go still further and openly defend the Lottery as a means of educating our children, supporting our charities, and building our levees. Some are even so unblushing as to base their advocacy on the ground that the Lottery is a benign and benevolent institution, a corporation with a good soul, a liberal, pure, and virtuous monopoly! Others base their support on a lively sense of gratitude for favors received and benefits expected. Indeed, it is hard to define the exact position of the Lottery advocates. In the past their position was well defined. From 1876 to 1880 they advocated the Lottery because it corrupted members of the Packard Legislature. From 1880 to 1886 they opposed the creation of other lottery companies (and thereby maintained the monopoly) on the ground that their consciences would not permit them to increase the evils of lottery gambling; but it is noticeable that all those who took this position are in favor of rechartering the present Lottery.

From all that we can gather from the pro-Lottery press, the favorite ground which will be urged on legislators for rechartering the Lottery is that it is the goose that lays golden eggs for Louisiana. It is said that it brings millions of dollars into the State, and makes money cheap. It is said that it collects but three per cent. of its revenues from the people of the State, and ninety-seven per cent. comes from abroad. Hence, it is said the State is a great financial winner, and that the Lottery gamblers not only come down liberally in support of charity, but they build public institutions, establish new enterprises, develop the resources, and add to the wealth of the State. In other words, the Lottery is painted as the greatest philanthropist, the greatest blessing, and the noblest financial institution in the State.

Now, nobody believes this. All gambling is alike, and all gamblers are a curse to any community. They are non-producers. They are a drain and a burden. Like paupers and criminals, gamblers are a charge on society.

But suppose we admit the facts as stated, then what is the true meaning of the argument? We can afford to be robbed of three per cent. in order that our fellow-citizens of other States may be robbed of ninety-seven per cent! We can afford to bear the odium of legalizing gambling if it brings the golden fleece from neighboring States. This was the argument of the pirates of Barataria when they cut the throats and scuttled the ships of the Spaniard.

Those who agree that we can afford to be impoverished and demoralized and corrupted by the Lottery, if it will only impoverish others more than it does us, certainly have made a new discovery in the science of political economy. But we challenge the correctness of their position. The golden stream that flows from other States returns in a current of disappointment, disgust and hate. What our gamblers gain, our merchants and planters lose. A State can not flourish, or be built up on the proceeds of vice. Our prestige is destroyed, our honor is stained, our commerce is injured, our society is debased, our people are impoverished, and, above all, our politics are corrupted and controlled by the Lottery. Does the money we receive compensate for such wrongs as these? Let the legislator who is tempted to pamper the goose that lays the golden, but *stolen* eggs, remember what Burns said:

"The honest man, though e'er sae poor,
Is king o' men for a' that!"

—*Telegraph-Bulletin.*

Christian Advocate.

THURSDAY, APRIL 10, 1890.

[ANENT THE BEAUTIFUL DEAD.]

[To Congressman Mooney.]

By the [illegible] and the [illegible] tower of [illegible]
And the [illegible] on its hewn [illegible] sheeps,
And we love to linger [illegible]
Like a [illegible] of light fall of heaven's perfume
Where never a tear-drop is seen,
And the rose and the lily are ever in bloom—
'Tis the land of the beautiful dead.

Each moment of life a messenger comes
And beckons man over the way;
Through the hearts-ease of women and rolling of drums,
The army of mortals obeys.
Few lips that have kissed not a motionless brow
A pace from each fireside has fled,
But we know that our loved ones are watching us now
In the lane of the beautiful dead.

Not a charm that we knew ere the boundry was crossed,
As we stood in the valley alone;
Not a trait that we prized in our darlings is lost—
They have fairer and lovelier grown.
As the lilies burst forth when the shadows of night
Into bondage at dawn-break are led,
So they bask in the glow of the pillar of light,
In the land of the beautiful dead.

O! the dead, our dead, the beautiful dead,
Are close to the heart of eternity wed.
When the last deed is done and the last word is said,
We will meet in the land of the beautiful dead.

—*The Monitor.*

General Conference Work.

I feel that an apology is due the readers of the ADVOCATE for my delay in giving the reasons why I was not elected to the ensuing General Conference. Such an explanation seems the more necessary since, among the contributors to our church papers, I have not, like certain prominent members of other Conferences, a thoughtful friend to do this for me by reminding the church at the proper time of my absence for the past year or two in foreign travel, or my recent transfer to the Conference to which I now belong, or the urgent nature of the local or connectional church business with which I have been charged. I have not been abroad several years. I am not a recent transfer. I hold no important position, whose duties would interfere with my attending the Conference in question. There is no technicality of our organic law, no opposition of custom even in my case. Indeed, it has troubled me greatly to explain the matter to my friends, and no less to understand it myself. I am sure I neglected no opportunity to let it be known that I was in the hands of my brethren, and that, without reference to personal feeling or interest, I would cheerfully respond to the call of the church.

Having observed, also, that the class of men commonly chosen on such an occasion are careful not to intimate a desire to be; that they even seem indifferent before election, and take it quite as a matter of course afterwards, I did my best to assume a similar bearing whenever the subject was mentioned in my presence. Our Conference, as you know, is entitled to ——* clerical delegates. I was frequently asked to express my preference, and while I did it freely as to a majority—as to all but one one, in fact—I never once intimated whom I should select to complete the delegation. I distinctly remember, on more than one occasion, naming several generally, including my interlocutor. My own name I never mentioned in this connection, and I am very sure no one ever had the temerity to mention it to me.

As to my contributions to our church press, and their demonstration of my fitness for General Conference work, it is hardly worth while for me to speak. As none of these were ever answered, I take it that they exhausted the subjects treated of, leaving nothing more of the same kind to be said or desired.

In spite of all this, I was astonished, as were your readers, no doubt, and the church generally, when our delegation was made up and my name was not called. That such a result was contrary to general expectation was plainly shown by the disappointment manifest in the countenances of a number of brethren when one after another was declared elected, and I was left out.

I need not weary your readers with the suspicions and surmisings which have been suggested to me at different times. I have given much thought to the subject during the past three months. I have talked it over with judicious friends, and, up to this time, I have arrived at nothing more satisfactory than that my brethren thought I might serve the church better at home than in the General Conference.

Upon this hypothesis, and realizing the need of safe counsel at this time, I feel impelled to write this letter, setting forth my views on several questions now being discussed. I am particularly impressed with this duty, when I reflect that the most of this discussion is being done by anonymous writers, or by those who, like myself, have something awry in their connectional status. For it is a noteworthy fact that election to the General Conference has quite as strong a tendency to suppress or to moderate the views of men, as reprobation or non-election has in the contrary direction; insomuch that the mind of a man before the last Annual Conference of a quadrennium is by no means an index to his opinions afterwards. Hence it occurs sometimes that those even who are most pronounced as to needed changes in our Discipline before election, grow speedily so conservative afterwards that they might be assigned at once to the Committee on Non-Concurrence.

First, then, as to the episcopacy and certain proposed limitations of the appointing power. I may say that I feel great delicacy in writing upon this subject since the Bishops themselves have said so little upon it, and those nearest to the episcopacy seem least disposed to curtail the large prerogatives which our chief pastors have heretofore enjoyed. Indeed, I have noticed that one's attitude towards prerogative in Church and State, alike, depends very much upon whether he is actively or passively concerned with; whether, in other words, he is in position to regard it subjectively or objectively.

As there is wide divergence in the views heretofore expressed by others, I should propose as a compromise measure, and to avoid serious agitation in future, that a new restrictive rule be added to those now in force, which shall provide that no change shall be made in the present manner of appointments, except by a two-thirds' vote of both the General Conference and the College of Bishops. Or, if this seems too radical, I should suggest as an alternative that it be made the duty of the presiding officer of every Annual Conference to appoint at the beginning of the session two stationing committees, one of ministers and the other of laymen. These committees to set separately with closed doors, and, at least, one day before the end of the session to present to the said president, or Bishop, and his cabinet a sealed list of appointments which are to be null and void wherever there is a disagreement between the two lists, but to stand when these agree, except where the Bishop may decide that a different appointment should be made.

Such an arrangement would certainly be at a safe distance from centralization on the one hand and from socialism on the other, and would effect the needed reform with the slightest possible infraction of existing usage.

2. As to the surplus revenue of the Publishing House: I confess to some surprise that there should be any difficulty at this point. I can account for it only on the ground that preachers, as a class, have had so little to do personally with a surplus in financial matters. Quite a number of ways occur to me by which this excessive revenue may be disposed of.

For example: the subscription prices of all our church periodicals might be greatly reduced, and the agent might be required to sell all other publications at cost. In this connection, the plan proposed by my friend, Dr. Haygood, might be extended to every branch of our connectional business, viz.: increase the number of secretaries and agents. If, as the Doctor suggests, this increase of officers would largely augment the income, then appoint more secretaries and increase their salaries. It would be a stubborn excess that does not yield to this treatment; besides it would be such a comfortable thing for the secretaries.

3. As to the number of Bishops to be elected: I take it to be an admitted fact that our episcopal service is unequal to the demand for it. Since, therefore, we can not make our Bishops ubiquitous, the most obvious alternative is to have more of them. And, while we are about it, it might be well to have two orders of Bishops—one for work and one for show, like our sister Methodism of the North, following whose fraternal example, we might station one of the new panel in every great city where they have or may establish an episcopal residence. Of course, there would not be much use for these dignitaries; but the example of fraternity thus shown might be edifying to the world. And, then, the additional expense incurred might be charged upon the Publishing House and become a further check upon the surplus.

4. As to a reduction of the ratio of representation in the General Conference: That the present constitution of this high court of our church is not generally satisfactory must be apparent to all who have given thought to the subject. For more than one reason I am not pleased with it. But, not to be tedious, I will suggest this remedy for existing evils: Let there be two General Conferences—one constituted as at present for the purpose of legislation, and one to be composed of all those who in the election of delegates may have received as many as one vote, whose business it shall be to discuss things. The latter body, being large, might have trouble in securing entertainment; but this difficulty could be met by providing that each delegate shall pay his own expenses. Or if there should still be a surplus, the cost of the session might be met by any unexpended balance in the hands of Dr. Barbee or his successor.

5. As your space will hardly suffice for other suggestions I might make, I will propose only the following changes in our book of Discipline: (See edition of 1876.) General Rules, page 29, third paragraph, second line; strike out "kind" and insert "way;" and chapter vi, section five, answer 1, section 3, on the "Trial of a member," strike out the words "has the" and insert "is in." These changes will commend themselves at once to those who favor them, and a sufficient answer to all who oppose is that they are quite as necessary as many which have been advocated by myself or others.

For the comfort of Dr. Black and others who insist on seeing the full names of your contributors, I subscribe myself,

Yours fraternally.

CHARLES WESLEY COKE.

P. S.—I neglected, in discussing the episcopacy, to state three important facts whose connection with the subject and with each other the reader is left to determine for himself.

1. There ought, by all means, to be a Bishop resident in San Diego.

2. Bishop Marvin was elected to the high office he adorned by a General Conference of which he was not a member.

3. My physician advises me that the climate of Southern California would be greatly beneficial to the present state of my health. C. W. C.

*The printer failed to make out this word.—EDITOR.

"Lay Representation."

MR. EDITOR: In your issue, of March 13, appears a letter from Rev. S. S. Keener on the above subject. As a layman of the church, I beg to submit my protest to a portion of this, to me, strange and erratic document. His assertions are unjust, to say nothing more. His reflections are utterly out of place, and uncalled for. He says: "The law has rushed much raw material into our legislative Conference. And usually these untried laymen are a dead-weight for two weeks of the General Conference session. The third week they begin to learn the duties devolving upon them, and leave for home at the opening of the fourth week." Is there a legislative body in the world, a creature of the people, whether political or ecclesiastical, that does not have this "raw material" constantly entering into its membership? This is true in our government. It is necessarily true in our ecclesiastical economy, both as to clerical and lay representation. Our legislative Conference exists only by delegated authority. Every General Conference since 1846 has had its clerical "raw material;" and the fact that a man is a new member, "raw material," does not argue that he is an idiot or a dupe. Is it possible that every new lay member to the General Conference is "a dead-weight for two weeks?" Is that the kind of stuff our "raw material" laymen are made of? He says the "raw material" laymen are a dead weight for *two* weeks. I suppose he means the first two weeks. "The *third* week they *begin* to learn the duties devolving upon them." The inference is, they do not finish the *learning* during the third week. "And leave for home at the opening of the fourth week."

The General Conference of 1886 was in session twenty-one days—three weeks. Now, the inference is that the clerical members spent the fourth week legislating. Bro. Keener will have to rearrange his dissecting process. He says, in speaking of the election of delegates to the General Conference: "If the lay representation at our Annual Conferences were punctual in attendance, and all came, * * * but to have half absent, then those who do come fix up a ticket outside and then come in and vote it through, is doubly unjust. In some Conferences the electioneering among the *laymen* is just shameful. In a certain Conference one man openly asked a majority of those present to vote for him. In most cases you will find that none are elected except those present at the Conference when the vote is taken. If a good man is absent, his election is hopeless." These remarks apply equally to the laymen in all our Annual Conferences. I repudiate it all. There may be a case, a single instance; but does it follow that the laymen in all our Conferences should be branded in this wholesale way? It is no more true of the laymen than it is of the preachers. Because one man violates the rule of propriety or custom is no reason that all others are guilty of the same offense. But to come down to hard facts and the unadulterated truth, does Bro. Keener know of a single instance when half the lay delegates to an Annual Conference were absent at the session for election of delegates to the General Conference? Does he know of a single instance when the ticket was fixed up outside? Was that man in earnest who asked "a majority of those present to vote for him"? To what Conference does he belong? In what Conferences does that "shameful" electioneering go on? Is it a fact that if "a good man is absent, his election is hopeless"? Is it not also true that in nine times out of ten the best men, the readiest men, the men who have the welfare of the church at heart, are the men who attend the Annual Conferences? And *who* are better fitted to represent the church in her highest council than *they*? He continues: "Not only is this electioneering visible in the Annual Conferences, but in the General Conference. * * * One layman will work through the whole Conference for a certain man for Bishop. These tricks of the politician and the caucus are deplorable. * * * Bishops can be elected on mere location or pet hobbies, such as woman suffrage, temperance, 'second blessing.'"

I had the honor of being an humble member of the General Conference of 1886. I can say that not once did a *layman* approach me as a tricksler. I have known *preachers* to ask laymen to vote for certain laymen as delegates to Annual and General Conferences; and, while I considered it somewhat out of place, yet I did not think it "shameful." I have been a member of the Mississippi Conference for ten sessions, and I have yet to see or hear of the laymen holding a caucus and fixing up a ticket. At our last Conference six ballots were taken in the election of four delegates. Bro. Keener has loaded his gun with too little powder. The "raw material" laymen in the last General Conference were no such men as he represents; nor do I believe there will be any such in our next General Conference. So far as I know the general character of the men, there are very few politicians in it. No man of Christian character, and a moderate degree of common sense, would think of perpetrating "tricks of the politician and the caucus" in such a place. He says: "There are hobby-riders in every General Conference who are very dangerous. Then those who think the church is deteriorating, and something radical must be done to save it, for both of these classes the 'raw' laymen, full of their ability, is an available force easily captured and wielded. All class legislation is very attractive to the uninitiated. * * * To this species of work how easily this body of laymen can be drawn! But the most dangerous legislation is that which is territorial. * * * Who more readily acquiesce in this legislation than the men who frequently do not know the wants of their own Conference—who are unacquainted with the needs of Methodism in their own State?"

Bro. Keener certainly reaches the height of absurdity in the above assertions and insinuations. He says positively, "There are hobby-riders in every General Conference." Who are they? They can not be "raw laymen." They must be preachers. I have searched the pages of the journal of the last General Conference, and I fail to find a single petition, memorial, resolution or proposition made by laymen only. I fail to find any radicalism in the legislation of the last General Conference. I did not see a single hobby-rider on top of a "raw material" layman at the Conference; and I was a "raw" one at that time. I do not know what Bro. Keener means by "the *raw* laymen, full of their ability," when the inference to be drawn from his entire article is, that they are a set of idiots or fools. They are dupes, and have no "ability." I am puzzled to know what Bro. Keener means or expects to accomplish by these unwarranted strictures upon the "raw material" laymen. The per cent. of "raw material" laity will be very little more than that among the clergy at our next General Conference.

I have the list of delegates from thirty-two Conferences before me, and sixty per cent. of the clerical delegates are "raw material." Bro. Keener says two-thirds of the laity in the General Conference of 1890 will be new; so this gives the "raw material" crowd a majority. Therefore, beware, ye conservatives!

This entire tirade of Bro. Keener's upon the "raw material" laymen resolves itself into the *reductio ad absurdum*. THOS. A. HOLLOMAN.

Why Not?

MR. EDITOR: Allow me to second Bro. A. D. Miller's article on reduction of our delegation to the General Conference. I differ with him, however, in the plan he proposes, viz: one delegate to every seventy-two members of the Annual Conference. Why not have only two clerical and two lay delegates?

Now, it seems to me that something must be done. I have no objection to the present plan of entertaining our General Conference, if this is best; but with the large number we send from each Annual Conference, it becomes a burden on our people to bear their expenses. Think of $24,000 to be raised every four years from our different works; and you find it is no little sum.

Now, if each Conference elected only two clerical and two lay delegates, it would not take more than one-third of this amount, and our people would pay it cheerfully. This would give us about 160 members to the General Conference—a body of select men, and large enough to do business properly. It would also lighten the burden of the Committee of Entertainment. Why elect according to membership at all? Why not let each Conference send the same number of delegates, as we are connectional anyway? Of course, each member sent should feel that he was sent to legislate for the good of the whole church, and not for his Conference alone. Our people will groan under this expensive burden as it now stands. Let it be lightened by cutting down our delegation. K. A. JONES.

COLD WATER, MISS.

"Lay Representation."

I noticed an article of Bro. S. S. Keener, which seems to be a lick at lay representation. If lay delegation is of but little or no benefit to the church, I, as one, am willing to walk out, and will so vote if made plain to the General Conference.

But let us go out as we came in; not one at a time. I am not prepared to say that lay delegation has been a success; but the fathers that created it, let them speak, and not their sons, who imagine themselves wiser than their fathers. I would like to hear what their fathers have to say on this subject. A quarter of a century is time sufficient to have demonstrated the benefit of lay delegation. Let the fathers speak, and we will hearken. Lay delegates have plenty to do at home, and it is no great hardship to let us stay at home.

F. T. BLACKSHER, Layman.

PLAISANCE, LA.

From the Work.

MARVIN CIRCUIT, MISSISSIPPI CONFERENCE.

We are moving on pleasantly and harmoniously on Marvin circuit. Have had four accessions since Conference, baptized seven children and one adult. The Board of Stewards have made a liberal assessment for the support of the pastor. Notwithstanding we have lost some of our best paying members by death and removal, the stewards raised the assessments for the pastor this year about six per cent. Some of our congregations are large. We are pressing the claims of the dear old ADVOCATE. Its weekly visit is a benediction to any Christian family who will read it. It is one of the best missionary preachers we can possibly secure to aid in lifting our collections. We give the following as a proof: Last year we made a vigorous canvass for the ADVOCATE, and sent up quite a number of new subscribers; and for the first time in many years the circuit paid up all her assessments, and something over. Now we have every dollar of our foreign missionary collection in hand for the ensuing year. We are much encouraged, and are hoping and praying that the good Lord will do great things for us this year. Our first Quarterly Conference was held at Bethel, the fifteenth ultimo, and we had a good time. Bro. Johnston, our presiding elder, looks after all the interests of our beloved Zion and exercises fine judgment in the manipulation of the affairs of a Quarterly Conference. When the pastor read his report on the general state of the church, business was suspended for a short time and we had an "old-fashioned" experience meeting, each one telling how his soul was prospering and the spiritual condition of his church from his own standpoint. It was a delightful meeting, and we felt it was good to be there. At ten o'clock on Sunday we held love-feast, and many testified for Jesus, both Methodists and Baptists. It was, indeed, a feast to the soul. Now, Mr. Editor, our District Conference will convene at the good, old, hospitable and Methodist, town of Brandon, April 17. Can't you come? We would appreciate your visit, and it would be a good time and place to help us drum for the ADVOCATE. God bless you and your paper!

J. F. ROBINSON.

EBENEZER CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

We held our second quarterly meeting on March 25, and our presiding elder, Bro. Wheat, could not get there. God was with us, and gave us a gracious outpouring of his Spirit. A revival of religion has already commenced on our work, and the fire of zeal is spreading from one Christian's heart to another, consuming the dry stubble of sin wherever it comes in contact with it. We have five prayer meetings. One brother calls them traveling prayer meetings, as we go from house to house. We have five Sunday-schools in active service. I tell you, my brother, I believe we have the banner circuit. I will tell you what kind of material I have to help me in my work. I heard one of my stewards say that his stock was all busy plowing. As it has been raining here some time, the farmers are behind; and as he could not stop a plow, he left home expecting to borrow a horse, if he could; and, if not, he was going to walk, and it was a distance of six miles to the quarterly meeting. Can any of the circuits beat that?

I have received $161 75 already, and all other collections will be up. I am satisfied. We have organized one missionary society at Bethany, with twenty-one members enrolled; and they have at the second meeting $8 30 in the treasury. I am doing all I can to put the CHRISTIAN ADVOCATE in every home on this work. I send you three new names to-day, which makes ten names in all for this quarter. I am going to try to do better for next quarter. I preach the ADVOCATE wherever I go. I do not see how any Methodist home could do without it. We have a beautiful parsonage at Ebenezer that is being repaired, and, when finished, it will be nice enough for anybody to live in; and we are indebted greatly to Bro. Sample, of Ebenezer, for the repairing of the parsonage. C. W. PERKINS.

LEXINGTON, MISS.

PLEASANT GROVE CIRCUIT.

I came on this work on January 1. There was no parsonage; but I was nicely taken care of, with my family, by Dr. Cowart, until the eighth, on which day my wife and children and I went over to see the little house we were to occupy until the parsonage could be built. When we arrived, we found a number of the neighbors assembled; went in and found the little house nicely furnished and decorated. Immediately we were confronted by Sister Alice Weathersby, who addressed us with a beautiful welcome essay, after which there followed singing and prayer. There were many eager spectators, for they had never seen anything like that before; nor had I. Dinner was announced, and the table was filled with luxuries. After the people had gone we found plenty of rice, sugar, coffee, flour, meat, molasses in our pantry. We stayed in our little home until March 1, when we moved into the parsonage. It is not completed yet, but we hope to finish it this summer. I must say that the people of Pleasant Grove Church are workers and deserve credit. I have taken up a part of my collections, and am meeting with no discouragements. The work, thank the Master! seems to be prospering. The godly toils of man, approved by the Holy Spirit, will succeed.

P. H. HOWSE, P. C.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—THE FORUM, for April, has the following table of contents: The Degradation of Our Politics, by F. A. P. Barnard; Education in Boyhood, by Pres. Timothy Dwight; Woman's Political Status, by Francis Minor; Hypnotism and Crime, by Dr. J. M. Charcot; Secular Changes in Human Nature, by Frances P. Cobbe; No Theology and New Theology, by Rev. Lyman Abbott; Newspapers and the Public, by Charles D. Warner; The Rights of Public Property, by Rev. William Harry; Truth and Fraud in Spiritualism, by Richard Hodgson; Why the Farmer is not Prosperous, by C. Wood Davis. The Forum Publishing Company, 253 Fifth Avenue, New York. Fifty cents a copy; $5 a year.

—The April CENTURY is a notable number full of good things, among which we note, The Slave Trade in the Congo Basin, by E. J. Glave; Suggestions for the Next World's Fair, by Georges Berger; Old Italian Masters, by W. J. Stillman; Tolstoi, by Margaret Crosby; The Latest Siberian Tragedy, by George Kennan; The Old Poetic Guild in Ireland, by Charles deKay; A World of Literature, by Thomas W. Higginson; Present Day papers, a Program for Labor Reform, by Richard T. Ely. Topics of the Time and Open Letters conclude the number. Century Company, New York. Price, $4.

—THE ARENA, for April, has Bishop Spalding's God in the Constitution, In answer to Ingersoll; Dr. W. E. Manley, on Eternal Punishment; A Newly Discovered Law in Physics, by S. M. Allen; A Symposium on White Child Slavery, by Helen Campbell, Jennie June, and others; Religion, Morals and the Public Schools, by Rev. M. J. Savage; editorial notes, etc. Arena Publishing Company, Boston. Price, $5.

—THE LITERARY DIGEST is a new weekly published by Funk and Wagnalls. The aim of this paper is to give a bird's eye view of the current thoughts of the world, and to bring those thoughts in reach of the multitude. It has the endorsement of some of the foremost men in the country, and the first number is a good specimen of the work done. Funk and Wagnall's, New York. Price, $3; ten cents a number.

PAMPHLETS.

—FOUR SONGS OF LIFE. This is a beautiful little pamphlet, containing "Two voices of faith, and two of doubt." The voices of faith are Whittier's Burning Drift-wood, and Tennyson's Crossing the Bar; the voices of doubt are, Matthew Arnold's Dover Beach, and William E. Henley's Out of the Night that Covers Me. Sent by publishers postpaid, on receipt of twenty-five cents. Anson D. F. Randolph and Company, 38 West Twenty-third St., New York.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON III.—April 20.

FORGIVENESS AND LOVE.

Luke vii, 36-50.

GOLDEN TEXT.—*We love him, because he first loved us.*—1 John iv, 19.

TIME AND PLACE.—Possibly A. D. 26. The exact time and place of this incident are unknown. Meyer supposes Capernaum; Wieseler, Nain.

36. One of the Pharisees—One of the better class of Pharisees, which had a certain measure of respect for our Lord's teaching, and were half inclined to acknowledge him as a prophet. *Sat down to meat*—Rather, *reclined at table.* The old method of the Jews had been that of the East in general, to sit at table generally cross-legged on the floor or on divans.

37. A woman in the city—No city is named, but if the Christian Church is right in identifying this woman with Mary Magdalene, we may assume that the city implied is Magdala, which appears at that time to have been a flourishing place, though now it is only a mud village—El Mejdel. *A sinner*—The word is clearly used as pointing to the special sin of unchastity. Her presence there is explained by the Oriental custom of strangers passing in and out of a house during a meal to see and converse with the guests. *When she knew that Jesus sat at meat*—Literally, *getting to know. An alabaster box of ointment.*—The alabaster box was probably, as in Matt. xxvi, 7, a token that the perfumed unguent was of the finest quality. The "box" was a kind of cruet, having a cylindrical form at the top. Pliny compares these vessels to a closed rosebud, and says that ointments are best preserved in them.

38. Stood at his feet behind him—We must recollect, in order to understand the scene which is here described, that the guests lay with their heads turned toward the table in the center, their feet being turned away from the table, and toward the outer part of the room, where servants waited. The sandals would be laid aside, and the feet of each guest would be bare. The woman would therefore be able to approach unseen, to stand at the feet of Jesus, and to anoint them while he was engaged in conversation with his entertainer. As she bent over his feet her tears began to fall on them, perhaps accidentally at first, and she wiped them off with the long dishevelled hair which showed her shame and anguish, and then, in her joy and gratitude at finding herself unrepulsed, she poured her unguent over them.

39. This man, if he were a prophet—Simon makes a double assumption—first, that a prophet would have known the character of the woman, and next that he would certainly have repelled her. The bearing and tone of the rabbis toward women closely resembled that of some mediæval monks. They said that no one should stand nearer them than four cubits.

40. Answering—Jesus answers the unspoken objection of Simon, by showing his power of reading the heart, as well as by proving to him that the woman, gross sinner though she had been, was now forgiven and accepted, though the Pharisee did not know it.

41. A certain creditor—Rather, *moneylender. Five hundred pence*—A denarius was the day's wages of a laborer, and is usually reckoned at seven and a half pence, but really represents much more. Hence five hundred denarii would certainly represent as much as fifty pounds in these days.

42. He frankly forgave them—In the original, the one word, "he remitted," involving the idea of that free grace and favor (*charis*) on which St. Luke, like St. Paul, is always glad to dwell. *Tell me*—The application of the parable, with a certain irony not unlike that of Socrates, treats the woman as a greater debtor than the Pharisee. She had committed greater sins. Each was equally powerless to pay the debt—that is, to make atonement for his or her sins. Whatever hope either had lay in the fact that pardon was offered to both as a matter of free gift and bounty.

43. I suppose—I take it. "I imagine;" "I presume." The original word has a shade of supercilious irony, as though Simon thought the question very trivial, and never dreamed that it could have any bearing on himself.

44. Seest thou this woman—Rather, *Dost thou mark?* Hitherto the Pharisee, in accordance with his customs and traditions, had hardly deigned to throw upon her one disdainful glance. Now Jesus bids him look full upon her, to show him that she had really done the honors of his house. *Thou gavest me no water for my feet*—Simon had treated his guest with such careless indifference as to have neglected the commonest courtesies and comforts. To sandaled travelers on those burning, rocky, dusty paths water for the feet was a necessity. *Hath washed*—Rather, *bedewed. With tears*—The most priceless of waters.

45. Thou gavest me no kiss—This also as we see in the case of Judas, was a customary mark of respect to one who claimed the character of a rabbi. So the disciples of Ephesus kissed St. Paul on parting.

46. My head with oil thou didst not anoint—This also, though not so common as the kiss and the washing of the feet, was yet a mark of courtesy due to an honored guest. *Ointment*—Christ means to say to Simon, "Thou didst not anoint my head, the nobler part, with ordinary oil. She hath anointed my feet with costly ointment."

47. Wherefore I say—The moral of the parable, and indeed of the entire narrative, lies in this verse. Certain points in the interpretation of the parable lie on the surface. The creditor is God himself; the two debtors are sinners, and they are both forgiven. Their love toward their benefactor is represented as springing out of their gratitude for his forgiveness. It is evident, so far, that our Lord teaches that the love of God is the result, and not the antecedent cause, of the forgiveness of sins; in other words, that "We love him because he first loved us." And in verse 50 our Savior distinctly tells the woman that her faith (not her love) hath saved her. *To whom little is forgiven*—Simon imagined that he had little to be forgiven, and therefore loved little. Had he been a true saint he would have recognized his debt. The confessions of the holiest are also the most heart-rending, because they most fully recognize the true nature of sin. What is wanted to awaken "much love" is not "much sin"—for we all have that qualification—but deep sense of sin. Her love and her forgiveness were mingled with each other in mutual interchange. She loved because she was forgiven; she was forgiven because she loved. Her faith and her love were one; it was "faith working by love," and the love proved the faith. Spiritual things do not admit of the clear sequences of earthly things. There is with God no before or after, but only an eternal now.

49. Began to say within themselves—His words caused a shock of surprised silence which did not as yet dare to vent itself in open murmurs. *Who is this that forgiveth sins also?*—Better, *Who is this that even forgiveth sins?* The thought that underlay the question was the same as that which had found utterance when like words were spoken in the synagogue at Capernaum.

50. Thy faith hath saved thee—From the merely controversial point of view, these words have a value in ascribing the justification or salvation of the woman to faith and not to love. Those who go deeper than controversy will find in them the further lesson, that love pre-supposes faith. We can not love anyone—not even God—unless we first trust him as being worthy of our love. She trusted that the Prophet of Nazareth would not scorn or reject her, and, therefore, she loved him, and showed her love in acts; and, in loving him, she loved, consciously or unconsciously, the Father that had sent him. *Go in peace*—The Greek form is somewhat more expressive than the English. Our idiom hardly allows us to say, "Go into peace," and yet that is the exact meaning of the original. "Peace" is as a new home to which the penitent is bidden to turn as to a place of refuge. Go to enjoy that peace of soul which grows up under an assurance of pardoned sin.

Missionary.

Woman's Missionary Meeting.

At the request of Bro. Buchman, who attended the District Conference of the Woman's Missionary Society of Sardis district, and for the encouragement of our women engaged in this grand cause, I will write you a short sketch of our meeting, held at Senatobia on March 20. As you are, perhaps, aware, the Woman's Missionary Society of North Mississippi Conference has adopted the plan of having our district secretaries hold a district meeting before the District Conference convenes. Each auxiliary and juvenile society in the district is required to send a delegate to this Conference. Right here, before going farther, I will say that Sardis district has not only been blessed with the best presiding elder in the Conference, but with the best presiding elder's wife also, who is our district secretary—Mrs. S. M. Thames. For zeal, earnestness, system and full consecration in the work, it is doubtful if she has an equal.

Our meeting was opened by Scripture reading and prayer by Bro. Malone, after which the address of welcome to the adult societies by Miss Drew Boyce, of Senatobia Auxiliary, was delivered; responded to by Miss Sallie Ritchey, of Sardis Auxiliary. Then the address of welcome to juvenile societies by Miss Mary Porter, of "Emma Sage Workers," of Senatobia; responded to by Cinnie Short, of "Olive Branches," of McGehee's Chapel, of Melrose, Miss. Then followed the address of our district secretary, urging us to more zealous and consecrated efforts in our work. Did it not occupy so much space, I would ask you to print those child-like and Christ-like addresses delivered by those dear children. Every eye was moist with tears after they were finished, and each heart present felt it was good to be there. God bless our dear children in their earnest efforts to help us!

In our district we have eleven auxiliaries and eight juvenile societies—all of which had delegates present, save one auxiliary and one juvenile society. These delegates were prevented by sickness from attending. The reports showed a marked improvement in our work in all its lines. Since our last district meeting, held here last June, the adult societies have raised $498, and the juvenile societies, $118; total, $616, in less than nine months! Is not this doing well, considering the short crops of the past year?

The kind people of Senatobia extended to us a cordial and heartfelt welcome. We pray "our Father's" blessing on them! Good many of the brethren were at our meeting and encouraged us by their words of advice and hearty endorsement of our work. Most of us remained over to the District Conference, which we enjoyed very much. We heard some excellent sermons by the brethren. The love-feast on Sabbath morning was spiritual treat. Had a fine sermon at eleven A. M. by Bishop Galloway. Our women of Mississippi are proud of him as a Mississippian, as well as the men.

We, with other sisters and brothers, had the pleasure of hearing the Bishop preach to the colored people, which we enjoyed very much. As Christians, we feel a deep interest in these people, and feel that, as Christians, generally speaking, we do not do our full duty in teaching and encouraging them in their Christian work.

Could write you much more of this interesting and, to me, blessed meeting, but will not trespass on your space further. Pray for us, that we may be faithful in our work for "our Father!"

Your sister in Christ,

MRS. W. H. WALL,
Rec. Sec. Sardis Dist'l Conf.

Mexico District, Central Mexican Conference.

I have just held the fifth Quarterly Conference on my second round, and am thankful to be able to report some success. At Toluca we received two members and baptized one infant. I feel very hopeful of our work in this city, as our pastor is intelligent and very popular with the people; and through the kind liberality of three friends in Livingston, Ala., my wife has been enabled to employ a very intelligent and native sister of this congregation as a Bible woman. This is a very important and helpful auxiliary to our work in this field.

At Rincon I baptized two infants. This charge is hopeful in many respects, and in others we hope for improvements. I did not get to my third appointment, as my wife was sick, and I did not think it proper to leave her alone. I regretted the necessity of missing this appointment, as there were matters of importance demanding personal attention; but I hope to adjust them to the best interests of the work.

On the Nochiaca circuit we received eleven members and baptized one infant. On the Texcoco circuit we received four new members, making a total thus far of seventeen members received and infants baptized. There have been two deaths reported, and their dying testimony was indeed thrilling. One died singing, "To heaven I am going." The other said, "Tell the brethren I have not been deceived in my religion, and that I am safe." Tell the brethren at home that we have the same Christ here whom they serve at home, and that we are walking in the same old, *old* way.

I am making this round alone, as Bro. Watkins is in Jalisco, pushing the battle in his old field of labor. It has been rather hard on me, though I preach and hold my Quarterly Conferences. But I have often, when preaching, felt like breaking away from the restraints of a limited knowledge of the language and tell them of Christ in the old way. J. M. WEEMS.

CITY OF MEXICO, Mar. 25, 1890.

Is This True?

Rev. Hugh Price Hughes, superintendent of the now famous Wesleyan London Mission, says:

The highest duty of a Christian minister was not to be a pastor to those who paid their pew-rents in advance, but to the masses who had never yet heard of Christ. The highest duty of a minister was not to coddle the saints, but collar the sinners. The end for which God raised up ministers was not simply to preach two or three sermons a week, but to persuade people and lead them to become like Christ. He did not know any passage in Holy Writ which stated that it was essential for a person to attend twice every Sunday to hear any particular preacher. The first duty of the pulpit was not to look after the pew, but after the millions outside. What was wanted was not some preternaturally pious clergyman, who would preach wonderful sermons—and perhaps read them—but those who would go out among the millions of London and worry the devil so much that the devil would scarcely have time to worry them. They must not leave the devil alone.

Can all this be true, or is the man gone daft? Read it again, brother preacher.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Improvement

in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

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THURSDAY, APRIL 10, 1890.

Dr. J. J. Wheat.

We learn from private sources that this eminent servant of the church met with a painful accident on Sabbath evening, March 30. He had held his quarterly meeting for Poplar Creek circuit, and started for the railroad at Rutherford. The mule pulling the buggy, in which the Doctor rode, took fright and ran up a steep bank on the roadside, which turned the buggy over and threw the Doctor out. He fell upon his right side and was very much hurt. The physicians think two of his ribs were broken, and he sustained other painful bruises. At last accounts he was much improved. We sincerely trust Dr. Wheat will rapidly recover from the effects of this accident. He has the sympathies and prayers of the whole church.

Applied Christianity.

We humbly believe that in Christianity is the cure for all the ills, social, personal, civil and political, that afflict the race. We can not conceive of an infinitely wise and benevolent Being promulgating a scheme of salvation that can not operate to the removal of evil from all the walks of life, while at the same time it prepares for the eternal beatitudes. If it appears in any department that Christianity has failed to alleviate and obviate and remove personal or social or civil or political, or any other, evils, we do not believe the failure can be rightly and justly attributed to Christianity itself. We think the failure is the *result of not applying the principles* of Christianity to the case in hand. Any remedy, no matter how potent, must fail if not applied. A known specific for a disease must be applied to effect a cure!

There are two questions which every Christian ought frequently to ask himself:

1. What is the religion of Christ doing *for* me? In other words, how is my life affected by it? It is abundantly evident that the religion of Christ is intended to be a rule of life. There is no other rule of life for any man. Then, my manner of living must conform to the rule, or I am out of harmony with my own law of life, and that means incurable evil as long as that condition subsists. Personal application of the religion of Christ as a rule of life to my own living is the only way out of personal ills. The religion of Christ to be of any personal benefit to me must not only be brought into contact with the daily current of my life, but into such contact as shall *control* that current. The power of Christianity should be exhibited in influencing my daily conduct. In other words, Christianity should be "applied" to my life, or else it fails as far as I am concerned. Life spent in agreeing to and commending a religion that does not control me, is a miserable failure. A Christianity unapplied has no more power than any other unapplied scheme.

2. What is the religion of Christ doing *through* me? If Jesus teaches anything at all, he teaches that his religion operates upon men *through other* men. Every man who receives the religion of Christ is brought under obligation to offer the same to others with whom he comes in contact. There is no other way to promulgate it. Those who have it must "apply" it to others. The question of this age is, how to make this "application" in the affairs of domestic, social, civil, business, and political life. The ethics of Christianity are the purest and best. The problem is how to "apply" them to private and public life.

Now, Christ tells me that I am a *witness* for him. Does this only mean that I am to *speak* for him? That I am simply to make profession in words? Does not *witnessing* also include this larger idea of "applying religion" to social and civil and domestic life? Does it not demand that the ethics of religion become the principle by the working of which I seek to impress men with the importance of religion? Is not that the best witness I can bear to Christ, when I let my "light so shine that others may see my *good works*?" Are men ever led from error to truth by the mere *word-professions* of others?

The answers to such questions must reveal the fact that "applied Christianity" is nothing but a practice, in all the walks of life, of the golden rule. The things to be "believed have been defined with sufficient clearness," and what the world needs to-day is that the church shall "apply" her faith to the supply of the world's needs. The cry of the whole earth—Christendom and heathendom—to the church is, Practice what you preach. Your doctrine will be the universal remedy, if it is applied. Preaching without practice aggravates the evils. Do as Christ did; go about doing good to the *bodies* as well as the souls of men. Touch sin-stricken humanity by the application of the divine ethics of the gospel, and then see the glow of spiritual health spread through the whole frame-work! Keep the commandments of God *in regard to your fellow-men*, and paradise will be regained.

Regeneration.

Regeneration is a change in the moral nature of man by which the perfect principle of life in Christ is imparted by the Holy Ghost. There is a wonderful variety of descriptions of this fundamental change given in the Word of God. These show the relations of the several Persons of the Trinity to this change, and the relation of the penitent faith of the believer to the means employed in effecting it. Regeneration is the work of the Holy Trinity, whose agency is that of generation and creation. These terms are the center of a wide circle of phrases. Of the Father it is said, "Of his own will begat he us by the word of truth." "He quickened." "Who hath begotten us again." It is written, "The Son quickeneth whom he will." He came "that they might have life, and have it more abundantly." This is manifestly the life of spiritual regeneration.

The Holy Ghost is said to be the specific agent of regeneration. "A quickening Spirit." "Born of the Spirit." So what is said of one Person of the Trinity is said of each and of all. It is the work of God as a unit.

Many passages of Scripture refer to this work as generation. "Begat," "begot," "begotten," "quickened," and "born of God," all show this.

Many others suggest the idea of creation, such as "first fruits," "a new creature," "created anew," "renewal." The creating act of God sends forth a new character by a process that uses the co-operation of man.

As wrought in man, it is called, "born of God," "born again," "born from above," and "children of God." The resurrection idea is found in some Scriptures: "Alive from the dead"—"dead in sin;" hence the need of being raised up. In some passages it would seem the new man is raised up in the old to live and grow while the old man sickens and dies.

This work is presented as being introduced into a new world: "Newness of life," "new creature," "old things passed away," "all things made new," "entering into the kingdom of God," and "sitting in heavenly places."

Indeed, as it was in the beginning of our world, "God who commanded the light to shine out of darkness hath shined in our hearts." No wonder all things are said to be new.

Other Scriptures speak of this change as intimate life-union with Christ. "Christ in you;" "formed in you;" "I the vine, ye the branches;" "except ye eat my flesh and drink my blood ye have no life in you," and raised from the dead "like Christ to newness of life."

It is also presented as a new law in the heart: "I will put my laws into their hearts, and in their minds will I write them," "righteousness of the law fulfilled in us," and "love is the fulfilling of the law."

No doctrine of the Bible is so fully exhibited, or with such a wealth of language, as the doctrine of regeneration. This means much. God gave great emphasis to what some men minify and others deny. An error here is fatal and will lead to certain destruction. This doctrine is fundamental, integral and indispensable. He who slurs over it, or tinkers with it, is an enemy of God and of his fellow-man.

The Holy Ghost is the Agent, and the Word of God the instrument of regeneration. Some have mistaken the instrument for the Agent, the sword for the arm that wields it. The Spirit uses the Word, and wields the Word, and not the Word the Spirit, as some maintain.

The enlightening and informing influence of the Word is only a preparation for regeneration. It shows the necessity for it, and presents Christ, the Truth, as the object of faith. The Word is God's sovereign and gracious will concerning us: and this word says, "Ye must be born of the Spirit."

Baptism is the sacrament of regeneration, the symbol and sign of it. Some have strangely mistaken the symbol for the thing—the bath for the baptism of the Holy Ghost—the washing as a sign of regeneration for regeneration itself.

Men are naturally averse to dying unto sin and being made alive unto God; hence they are prone to substitute signs for things.

Regeneration, then, is not reformation, nor rectification, nor sacramentation; but it is new life, the life of God in the soul, imparted by the Holy Ghost.

GILDEROY.

Help Our Church at Oxford, Miss.

Having served our church at Oxford, Miss., as preacher in charge for three years, from December, 1882, to December, 1885, I desire to join in the appeal made to our people in Mississippi in behalf of that afflicted and needy society.

Our people were never strong there. About 1850 such venerable and sainted men as Benbury Walton, and Judge A. B. Longstreet, LL.D., then president of the University, and others led in building a suitable brick house of worship. It was a shrine of Christian devotion for the young men of the University, as well as for the people of the town, and Mississippi Methodism had a liberal quota in that student body then, as now. Many of these sons found pardon and peace within those sacred walls, and there gave their hearts and hands to God and the church. The history of that church for the last forty years will embrace much of the most precious life of Oxford.

But time and war spoiled that house of its fitness and comfort for worship. Our cause began seriously to suffer. The young men of the University who belonged to us, as well as many of our friends in Oxford, began to drift to other churches for religious service. A suitable home for their preacher and house for worship were essential to organic life. In the name of the Master they took their resolve to meet the demand of their cause. A parsonage was first secured. The proper repairs of the church was a much heavier financial burden. These two enterprises could not be accomplished for less than $7,000. Year by year the heavy draft was met from their own straitened resources and their credit. When this long-continued struggle was nearing the very crest of achieved success, the parsonage burned. It was a disheartening blow, and seemed to deprive them of the power to support a competent preacher. But the very distress made such a man the more needful. One was sent who threw himself into the breach with enthusiastic courage and glowing devotion. With recovered hope, renewed faith and increased sacrifices, another parsonage was purchased at a cost of $1,500. This transaction was completed on Saturday, March 1, of this year. The hearts of that pastor and his people must have bounded with joyful thanksgiving that night, when they retired to rest in readiness for the glorious day of the Lord. A suitable home for the preacher; a church-building complete in all that taste and comfort required for the aggressive work of the Lord; an expression of their own faith and devotion, of their energy and fidelity. Surely the glory of the Lord would appear in that house to-morrow! But when the morning of to-morrow's Sabbath came, that beautiful house was in ashes; the natural night had deepened into the bitter night of worse disaster. The children did not gather into that Sunday-school on that Sunday morning to study the lessons of God's great salvation; nor did the preacher come with his flock there for the holy service of the sanctuary. The fire fiend reigned there. To some communities, this loss of a house worth $10,000, or $12,000, would be trifling, and would open a place for the unused surplus of abundance. Not so with our people at Oxford. They had exhausted their resources and were more than $1,000 in debt for their church. That demand, though severe, could have been met. But what now is to be done? Either retreat or surrender is death. The very life of Methodism in Oxford depends on rebuilding at once, and in good form. If nothing were needed but a house for the little resident flock there to worship in, we might leave them to take what care they could of themselves; and they might disband if they choose. But the case is not one of indifference. Our friends in Oxford realize this. Out of their deep distress, with a faith and courage quite apostolic, they have resolved to rebuild. What can be reckoned as valid in Oxford for this rebuilding amounts to $5,000. To pay for parsonage and meet current expenses will require $1,500 more. I know that to be a very severe tax on that charge, requiring great industry and self-denial; but they will meet the draft. I hope the Church Extension Board will relieve their debt and give $2,000 on rebuilding. My hope may be cut much short; but if not, there will still be lacking not less than $3,000 to build the house which our cause demands there on the lowest scale of solid economy. I say, "our cause," for Methodism is one. But, besides the interest we have connectionally in any church built anywhere, and hence any church built in Oxford, this case appeals to Methodists in Mississippi because so many young men go from these Methodist homes to the State University, and ought to find in our own church there suitable provision for their religious welfare. To make this provision is as important as to send a preacher to China or build a church in Albuquerque. There is but one grand mission field—the *world*. Seventy-five thousand Methodists in Mississippi, giving six and two-third cents apiece, will add $5,000 to other funds and build a suitable house. Why, the Methodist boys in the State could undertake this, and have their names enrolled there in a monumental house built by the boys as a memorial to that genuine Christian and great man, Bishop Robert Paine. Bro. J. S. Oakley, the pastor of our church in Columbus, Miss., called the attention of his people to our cause in Oxford on last Sunday morning. Next day in the Quarterly Conference formal action was taken, directing the preacher to call on the congregation next Sunday for a contribution. From the interest shown in the Conference, I hope for a liberal gift. Let all heartily and promptly respond. Chancellor Edward Mayes or the Rev. S. D. Long will receive and acknowledge what you send in cash, or subscribe.

W. T. J. SULLIVAN.

STARKVILLE, MISS.

Methodism in Jeopardy.

By the authority of the second Quarterly Meeting Conference of the Methodist Episcopal Church, South, Seashore district, Mississippi Conference, held March 20, 1890, I was requested to make an appeal to Methodists and the friends of Methodism in Mississippi and Louisiana for help—money help—to build a new church at Biloxi.

When I first reached this city of five thousand inhabitants, mostly Roman Catholics, and under Catholic influence, I inquired for the Methodist Church.

A brother informed me that it was located on Cow Alley. After twisting and turning and skirmishing about for some time I found it. And what a revelation! Its situation and surroundings were a disgrace to Christianity, and a disgrace to earnest Methodism, the representative of Christianity on this coast. Surely something must be done; and so great have been the growth and changes in this city, and the other churches outstripping us in attraction and situation, that Methodism on this coast is placed in jeopardy. We are compelled to have a new church, and well equipped, or else Methodism must drag its slow length along, literally crucifying every preacher who may be sent here in the future. Hundreds of visitors are now pouring in among us, and with them many Methodists, who shun our church because of its poor appearance and its discreditable situation. Our membership is small, and no millionaires among them. They are about able, with the sale of the old church, to buy a plot of ground sufficient for a new church and parsonage; but they can not build. We have selected a beautiful situation near the centre of the city, and on its main street, at a wonderfully low rate. The possibilities of advancement along this coast are positively inspiring; and to place Methodism in the lead in saving souls and strengthening the Redeemer's kingdom, where she rightfully belongs, we do need, and must have, the help of our friends.

If ever there was an investment that will bring glorious results and rewards to the investors, it will be in building a new church at Biloxi. "He that giveth to the poor, lendeth to the Lord." If you like the security, down with your money.

We have selected J. H. Keller, of New Orleans, and Dr. C. W. Carter, of the ADVOCATE, to hold the donations of our friends until a sufficient amount is collected.

The brethren of the Mississippi Conference will certainly speak a good word for us, for one of these days the great turbine wheel of Methodism may land you at Biloxi.

J. W. HARMON, P. C.

Notes.

The committee to select the location of Brookhaven district parsonage have selected Wesson, and there will soon be a $1,500 parsonage to shelter Bro. Lewis and his family.

Are you keeping up with "Gilderoy" in his articles on the doctrines of Methodism? This is a good chance to post yourself; and if you don't use it, don't blame anybody but yourself.

One preacher, with analytical turn of mind, has divided his church as follows: (1) The straight-out, pay-as-you-go; (2) the semi-detached; (3) the *quasi*; (4) the *post-mortem*; (5) the unclassified. Will that classification suit your church?

Our friends in Arkansas have at last settled upon a location of Hendrix College. Several places competed for the college, and upon the fifty-seventh ballot Conway was chosen. It had offered $55,000, being $2,000 less than had been offered by Van Buren.

A clear case of providential coincidence you will see, if you read the letter from Japan, and remember that the money raised to send that brother to Japan was raised by the NEW ORLEANS CHRISTIAN ADVOCATE, a paper published within two blocks of where he studied the Bible under the supervision of the sainted Sherry.

One who has studied the statistics, says that of the 250,000 commercial travelers in the United States, sixty per cent. are young men. There are 1,500,000 men in the railroad service; nearly all young men. There are 90,000 young men in the prisons to-day. The same authority says that, according to careful calculation, not more than seventeen per cent. of the young men of our land attend church. If these things are so, is the church doing her whole duty to the young men?

A recent number of the *Independent* contained an able article by Prof. E. A. Park, of Andover, on the question, "How to Give a Permanent Impulse to Foreign Missions." We simply call attention to the two points discussed. They will bear thought. "1. The missionary movement would be quickened if its friends were more obviously governed by a self-denying spirit." "2. The missionary movement would be quickened if its friends would acquire a deeper faith than they now have in the truths which lie at the basis of the movement."

An exchange has this:

A device which surely owes something to Yankee ingenuity, is that of the church at Webster Groves, Mo., which owns a herdic, and sends it into the suburbs before and after Sunday-school, preaching services, and prayer meetings. It brought in twenty persons on the day when it began its rounds. Here is a hint of great practical importance, remarks *The Congregationalist*. In many places it would cost less to run an omnibus than a mission chapel. Those whom it would bring to church would get the full benefit of the public services, the preacher would be inspired by larger audiences, and the prayer meetings by more participants.

"*A charitable purpose is occasionally put forward as a stalking horse for pretty base ends*," is the preface the *Times-Democrat* prints to a quotation from a St. Louis paper, in regard to the charity of some business men in St. Paul and Minneapolis, proposing to supply the farmers of North Dakota with seed-wheat. Evidently the writer of those lines has been meditating somewhat of late; but his meditations evolved too slowly to enable him to apply the thought to the charity of the Lottery Company, when it offered the $150,000.

Our General Conference will convene in St. Louis in about one month. The body consists of 147 ministers and 146 laymen, 293 in all. The reason the ministers outnumber the laymen by *one* is, that no layman was elected from the Central Mexican Mission Conference. This body is supposed to represent the wisdom, aggressiveness and conservatism of the church, and to it the church looks for such legislation as will best promote the interests of the cause of God. It will be well for these legislators to remember a saying of a wily diplomat of former times, "A blunder may be worse than a crime"!

Personal and Otherwise.

Rev. Augustus Davieson has been appointed assistant editor of the *Episcopal Methodist*. He is said to be a man of learning and travel.

The increase of members in the Baltimore Conference during the last year was *eight hundred and sixty-nine!*

A charitable purpose is occasionally put forward as a stalking horse for pretty base ends.—*Times-Democrat.*

A country paper stated the other day, that the Lottery Company had sent a boatload of provisions for distribution in the Ouachita Valley. Does the *T.-D.* refer to that? The Lottery may say, in that case, "Save me from my friends."

The *Democrat Star*, of Scranton, Miss:

At least $1,000 a month goes from this county to the Louisiana Lottery Company.

"And when it is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross."

We have just received *Wan Kwoh Kung Pao*, a review of the Times, edited by Dr. Young J. Allen, and published at Shanghai, China. We thank Dr. Allen for the *refreshing* we have received in looking over this journal of "news from a far country."

The Tulane University turned out ninety-three new doctors last week. There were also ten graduated in pharmacy.

Bishop Galloway is to preach the commencement sermon for the University of Louisiana, in Baton Rouge, next July.

Mrs. E. E. Brelsford, of Princeton, Ky., has been accepted as a missionary by the Woman's Board, and appointed to work in Piracicaba, Brazil.

Friday, May 2, is the day set apart for fasting and prayer in behalf of the interests of the Woman's Missionary Society of our church.

Rev. F. R. Hill, of St. Louis, has been spending a few days here among his old parishioners of Carondelet Street Church. He was given a cordial reception.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

According to a census just taken, New Orleans has 236,399 inhabitants; males, 110,551; females, 125,749; whites, 173,198; colored, 62,955; Chinese, 147; Indians, 1. This is a much less number of inhabitants than was generally believed this city contained.

Sergeant Dunn, of the Signal Service Bureau, showed his knowledge of things when he spoke of the water in the Yazoo "muning across the country into the Gulf." If he has been correctly reported, he deserves to be put out because he knows *too much*. A man that can say the above, knows too much to hold any office beneath the sun.

Notice.

To the Preachers and Sunday-school Superintendents of the North Mississippi Conference:

Dear Brethren: Bear in mind that the third Sunday in May is to be observed throughout our connection as "Children's Day." See to it that timely and ample arrangements are made for the occasion. Don't delay to send to the Publishing House, Nashville, Tenn., or to me at Kosciusko, for prepared programmes. Price, only ten cents per dozen, or sixty cents per hundred.

Should it be more practicable to have the exercises on another day than the one designated, then so elect—even a week day. But by all means don't fail to observe "Children's Day" at every church and preaching-place, whether there be a Sunday-school or not.

I am now prepared to fill, at once, orders for our hymn book—any style and quantity, word or music editions. Please send me your orders, and let us put this most excellent song book—the best in the world for us—into all the churches and homes of our people. We now have a hymn book adapted in quality, style and price to all reasonable demands. It is designed to be used in all of our church services, including the Sunday-school, and is well suited to all occasions of religious worship and work. It only remains for us to circulate and use it, and soon we will have a revival of "old-time singing."

I am yours, dear brethren, for Children's Day and Sunday-school occasions, or any service that I can render in the Master's cause for the good of souls. Address me at Kosciusko, Miss.

G. W. Bachman,
Colporteur and S.-S. Agent.

Help for Oxford Church.

Previously reported	$355 10
Columbus	73 00
Senatobia	50 00
Tupelo	50 00
Verona	27 30
W. T. J. Sullivan	25 00
Brookville	21 60
J. B. Stono	5 00
R. M. Smith	5 00
G. P. Waller	5 00
J. W. Treadwell	2 00
J. S. Johnson	1 00
W. D. Bass	1 00

A Louisiana Chautauqua.

To the Friends of Education in Louisiana:

The Louisiana Educational Association at its sixth annual convention held in Ruston, August 7th, 8th and 9th, 1889, passed the following resolution:

"That the president appoint a committee of three, whose duty it shall be to devise a plan to establish a summer Chautauqua in Louisiana; to select a site for such Chautauqua, to advance its organization as rapidly as possible, and to report progress to the next meeting."

Upon the passage of which the president appointed the following as the Chautauqua committee, to push forward the resolution: Rev. T. K. Faunt Le Roy, Col. T. Sambola Jones, Col. Thomas D. Boyd and Mrs. Mattie H. Williams.

The committee have secured the donation of the land for the Chautauqua buildings, a beautiful location at Griffin Springs, one and a half miles from the town of Ruston. The water of this spring is chalybeate. The scenery very handsome, corresponding somewhat to that which is to be seen in Southwestern Virginia. The location is most desirable, being about midway between the cities of Marshall, Texas, Shreveport and Monroe, La., Vicksburg, Miss., and Baton Rouge, La.

The committee, in order to meet the spirit of the Chautauqua resolution, have formulated the following plan:

To build between now and the meeting of the association in Shreveport, in July next, a tabernacle, 80x60 feet, octangular in shape, seated in amphitheatre style, clean up the grounds and fence them in. This will be the first year's work, and upon the last day of the meeting in Shreveport the convention will be requested to adjourn to their Chautauqua's Home, and make such other provision as in their wisdom they may deem necessary to beautify and establish their domicile.

To perfect this plan the committee will need one thousand dollars. To raise this amount this plan has suggested itself. Let one hundred persons subscribe at once $10 each, which subscription will constitute them the Chautauqua company of the State. Then at the meeting next July it will be decided what amount of stock that ten dollars subscription shall represent. And for each succeeding year only 10 per cent. of the stock can be called for, and that only when *necessary*. Friends of education, help yourselves, your children and your beloved State, which has borne long enough the stigma (though false) of illiteracy, and thus advance our educational interest, and brush away the dark cloud that *alien* school-book makers have placed upon the fair brow of noble Louisiana.

Remittances can be made to the chairman of the committee at Ruston, La., for which receipt will be sent to the donor, and his or her name recorded that it may appear upon the pages of the report of the committee to the annual meeting of the association in Shreveport in July next.

Respectfully submitted.

T. K. Faunt Le Roy,
For the Committee.

In Memoriam.

The following resolutions were passed by the Seashore Camp Ground Association at its recent meeting:

Whereas, On August 23, 1889, it pleased God in his wisdom to remove from earth to heaven our beloved brother, William Otis; therefore, be it

Resolved, That in the death of Bro. Otis the world has lost a benefactor, the church an ardent supporter and worker, and this body one of its oldest and most valuable members—one who was ever ready and willing to do all that was possible for the advancement of our work; one who spared neither time, talent nor money in the progress of the Lord's cause, but laid his all upon the Lord's altar and did faithfully the work committed to his hands.

Resolved, That we, as a testimonial of our memory of the departed brother, enroll those resolutions on our record, and that a copy of the same be sent to the New Orleans Christian Advocate, the *Alabama Christian Advocate*, the monthly church journal of Franklin Street Church, and a copy sent to the family of deceased.

Resolved, That during the coming camp meeting, at such time as the presiding elders and chairman of this Board think proper, some service be held when any and all who desire so to do, may pay their tribute of respect to the memory of our deceased brothers, William Otis and W. H. Foster.

C. H. Lindsey,
E. F. Griffin,
J. H. Keller,
Committee.

FOR THE BLOOD,
Weakness, Malaria, Indigestion and Biliousness, take
BROWN'S IRON BITTERS.
It cures quickly. For sale by all dealers in medicine. Get the genuine.

Postal Card Reports.

—Rev. W. Wimberly reports from Thibodeaux, La.: "Our meeting in this town promises to be a grand success. The way is clear, I think, for a sweeping and complete victory for Christ. From twenty-five to fifty people inquiring after salvation every service. Glory to God!"

—A brother in North Mississippi writes: "It does seem to me you are putting in some telling blows against the Lottery abomination. Men who read and think after you will quit the nefarious concern, and I wish the masses might all read and be convinced. Your work will tell hereafter, if not now. Success to you."

—Rev. J. D. Harper, presiding elder of the Delhi district, writes as follows: "Much of my district is under water; much more will be soon. Bro. Upton has been partly disabled for nearly a month; Bro. Foust unable to work; Bro. Brown is just recovering from a severe attack of *la grippe*, and the material and religious prospects of the district are not flattering; but it is God's work, and we will labor on and look to him for reward. Some, if not all of us, are fighting the Lottery with a will, and, in the strength of our Master, we will wage unceasing war against this monster evil."

—Rev. H. Bradford writes: "I write you from Jackson, La., where I am at present waiting on my mother, who is very sick, and has been for some time. My work—Meadville circuit—is progressing in a number of particulars, though there is still room for improvement. Among the items indicative of solid improvement is a steady growth in the number of Sunday-school scholars, with a deeper interest in the work. Congregational singing has improved immensely at Meadville and Nebo, under the tuition of Prof. Coke, of Knoxville, who is 'tuning up' our people all over this part of the State. We are making a diligent effort to systematize our collections, so that each member will pay his assessment to the institutions of the church. We have on this circuit some members who are ready for every good work, and others who are not ready. We need a great deal of prayer and self-denial to keep us straight."

—Rev. William L. Lintield writes from Franklinton, La.: "My work is doing well. I have a good set of stewards, and they are working right faithfully. My congregations are fine and very attentive. I find good sale for "The Man of Galilee," and I have distributed a great many tracts and missionary leaflets. Have organized three auxiliaries to the Woman's Missionary Society, with a total membership of fifty-six. Have secured seven new subscribers to the Advocate, baptized two infants, married one couple and received two members by certificate. I hope to carry a good report to Conference. The *Missionary Reporter* makes its regular visits to twenty-five homes on this work this year. We are laboring to make this a successful year. Pray for us, Doctor, that our zeal may know no abatement, and that the work of the Lord may abundantly prosper in our hands."

—Rev. T. J. Upton writes from Monroe, La.: "I write to inform you, first, that we are moving along smoothly on this little station. We have a union prayer meeting three times a week—once a week in the Baptist, Presbyterian and Methodist Churches—and attended and assisted in by the ministers and members of each. We are at perfect peace and in harmony with each other, and I believe we are improving religiously. One of our oldest members—Sister Narcissa Garrott—was called to her eternal reward a short time since and 'rests from her labors.' I write, secondly, to say that the good people are not forgetting that our material wants must be supplied. The stewards are collecting and paying the pastor's salary, and yesterday the good ladies came around with a wagon-load of supplies for the pastor's larder, embracing almost everything conceivable in that line. Do you wonder that we love these people? Our church has recently been painted on the outside, and we expect soon to treat the inside in like manner, and it was whispered into my ear yesterday that the ladies intended considerable interual improvement soon. May the Lord bless these kind people!"

A charitable purpose is occasionally put forward as a stalking horse for pretty base ends.

Did the *Times-Democrat*, in the above, have reference to the $10,000 donated by the Lottery Company to the Fifth District Levee Board?

Bro. Van Valkenburgh requests us to say that he has on hand a full supply of our new Hymn and Tune Books—in round notes—at $1 and $1 25; same shaped note, Morocco, at $2 50; plenty of the Annotated, at $2 and $3, and the 24mo styles in Morocco; but no 25 or 50 cents ones at present.

Beecham's Pills cure billous and nervous ills.

A Burning Shame.

1. Is it not a burning shame that in the noon-tide of the civilization of the nineteenth century an almost entire community of Protestants should be without a copy of the Word of Life? Yet it is a lamentable fact that such communities are found. But a few weeks since it was my lot to visit fourteen families where I was informed there were only four Bibles and three Testaments. Those people were living in an isolated place, and for a large part of the year were forty miles from transportation. I learned that they were without preaching, and were trying to conduct a Sunday-school with three little ragged Testaments. Was it not a good work the American Bible Society was doing in sending them a colporteur?

2. Is it not a burning shame that in communities where there is great Bible destitution, for *professed ministers* of the gospel to be more interested on the circulation of tracts and pamphlets, setting forth the doctrines of close communion and baptism, than in the circulation of the pure Word of Life? Yet in my perambulations through the country I have seen men employed as *missionaries* more interested in the circulation of such literature than the Bible. I have just finished a field where I found a vast destitution, the average being over one-third without the precious Word of Life. Right here I would ask, Is it not a shame that the circuit rider, perfectly aware of this destitution, never made one single effort to raise money to aid the society in its noble work, even while the colporteur was there at work?

3. Is it not a burning shame that while a colporteur is in a community, hunting out especially the widows and orphans who are poor and destitute, traveling through mud, rain, dust, heat and cold, spreading abroad the precious Word by sales and donations, that he should be denied a night's lodging or be charged one dollar and fifty cents for the same? Yet this has been the experience of your humble writer. Last fall it was the lot of your humble servant to canvass Jonesville, in Catahoula parish. He sold some Bibles and gave away some. He was insisted upon to preach for them, which he did. They got some free Bibles and a free sermon. It cost the colporteur to do that work three dollars and a half. Some of these people call themselves Methodists. I wonder if they are not mistaken in their name?

My work is now in Caldwell, and the people, like the majority of Catahoula, seem to appreciate my services and treat me very kindly. The brethren and sisters of Columbia have been kind to me in the way of patronizing me and in making up a small amount for the society. I am doing all I can, both publicly and privately, against the Louisiana Lottery. I was pained, a few days since, to hear a preacher contend that we have no right to legislate against that monster of corruption. How my man of medium understanding, with a full knowledge of its political and moral evil, can arrive at such conclusions, is a mystery to me.

E. M. Tabor.

Winona District Conference.

Dr. Wheat authorizes me to have the time of the Winona District Conference changed to April 25-27, one week later than the previous time announced. The reason for this change is to secure the services of Bishop Galloway, and to give himself time to recover from a severe fall which he sustained on last Sunday, March 30. Just after preaching he started across Big Black to Rutherford, on the G. P. R. R., and his team ran away with the buggy and threw him out, bruising him severely. No bones are broken; but the nervous shock and bruises on the side and hip render him incapable of work for some time. The preachers in the district are requested to notify their delegates. I will take the liberty of saying to the Auxiliaries of the Woman's Missionary Society in the district that Sister Streater will hold the district meeting heretofore announced on Thursday night, April 24, 1890, and not April 17.

T. W. Lewis.

Rev. Sam P. Jones' Meeting in Aberdeen, Miss.

Mr. Editor: Bro. Sam Jones, assisted by Rev. G. R. Stuart and Prof. E. O. Excell, will begin services in Aberdeen, April 13. Everything will be ready. A large tabernacle, with seating capacity for more than four thousand people, is being completed. The various committees are composed of men from five different churches. The three railroads coming into Aberdeen are doing all for the meeting one could ask. Great crowds will attend. The revival spirit is manifest. Our prayer meetings are growing in interest and numbers. We have received thirty-one persons into the church since Conference. Some one joins on profession every week. Come to see us. We rejoice in the good work you are doing for Church and State against the Lottery. Pray for our meeting.

Yours in love, J. A. Bowen.

Aberdeen, Miss., April 2, 1890.

Help for a Disabled Preacher.

Mr. Editor: Seeing from the New Orleans Christian Advocate that the Rev. Mr. Foust has met with the serious misfortune of losing his only remaining leg, and learning also that his first misfortune was sustained while a Confederate soldier, I have interested myself in his behalf to the extent of soliciting from the citizens of this place a small contribution for his benefit, and herein send you a postoffice order for the sum of eighteen dollars and ninety-five cents, which you will please convey to him as a donation from the town of Lafayette. Hoping that enough other Southern towns may be interested in behalf of the unfortunate soldier to secure him against all temporal want, I remain,

Very respectfully,

Thos. B. Hopkins.

P. S.—Would not have troubled you with the transmission of this small sum had I known his postoffice.

T. B. H.

[The money has been forwarded. Bro. Foust's address is Oak Ridge, Morehouse parish, La.—Editor.]

Subscribe for It Now!

The Daily Christian Advocate, to be published at St. Louis during the session of the General Conference.

We hope to give the church the best Daily ever issued from the seat of the Conference. No pains or expense will be spared to give the reports, debates and proceedings of the Conference with fullness and accuracy. The readers of the Advocate will be admitted to the auditorium of the Church's Council. They will be made acquainted with the growth of the church and the expansion of its work in all directions; with the administration of its connectional officers, their successors in office, and the state of its various enterprises, with the fraternal visitors and their messages; with the personnel of the Conference, and with whatever of incident and surrounding that gives character and picturesqueness to the Conference and its deliberations.

We earnestly appeal to our preachers and people to give a hearty support to the Advocate. *Send names and money to Nashville before May 1.* We want to make up our mailing list in advance, so that all subscribers will get the paper promptly. Price of the Daily Advocate, $1.

J. D. Barbee, Agent.

Everyone interested in the missionary movement of this age should read "The Coming Kingdom," by Rev. W. W. Wadsworth; sent by mail, prepaid, for $1. F. D. Van Valkenburgh, 106 Camp St.

Publisher's Department.

Notice.

My address is Crystal Springs, Miss.

W. W. Hopper.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publishor or arrange for payment of same with the *preacher in charge*.

When the grave-digger was asked how he found life he replied that he didn't see very much of it around where he worked.

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The New Orleans Christian Advocate has no job office.

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

In the natural course of events the green apple and the green melon and the small boy will soon come in to collision.

Hereafter the New Orleans Christian Advocate will not club with any paper or magazine. Preachers in charge will please decline all clubrato subscriptions.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

Business Notices.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

ROBT. B. TODD, Ex Justice Supreme Court, Louisiana. DAVID TODD.

R. B. TODD & SON,
Attorneys and Counselors-at-Law,
OFFICE: 193 GRAVIER ST.

Will practice in Federal and State Courts. Claims throughout the State will be promptly attended to.

Dr. Wm. H. Holcombe,
Homeopathic Physician,
288 St. Charles Avenue, cor. of Calliope St.

Cases treated by letter.

SHEFFIELD,
THE
Iron City of North Alabama,
Has just shipped by barges
5,000 Tons of Pig-Iron,
Sold to Pittsburg, Pa.

Five big blast furnaces and other great plants. Three railroads and the Tennessee river *below* Muscle Shoals. Iron Ore and Coal Lands, Residence and Building Lots cheaper than they will ever be again.

Write to J. H. ARDIS,
Attorney and Real Estate Agent,
Sheffield, Ala.

Refers to Dr. A. G. Haygood and Hon. W. L. Chambers, Sheffield.

T. B. CARSON,
DEALER IN
Monuments, Tombs and Tablets,
Of the Best Quality of
ITALIAN AND AMERICAN
MARBLE AND GRANITE,
No. 303 W. Capital St., JACKSON, MISS.

Satisfaction guaranteed both in material and work.

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IF YOU WANT A PIANO OR ORGAN

Write us, and we will send you one on
15 Days' Test Trial
In your own home.
We pay all freights. No cash asked until you are suited.—Satisfaction Guaranteed.

Over 40,000 Southern homes supplied by us on this plan since 1870. Fairest method of sale known. Buyers saved all risk, and ensured Perfect Instruments at Lowest Cost.

We make it easy for all to buy. Write for *Valuable Information.*
LUDDEN & BATES,
SAVANNAH, GA.

40
KENTUCKY
BLUE GRASS FARMS
FOR SALE CHEAP.

Catalogue free. Send for one.

H. M. LINNEY,
Danville, Ky.

CHILDREN'S DAY.
FOURTH ANNIVERSARY,
Sunday, May 18, 1890.
Order of Exercises
Prepared by our S. S. Department,
NOW READY.

A Programme of eight pages, containing *the best* Songs, with words and music in full; Responsive Readings and Recitations; Statement of the Objects of the Day, etc. Illustrated, and printed on fine colored paper.

A GOOD, PLEASING SERVICE.

Price, by mail, 10 cents per dozen; 60 cents per hundred. Send orders to

J. D. BARBEE, Agent,
Publishing House of the M. E. Church, South,
Nashville, Tenn.

Great Bargains!
ELKIN & CO.,
42 and 44 Chartres St.,
In view of Contemplated Changes in their Business, are offering their Large and Varied Stock of
CARPETS, MATTINGS,
Lace Curtains, Shades, etc.,
At Prices that will make it worth while for buyers to call and examine before purchasing.
Mention this paper.

$60 SALARY. $10 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting. Duties delivering and making collections. No Postal Cards. Address with stamp, HAFER & CO., Piqua, O.

Our Young People.

LITTLE TOES OF LITTLE BOYS.

"By and by" is a cowardly boy;
Shun him at once as a traitor;
For they who travel with "By and by,"
Soon come out to the house of "Never."

"I can't" is a mean little coward
A boy that is half of a man;
Set on him a plucky wee terrier
That the world knows and honors as "I can."

"No use in trying"—nonsense, that
Keep trying until you succeed;
But if you should meet "I forgot" by the way,
He's a cheat and you'd better lose heed.

"Don't care" and "No matter," boys, they're a pair.
And whenever you see the poor sights,
Say "Yes, we do care, and would be "great matter."
If our lives should be spoiled by such blights.

—*Selected.*

"I Forgot It."

The *American Grocer* gives the following advice, which every young man will do well to remember:

A successful business man says there were two things which he learned when he was eighteen, which were ever afterwards of great use to him, namely, "Never to lose anything, and never to forget anything."

An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?"

"You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you *must not* happen to: I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency, that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think about it again.'"

I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, "I forgot it." I told him that would not answer. If he was sufficiently interested he would be careful to remember. It was because he did not care enough, that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found was a lazy, careless habit of the mind, which he cured.

A Knowing Dog.

There is a dog we are acquainted with, Lion by name, who gives daily proofs that he knows what is said to him. A lady called the other day. During her call Lion came in, lay down on the parlor carpet, and shut his eyes. The conversation went on; and the visitor said:

"What a handsome dog you have!"

Lion opened one eye.

"Yes," said his mistress, "he is a very good dog, and takes good care of the children."

Lion opened the other eye, and waved his tail to and fro along the carpet.

"When the baby goes out he always goes with her, and I feel sure then that no harm can come to her," his mistress went on.

Lion's tail thumped up and down violently on the carpet.

"And he is so gentle to them all, and such a playmate and companion, that we would not take a thousand dollars for him."

Lion's tail now went up and down, to and fro, and round and round with great glee.

"But," said his mistress, "Lion has one fault."

Total quiet of Lion's tail, together with appearance of great concern on his face.

"He will come in here with dirty feet and lie down on the carpet, when I have told him time and again that he mustn't do it."

Lion rose with an air of shame, and slunk out of the room, with his tail down.—*Boston Record.*

"Dol, what is a zebra?" Dol (who has been looking into Natural History for the last hour)—"A zebra? Why, Mattie, it's nothing but a funny little horse that wears striped stockings all over—clear up to his ears."

MR. EDITOR: I am a little girl ten years old, and as I have seen nothing in the children's column in your paper from this town, I thought I would write a few lines, hoping you will publish them. I am a Methodist, and so are my papa and mama. We have a well-organized college here, with 115 enrolled scholars. I am one of its pupils. I live one and a half miles from town, and ride a nice pacing pony, morning and evening. We have a good Sabbath-school. Our preacher is Rev. R. M. Blocker. Little Jesse Clark Duson wrote a letter for the ADVOCATE, asking, What did Christ ride into Jernsalem? The answer is: a donkey. Now, I will ask the little cousins a question in the Bible: Where was this donkey first discovered? Mr. Editor, please publish this, and I hope you and I will become better acquainted.

Your little friend,
MAMIE H. DUSON.

CROWLEY, La.

MR. EDITOR: As I have never seen any letters from this community, I thought I would write one. Papa takes the ADVOCATE, and I like to read the little letters so much. I have only one brother and one sister, and one sister and brother dead. Bro. Norton is our pastor. We like him very much. He preaches for us every fourth Sunday at eleven o'clock. I have been going to school; but my teacher has quit teaching, and I am sorry. We are going to have a church built at Zachary, and then we will have a nice Sunday-school, I hope. I am a member of the Methodist Church at Deerford; but when we get a church at Zachary, we will move our memberships there. I will ask the little cousins a question. Where in the Bible is the word "honeycomb" found? I will close, wishing the ADVOCATE much success. I hope this letter will be found in the next paper.

Your little friend,
ELLA MONTEQUDO.

MR. EDITOR: As I have not seen any letters from any of the children in this part of the country, I thought I would write to your valuable paper. I am going to school; my teacher's name is Miss Mattie Houston. I like her very well. I study arithmetic, grammar, reader, spelling and geography. Our pastor is Bro. Huggins. We like him very well. I will answer one of the cousin's questions. "Ague" and "consumption" are found in Lev. xxvi, 16.

Your little friend,
ALMA L. HALL.

MR. EDITOR: We are two little cousins that have come to ask admittance, and hope that you will not send our letter to the waste-basket, it being our first. Our names: Birdie Brown and Lucy Faulk. We are grandchildren of Mr. D. Faulk. Our mamas tell us that you have been to our home, but we do not remember it. Our grandpa is very feeble, but he comes to see us sometimes. We have a new church. We all were so glad that Bro. Munholland was sent back. We love him so much.

Your little friends,
BIRDIE BROWN,
LUCY FAULK.

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will overcome that tired feeling, purify your blood, give you a good appetite, and make you bright, active, and strong. Be sure to get Hood's Sarsaparilla. Sold by druggists.

It is related that a little girl, the daughter of a physician, was called upon for a toast, and gave "the health of papa, mama and all the world." But she suddenly corrected the sentiment—"Not all the world, for then papa would have no patients."

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

Keep Up with Your Children.

It is a sweet remembrance, that of a quiet old farm-house, where a tired mother, after a hard day's work, gathered her seven children about her, her knitting-needles keeping time to the measures of the verses read by one of the group from a great poet. The poetry which she knit into the lives of her boys has outlasted all the stockings, and crowned her memory with a halo of poetic recollections.

The boy whose mother "would not go to bed until she had finished reading Pepacton" with him, is more to be envied with his poor jacket than the elegant lad whose mother, with no time to read, takes time to consult the latest fashion-plates that he may be handsomely attired. There seems to be a settled conviction in the minds of many that children must make intellectual progress beyond their parents, who are fated to lose out of their own lives any interest in books; and we often see stories of toilworn parents who, having educated their children through many sacrifices, are pushed aside and kept behind the scenes because they are not up with the times. Investigations will doubtless show that such parents have had time to gossip abundantly while educating their children, and have shut themselves away from their children's mental life through willful preference. It is not probable that many parents who are "behind the times," or do not keep up with their children, deserve any sympathy. Children crave intellectual comradeship, and the parent who enters into intellectual companionship with his child will not get "behind the times."

An uneducated workingman, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all of his high school work, and is to-day an educated man through giving the child continued sympathy in his studies.—*Mary E. Burt's "Literary Landmarks."*

MAKING ACQUAINTANCES.—A lady who was interrogated as to how she made and retained so many and such good friends answered on this wise: "I have always made it a rule in whatever community I lived to attend the Sabbath-school. The best class of people in any place, in my judgment, are those who are members of the Sabbath-school. The strongest tie that can bind human souls together is love for the sovereign good, for its manifestation, its incarnation in Jesus Christ. Once in the Sabbath-school, I had taken the first step; then I made it a point to be there without fail and punctually, to be prepared with the lesson, to visit my pupils, and to cultivate acquaintance with such teachers as I found like-minded with myself. Of course, I always attended the services of the sanctuary, the prayer and class meetings, and, so far as I could, the benevolent societies; but my closest friendships have always been with earnest Sabbath-school workers. They combine in a high degree intelligence with ardent piety. Friendships thus formed are abiding."

If those who come as strangers into a city or town will follow the example of this lady, being animated with her love for God and humanity, they will find ample opportunities to make friends and acquaintances. If they do not, may we not say the fault is not in their circumstances, but in themselves?

Of all the religious organizations, the church in the house is one of the most attractive and salutary in its influence on the members of the household. It brings religion home to the business and bosom of the family. The children feel its elevating and moulding power. The parents are better girded both for their secular duties and the more public worship of God. The ascending incense at morning and eve is a fresh consecration of all to God, imparting a sacredness to the duties of daily life. When rightly viewed, the whole life is a worship—the toil in the house, the shop, and on the farm, not less than the praise and prayer in the temple. The world is a temple; life a psalm of praise.—*Zion's Herald.*

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Scientific.

Why the Compass Points North.

The needle of the compass points north because practically the earth is a magnet, not differing essentially in its magnetic properties from a bar of magnetized steel, says *American Notes and Queries.*

It has two poles of greatest intensity, and, like most large steel magnets, there are several supplemental poles of lesser intensity. Just as the poles of one bar magnet attracts the end of another, so the magnet poles of the earth behave toward poles of the compass-needle, unlike poles attracting and like poles repelling each other.

But it is not correct to say that the needle always points north; as a matter of fact, there are but few localities on the earth where it does so, and even those are constantly changing.

An irregular line drawn from the mouth of the Orinoco river through the east coast of Hayti, Charleston, S. C., and Detroit, Mich., represents very nearly the line in which there is no variation at the present time.

In all places east of this line the north end of the needle swings slightly to the westward; in all places west of it to the eastward. At the mouth of the Columbia river the variation of the compass is about 22° east; in Alaska it is from 40 to 60° east; midway between New York and Liverpool it is about 35° west.

Of course there is a reason for this variation, and the explanation is that the needle does not point to the North Pole, as many people suppose, but to the *magnetic pole*, which is something entirely different.

The magnetic north pole is at present on or near the northwestern shore of Boothia peninsula, in the northern part of North America. Its position is constantly changing, and in the last six hundred years it has moved about half the distance round the geographical pole.

During a period of three hundred years, in which observations have been carefully made at the Magnetic Observatory in Paris, the variations have changed from 11° 20′ east of north to 22° 10′ west.

In the United States the rate of the change in variation differs much in different parts of the country. In Washington State it changes at the rate of about 7′ a year; in Arizona and New Mexico it is stationary; in the New England States it is from 1 to 3′ per year.—*Golden Days.*

SALT MINE WONDERS.—Recent excavations on Avery's Island projected to further uncover the vast body of salt there underlying, revealed new deposits of remains of man and mammal, some of which have been transferred to the museum of the Tulane University by Curator Caldwell, the gift of Mr. I. H. Mellhenny. This is not the first deposit uncovered, early excavations in other years having revealed remains now in Smithsonion Institute at Washington. The bones of mammals found are mainly those of the giant sloth, mastodon and the two-toed horse (*equus fraternus*)—species now extinct. These are embedded in a bed of blue clay some eight feet thick, overlying the salt. Above the blue clay is a marshland deposit of loam, in which basket-work and pottery of the earliest North American races have been found. The curator also collected green live oak and myrtle leaves, which rapidly lost their color when exposed to air, showing perfect preservation through unknown centuries. It is interesting to note that although the presence of these remains and of the body of salt itself has long been known at Washington, no scientist has evolved a theory to account for the same which science accepts. The convenient theory of "volcanic origin" herein fails, there being no evidence of volcanic action in the delta.—*Times-Democrat.*

According to the *Perseveranza*, of Milan, important sponge banks have lately been discovered close to the Island of Lampedusa, on the southern coast of Sicily. These deposits of sponges extend for over a surface of from fifteen to eighteen marine leagues, and are situated about an equal distance from the southeastern extremity of the island. The smallest depth above these banks is twenty ells; the greatest depth is from thirty to thirty-one ells. At the lesser depth rock is met with, on which the sponge grows; at greater depths a sandy soil is found.

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Marriages.

CRAIN—TULLOS.—At the residence of Mr. J. N. Varnado, in Franklinton, La., April 1, 1890, by Rev. W. L. Lindsey, Mr. John A. Crain to Mrs. Armilla Tullos, both of Washington parish, La.

RICE—WHEELER.—At the residence of the bride's father, near Hudsonville, Miss., March 26, 1890, by Rev. W. Shepherd, Mr. Charles H. Rice, Fayette county, Penn., and Miss Alleine Wheeler.

BELL—MERTZWEILER.—On March 27, 1890, by Rev. John T. Sawyer, Mr. William A. Bell and Mrs. Margaret Mertzweiler.

HALLEY—GOELZENLEUCHTER.—On May 7, 1890, by Rev. John T. Sawyer, Mr. William S. Halley and Miss Elizabeth Goelzenleuchter.

CONLEY—SIMMONS.—In the Methodist Church, Gloster, Miss., March 16, 1890, by Rev. D. F. Gulce, Mr. W. A. Conley, of Pike county, Miss., to Miss Ollie Simmons, daughter of W. W. Simmons, Esq., of Gloster, Miss.

BERRY—WATTS.—In West Monroe, La., on March 16, 1890, by Rev. C. T. Munholland, Mr. E. Berry, of Minden, La., to Miss Mamie Watts.

MONK—HANNA.—In the Methodist Church, in Monroe, La., March 19, 1890, by Rev. Thomas J. Upton, Mr. Richard Monk and Miss Josephine E. Hanna, all of Monroe, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

FOSTER—On January 31, 1890, John H. Foster fell asleep in Jesus, aged seventy-five years and four months. Fifty-three years of that time he gave to earnest Christian work, as a quiet, earnest, devoted member of the Methodist Church. For the last two years he had wandered in the land of shadows. His mind had failed; but through all the vagueness of this condition no word of doubtful propriety was heard from him.

Uncle Hugh Foster, as he was familiarly called, was born in Jefferson county, Miss., and came to Yazoo county in his boyhood. Here he grew to manhood and married Rebecca Ogden, and reared a large family of children—five of whom survive; six are dead. One of his daughters was the wife of Rev. D. C. Langford, of the Mississippi Conference, and, like so many of those noble heroines, "itinerants' wives," fell at her post of duty. Bro. Foster married again Mrs. L. V. Fryer (*nee* Lewis), who with five daughters survive him.

He was a good man in all the relations of life; a true and devoted husband and father, a good neighbor and friend, but was most noted for his devotion to his church. He loved his church, his pastor, and his brethren. He believed in doing as well as being; was ever prompt and faithful in attending the services of the church, and ever ready and willing to meet all demands in behalf of the church. His place in Mt. Olivet Church was never unfilled, while he was able to be there, and for many months after he lost his reason his footsteps would turn toward the old church; and often when he was missed his family would seek him in the direction of the church. During service he would go to his place and try to attend to the preaching or singing, as in other days.

Oh, how we all, who knew and loved him, thanked God as we stood beside him after his body was dressed for the grave, to note that dignity of appearance had returned to his form and a sweet expression in his countenance. We could but realize that that was the day and event for which he had lived and labored and waited. He was the preacher's friend in the best sense of the word. To him all preachers were good men, and every sermon was a good sermon. He often declared that he never heard a sermon that did not have something good in it, and he was never heard to criticise a sermon or speak lightly of a preacher. Whoever the Conference sent as pastor was the right man for dear Uncle Hugh. Every preacher who served as his pastor in the years that have flown will bear witness to this, and none will recall it with eyes undimmed. The workmen fall, but the work goes on.

Farewell, my dear old friend and leader, till we meet in the light that surrounds the great white throne.

J. R. B.

PETTY—Mrs. SARAH A. PETTY, wife of P. S. Petty, was born in East Feliciana parish, La., on December 26, 1818, and died December 1, 1890. She joined the Methodist Episcopal Church, South, in 1854, under the ministry of W. B. Hines, and was converted the same year, at Pisgah Church, on the Wilkinson circuit.

She was a woman who loved her church, and especially the services of the sanctuary. The young preacher always found in her a loyal and sympathizing friend. In that day many will rise to call her blessed. She had raised a large and interesting family, who mourn her loss.

The writer will ever cherish her memory, as one who was willing to help him in his early days. She suffered very much during her last illness, but rested her soul in God. Her husband and family look forward to a joyful reunion. May the Holy Spirit bless and keep them!

JOHN W. CHAMBERS.

GIBSON—The infant babe of Bro. and Sister Gibson, of Williamsburg, Miss., departed this life February 1, 1890. This makes the fourth one which has been consigned to the grave at this place of Bro. and Sister Gibson. Precious babes! they have gone to stay with Jesus and the angels. These sweet little ones are waiting and watching for mother and father in that bright eternal home of the faithful. In the old graveyard at Williamsburg are four little tiny mounds that point to heaven, bid ma and pa come, for there eternal blessedness and everlasting joys await them.

J. H. EVANS, P. C.

ROBERTS—Died, at her residence, in Amite county, Miss., December 5, 1889, Mrs ELIZABETH ROBERTS, aged seventy-five years and three months. She was the daughter of Edward Forman; was married to J. D. Roberts in 1840. She was the mother of eleven children—seven of them went before her to the better world. She was a Christian woman in the best sense of that word. She was converted and joined the church early in life, and lived faithful to her church vows. Her Bible was her constant companion.

A short time before she died she had us to turn her on her back. She called her children around her, and bid them farewell, telling them to meet her in heaven; then thanked her neighbors for their kindness to her in her last illness, saying the Lord would reward them, telling them to meet her in heaven. She noticed her youngest daughter weeping. Putting her hand on her, she told her not to weep, but rejoice, for she was going where Jesus was, and said she would soon see her companion and other children, and she rejoiced aloud for several minutes.

Many of the preachers of the Mississippi Conference will remember her kind words of encouragement. Her house was the home of the weary itinerant.

Thus passed from earth to heaven one of the pure in heart, and one that all who knew her loved her. May we, her children, live so we will meet her in heaven, where parting is no more.

T. J. ROBERTS.

YOUNG—Died, on November 21, 1889, at her daughter's home, Sister MARY AMANDA YOUNG, aged fifty-seven years three months and twenty-three days.

In the death of this sister, a true and tried mother of Israel has gone home to receive her reward. Plaquemine has lost the old and only landmark of Methodism; the church and Sabbath-school have sustained a loss that can only be felt, but not described. She was beloved by all who came in contact with her, for her sweet Christian life. To her influence the success of our Sabbath-school of to-day is greatly due, always taking an active part whenever there was work for Christ. Many a time when the writer of these lines thought it impossible to overcome the difficulties, it was her, by her words and deeds, to give new courage. As her life, so was her death—the death of a true, faithful Christian. Her sickness was but of short duration; but never a word of pain or complaint would pass her lips. Knowing from the first that her Master had called her, she was ready to go to that home not made by the hands of man. But five minutes before death she said, "I hear the angels' wings; they are coming for me." O sweet messenger of death, grant when my time comes to follow thee, I may hear the sound of angels' wings to carry me to my eternal home.

H. C. EMDE.

DERRICK—Mrs. SALLIE DERRICK, wife of Andrew Derrick, was born in Alabama, November 15, 1808, and died at the residence of her son, J. M. Derrick, near Fannin, Miss., March 4, 1890. She was baptized at the age of five years, and joined the Methodist Episcopal Church, South, at the age of fifteen, and lived a consistent member until death. Thus she was connected with the church nearly all of her remarkable long life, for, by reason of strength, she had reached her fourscore years.

She died in full triumphs of a living faith. Her last words were, "My trust is in God now and has always been." She leaves many relatives and friends. Their loss is her eternal gain. May they all meet in heaven to part no more!

W. W. CAMMACK, P. C.

Alabama Advocate and (Mississippi) *Baptist Record* please copy.

HODGES—Again death has cast a shadow of gloom over the little society at Adams. On Christmas Eve, when our hearts would have been light and happy, they were made sad, indeed, by the removal from this sphere of usefulness our beloved sister, Mrs. FANNIE HODGES. The society has, in her death, lost one of its most zealous members, the Sunday-school one of its most earnest workers, the church one of its most useful members, and her husband a devoted and affectionate companion; therefore, be it

Resolved, That, as our all-wise Father has taken our beloved sister, we humbly bow in submission to his will. Her useful life was soon brought to a close, and at the Lord's appointed time "all was well." Her lamp was ever trimmed and burning, and the "angel band" bore her spirit "away on their snowy wings" to her reward at God's right hand.

Resolved, That we will tenderly cherish her memory, and keep enshrined in our hearts the recollection of her devoted service in this part of God's moral vineyard.

Resolved, That we extend our heartfelt sympathies to the bereaved husband, the darling little boy, and all the relatives in this their sad affliction, pointing them to Christ, in whom they trust.

Resolved, That we offer this tribute of respect, which we so justly owe, through the columns of the NEW ORLEANS CHRISTIAN ADVOCATE.

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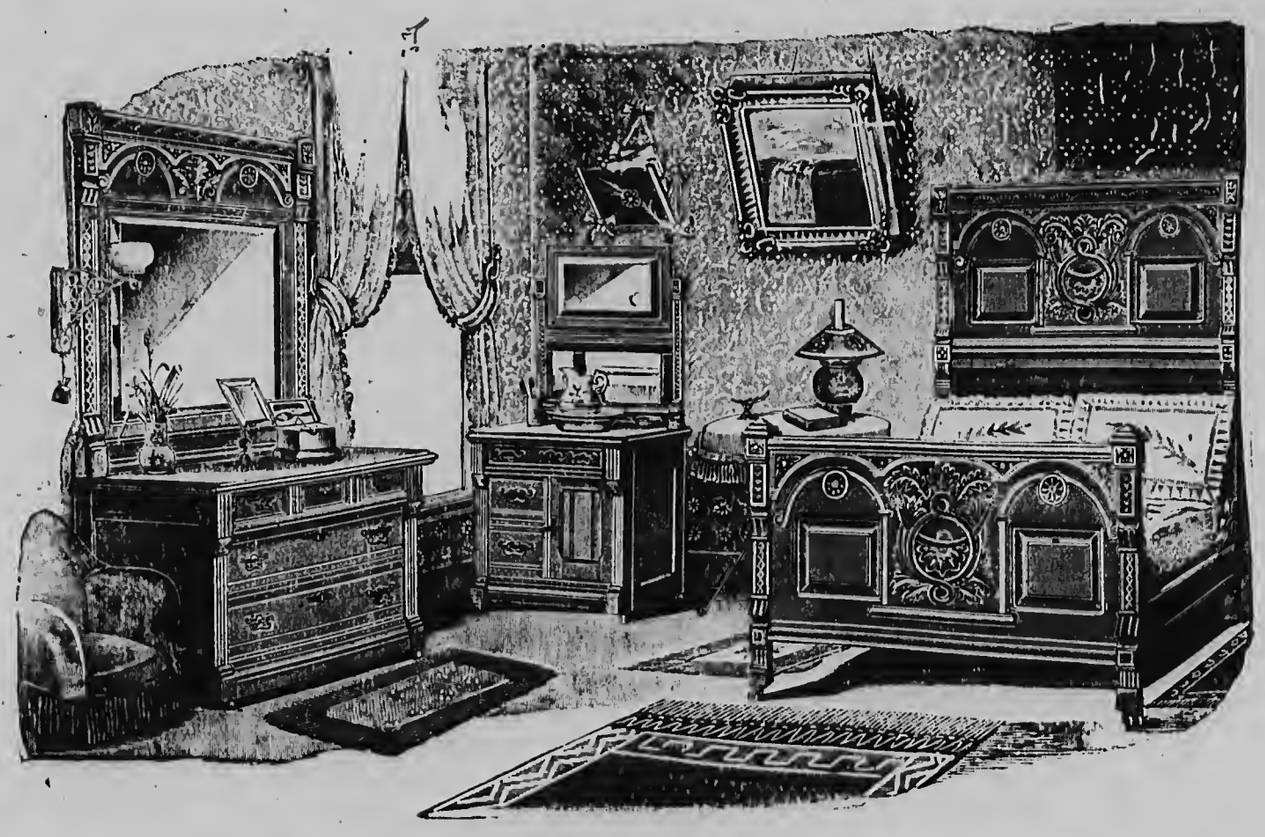
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

44 and 46 Baronne Street, - - NEW ORLEANS.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

The Cod That Helps to Cure The Cold.

The disagreeable taste of the COD LIVER OIL is dissipated in

SCOTT'S EMULSION

Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA.

The patient suffering from CONSUMPTION, BRONCHITIS, COLDS, COLD, OR WASTING DISEASES, may take the remedy with as much satisfaction as he would take milk. Physicians are prescribing it everywhere. It is a perfect emulsion, and a wonderful flesh producer. *Take no other*

READ THIS LETTER.

"For years I have been afflicted with bad Digestion, Constipation and Piles. I have tried all the medicines I could get hold of, but all in vain. Even my physicians could not relieve my costiveness. In the meantime I struggled under great pain. Life was a burden. Two weeks ago I saw the Chicago "Times," and my eye fell on an advertisement of Tutt's Pills. I decided to try them. They have worked wonderfully. They keep me regular, don't make me sick, give me an appetite and are curing my piles. I am strong and can walk any distance. If I had had these pills five years ago they would have saved me $10,000; but they have saved my life. Let the afflicted everywhere know their value, which is beyond expression."

THERALD LUND, Springfield, O.

Tutt's Liver Pills

ASSIMILATE THE FOOD.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

NEW MUSIC BOOKS

SACRED.

Y. M. C. A. PRAISE BOOK. A thoroughly practical book full of good things from beginning to end, arranged for Male Voices and specially adapted for use in Y. M. C. A. meetings. Edited by W. F. Sudds. Price, 40 cents.

SACRED DUETS. An unusually fine collection of duets for various Voices. Edited and arranged by W. F. Sudds. Price $1.25.

SELECT SACRED SONGS. A choice selection of the very best sacred solos by modern composers. Price, $1.00

SECULAR.

THE GONDOLIERS. Gilbert & Sullivan's latest work. Vocal Score, $1.00; Piano Score, 50cts; Vocal Gems, 25cts. Libretto, 10cts.

THE FROG WHO WOULD. A charming comic Operetta, written by Elizabeth Beaman and Adele Burrey and composed by F. D. Jamison. Price, $1.00

THE COLLEGE MINSTREL. A serviceable collection for Male Voices, especially designed for the use of College Students Glee Clubs. Price, $1.00

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19 E. 16th St., NEW YORK.

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by return mail full descriptive circulars of MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style to any measure for lady or child. Address MOODY & CO. CINCINNATI, O.

LADY WANTED SALARY $85 to $50 AND EXPENSES. LADIES $1.50 SPECIALTY FREE. For our business in each locality. Intelligence and honesty, but no experience, necessary. Also good MAN for section: Salary $100. GAY BROS. & CO. (rated Capital $500,000—credit High), 84 Reade St., N. Y.

AGENTS WANTED by an old reliable firm (large profits, quick sales). SAMPLE FREE. A rare opportunity. Geo. A. Scott, 842 Broadway, N. Y.

NEWS OF THE WEEK.

DOMESTIC.

The relief fund for Louisville sufferers by the tornado now amounts to about $135,000. There have been about 800 applications for relief of losses of all kinds. For losses of furniture there are 472 applicants.

It is reported on good authority that a syndicate is being organized in Boston for the purpose of building twenty iron steamships, to engage in a general coastwise and foreign trade as soon as the Furquhar tonnage bill is passed by Congress.

James W. Tuffts, of Boston, manufacturer of soda water fountains, has notified his 450 employees that beginning on June 1 their work-day will be reduced from ten to nine hours without any reduction of wages, and that extra time will be paid for *pro rata*.

Gen. Comstock, president of the Mississippi River Commission, was before the River and Harbor Committee, in Washington, on April 4. Early and ample appropriations for river work were advocated, and ill-founded opposition to the commission's work was abolished. The Lake Borgne and other outlets were declared impracticable.

The sub-committee of the Naval Affairs Committee, to which was referred the bill to make an appropriation for the Navy Yard at New Orleans, having reported the matter back to the full committee without action, the prospects for any appropriation at this session are slim.

Representative Coleman thinks that if pressure should be brought to bear by sugar men upon the business men in the North and West from whom they get their supplies, machinery, etc., that members of the House from those sections might be influenced in favor of sugar.

The levee at Catfish Point, twenty miles above Greenville, Miss., gave way on April 4, and on the fifth instant the crevasse was about 1,700 feet wide, and widening.

An agent for the Liverpool Trading Company arrived in Galveston, last week, and entered into negotiations for fortnightly shipments of 640 tons of refrigerated Texas beef. The port of shipment has not yet been decided upon. New Orleans is a bidder. A line of steamships will begin running July 1. Cattle men meet in Fort Worth on April 10 to consider another and a larger proposition.

Six hundred and eighty-six foreigners, steerage passengers, landed in New York City on April 6.

Mr. Morrill, of Kansas, in the House, on April 7, moved to suspend the rules and pass the Senate bill granting pensions to soldiers and sailors who are incapacitated from the performance of labor, and providing for pensions to widows and minor children and dependent parents. The motion was defeated.

FOREIGN.

The royal palace and the town hall in Brussels are being prepared for the receptions that will be given to Henry M. Stanley upon his arrival there on April 20. He will remain in that city for five days, and will go from there to England.

The Czar has abandoned his proposed hunting trip in Poland, on account of a plot to throw the imperial train off the track. This was discovered by the fact that a decoy train, supposed to contain the Czar and his suite, was wrecked by rocks placed on the rails.

Russia has notified Turkey that the sums paid on account of the arrears of the war indemnity and the securities given for payment thereof is not sufficient, and, therefore, if the new loan which Turkey proposes to raise is subscribed for, she will demand priority for the payment of her claims before the money is devoted to other purposes.

The Emperor of Germany has refused to consent to the publication of Bismarck's letter of resignation.

Lord Randolph Churchill, in a letter on the Irish question, proposes that, instead of continuing coercion, Parliament give Ireland popular local government similar to the English and Scotch governments, which, instead of inspiring despair, will lead to prosperity and contentment. If this were done, a request for British assistance in the purchase of land would come in the natural course of things, and similar demands for other public purposes would follow. Instead of dealing with the tenants directly the state would deal with the local bodies, whose chance of receiving credit would depend upon proper conduct.

The Portuguese government has invited firms in America and several firms in other countries to make tenders for the construction of four new cruisers. No tenders from English firms are invited.

The Newfoundland government has decided to repeal the bait act, and hereafter French, American and Canadian fishermen will be permitted to freely purchase bait in Newfoundland harbors on payment of tonnage and license fees.

The *Hamburg Correspondent* says that, in contrast with Bismarck's policy, the Emperor William intends to pave the way to an entente with France and thus isolate Russia. The Austrian alliance, it adds, will remain unchanged.

General Boulanger and about thirty-five members of the Boulangist committee held a conference at the residence of the general on the Isle of Jersey, last week. Upon the conclusion of the conference the committee gave a grand banquet to General Boulanger.

"Every Spring,"

Says one of the best housewives in New England, "we feel the necessity of taking a good medicine to purify the blood, and we all take Hood's Sarsaparilla. It keeps the children free from humors, my husband says it gives him a good appetite, and for myself I am sure I could never do all my work if it was not for this splendid medicine. It makes me feel strong and cheerful, and I am never troubled with headache or that tired feeling, as I used to be."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9½	@ — —
Ordinary	10	— —
Good ordinary	10 7-16	— —
Low middling	10¾	— —
Middling	11	— —
Good middling	11¼	— —
Middling fair	11⅝	— —
Fair	12⅜	— —
Galveston middling	10 15-16	— —
Mobile middling	10⅝	— —
Memphis middling	11	— —
SUGAR.		
OPEN KETTLE:		
Prime	5	— —
Fully fair	5	— —
Good fair	4 13-10	— —
Common	4½	— —
CENTRIFUGAL:		
Seconds	4⅝	5
Prime yellow	— —	— —
Grey white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 3-16	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	— —	— —
Rough, ₱ bbl	2 25	4 25
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 35	4 45
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 15	5 25
Winter wheat patents	4 75	4 85
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	42
Yellow	40	41
Mixed No. 2	38	38½
OATS:		
Western	30½	31½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	85	87½
HAY:		
Prime	13 00	15 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	— —
Prime Mess	10 12½	10 37½
Rumps	9 50	9 75
BACON:		
Fancy Breakfast	8¾	9⅛
Slombers	5¼	5⅝
Sides, short rib	6⅛	6¼
Sides, long clear	6	— —
HAMS:		
Sugar-cured	10½	11¼
DRY SALT MEAT:		
Shoulders	— —	4⅜
Sides, short rib	— —	5⅝
Sides, long clear	— —	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	21¼
Fair	— —	20¾
Common	— —	17¼
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	14	15
Common	5	6
LARD:		
Refined	5¼	5⅜
OILS:		
Coal, bbls	9½	— —
Cod, cases	14½	15
Cotton seed, crude	25	26
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	3 00	3 50
POTATOES:		
New Louisiana	— —	5 00
Western	1 75	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, Southern	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	10 00	11 00
EGGS:		
Western	12	12½
Southern	12½	13
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	19 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, April 8.

Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent postpaid for eighty cents to any address.

F. D. VANVALKENBURGH.
106 Camp St., New Orleans, La.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Concordia	(Sun.).. Apr.	13
Greenville	(Wed)..	16
Glen Allen	(Sun.)..	20
Bolivar	(Wed.)..	23
Helen	(Sun.)..	27
Johnstown	(Wed...	30
Hollandale	(Sun.).. May	4
Leherton	(Sun.)..	11
Shelby	(Wed.)..	14
Falsonia	(Sun.)..	18
Duncan	(Wed.)..	21
Shaws	(Sun.)..	25
Rosedale	(Wed.)..	28
Dublin	(Sun.).. June	1

H. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Marvin	Apr.	12, 13
Iuka station		19, 20
Kossuth circuit, at Kossuth		26, 27
Booneville and Rienzi, at Baldwin	May	3, 4
Marietta circuit, at Hodges		8
Blackland circuit, at Ashery		10, 11
Guntown circuit, at Liberty		17, 18
Pleasant Ridge ct., at Pine Grove		24, 25
Ripley circuit		28
Ripley and New Albany, New Albany	31, June	1
New Albany ct., at Wesley Chapel		7, 8
Jonesboro		14, 15

W. S. LAGHONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Early Grove	Apr.	12, 13
Olive Branch		19, 20
Ashland		20, 27
Holly Springs circuit	May	3, 4
Shawnee		10, 11
Myrtle		17, 18
Mount Pleasant		24, 25
Pine Mountain	31, June	1
Hickory Flat		7, 8
Byhalia		21, 22
Cornersville		28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Panola	Apr.	12, 13
Mt. Vernon		19, 20
Courtland		26, 27
Pleasant Grove	May	3, 4
Coldwater mission		10, 11
Arkantia		17, 18
Cockrum		24, 25
Horn Lake	31, June	1
Lewisburg		7, 8
Chulahoma		14, 15

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon, at Palmetto	Apr.	19, 20
Verona	(Sun. night)..	20
Pontotoc, at Mt. Pleasant		26, 27
Houston and Wesley, at Bonika	May	3, 4
Sparta, at Palestine		10, 11
Buena Vista, at Macedonia	(Wed.)..	14
Ebenezer, at Pleasant Grove		17, 18
Okolona ct., at Pine Grove	(Wed.)..	21
Prairie, at Paine Chapel		21, 25
Tremont	(Wed.)..	28
Fulton and Smithville	31, June	1
Athens	(Wed.)..	4
Aberdeen		7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Ethel, at Shady Grove	(Sat., Sun.).. Apr.	12, 13
Sallis, at Spring Ridge	(Wed.)..	16
Koschusko and Durant	(Sat. Su.)..	26, 27
Weir, at Pisgah	(Sat., Sun.).. May	3, 4
Helzona, at Ashton	(Sat., Su.)..	10, 11
Winona station	(Sat., Sun.)..	17, 18
Kosciusko ct., at Rural Hill	(Sat., Sun.)	24, 25

District Conference meets Friday, April 25, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Coffeeville	Apr.	12, 13
Charleston	(Tuesday)..	15
McNutt and Sunnyside		20
Minter City	(Thursday)..	24
Tillatoba		26, 27
Abbeville	(Dr. Sims).. May	3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell)..	10, 11
Pittsboro	(Rev. G. W. Gordon)..	17, 18
Banner	(Rev. J. M. Wyatt)..	24, 25
Atlanta	(Dr. Newell)..	24, 25
Toccopola	(Rev. J. M. Huggin)..	24, 25
Cherry Hill	(Dr. Newell)..	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Louisville circuit, at Rocky Hill	Apr.	11
Mashulaville, at Hulls Chapel		12, 13
Sturges, at Pleasant Hill		18
Chester, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagrange		26, 27
Crawford, at Trinity	May	2
Brooksville, at Soule Chapel		3, 4

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Bunkie	Apr.	12, 13
Alexandria		19, 20
Spring Creek, at Rocky Hill		26, 27
Sugartown, at Pine Grove	May	3, 4
Montgomery, at Montgomery		10, 11
Ada, at Liberty		17, 18
Bayou Beouf, at Turkey Creek		24, 25
Simsport, at Melville	June	7, 8
Centreville, at Nebo		14, 15
Vidalia and Tray, at Young's		21, 22
Black River, at South Bend		28, 29
Columbia, at Columbia	July	5, 6

B. F. ALEXANDER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield	Apr.	12, 13
Red River, at Campo Bella		19, 20
Shreveport		26, 27
Pleasant Hill, at Beulah	May	3, 4
DeSoto, at Ebenezer		10, 11
Grand Cane, at Logansport		17, 18
Natchitoches, at Natchitoches		24, 25
Anacoco	31,	June 1
Caddo, at New Church		7, 8
South Bossier, at Benton		14, 15
North Bossier, at Concord		19
Valley, at Pleasant Valley		21, 22
Mooringsport		28, 29
Wesley	July	5, 6
Coushatta, at East Point		8
Many and Sabine		12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	Apr.	12, 13
Abbeville, at Indian Bayou		19, 20
Franklin		20, 27
Lafayette, at Jeneratte	May	3, 4
Plaquemine Brulee		10, 11
Lake Charles		17, 18
Sulphur Mine		121, 25
Opelousas	31,	June 1
Washington		7, 8
Grand Chenier		14, 15
Sabine Mission		21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Dryades Street	Apr.	18
Lower Coast Mission		20
Baton Rouge		27
Gross Tete and False River, at Har'y		29
Bayue Memorial	May	4
Carrollton and Parker's Chapel		11
Gretna		11
Craps Street		18
Moreau Street		18
Plaquemine and Donaldsonville		25
Algiers	June	1

CHAS. F. EVANS, P. E.

HOMER DIST—SECOND ROUND.

Ruston, at Douglas	Apr.	24
Downsville, at Mars Hill		26, 27
Farmerville, at Mt. Nebo		30
Summerfield, at Alabama	May	3, 4
Vernon		8
Indian Village		10, 11
Gansville, at Siloam		13
Saline		15
Sparta		17, 18
Ringgold		20
Vienna, at Antioch		24, 25
Gibsland, at Gibsland	31,	June 1
Arcadia, at Paynes Chapel		7, 8
Minden		10
Homer, at Homer		12
Haynesville, at New Salem		14, 15

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Daleville	(Thurs.).. Apr.	10
Hopewell, at Hopewell		12, 13
Ellisville, at Laurel	(Tues.)..	15
Enterprise and H., at Hopewell	(Fri.)	17
Vossburg, at McGowan's		19, 20
Meridian, at Chunkey	(Wed.)..	23
Shubuta, at Desoto	(Fri.)..	25
Winchester, at Spring Hill		26, 27
W. and State Line, at Waynesboro		27, 28
Clarke, at Salem	(Th., Fri.).. May	1, 2
Union, at New Home		3, 4
Paulding, at Pleasant Grove	(W., Th.)	7, 8
Leaksville		10, 11
Lauderdale	(Th.)..	14
De Kalb, at Pleasant Ridge		17, 18
Binnsville	(Mon., Tues.)..	19, 20
Marion, at Coker's		24, 25

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Clarksburg, at Liberty	Apr.	12, 13
Brandon, at Brandon		16
Homewood, at Homewood		26, 27
Nesaloha, at Philadelphia	May	1
Union, at Good Hope		3, 4
Walnut Grove, at Pine Grove		10, 11
Carthage circuit, at Rocky Point		17, 18
Carthage station, at Carthage		18, 19
Hillsboro, at Mt. Zion		24, 25
Mt. Rose, at Cedar Grove		30
Raleigh, at Trinity	31,	June 1
Trenton, at Garen		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Hebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Scranton, at Zion	Apr.	12, 13
Moss Point		12, 13
Americus, at Big Point	(Tues.)..	15
Vancleave, at Union		19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leaf	(Tues.)..	29
Tallahock, at McTyeire Chapel	May	3, 4
East Pearl, at Pine Grove		5
Covington, at Slidell		6
Pearlington		10, 11
Williamsburg		17, 18
Mt. Carmel		18, 19
Columbia		24, 25

District Conference will convene at Pearlington, May 8-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

North Wilkinson, at Friendship	Apr.	12, 13
Pipkin Chapel		18
Bayou Sara, at Thompson circuit		19, 20
Jackson station		23
East Baton Rouge, at Davis Chapel		25
New River, at Antioch		26, 27
Percy's Creek station	May	3, 4
Woodville station		5
Livingston, at Manrepus		10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek	June	7, 8
Clinton and Betoville		14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Edwards, at Brownsville	Apr.	12, 13
Raymond, at Ratcliff's		19, 20
Canton		26, 27
Madison, at Wesley Chapel	May	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Yazoo City		24, 25
Benton, at New Hope	31,	June 1
Flora, at Bee Lake		7, 8
Silver Creek	(Tues.)..	10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 29
Spring Ridge	(Wed.)..	July 2

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Martin, at Russum	(Fri.).. Apr.	11
Fayette, at McNair		12, 13
Warren, at Wesley Chapel		19, 20
Rocky Springs, at Hermonville		26, 27
Roxie, at Beech Grove	May	3, 4
Meadville, at Nebo	(Wed.)..	7
Burtonton, at Sarepta		10, 11
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson	31,	June 1
Mayersville		7, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Summit, at Johnson	Apr.	12, 13
Hazlehurst station		20
McComb at Holmesville		26, 27
Crystal Springs station	May	4
Bowerton, at Pleasant Valley		10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia	31,	June 1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

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Christian Advocate.

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THE CHILDREN WE KEEP.

The children kept coming, one by one,
Till the boys were five and the girls were three,
And the big brown house was alive with fun
From the basement floor to the old roof-tree;
Like garden flowers the little ones grew,
Nurtured and trained with the tenderest care;
Warmed by love's sunshine, bathed in its dew,
They bloomed into beauty, like roses rare.

One of the boys grew weary one day,
And leaning his head on his mother's breast
He said: "I am tired and can not play—
Let me sit awhile on your knee and rest."
She cradled him close in her fond embrace,
She hushed him to sleep with her sweetest song;
And rapturous love still lighted his face
When his spirit had joined the heavenly throng.

Then the eldest girl, with her thoughtful eyes
Who stood "where the brook and the river meet,"
Stole softly away into Paradise
Ere "the river" had reached her slender feet
While the father's eyes on the graves are bent
The mother looked upward beyond the skies:
"Our treasures," she whispered, "are only lent,
Our darlings were angels in earth's disguise."

The years flew by, and the children began
With longing to think of the world outside;
And as each in his turn became a man
The boys proudly went from their father's side.
The girls were women, so gentle and fair,
That lovers were speedy to woo and win;
And with orange blossoms in braided hair,
The old home was left—new homes to begin.

So, one by one the children have gone—
The boys were five and the girls were three.
And the big brown house is gloomy and lone,
With two old folks for its company.
They talked to each other about the past,
As they sit together at eventide,
And say, "All the children we keep at last
Are the boy and girl who in childhood died."

—*Anon.*

The Lottery Question.

MR. EDITOR: The enclosed article, one of a series, was prepared for publication in the Alexandria *Town Talk*, which has declined to publish this or anything else opposed to the Lottery. Very respectfully,

ROBT. P. HUNTER.

ALEXANDRIA, LA., April 8, 1890.

A BRIEF HISTORICAL REVIEW.

The Louisiana State Lottery Company was granted its charter by the radical Legislature of 1868, and it was to have a corporate existence for twenty-five years, upon the payment of $40,000 per annum. The Democratic Legislature, which became both the *de facto* and the *de jure* Legislature of Louisiana after the collapse of the Packard bogus State government, and the complete establishment and final recognition of the Nicholls State government in the spring of 1877, passed an act repealing the charter of the Lottery Company. The company sought the protection of the United States Court in New Orleans, which was then thoroughly hostile to the people of this State, upon the ground that its charter gave it vested rights, and that the act repealing its charter was in violation of the Article of the Constitution of the United States, which declares that vested rights shall not be divested. The court decided in favor of the company, and an appeal was asked for by the State to the United States Supreme Court. In a similar case from Mississippi that court had already, or shortly afterwards, decided that the whole subject-matter came under the police power of the States; that such charters gave no vested rights, and were subject to repeal by the Legislatures of the State at any time. The Lottery Company foresaw its doom in the highest court in the land, and joined in the hue and cry for a Constitutional Convention, just as it is ready to do now, if its schemes should be defeated in the present Legislature.

Gov. Nicholls and a Democratic Legislature, both hostile to its pretensions, then as now, stood between the people and the Lottery Company. Resort to the courts then was practically cut off, and is now—that it has had, or will have had in 1895, its twenty-five years of corporate existence provided for by its charter—wholly useless. An amendment to the present Constitution, which can only be secured by a vote of two-thirds of both branches of the Legislature and the concurrence of the governor, or its passage over his veto, or another Constitutional Convention, is its only hope. Briefly stated, the position of the Lottery Company is simply this: it must control two-thirds of the present or of the next Legislature, or its boasted "vested rights" divest themselves *ipso facto*, and its corporate existence becomes moribund in 1895 by the lapse of time.

ITS CONTRACT WITH THE CONVENTION OF 1879.

When the Constitutional Convention met in 1879, Louisiana had just emerged from the horrors and oppressions of the period of reconstruction and radical rule under the Constitution of 1868—ten years of misrule and corruption—which made the people eager to rid themselves of everything pertaining to that period, and anxious to provide by an entirely new organic law against even the possibility of any return to the times or the methods from which they had just escaped. With the prescience which has distinguished its whole career, the Lottery Company had, as rats are said to do with a sinking ship, abandoned its radical friends in time to join the true people of Louisiana in their final struggle with the radical party. Its money and influence had materially helped the people in the establishment of the Nicholls State government, and it went before the Constitutional Convention of 1879, pointing to what it had done for the people, and asking for recognition. It is a singular coincidence that the convention, of the men and methods of the past *regime*, perpetuated the official life of but two—the Democratic treasurer, E. A. Burke, and the radical Louisiana State Lottery Company. It continued Burke in office, and it "recognized" the Lottery Company.

I quote here, for a proper understanding of the contract or agreement between the Constitutional Convention and the Lottery Company, Article 167 of the Constitution, entire, as follows, viz:

The General Assembly shall have authority to grant lottery charters or privileges, provided each charter or privilege shall pay not less than forty thousand dollars per annum in money into the treasury of the State; and provided further, that all charters shall cease and expire on the first of January, 1895, from which time all lotteries are prohibited in the State.

The forty thousand dollars per annum now provided by law to be paid by the Louisiana State Lottery Company, according to the provisions of its charter, granted in the year 1868, shall belong to the Charity Hospital of New Orleans; and the charter of said company is recognized as a contract binding on the State for the period therein specified, except its monopoly clause, which is hereby abrogated, and all laws contrary to the provisions of this article are hereby declared null and void, provided said company shall file a written renunciation of all its monopoly features in the office of the secretary of State within sixty days after the ratification of this Constitution.

Of the additional sums raised by licenses on lotteries, the hospital at Shreveport shall receive ten thousand dollars annually, and the remaining sum shall be divided each year among the several parishes in the State for the benefit of their schools.

It will be seen that so far as the Louisiana Lottery Company alone is dealt with in the article, its charter is recognized as a contract binding on the State of Louisiana, with two provisos: First, that it voluntarily abandon its monopoly privileges by filing with the secretary of State a written surrender of all monopoly rights it may have had under its charter; and, secondly, that it pay $40,000 every year to the Charity Hospital. There is a *third proviso*, which applies equally to it and to whatever other companies the Legislature may have meanwhile chartered, viz.: *that all lottery charters shall expire in 1895, and after that date all lotteries are forbidden in this State.* The date, 1895, was chosen because that gave to this particular company the full period of corporate existence provided for in its original charter—twenty-five years from 1868.

The Louisiana Lottery Company accepted the terms upon which it secured its recognition by immediately filing in the office of the secretary of State its relinquishment and abandonment of the monopoly clauses of its charter, and it has annually paid into the State treasury for the benefit of the Charity Hospital the $40,000. It seeks now to escape from the force and effect of the third proviso. It has managed, despite its solemn surrender of its monopoly rights, to defeat all attempts to charter other lottery companies, and has enjoyed all the rights it ever had under that part of its charter. In other words, of the three provisos, it has openly and continuously violated one, and is now seeking to escape from the effect of another.

In its advertisements it has boasted to the world that it was the only institution of the kind having such a constitutional recognition. It has enjoyed all of the advantages to be gained under Article 167 of the Constitution, and will now seek to evade the penalties prescribed by that article. No rule of construction is better known or more firmly established in law and in morals than that one enjoying the advantages of a contract with another is bound by the conditions upon which the advantages are secured. The article of the Constitution is very emphatic in its declaration that after the year 1895 *all* lotteries shall cease to be operated in this State. In accepting the advantages secured to it by the article, with this declaration as a prominent feature of the article, the Louisiana Lottery Company is, in law and in morals, as much bound by the condition relative to the year 1895 as it was bound to surrender its monopoly feature and to pay the $40,000 per annum. No one can dispute this proposition. Having then agreed in advance to cease operations, and to submit itself, as all other lottery companies which might be chartered were required to submit themselves, to the constitutional prohibition which was to attach after 1895, it is a violation of good faith and good morals for the Louisiana Lottery Company now to seek a renewal or an extension of the charter which it was to surrender in 1895. Having agreed, with the people of Louisiana, to accept as final, at that time, their declaration of a line of policy which was then to prevail with reference to all lottery companies, it is in bad faith now to ask a reversal of that policy. Having obligated itself that when that time arrived the question of lotteries or no lotteries in Louisiana should be a closed question, it is in bad faith for the Lottery Company now to seek to reopen that question, and to renew a discussion which is obliged to be more or less acrimonious and bitter. These considerations furnish a complete answer to the only possible pretension which the company could make in justification of its attempt to secure an extension or a renewal of its charter, viz: That if it desired, and the people were willing to grant, a renewal of its charter, no harm would be done. Such a pretension on its part begs the real issue. The agitation of this very question was what the people sought to avoid, and what the Lottery Company promised not to provoke. The people declared in advance what was their will, and the company, in advance, accepted that declaration as final.

This article has grown to such proportions that I must bring it to a close, with thanks to you for your kindness in granting me the space.

ROBT. P. HUNTER.

Papalists or Methodists—Which?

The remarkable letters which Mr. Stead wrote from the Vatican last year, and which appeared in *The Pall Mall Gazette* and other newspapers, have now been republished in a handy form by Cassell & Co. We need not dwell on the characteristic originality, audacity, and brilliance which make everything that Mr. Stead writes so stimulating and instructive. No problem could possibly be more fascinating than that which this volume raises. Is there any possibility that the Pope—and, therefore, the Roman Catholic Church—may become the leading and controlling force of the new era? We have entered upon a period not dissimilar to the age of transition and confusion which followed the decadence of the Roman Empire. The Roman Catholic Church did produce cosmos out of that chaos, and she reconstructed European society upon an ecclesiastical basis. Can she repeat the feat? Will the Pope of Rome become once more the ruler and guide of men? Mr. Stead says, as we believe quite truly, that the new era has three great and unprecedented characteristics. First, the world is passing into the hands of the English speaking peoples; secondly, society is being reorganized on a 'socialist basis; and, thirdly, woman is beginning to be recognized as a being with a right to equal privileges and opportunities with man. Now, if the Pope can dominate the English-speaking peoples, sanction an equitable social reconstruction, and give woman the position to which she is entitled, Papalism may triumph again, and more completely than ever. In the volume before us Mr. Stead tries hard to persuade himself that the Pope may ultimately be able to accomplish all these results. But, as we have said on previous occasions, Mr. Stead himself is compelled to bring forward various proofs of the difficulties in the way—difficulties so great that they can not be overcome without such a fundamental alteration in the essential structure of the papacy that it would become a totally different thing. We gladly recognize all that is good in the papal system, and especially delight in the beautiful humanitarianism of such men as Cardinal Manning. But it seems to us that Mr. Stead himself furnishes facts which place his hopes respecting the Pope in the new era beyond the range of reasonable expectation.

On the other hand, it is impossible for any well-informed observer to overlook the extraordinary way in which a much younger and smaller organization than the papacy fulfills the three conditions of success in the new era named by Mr. Stead. Some years ago a singularly intelligent and devoted lady said: "I have not yet made up my mind whether I will be a Methodist or a Roman Catholic." That may seem to be an extraordinary pair of alternatives; but those who are familiar with the genius of Romanism and the genius of Methodism will not be startled by it. These systems represent the two ultimate Christian alternatives—faith in the living church or faith in the living Christ; confidence in the visible organization or confidence in the invisible experience of the heart. Nothing in modern history is more remarkable than the unparalleled growth of Methodism during the last hundred years. The youngest of all the great Protestant Churches, it is already the most numerous. It has grown suddenly with the British Empire, and chiefly within the limits of the English-speaking communities. Mr. Stead reminds us that the world is passing into the hands of the English-speaking peoples. Methodism at this moment commands the allegiance of a larger number of English-speaking men and women than any other section of the Christian Church. Of course we include in this estimate the United States of America, where Methodism occupies the position that Anglicanism occupies here. The one great drawback to the influence of Methodism in the English-speaking world is the fact that it is at present split up into so many sections. But already in Canada all the Methodist Churches have united, and have consequently become the most numerous and influential body in that great Dominion. The movement in favor of union is growing and spreading in the Australian Colonies, in the United States, and in the mother country. If the Methodists only acted together, they could already control the destinies of the English-speaking peoples. Some day they will act together for spiritual purposes. And it must not be forgotten that they alone, of all the Protestant Churches, have an organization sufficiently compact to cope with the organized strength of Rome. Again, as to the socialistic tendencies of the age, Methodism has ever been above everything else a "connexion" or a brotherhood. There is a sort of freemasonry among Methodists that distinguishes them from other religious bodies. Their ministers are organized on a socialist basis. No man receives the stipend to which he might be individually entitled. Even so distinguished an orator, for example, as the late Dr. Punshon, never received more than £250 a year, with certain additions for the maintenance and education of his children. The itineracy and the class meeting tend to bind Methodists together, and to produce the fraternization which is peculiar to them. Now this spirit of brotherliness is the very soil in which socialism naturally grows, and of which socialism, in some form, is the inevitable expression. Lastly, as to the position of woman. She has always occupied in Methodism a more prominent and active sphere than in any other community except the Society of Friends. In former generations, as George Eliot reminded the public in "Adam Bede," woman preached; and woman is beginning to preach again. Tens of thousands of women have occupied at every period the semi-pastoral position of class leaders; and in the Salvation Army, which is essentially a Methodist movement, the absolute equality of woman has been recognized from the first. These peculiarities of the Methodist Church are very striking; and they, at least, prove that Methodism is peculiarly qualified to deal with the special characteristics of the era upon which we are now entering. If Mr. Stead had written about Methodism rather than about the Pope, he would not have found it necessary to exhaust all the resources of his audacious imagination in proving that the religious movement he was describing might have before it a period of unparalleled prosperity in the twentieth century. By some divine miracle papacy may be adapted to the new era. But Methodism is already adapted, so far as its potentialities, its genius and its natural tendencies are concerned; although very much remains to be done before it is really ready for its work. Methodists must close their ranks, must frankly accept the principles of democracy, must seek a much higher and broader culture. But all these things are possible and easy if Methodists have the sagacity to adapt themselves and their system to the necessities of the new era.—*Methodist Times*, London, March 20.

"The Mother of Female Colleges."

In examining some files of old papers in our State Library, and in reading the manuscript of a forthcoming volume on the history of education in Mississippi by my special friend and class-mate, Chancellor Mayes, of the University, I discover that my native State ranks first in providing an institution for the higher education of young women. Unless I am much mistaken, she can claim the mother of female colleges. The first chartered and well-equipped school for young ladies, with a full college curriculum and high standard of scholarship in the Southwest, if not in the United States, was located at Washington, Miss., about ten miles from Natchez. Washington had been the territorial capital, and was then the center of social and political influence. The grounds and buildings were donated to the Mississippi Conference in 1818, by Mrs. Elizabeth Greenfield, and in her honor it was called the Elizabeth Female Academy. The year following, the institution was granted a charter by the Legislature.

The "announcement" for initial term appeared in *The Mississippi State Gazette*, of Oct. 24, 1818, a paper published at Natchez, and was signed by B. R. Grayson, secretary of the Board of Trustees. Mr. Stiles was president of the Academy and Mrs. Sanderson, governess. Mr. Stiles remained in charge of the institution until his death in 1822, and was succeeded by the accomplished and eloquent Rev. John C. Burruss. At this time Mrs. Caroline M. Thayer became governess, and under her administration the institution achieved its highest distinction, and enjoyed its largest prosperity. Mrs. Thayer was a lady of rare scholarship, and rather extraordinary executive ability. She was the granddaughter of Gen. Warren, the hero of Bunker Hill. In a letter to Rev. John Lane, dated March 2, 1826, Dr. Winans says: "The academy is in a very flourishing condition. . . . Sister Thayer is a tutoress of very superior abilities, both as teacher and governess. We are very sanguine of the future usefulness and respectability of the academy."

The course of study embraced the English, French, and Latin languages; also history, composition, chemistry, astronomy, etc.

The spiritual culture of the students was the supreme concern of the faculty. The Bible was systematically taught, and revivals of religion were enjoyed.

From 1828 to 1832 Rev. Dr. B. M. Drake was president, with Mrs. Thayer as governess. An elaborate notice of the commencement, which embraced August 21, 1829, was published in the papers of the young State—"the first *detailed account* of such an event in Mississippi." The essay of Miss Anna W. Boyd, who graduated with the honors of her class, appears in full. It will be interesting to many yet living to give the names of the graduates and those distinguished in the several classes:

Graduates—Miss Anna W. Boyd, Ireland; Miss Susan Smith, Adams county; Miss Mary C. Hewett, Washington, Miss.; Miss Mary J. Patterson, Port Gibson; Miss Sarah R. Chew, Adams county; Miss Eliza A. Fox, Natchez.

Honorary distinctions were conferred upon the following pupils for proficiency in study and correct moral deportment:

First Class—Miss Ellen V. Keavy, Pinckneyville, Ill.; Miss Martha D. Richardson, Washita, La.; Miss Mary A. Fretwell, Natchez; Miss Maria L. Newman, Washington, Miss.

Second Class—Miss Martha Cosby, Wilkinson county; Miss Sarah M. Forman, Washington, Miss.; Miss Catherine O. Newman, Washington, Miss.; Miss Susan C. Robertson, Port Gibson.

Third Class—Miss Mary Scott, Alexandria, La.; Miss Charlotte C. Scott, Alexandria, La.; Miss Mary E. Gordon, Alexandria, La.; Miss Emily Smith, Adams county; Miss Emily Vick, Vicksburg.

Fourth Class—Miss Charlotte Walcott, Vicksburg; Miss Mary A. B. Chandler, Pinckneyville, Ill.

Fifth Class—Miss Mary E. Roberts, Washington, Miss.; Miss Matilda J. Nevitt, Adams county.

Sixth Class—Miss Laura J. A. King, Adams county; Miss Martha B. Brabston, Washington, Miss.

Edward Turner, George Potts, Robert L. Walker, James P. Turner, A. B. Johnson, Horatio Smith, J. F. H. Claiborne, J. W. Monett, *committee.*

In that list of young ladies will be recognized some honored matrons of Methodism in the Southwest yet living, and many others will recall their grandmothers who have long been saints of the skies. In the "committee" of gentlemen will be found those who were among the most distinguished in Church and State.

In 1833 Dr. Drake resigned the presidency, and was succeeded by the Rev. J. P. Thomas. In 1836 the Rev. Bradford Frazee, of Louisville, Ky., was elected president, who conducted the school successfully until 1839, when the Rev. R. D. Smith was called to the headship of "the favored Institution."

On account of several epidemics of yellow fever, the removal of the capital to Jackson, and other causes, after some years of varying fortune the academy suspended. Chancellor Mayes says of this institution: "For twenty-five years it did a noble work. In the decade from 1819 to 1829 its boarders amounted in number annually from 28 to 63." Mrs. John Lane, Mrs. Dr. C. K. Marshall, Mrs. Bishop Kavanaugh, Mrs. Dr. B. M. Drake, and many elect ladies of the Southwest, were educated at that mother of female colleges. On its foundations others have been built, and are to-day doing great work for the church and the world.

THOS. B. GALLOWAY.

—*Nashville Advocate.*

Indian Mission.

MR EDITOR: Will you please allow me to add three more names to my Indian mission list? Mrs. Mary McDonald, Rose Hill, Miss., sent me $1; sent by Bro. T. L. Mellen, presiding elder of the Meridian district, with words of encouragement. And Bros. W. M. Lewis, of Union, Miss., and R. A. Nicholson, same office, for $1 a year each, for five years; sent by Bro. J. G. Cammack, pastor of Union work. And just here allow me to put in a sentence or two from his card (he will please pardon me for the liberty): "Dear brother, may God bless you and the cause. When I look around me and see so many that know nothing about God, my heart burns within me. I was talking with one this morning that had never heard of Christ, and asked him if he would go to hear an Indian preach, and he said he would."

Now, just think of it! Hundreds of them that know nothing of Christ or the Bible; and yet I have been one whole year trying to raise five hundred dollars to send the gospel to them, and only have now, promised and cash, about two hundred and seventy-five dollars from a great church having over one million members, and many of them wealthy.

My brethren and sisters, what is the matter? and what will become of us at this rate? Will we ever see the jasper walls or walk the golden streets? I have now about, in cash and subscription that is due whenever we get the missionary, $275, and about $150 running through five years.

Brethren and sisters, please, for the dear Lord's sake and for the sake of the poor, perishing Indians, send on your names with amount you are willing to give. I rather you would not send money till I need it; as if we should fail, I will have to send it back. However, just as you like; I have a safe place to keep it. Now, I expect to try and do my whole duty in this matter. How many others will say and do the same? I will see.

May God abundantly bless all the people, spiritually and temporally! is the prayer of your servant in earnest for the Indian Mission.

A. D. MILLER.

CATO, RANKIN COUNTY, MISS.

THE POWER OF CHRIST.—Rev. Dr. Cuyler says: "When I was a student at Princeton, Professor Henry had so constructed a huge bar of iron, bent into the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld four thousand pounds' weight attached to it! That horseshoe magnet was not welded or glued to the metal above it; but through the iron wire coiled around it there ran a subtle current of electricity from a galvanic battery. Stop the flow of that current one instant, and the huge horseshoe dropped. So does all the *lifting power* of a Christian come from the currents of spiritual influence which flow into his heart from the living Jesus. The strength of the Almighty One enters into a believer. If his connection with Christ is cut off, in an instant he becomes as weak as any other man."

The totals of missions in China are: 39 societies, 526 male missionaries and 597 women—total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools; $44,173 were contributed by the churches the past year, and the net increase in membership was 2,295.

Christian Advocate.

THURSDAY, APRIL 17, 1890.

HEIMGANG.

"Heimgang!" So the German people whisper when they hear the bell
Tolling from some gray old steeple
Death's familiar call to dwell;
When they hear the solemn dirges
Swelling out from chapel doors,
And the singers' chanting surges
"Heimgang!" Always going home.

Heimgang! Quaint and tender saying,
In the grand old German tongue,
That hath stayed Melancthon's praying,
And the hymns that Luther sung;
Blessed is our loving Maker,
That where'er our feet shall roam,
Still we journey towards God's Acre,
Heimgang! Always going home.

Vicksburg District Conference.

The Vicksburg District Conference held its annual meeting at Utica, April 3 and 4; Rev. John A. Ellis, P. E., presiding.

The attendance on the Conference was not as large as usual. This is, in a great measure, to be accounted for by the fact that a large portion of the northern end of the district is overflowed, and the delegates were unwilling to leave their homes. From the reports of the pastors, the spiritual condition of the district is good, and improving. While the overflow may, for a time, retard the work in some places, cripple it to some extent, and have its effect upon the financial interests, it will only be temporary. Most of the preachers are at their posts, and will stay with their people. The churches and parsonages are, as a rule, in good repair; title deeds perfect, and properly recorded. Some new ones are being erected.

Bro. D. L. Mitchel, of the ADVOCATE, was with us during the entire session, and by his words of cheer and counsel rendered us valuable assistance. Rev. Alex F. Watkins, agent of "Millsaps College," was also present, and addressed the Conference. He talks "college" every opportunity he gets. He gave his services to Bro. Roberts in the pulpit, and made a good impression.

The Washington circuit—Bro. R. Selby, pastor—reported all of the Conference assessments paid in full. Bro. Selby seems to have an irresistible way of reaching a man's pocketbook. No other charge is so far advanced in its finances.

Sister E. D. Jones, district secretary of the Woman's Board of Church Extension, read a paper giving an account of the work that has been done along that line in the Vicksburg district. From it we learn that we are in the lead. There are thirty-two societies in the Conference, and fifteen of them are in this district. This is a work that should have the hearty good-will and co-operation of Methodists everywhere. Little by little they gather their money in, a nickle here and a nickle there. But the nickles pile up into dollars after awhile. And the time will be when every church will, through the efforts of these women, own a comfortable home for the preacher and his family.

The session was a pleasant and harmonious one. The good people of Utica made us welcome in their homes, and did all in their power to make our stay an enjoyable one. We found Bro. Roberts in the midst of a revival—the altar full of penitents, and the church filled to overflowing at every service. Fayette was selected as the next place of meeting.

Delegates to the next Annual Conference: T. A. Holloman, Dan'l F. Ashford, Rev. C. K. Marshall and W. A. Gunning. Alternates: R. C. Kelly and R. K. Platt.

W. A. GUNNING, Sec.

The Jackson District Conference, Mississippi Annual Conference.

The Jackson District Conference, of the Mississippi Annual Conference, Methodist Episcopal Church, South, convened in West Jackson Church, Jackson, Miss., Friday, April 4, 1890; Rev. Bishop C. B. Galloway, D. D., presiding. The Bishop opened the Conference by reading the tenth chapter of Luke, singing hymn 485, and prayer. He then welcomed the Jackson District Conference to West Jackson Church, noting the fact that not much more than five years ago a little Sabbath-school, struggling for existence, was conducted on Sabbath afternoon, under very discouraging circumstances in the upper room of the engine house on West Capital street; but that Sabbath-school had now grown to be a station with a most beautiful church-building costing not less than $2,500, with a membership of one hundred and fifty, and growing; a flourishing Sabbath-school of one hundred and twenty-five, and growing, and the work almost able to dispense with aid from the Mission Board.

The roll was called, and seventeen traveling ministers and twenty-seven laymen answered to their names, or were present during the session. Only one pastor was absent, and he, following the *fashion* in this part of the country, had taken the measles. Rev. B. F. Lewis was elected secretary, and Rev. W. W. Drake, assistant secretary. The reports from every field were good. In only one or two instances was the spiritual condition reported as discouraging. The finances were, as a rule, paid up to date. In some cases, the presiding elder and pastor were overpaid, and one work had paid nearly one-half the pastor's salary, though only three and one-half months of the Conference year are past. Church buildings generally, are in a good condition. There are good prospects of rebuilding the church at Bentonia, which was destroyed by a storm a few weeks ago. The new church at Yazoo City, being built at a cost of over ten thousand dollars, will soon be ready for use. Most of the charges have parsonages in pretty good order, and on some works improvements are already on foot. Sabbath-schools all over the district are doing well. In not a single instance that I can recall was there a permanent suspension. Some new ones have been organized this year. Some of the young ministers were made to realize the fact that older men, and more experienced in the various duties of life, were watching with *great anxiety* their methods of dealing with young Methodists. One fact worthy of note is, a pastor reported that every Sunday, at the close of Sabbath-school, he occupied about five minutes talking to the children, and sometimes preached them a little sermon.

There was only one point in the district unoccupied, and the pastors, whose works are adjacent to the territory, are endeavoring to carry Methodism there. There is but one pastoral charge in the whole district drawing aid from the Domestic Mission Board.

On the whole, the Conference was not only pleasant, but profitable. West Jackson Church was much benefited, and it is hoped the influence has pervaded the district. Some very strong resolutions were passed concerning the Louisiana State Lottery, copies of which were ordered sent to Governor Francis T. Nicholls, of Louisiana, Postmaster-General Wanamaker, and the NEW ORLEANS CHRISTIAN ADVOCATE.

The following were elected delegates to the Annual Conference, to meet in Canton, Miss., in December next: R. W. Millsaps, D. Bunch, R. G. Hudson, R. H. Noblin. Clinton, Miss., was elected the place for holding the next District Conference.

B. F. LEWIS, Sec.

Woodville District Conference.

REPORT OF THE COMMITTEE ON TEMPERANCE.

Temperance, in its widest sense, is self-control. More strictly, it consists in the moderate use of what is good and total abstinence from all that is evil. Few questions in our day more deeply and widely interest the Christian world than that of discovering and applying an adequate remedy for the evils of intemperance. Of all purely factitious curses, the excessive use of intoxicating drinks is, perhaps, the most widely prevalent, and the most deleterious in its consequences. The drink and the appetite for it are the results of man's actions and not of God's works. The maker, the seller and the drinker of intoxicants are partakers in a great sin. The State undertakes now to restrain the two former, while Christian love strives to prevent or cure the appetite of the latter.

It is beautiful to see the State and the Church co-operating in their efforts to destroy the monster of the whisky traffic. So long as it is legalized and made respectable, the habitual drunkard will rarely be cured, even though he be a church member, while countless thousands will annually be gathered from the ranks of the young to swell the funeral procession of drunkards.

The hopes of the future lie in the children of the present. We, therefore, recommend that all children be taught to practice total abstinence, that a generation may be reared who shall be strangers to the fatal appetite. Your committee rejoice in hearing testimony to the beneficial results of legal prohibition wherever it has been faithfully tried, and unhesitatingly commend it to all as the most potent civil restraint yet brought to bear against this monster of the State's creation. It is doubtful whether Satan himself could have devised a better scheme to serve his own purposes than the license system of this country. It has deluded all who have had anything to do with it, and now when the government would check its ruinous results, it finds itself placed in the condition of a parent who had trained a child to practice a vice for pay and then suddenly commands it to quit. The habit of a nation is harder to break than the habit of one man in proportion as the nation is multiplex.

It is very difficult for some citizens to see that what the government so long said was right can now be so terribly wrong. We beg our people never to be deluded by the doctrine of high license as an ultimate policy. Sin and crime should not be licensed at any price. He who signs a petition for another to sell is as guilty as the one who sells or the one who drinks. He who helps to set a snare for his neighbor is guilty of his death if he die by the snare. Whisky does a hundred-fold more harm than good; therefore, let whisky be exterminated.

In view of the immeasurable evils growing out of intemperance and the whisky traffic as its promoter, be it

Resolved, That, as citizens, we will heartily aid in the legal suppression of the liquor traffic.

Resolved, That, as ministers and Christians, we will endeavor to carry out the excellent law of our church for the prevention of intemperance.

B. JONES,
W. L. C. HUNNICUTT.
H. MALLARD,
Committee.

Results—Possibilities.

Our books are closing, and we find that over $58,000 have been paid by the church on assessments during the year just ending and about $1,000 have been pledged as special donations, of which about $2,700 have been collected. On our Loan Funds we have collected nearly $5,700, and secured pledge for $4,700 more, which are yet unredeemed. We have helped 361 churches and forty parsonages, being an increase over last year of twenty churches and two parsonages. The increased payments to these over last year are about $20,000. In addition to above, we are ready to pay five other churches as soon as their refunding bonds are received, and if we had $8,000 more we could help eight other churches, whose completion must be deferred till we get the money for them. Can not, will not, the church rally and raise this $8,000 during the month of April, and let us carry to the General Conference the report that our decks are fully cleared and every dollar expected by the churches, we have agreed to help, is paid in full? Generous responses have been made to our former appeals, and these have enabled us to accomplish the results above stated. Now, if every preacher who reads this will take his collection for the current year at once, and send the money to the treasurer of his Conference Board, and if these treasurers will remit to us all that is due us before the end of the month—say by April 25—the hearts of many expectant brethren will be gladdened and the pleasure of the Lord shall prosper. Let every man heed this call.

DAVID MORTON, Sec.
LOUISVILLE, KY.

Notes from Opelousas.

We are moving on with some degree of success and encouragement. We have filled every appointment since the first day of January. Our Sabbath services have been generally well attended. We have received several into the church by letter and on profession of faith. Have lifted the foreign missionary collection in cash and subscription, and have forwarded to the agent, Dr. Barbee, the amount assessed against us for delegates to the General Conference.

Our first quarterly meeting services embraced the fourth Sunday of March, and the Saturday before. Our presiding elder, Rev. John A. Miller, was present, presiding and preaching to the satisfaction of all the people. A good collection was lifted for the support of the ministry.

We began a protracted meeting here on Sunday, the thirteenth instant. Bro. W. W. Hopper has promised to assist us during the meeting. The prayers of all of God's people are asked for the success of this meeting, that scores of souls may be converted, and the church abundantly blessed.

Many of our people here commend your effective thrusts at the Louisiana Lottery Company, and the ADVOCATE is finding favor among some who are not in the habit of reading anything religious. We are distributing the extra copies of the ADVOCATE sent us, and will forward some subscriptions in a short time. We wish you a glorious success in the battle you are waging for God, home, and our native land.

R. S. ISBELL.

An Echo from North Caddo.

There are some things in Bro. Parker's recent article on "Home Missions" that call loudly for explanation, or, perhaps, information. North Caddo is a mission connected with the Mooringsport circuit, and the preacher sent to the latter is supposed to be capable of spreading over, if not filling, both appointments. Situated between Fairy Lake, on the south, and Bright Star circuit, on the north, its proportions are simply dazzling, and its range illimitable. But I want to tell Bro. Parker where we are, for to be ignored would never do. So we are here, and wish to tell him kindly some facts about these home missions.

First, the negro church he referred to as doing such remarkable things in the way of missionary contributions, doubtless, is in the city of Baton Rouge, and has its regular meetings of all kinds, at which collections are taken. The congregation have some ready cash on hand to meet these. They are organized, and meet regularly.

At most of the churches on the home missions of Louisiana service once a month is the rule, and that often prevented by inclement weather. Moreover, the people belong to the agricultural class, and only have money once a year, and not much then. The regions of country embraced by these missions are the poorest and most sparsely populated portions of our State. The people are scattered far and wide over these lands, and a thorough organization is apparently altogether impracticable.

Again, concerning the moneys appropriated and the meager results therefrom, frequently the preacher reports the amounts received from the Board as part of his salary, and not as distinct therefrom. Besides, the salaries reported are not so startling in their munificent proportions after all. If some one will devise a plan whereby we may gather in a compact working body fifty or seventy-five Methodist families scattered over an area comprising as many square miles, then will our home mission work flourish and bring forth more abundant fruit. There is where your facts and figures disagree, Bro. Parker.

S. J. DAVIES.

Our Organ.

The following paper was adopted by the Vicksburg District Conference, in session recently in Utica, Miss.:

We recognize in the NEW ORLEANS CHRISTIAN ADVOCATE the greatest instrument for good that we possess. It is patent to every thinking and observing man that the newspaper press is wielding more influence over the minds and characters of the people than any other one power now in existence. Numerically speaking, there can be no comparison between the secular and religious papers, for the balance is in favor of the former. Morally speaking, there can be no comparison, for the balance is notably in favor of the latter. It is a lamentable fact that hundreds of our members will take a one-dollar secular paper, whose columns are filled, to a great extent, with political filth, murder and arson, bloodshed and rape, theft in high places, and marital infidelity, and numberless outrages against virtue, religion and civilization that are being perpetrated daily throughout this land, filling *their* minds and hearts, and that of their wives and children, with a flood of immoral tinctures that will necessarily stain and corrupt their religious lives, and force them to a lower level in morals, and all this in preference to our *Advocates*, the institutions of our church, which they have taken a vow to support; which afford pure, clean, healthy food for the mind; which move upon a high plane of morals, and are elevating, inspiring and life-giving in all their influences.

To this end we heartily commend our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, and earnestly recommend its introduction into every Methodist family, and insist that our preachers and laymen use more diligence to introduce it into every family. We are Methodist people, and it is our *duty* to read Methodist papers.

Our ADVOCATE is now putting forth Herculean efforts to suppress, to kill the most gigantic and widespread evil this civilization has yet seen; an evil that is compassing the land and overshadowing with its baneful influences the churches of the living God—the Louisiana Lottery. Words can not express the watchful interest we have in this contest. We gladly endorse the editor, publisher and business manager in the fight they are making for the morals, the lives and the homes of the good people of Louisiana, as well as the nation; and we pray that a glorious conquest may crown their efforts.

Respectfully submitted.

THOS. A. HOLLOMAN,
J. A. B. JONES.
Committee.

The Lottery.

The Lottery.

Some time since the New York *Herald* sought interviews with several parties in this city on the Lottery question. Among others, Dr. Carradine was solicited to give his views. This he did, writing them out and handing them to the agent of the *Herald* in this city. A few days ago this paper was handed back with the information that the *Herald* wished no more on the subject. We take pleasure in presenting Dr. Carradine's views as written out for the *Herald* to the readers of the ADVOCATE.

I have devoted considerable attention to the study of the Lottery in Louisiana. I have marked it in its influence upon State, city, church, the home, laboring classes and the young, and unhesitatingly pronounce it an unmitigated evil and curse.

It is beyond all question a gigantic theft and crime producer. It is a gambling made simple and easy, and brought within reach of children and servants and clerks. The daily drawings and the countless tickets fluttering in shop windows all over the city, gradually familiarize the mind with evil, tempt the classes mentioned to invest, and then to steal from employer to carry on their hopeless labor of drawing a prize. It is ruining the rising generation. It is, in my opinion, the greatest political power in the land. It rules the city of New Orleans, and holds the State with the grasp of an anaconda. It treats the notices of our assessor, legally written and served, with sovereign contempt. It takes no notice of public attacks from platform or pulpit. It gains every case in the courts. It has the finest lawyers in the city retained as their counsel. It bribes anything and anybody. The Legislature in its hands is like clay in the hands of the potter. It defies the laws of the United States; for while there is a specific national law prohibiting the carrying of Lottery matter in the United States mails, the Louisiana Lottery, equal to this and all other emergencies, brings the law into contempt by having its letters sent to M. A. Dauphin, and its money to the New Orleans National Bank. The strange spectacle of an organized rebellion is seen in our borders. Twenty or thirty stockholders down here are found to be greater than the whole country combined. They literally bid defiance to State and National law.

It is said to be a legal institution; but the study of the bill passed by the Constitutional Convention of 1879, where the Lottery was allowed to complete its chartered existence, provided it surrendered *all* its monopoly features—and the utter failure of the Lottery to comply with this exaction—will show that it is not a legal institution.

It swallows up in three years the wealth of a Vanderbilt. It pays for the privilege of financially squeezing the nation, forty thousand dollars a year—and receives over thirty millions a year in return. Three per cent. of this amount, Mr. Dauphin admits, comes from Louisiana, and mainly New Orleans. Nearly a million dollars annually taken from office, store, shop and home, and flung into a great incorporated rat hole explains the financial depression in our city and State.

One of the last works of the Lottery is to silence the press of New Orleans. If any one doubts, let him compare the papers of the North to-day and our city. Columns of matter in New York papers about the Lottery—nothing in our journals. The secret is, that Lottery men have purchased our newspaper stock and are now owners and controllers of, at least, two of our leading papers. In the cases of other papers the Lottery advertisements, amounting to thousands of dollars, constitute too rich a sop to quarrel with. If a king and parliament controlled the press, there would be war; but the Louisiana State Lottery has done this in New Orleans, and nothing is said or done.

B. CARRADINE.

The Louisiana Lottery.

WOODVILLE DISTRICT CONFERENCE.

He who desires to get another's property without giving an equivalent is guilty of covetousness; he who, by any means, obtains the possessions of others without their consent, becomes a thief in fact. A lottery is a plan to facilitate covetousness in getting the property of others. The owners of the machine are supposed to appropriate the lion's share to themselves, while they distribute baits to the gullible public in sufficient number and quantity to keep them biting.

A more subtle and gigantic scheme for deluding and robbing mankind was probably never devised than the Louisiana Lottery. For fifteen years it has preyed upon the people of the State and of the nation, and fattened by what it has devoured, till now it presents the magnitude of a stupendous anaconda threatening to crush a whole State in its folds, and swallow it at a gulp. Conceived in covetousness, and born in fraud, it has filched millions from deluded people, veiling its conduct with a show of charity well calculated to blind men's eyes to the enormity of its robberies.

While the Constitution and laws of the United States, and of each of the States, condemn the principles upon which it is founded, the Louisiana Lottery presents the strange spectacle of a great public institution existing in defiance of the moral sentiment, intelligence and honor of the people.

It is understood that the Lottery Company will ask a renewal of its charter at an early day. Some facts in this connection the people and the Legislature of Louisiana would do well to consider. Should the Legislature, under present circumstances, renew the charter, accepting the offer of the company to pay the State debt of twelve or fifteen millions of dollars, the great State of Louisiana will stand convicted in the eyes of the civilized world of being bribed to charter an institution whereby the people generally may be robbed to pay the debt of Louisiana. Should the Legislature renew the charter without stating any consideration for the renewal, then the members of said Legislature can by no possibility escape the charge of personally accepting bribes. So, if the Lottery charter be renewed, either for or without compensation to the State, the noble State of Louisiana, or her representatives in the Legislature, or both, must stand convicted of bribery in the judgment of the civilized world. Is Louisiana prepared to have the world's wonder at her past conduct turned into contempt and scorn while she sells herself for money? May God save the State and her people, whose worthy governor sets his face as a flint against this monstrous iniquity, from so transcendent and humiliating a disgrace!

In view of the foregoing, be it resolved by this District Conference, which is composed largely of Louisiana representatives:

1st, That we most solemnly and positively disapprove and condemn the Louisiana State Lottery as an agent of immeasurable corruption and sin against God and man.

2nd, That any member of our church who buys a lottery ticket should be dealt with for gross immorality.

W. L. C. HUNNICUTT,
For Committee.

The Lottery.

JACKSON DISTRICT CONFERENCE.

Resolutions by the District Conference of the Jackson district, Mississippi Annual Conference, Methodist Episcopal Church, South:

First, That we feel a painful humiliation in that we are compelled to recognized in our midst a great bribery institution illegally acting, as we are informed, under the name of the Louisiana Lottery Company, located in our neighboring city, New Orleans.

Second, That the more immediate practical evils of this great concern are of two general kinds, viz.: First, its opportunity to practice bribery on a most gigantic scale, which opportunities it does not fail to embrace, and so, to the extent of its ability, corrupt private morals and public justice on every occasion. Secondly, By its insidious methods of filching money from the people under the false and corrupting prospect of possible gain, this attack upon public and private morals is very great and widespread.

Third, That we claim, as a matter of simple justice, the protection which can be furnished us in these premises, only by the voters and officers of our sister State, and next-door neighbors, the great and patriotic commonwealth of Louisiana. We respectfully and earnestly appeal to Louisiana for this protection.

Fourth, That we tender our sincere thanks to the governor of Louisiana for his prompt discharge of a high official duty, in his public rejection of an insulting bribe offered him recently by this great bribery concern.

Fifth, That we earnestly appeal to the Congress of the United States and the Postmaster-General for such protection in these premises as lies alone in their hands.

Sixth, That the secretary of this Conference be instructed to furnish a copy of these resolutions to Governor Nicholls, of Louisiana, and Postmaster-General Wanamaker.

Seventh, That we are glad to see the NEW ORLEANS CHRISTIAN ADVOCATE, as well as religious men generally in New Orleans to-day, manifesting a great interest in this important subject.

A true copy from the Minutes:

B. F. LEWIS, Sec.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

CHRISTIAN WOMANHOOD. By W. C. Black, D. D., of the Mississippi Conference. John B. Alden, publisher, New York.

This is the *fourth* edition of this popular little work. Dr. Black has added a good deal to the original edition, in that he has developed more fully the deaconess idea. This idea seems to be growing in favor with the modern churches, and the author has added considerably to the value of his book by giving the history of its conception and development. We commended the book when it first appeared, and now it is more valuable and interesting.

PERIODICALS.

—THE HOME MAKER, for April, is on hand, and running over with most sensible articles in regard to every department of housekeeping. You can't find anything better. Home Maker Company, New York. Price, $2.

—If you want to know about new books, the BOOK-BUYER will give you valuable information, such as you can depend on. It is only ten cents a number, or *one dollar* a year, and is sent out by the always reliable Charles Scribner's Sons, New York.

—THE TREASURY, for April, has its usual table for the edification of pulpit and pew. This monthly is ably edited by J. Sanderson, D. D., LL.D., and published in good style and substantial form by E. B. Treat, New York. Price, $2 50. Clergymen, $2.

—THE HOMILETIC MAGAZINE, for February and March, came together this time. There are sermons, expository papers, homiletical commentaries, sermonic outlines, biblical illustrations and practical homiletics. This is a reprint of an English periodical, and, in some respects, is a valuable monthly for a preacher. E. B. Treat, New York.

—THE QUARTERLY REVIEW, of the Methodist Episcopal Church, South, for April, is on our table full to overflowing with strong and beautiful things. This is a very valuable review, and this number is specially rich. Dr. Samford continues his Reminiscences of the Oldon Time in a fine paper on Ignatius A. Few; Dr. Paul Whitehead gives a charming bit of criticism on Two Anonymous Poems; Dr. Tigert gives his third article on Theism; Dr. Tillett writes about What Books Shall I Buy? H. W. Featherstun contributes a paper on The Origin of Myths. The Editor's Table is unusually rich in the discussion of historical points. J. D. Barbee, Nashville, Tenn. Price, $2 50.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON IV.—April 27.

THE PARABLE OF THE SOWER.

Luke viii, 4-15.

GOLDEN TEXT.—*Take heed, therefore, how ye hear.*—Luke viii, 18.

PLACE.—On the shore of Galilee.

PARALLEL PASSAGES.—Matt. xiii, 1-23; Mark iv, 1-25.

4. When much people were gathered together—The cities of all Galilee furnished their contingent to swell the company of hearers of the Lord. *By a parable*—"Parables" is derived from *parabello*, "I place beside" in order to compare. It is the evident intention of the evangelist to present these parables as the first which the Lord spoke, this of the sower introducing a manner of teaching which he had not hitherto employed.

5. A sower—Literally, *the sower*—the man whose form and work were so familiar, in the seed time of the year, to the peasants of Galilee. The onward frame-work of the parable requires us to remember the features in which Eastern tillage differs from our own—the ground less perfectly cleared, the road passing across the field, the rocks often cropping out or lying under an inch or two of soil, the patch of good ground rewarding, by what might be called a lucky chance, rather than skill of husbandry, the labor of the husbandman. *Some fell by the wayside*—In the fields close to the shore may be seen the hard-beaten paths into which no seed can penetrate; the flights of innumerable birds ready to peck it up; the rocks thinly covered with soil, and the stony ground, the dense tangled growth of weeds and thistles in neglected corners, and the rich, deep loam on which the harvests grew with unwonted luxuriance.

6. Upon a rock—To be understood of a rocky soil covered with a thin layer of earth, so that the seed is repelled as soon as it attempts to shoot out roots. It grows comparatively high, but can only unfold itself above and not below.

7. And some fell among thorns—As fields were often divided by hedges of thorns, this might easily come to pass; "and the thorns sprung up, and choked them," or as Wiclif has, "strangled it," so that, as St. Mark adds, "it yielded no fruit."

8. On good ground—Which, through the care of the husbandman in preparation, has become good. Even here there were different degrees of fertility. *He cried*. This word—spake with a loud voice—shows, like the "hearken" in St. Mark, the special attention which our Lord called to his new method. *He that hath ears to hear, let him hear*—In other words, "this teaching is worthy the deepest attention of those who have the moral and spiritual capacity to understand it."

9. And his disciples asked him—They, it would seem, were with our Lord in the boat. *What might this parable be*—The wonder of the disciples probably included many elements of surprise. Why in parables, instead of, as before, the direct announcement of the kingdom of heaven, and the call to prepare for it by repentance? And why to them, when they were not students with intellect sharpened in rabbinic schools, but plain peasants and fishermen, slow, and dull of heart?

10. And he said—This verse is rather an answer to a question recorded in St. Matthew, "Why dost thou speak to them in parables?" *It is given*—Better, *It has been given*, as by the special act of God. *To know the mysteries*—That is, to grasp the revealed secrets, the "apples of gold" hid in these "networks of silver." The proper use of the word "mystery" is the opposite of its current use. It is now generally used to imply something which we can not understand; in the New Testament it always means something once hidden now revealed. *But to others in parables*—We are not to supply, "with the rest speak I in parables," but, to the rest it is given to understand the mysteries of the kingdom of God only when they are laid open to them in parabolic form. *That seeing they might not see, and hearing they might not understand*—Our Lord wished and meant the multitudes to hearken and understand, and this method awoke their interest and deepened their attention; but the resultant profit depended solely on the degree of their faithfulness.

11. Now the parable is this—The hearers who had gathered round our Lord were represented, roughly and generally, by the four issues of the seed scattered by the sower, and all preachers of the truth, from that day to this, have felt that their own experience has presented analogous phenomena. The "word of God" is obviously to be taken in its widest sense, as including every form by which a revelation from God is conveyed to the mind of men.

12. Then cometh the devil. The devil—The accuser or slanderer. St. Mark has "the wicked one," St. Matthew, "Satan." That the Savior, not in the parable, but in the explanation of the parable to his disciples, speaks so unequivocally of the evil one, is a convincing proof that the New Testament eatanology is to be regarded as something entirely differently from a pedagogic accommodation to a superstitions popular fancy. *Taketh away*—"Snatches." It is done in a moment; by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are "the fowls of the air" whom the evil one uses in this task. *Lest they should believe*—Rather, *that they may not believe*. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or rather "drift away from them."

13. They on the rock—Shallow, impulsive listeners, whose enthusiasm is hot and transient as a blaze in the straw. *With joy*—Inward hardening is not seldom coupled with superficial feeling. *These have no root*—The "root" is obviously the conviction which ripens into a purpose and strikes its fibers deep down into reason, conscience, and will. The second type of character stands in marked contrast with the first. Rapid change, strong emotion, a quicker show of conversion than in the case where it is more real—such results, it need hardly be said, come under the notice of every earnest preacher.

14. That which fell among thorns are they—The class here described are worldly, ambitious, preoccupied, luxurious listeners, who feel the "expulsive power" of earthly careers and pleasure crowding out the growth of the good seed. The former class was more superficially touched; this class have not "broken up their fallow ground," and therefore "sow among thorns." *Cares and riches and pleasures*—Here, as in Mark vi, 19, a threefold cause for the miscarriage of the third class, earthly care, possession, and enjoyment. Luke very beautifully describes these hearers as going among the one and the other, after they had listened for a while. A picturesque addition. *Riches*—"The deceitfulness of riches." Matthew, Mark.

15. Honest—Not in the popular sense, but in the sense of the Latin *honestus*: noble, virtuous, worthy. *Keep it*—The opposite of the "forgetful hearers." *With patience*—Consistently, through the course of a life spent in duties, and amidst discouragements

Missionary.

What a Pastor Can Do for Missions.

It is becoming more evident every year that the present rate of progress in missionary effort can be maintained only by a corresponding increase in interest and liberality on the part of all God's people.

It is equally evident that if this result is ever to be realized its attainment must depend chiefly on the pastors of the individual churches. Special appeals, visits of missionaries, secretaries, and others, may have a temporary effect; but the real work of enlarging the views, awakening the sympathies, kindling the desires, and increasing the liberality of the great body of believers in relation to the great work of giving the gospel to the nations, must be done by the pastors if it is done at all. They only have the ear of their people constantly. They are the divinely-appointed teachers and leaders of the flock.

What then can the pastor do?

1. He can himself embrace the *missionary idea*, divinely taught, of the missionary character and constitution of the church. This too many pastors utterly fail to do. The local church, its interests, its preservation, or its progress, limits and engrosses their attention. If the thought of missions comes in at all it is only on rarest occasions, and then rather as the thought of two hungry Boards or companies of men who are continually begging, to whom something must be given for the sake of decency or to stop their mouths as often (?) as once a year, but to whom care must be taken not to give too much, lest it be so much subtracted from the strength of the local church. Never was mistake more radical or fatal. These are the churches that dry up down to their very roots; that find it hard to hold their own and make good their annual losses. Wiser than they was he who said, "There is that *scattereth*, and yet increaseth." "Give, and it shall be given unto you."

2. The pastor, impressed with this truth himself, can press it upon his people, illustrate it, enforce it in a multitude of times and ways. He can make it prominent in his prayers and conversations and draw his frequent illustrations from the work and history of missions. He can show how this thought runs through all the Scriptures, and is especially prominent in the last utterances of the Lord, from the first coming after his resurrection, when he said to his disciples, "As my Father hath sent me, even so send I you," to his last appearance on Olivet, preceding his disappearance in the clouds of heaven, and his last declaration, "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." And this the faithful pastor is *bound* to do if he would "teach them to observe all things whatsoever he has commanded." The responsibility of obedience to these commands he can and he is bound to press upon the individual conscience, whether men will hear or forbear.

3. He can carefully inform himself and then inform his people in regard to the nature, history, methods, progress, and prospects of the missionary work. There was a time, perhaps, when it was not easy to do this. It is easy now. The volume of missionary literature is great and constantly increasing. No branch of literature is more thrilling and inspiring or furnishes richer food for thought or material for discourse. Denominational periodicals are abundant, furnishing details of work and progress in distinct fields of operation, while general publications, such as the *Missionary Review*, or the *Gospel in All Lands*, cover the broad field of the world.—*Free Church of Scotland Monthly.*

SAYINGS OF EARLY MISSIONARIES.—Hear the voices! Jesus said: "Go, teach all nations." Paul: "I am a debtor both to the Greeks and the barbarians." Chrysostom (404): "Although thou didst go into the British Isles, thou shouldest hear all men everywhere discoursing the Scriptures." Patrick (400): "I was reformed that I should concern myself for the salvation of others, pagan tribes, when I used not to care for my own." Gregory the Great: "Glory be to God, out of love to whom we seek our brethren in Britain, whom we know not, and by whose grace we found those whom we sought, without their knowing it." Boniface (700): "Since I am the least and most unworthy of all the messengers sent out for the publication of the gospel, may I not die without having brought forth fruit." Anschar (850), the first medical missionary: "When I was asked whether I would go for God's name among the heathen to publish the gospel, I could not decline such an offer; yes, with all my heart, and no man can make me waver in my resolution." Raimund Lull (1200), the first missionary to the Mohammedans: "To Thee, O Lord God, I now offer myself. Condescend to accept all I give and offer Thee." Erasmus (1500): "Resolve yourself; it is hard work to which I call you; but it is the highest and noblest of all. No one, however, is fit to preach the gospel to the heathen who has not made his mind superior to riches, pleasure, life, ay, and death itself." Baron Von Welz (1664): "Is it right that we keep the gospel to ourselves? that students of theology should be confined to home parishes? that we should spend so much on clothing and eating and drinking, and take no thought to spread the gospel?" Zinzendorf, that truly apostolic saying (1700): "I consider that country my home which is most in need of the gospel."—*The Message.*

The first missionary of the Methodist Episcopal Church to India was Rev. William Butler, who went to India in 1856 and commenced a mission at Bareilly. The North India Conference was organized in 1864, the South India Conference in 1876, the Bengal Conference in 1886, and in the three Conferences there are now 71 male missionaries, 58 wives of missionaries, 12 missionaries of the Woman's Foreign Missionary Society, assisted by 277 native preachers, and over 890 teachers and other native helpers. There are also 6,517 members, 5,770 probationers, 12,312 Sunday-school scholars in 1,074 Sunday-schools, 1,973 pupils in 16 high-schools, 18,305 pupils in other day-schools. Last year there were 2,838 conversions, 2,250 adults and 1,662 infants baptized.—*Gospel in All Lands.*

The latest statistics we have of Protestant Missions in India are those furnished by Dr. Badley in 1885. These show one hundred missionary societies at work in India, reporting 781,367 communicants. Of these 439,869 are in the European and 284,438 in the American Missions.

The workers from Christendom number 2,933 ordained, 656 lay, and 2,373 women. The native workers are 30,391, of whom 2,423 are ordained.—*Gospel in All Lands.*

Temperance.

Mixed Up with Politics.

The Rev. T. De Witt Talmage, in the current issue of the *Christian Herald*, of which he is editor, says:

The temperance cause is now so mixed up with politics that moral suasion is being sadly neglected. There used to be held a hundred temperance meetings where now there is one meeting. While we are discussing the laws on the subject of liquor-selling, we are letting hundreds of men and women go to ruin for lack of proper instruction on the importance of abstinence. We want in the country ten thousand old-fashioned John B. Gough temperance meetings. But, you say, where are the John B. Goughs? They are now in our schools and colleges and farmhouses, are already in the occupations and professions of life. The eloquence to come is greater than the eloquence passed away. By all means make the laws right, but let us by force of Christian persuasion stop the stampede to death of multitudes who will not wait until we get the laws what they ought to be. We need to work more rapidly on this subject than formerly. In olden times it took most men five or ten years to become thorough drunkards. Now they may reach the foot of that stairs by one jump, because of the worst adulteration of liquors. Young men used to go on a spree and then come back and go to work. Now we have confirmed drunkards at twenty-one. It is the most urgent duty of all ministers of religion and all reformers to put forth unwonted efforts in the direction of moral suasion. Other things need to be done, but this must not be left undone.

Gov. Larrabee, of Iowa, who was by no means an enthusiast for the Iowa law when he was elected governor, in an address in Des Moines, last month, said that he had formerly opposed prohibition as impracticable, but that in eighty counties in the State the jails had been emptied, and the number of persons in the State penitentiary reduced by one-half during his administration, and that court and people were agreed that the cause of this was prohibition. He said that the taxes were less and the markets better, and that observing all these things in the administration of the affairs of the State, he could not help but become a prohibitionist. Gov. Larrabee was distrusted by the temperance people when elected, lest his known opposition to prohibition at the time of its submission should lead to the use of his position as governor to belittle and defeat the law. But his conversion to prohibition while administering a law contrary to his convictions is not less a compliment to the character of the law than to the sincerity and candor of the convert.

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THURSDAY, APRIL 17, 1890.

The brethren who receive *extra* copies of the ADVOCATE this week will please distribute them as judiciously as possible.

A Notable Movement.

One of the most notable missionary movements of the times is the proposed union of the Methodist bodies in Japan. These three bodies are the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. Some time ago a joint commission was appointed, composed of four representatives from each of these churches, who met and formulated a "Basis of Union," which they have submitted to the three churches. If this basis is approved by the Mission Conferences, it is then to be submitted to the General Conferences of the three churches, and if approved by them, it goes at once into effect, and the Methodist Church of Japan will be organized. I am indebted to the Rev. C. B. Moseley, of our church in Japan, who was secretary of the commission, for a copy of this "Basis of Union," and it is a very interesting document. The principal features provided for are those of Episcopal Methodism in this country, with two important exceptions. A general superintendent is provided for who shall be called "Sotoku," and who shall be elected by the General Conference for a term of twelve years, without being eligible to re-election. The other radical change is in the presiding eldership. This officer is called "Choroshi," and is to be elected by the Annual Conference by ballot, and may have a pastoral charge. The Sotuku, in consultation with the Choroshi, shall station the preachers with the following provisions, viz.: (1) If any one of the Choroshi shall appeal against any appointment made by the Sotoku, and his appeal be sustained by a two-third vote of the Choroshi, it shall prevail. (2) Should any foreign missionary feel himself aggrieved by his appointment, he shall have the right to present his case to a committee consisting of not less than six missionaries representing the uniting mission, which committee shall consider the case and dispose of it as may be deemed best in consultation with the Sotoku.

As our approaching General Conference will be the first body to act on this question, it becomes a matter of very great interest to our church, as well as to Methodism generally. It is the first movement in the direction of Methodist comity and federation, and I hail it as one of the most auspicious omens of the times. Not only every missionary, but every intelligent traveler who has visited mission fields, knows that one of the greatest obstacles to the success of missions among the heathen is the sectarian spirit. Dr. Williamson, one of the oldest missionaries in China, said before the London Conference that China can never be Christianized on the present system. We have neither funds nor forces sufficient. "Only recently," said Dr. W., "one of the leading native pastors said to a friend of mine: 'We have thought the matter over; we are prepared for union. It is you foreign missionaries who keep us separate. You are to blame.' My friend asked: 'What about baptism?' 'We would immerse those who desired it, and baptize by affusion those who preferred that form.'"

It is very evident that the rapidly changing conditions in mission fields call for new methods, and the church should adjust herself to meet these new demands. In no region of the globe is the need for active, intelligent Christian work more urgent than in Japan. The whole country is in a ferment. The new constitution grants full religious liberty. The first Parliament, which will be the first representative legislative assembly ever convened in Asia, will probably meet in November of this year. Everywhere the people are eager to hear and be taught. New treaties are being made with western nations, from which the hated "extra territoriality" clause and other objectionable features will be eliminated. This means freedom of travel and residence anywhere in the empire; but it opens the country alike to friend and foe of the Christian religion. Now is the church's opportunity, and the wisest plans are needed to reap the largest harvests.

While church unity and autonomy, as far as practicable, are desirable in all mission fields, they are peculiarly so in Japan. The Japanese are an intensely patriotic people, intolerant of foreign interference, and desiring to manage their own affairs. They are the only people of Asia who have never been conquered, and it is their proud boast that they have had an unbroken line of rulers for twenty-two centuries. With very little friction, most remarkable changes have taken place, and since the overthrow of the Shogunate in 1868, the nation has crystallized into a constitutional government. Some of her leading statesmen, recognizing that Christianity is the secret of the power and progress of western nations, have been eager for Japan to declare herself a Christian nation and to establish a state church. This, however, will probably not be done, as there is a strong movement against it. But, seeing the crisis, all the Presbyterian Churches have come together in the United (Presbyterian) Church of Christ in Japan, and this body is moving on aggressively and harmoniously.

A similar demand is upon the Methodist bodies, growing out of the peculiar condition of affairs and the genius of the people, and when this union is effected, I doubt not but that Methodism will achieve the same glorious triumphs in the Land of the Rising Sun that have marked her progress in all her past history.

M. B. CHAPMAN.

LITTLE ROCK.

David and Goliath—A Homily on Missions.

(I. Samuel xiv. 23-50.)

You say that scene of thrift—that model farm, with cozy home, large field, herds of cattle and sheep, with barn, dairy, etc.—had, until recently, been a dense forest? Yes, that home of wild beasts, the favorite haunt of owls, the domicile of serpents, has been converted into a terrestrial paradise. Crops abundant, school-house convenient, the church in sight. Wife and child are happy.

Such conversion would seem miraculous, if it were not of common occurrence. Even as the wild woods, heathenism will be overcome. Light will dispel the night. Let the heathen rage; the people imagine a vain thing, let the rulers take counsel together against the Lord—their impotency will soon appear. Tree after tree will fall; the land will be cleared, fences built; the plow and hoe work wonders.

In David's encounter with Goliath we have an emblematical portraiture of the church's attitude to the heathen world. See:

1. Goliath's challenge. The giant derided God and his chosen people. Parading his physical superiority, he challenged Israel to meet him in bloody encounter. Disdainfully he added: "I defy the armies of Israel this day." The huge braggard's derision filled David with indignation. Though his spear's staff was like a weaver's beam, the shepherd-boy was ready to meet him in mortal combat. The wicked attempt to cast odium on God and God's people impelled the ardent youth to take up the gauntlet.

The various heathen religious systems arrogate superiority over the Christian religion. Buddhism, Brahminism, Confucianism, Islamism, etc., taunt us with their superior excellency. Even Judaism persists in asseverating that Christianity is but an heretical schism. Can we remain silent, passive? Nay. Up, to the fray! We measure lances, cross swords—preach Jesus, the Savior of sinners to all men, and fear not the consequences.

2. The obstacles. Among his own people he met opposition. Reprimanded by an elder brother. Charged with neglect of imposed obligations. That he was guilty of impertinence. His presence uncalled for. His offer to fight Goliath a foolish freak. Saul, too, insisted that he was not competent for accomplishment of the herculean task.

In our missionary enterprises we are frequently antagonized. Many hold that foreign missions are foreign to our true sphere of usefulness. The "Greeks are at our door," they assert. Our effort to improve the Hindu, Japanese, etc., civilization was tantamount to carrying coal to Newcastle. As to the real barbarians, such as cannibals, etc., it is held that they are but little better than beasts, totally unfit to appreciate Christian endeavor. Notwithstanding discouragement, David held on to his design. He referred the king to some of his feats. Had slain both a lion and a bear. With God's help he would succeed in conquering the vaunting Philistine. Thus the church refers to success already achieved. Thousands, dwelling in distant climes, have been made happy Christians. Bishop Taylor and Drs. Allen and Lambuth report of wondrous achievments.

3. The armor. Saul attempts to equip David for the contest. Helmet, coat of mail, sword. Prove cumbrous impediments. Iron-clad fleets, armies, carrying Gatlin guns, much erudition, even coffers full of gold, will fail to win the heathen for Jesus. Subjugation is not evangelization; civilization is not a synonym for Christianity; erudition is not piety; mercenary servility is not discipleship of Jesus. I know of a missionary who conceives it his duty to teach the many millions of Chinese the English language, as a means of winning here and there a few wrecked tramps for Jesus! The English, or any other grammar, is a poor gospel. Away with unscriptural weapons! The sword of the Word of God sufficeth. Let all nations read and hear the gospel in their own tongue, and victory is assured.

4. The victory. The Israelites tremble. Fear defeat. Pessimists predict disaster. That boy should not be permitted thus foolishly to throw away his life. Sinful wastage. His gifts worthy of more thankful tasks. But assured of the Lord's assistance, and conscious of his skill, David valiantly goes forth to meet the giant. Leaning prayerfully on the strong arm of the Lord, he tells the vaunting antagonist: "Thou comest to us with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." And with the Lord, David did valiantly. It was not long until Goliath lay a corpse at the feet of David. It will not be long until the Lord will give us the heathen for our inheritance.

5. The crown of honor. David cared not for the offered reward. Asked not for the promised riches, nor for the king's daughter in wedlock. Conscious of having done his duty was reward sufficient. Though fair maidens sang, "Saul has slain thousand, but David ten thousand," it added not to his happiness. The crown of honor, yea, the crown of life, consists in the consciousness of enjoying the divine approbation and commendation: "Well done, thou good and faithful servant."

J. B. A. AHRENS.

NEW ORLEANS.

Adoption, or Sonship.

"Adoption" is the term used to signify the divine act by which those who are accepted in Christ are restored to sonship.

This term is used only by Paul, and, perhaps, it was taken from the Roman law. The term indicates that man is taken from under the authority of a natural parent into the family of God. If he were naturally free, then it would be arrogation and not adoption.

In speaking of the Israelites, Paul says: "To whom pertaineth the adoption"—the special choosing from among the nations. Of the children of God by faith, it is said, "that we might receive the adoption of sons." The full manifestation of all the Christian privileges is called, "waiting for the adoption." The Father, "of whom the whole family in heaven and earth is named," adopts into his family. All paternity is of God. Adoption has special reference to the Son. In him and through him we become sons, for "if the Son make you free, ye shall be free indeed." All that is implied in sonship is most graciously bestowed upon us.

This relation and its prerogatives are conferred, administered and confirmed by the Holy Ghost, and thus it is the act of the Triune God. The Holy Ghost is called, "the Spirit of adoption."

The angels are "sons of God." All who rule among men are children of the "Most High," and the whole human race are born of "Adam, who was the son of God." The race of man is the "prodigal son," whom Christ, the Elder Brother, is trying to restore to the Father's family. The Father is as glad to take back to his bosom the wayward son, as the son can be to be restored to his Father's favor. "This my son was dead and is alive again." It is a full restoration of paternal and filial relations, fully attested by the "Spirit of adoption." This restored relation gives immediate access to God in the spirit of a son. It is, "Abba, Father, my Father, our Father." Worship, public and private, and communion with God, is of this filial character. It is sweet, confiding, reverent, and full of the spirit of love.

All that is meant by freedom and liberty is found in this restored relationship. "The truth makes us free," and we are "free indeed." Even the "law is a law of liberty."

It is written on the heart, and obedience springs from love. The estate is so gracious that we realize in law the relation of grace, and feel that "we are not under law, but under grace." Indeed it is our "meat and drink to do God's will," because we love him, and not because we dread him.

It must be carefully noted, however, that this blessed estate, gracious as it is, is one of waiting. So far as the body is concerned, we are still in bondage to corruption. The free spirit is trammeled and hampered by infirmities, and will be as long as it is in the body. "We wait for the adoption, to wit, the redemption of the body." In the resurrection we will find perfected freedom; and not till then.

"We are heirs of God, and joint heirs with Christ," and hope for a full inheritance which will be given in due time if we faint not. The full estate of manhood will not come until we are raised up in Christ, "until he bring many sons unto glory." We are waiting in hope for this.

In teaching and preaching adoption it may be well enough to remember that we are "sons of God," "born of God," "begotten of God," "partakers of the divine nature." The relation is more real than legal. It is one of birth, more than one of law. The term, "adoption," if unduly pressed, as it often is, tends to obscure a fundamental truth—the new birth. If regenerated, we are the sons of God as truly as was the man Christ. We have a divine parentage and are "partakers of the divine nature." "That which is born of the Spirit is spirit." The image and likeness of God comes of divine paternity. I am God's child by birth rather than by a legal transaction. I have been reborn, or born again, into his family. I am a real son of my Father, as well as an adopted child. GILDEROY.

Anti-Lottery Meeting.

The first Anti-Lottery Meeting, under the auspices of the New Orleans Evangelical Ministers' Union, was held, on the night of April 8, in the Felicity Street Methodist Church. The building was crowded to its full capacity, numbers going away, not being able to get seats. The Rev. J. T. Sawyer, chairman of the committee, presided, and the following program was successfully carried out:

Hymn—"Guide me, O Thou Great Jehovah."
Prayer—By Rev. M. C. Cole, of the Baptist Church.
Reading of thirty-seventh Psalm, by Rev. A. Gordon Bakewell, of the Protestant Episcopal Church.
Hymn—"Dare to be a Daniel."
Speech—By Rev. W. P. McLaughlin, of the Methodist Episcopal Church.
Speech—By Rev. Robert E. Schwartz, of the Christian Church.
Hymn—"Onward, Christian Soldiers."
Speech—By Rabbi Max Heller, pastor of Temple Sinai.
Speech—By Rev. W. W. Elwang, of the Presbyterian Church.
Hymn—"Stand up, Stand up, for Jesus."
Speech and Collection—By Rev. Dr. J. B. Walker, of the Methodist Episcopal Church, South.
Benediction—By Rev. Mr. Merrill, of the Baptist Church.

The addresses were all strong, animated and convincing. The effort of Dr. Max Heller was a very polished and telling one, no doubt making a deep and abiding impression upon the novel audience of Jews and Gentiles. One noticeable feature about the assembly was that the men, representing all callings in life, were largely in the majority. The people are surely being aroused to the necessity of rescuing this State from the clutches of the merciless Lottery.

Publishing House Produce and Calvin Bequest.

A small proportion only of the Joint Boards of Finance have reported the number of claimants on these funds, and it is impossible for the Book Agent to make the proper distribution without accurate information on this point. Brethren, please respond promptly to this call, and state the number of superannuated preachers and of widows and orphans of deceased preachers, who died in the traveling connection. All Conference claimants are claimants on the produce of the Publishing House; the widows and orphans of deceased traveling preachers only are claimants on the Calvin Fund. Numbers, *not names*, are requested. State the number of superannunted preachers, and the number of widows and orphans separately. Will all the church papers please give this notice an insertion?

J. D. BARBEE,
Book Agent.

Our Growth and Strength.

The Book Editor, Dr. W. P. Harrison, has furnished the *Nashville Advocate* with the following statistics of our church for the year just ended:

Traveling preachers, 4,862; increase, 175. Local preachers, 6,269; decrease, 40. White members, 1,161,666; increase, 38,168. Colored members, 520; decrease, 125. Indian members, 3,833; decrease, 1,125. Total preachers and members, 1,177,150. Total net increase, 37,053. Infants baptized, 34,733; increase, 3,681. Adults baptized, 57,011; increase, 3,648.

Number of Sunday-schools, 12,589; increase, 374. Number of teachers, 88,842; increase, 3,148. Number of scholars, 694,533; increase, 21,637. Number of churches, 11,767; increase, 335. Number of parsonages, 2,561; increase, 203.

Value of Church Property.—Church edifices, $16,878,617; increase, $848,363. Parsonages, $2,876,575; increase, $171,171.

Benevolent Contributions.—Church extension, $56,561 37; increase, $6,199 38. Conference claimants, $132,952 90; increase, $16,239 27. Foreign missions, $227,127 26; increase, $1,275 10. Domestic missions, $193,896 13; increase, $9,422 82. Total for missions, $341,023 39. Total increase, $10,697 92.

Notes.

A Welsh Wesleyan preacher said the other day: "A man's greatness consists not in his external grandeur, but in his capacity for drinking in the lessons of his surroundings."

Rumor says that the agents of the Lottery Company have secured already board and lodging for *one hundred and fifty people* in Baton Rouge during the sitting of the Legislature. That the Legislature of Louisiana should be watched and manipulated by a band of unprincipled gamblers is an insufferable disgrace! Where is our manhood? The whole world looks on with contempt!

The secretaries of the Methodist Episcopal Church Missionary Society, in an address issued March 15, report that the failure of the church to come up to the appropriations for missions has left a debt of $97,000. They issue a stirring appeal to the church to raise the money to pay off the indebtedness. There is one dismal sentence in this appeal, and that is, "There are fully *one million* of non-givers in the church"!

The following figures in regard to newspapers we clip from the *New York Advocate:*

In the year 1700 there was but one newspaper in the United States. In 1870 there were 5,871; this year there are 16,319, the total for the United States and Canada being 17,107. In 1870 there were but 11,000 periodicals printed in the whole world. Now, however, there are in the United States alone 12,791 weeklies, 1,998 monthlies, 1,584 dailies.

The *New York Advocate*:

Fifty thousand dollars are said to go from Boston to New Orleans every month to be invested in lottery tickets. Large amounts from Chicago, Cincinnati, and all other large cities go into the same whirlpool. The negroes in some parts of Mississippi are kept financially stripped by this wicked scheme. If the loss of money and consequent suffering were all, the case would not be so bad. The moral and spiritual effects of the Lottery, the loss of manhood it causes, are infinitely worse. Let every decent newspaper in the land, every minister, and every Christian deal it a blow. It is time the unclean spirit were cast out of the nation.

A speaker before the General Conference of Missions, in London, June, 1888, produced this:

Many years ago an ingenious English writer dreamed a dream that in a single night every Bible in the land had suddenly become blank, and every trace of the Bible in English literature had been obliterated; and he proceeded to show what effect was produced on one author after another. Many of Shakespeare's sweetest passages were converted into nonsense by the absence of the words which he had appropriated from the Scriptures; Milton was nearly ruined; Scott's novels were filled with prepetual *lacunæ*; Bacon's Aphorisms were reduced to unmeaning enigmas.

That represents only a small part of the world's loss if the infidels could "have their way."

The *Holy Family*, a Roman Catholic weekly of this city, says:

Men can be found who will, for complete safety and a monopoly, organize a syndicate for conduction of any one of the many vices. We might have the La. Train-Robbery Co., paying largely for exclusive privileges in the matter of holding up trains. The La. Associated Burglars; the La. Consolidated Highwaymen—either, or both, would cheerfully devote a portion of their spoils to maintaining levees or schools. If it be sound and honorable policy for the State to draw sustenance from gambling, why not put every known vice similarly on tap? If this be at all a matter of mere business, why not have business all along the line? In other words, why not put the entire morals of our people at public auction; and casting off every trammel, turn hell completely loose in our midst?

Personal and Otherwise.

We have learned with profound sorrow of the death of Mrs. T. E. Ellis, of Amite City, La. We have known Mrs. Ellis from our boyhood, and earth never had a saintlier woman on its surface, and heaven never received a purer spirit into its happy abodes. She was seventy-nine years of age.

Pastors will oblige us and our readers by making their reports from the work as brief as possible. Give the facts, and let the readers "draw on their imaginations" for the rest. It is a good thing to cultivate brevity, and *by that* to cultivate another's imagination. A reader is always pleased when something is left to be supplied by him, for it is a direct compliment to his ability.

Dr. L. C. Garland, chancellor of Vanderbilt University, recently celebrated his eightieth birthday.

Our Bishops will convene in St. Louis, May 3.

Rev. L. L. Pickett has removed to Columbia, S. C. He takes charge of *The Way of Faith and Neglected Themes*, a weekly journal.

Rev. J. A. Parker, of Baton Rouge, says he has received *fifteen* new members since last quarterly meeting.

Be sure and read the communication, on first page, from Hon. Robert P. Hunter. Excluded from his home paper, he seeks communication with the public through our columns, which we gladly give him.

If you want your people to have a full and correct account of the doings of the General Conference that is soon to meet, press upon them the fact that our paper will give the best account to them that they can get. Use this point in your canvass for the paper.

One of the commentators on the Acts of the Apostles has this: "A pentecostal shower must precede every sermon, in order that the latter may operate effectually and awaken men."

A man who has a large hearing and a considerable following in England says: "We can secure the triumph of our form of Christianity only by making it more Christ-like than the Christianity of other men."

Our young Bro. Evans writes from Minden, La., that the work of the Lord is moving on well. He has been elected president of the Y. M. C. A., of Minden.

We learn from the *Standard* that the American Baptist Home Missionary Society closed the financial year with a balance of $10,000 in the treasury. The society has had an unusual amount of legacies during the past year. Fortunate folks, those Baptists!

A Methodist Sunday-school in New York City is reported as a school "every one of which gives something, and nearly every member collects something" for missions. Last year this school collected $4,400. This year the collection reached $5,135 64, of which the infant class reported $700 72. Such training will give a generation of givers and collectors.

The Right Key Struck.

"Congregational singing has improved immensely at Meadville and Nebo under the tuition of Prof. Coke, of Knoxville, who is 'tuning up' our people over this part of the State." Thus writes Rev. H. Bradford in the NEW ORLEANS CHRISTIAN ADVOCATE, of April 10. That is striking the right key, and it has a good ring. I wish that Prof. Coke or some one else could have access to many of our churches, and improve the *congregational singing*—not *choir music*. There is probably enough of that. Our people need "tuning up" in many places, and the man or woman that can succeed in reviving the practice and spirit of singing in our homes and churches, renders a service for the glory of God and the good of souls.

Let our preachers and churches take the matter in hand, and secure, if possible, the service of a competent vocalist for a time—one who is a devout Christian, and who understands our music and hymnology—to give instruction and training in sacred music and congregational singing. With this and the use of our most excellent hymn and music books, we can and will have a great revival of old-fashion singing—yea, and better than ever. I should be glad to correspond with any person who would like to engage in this service in our congregations during this year.

G. W. BACHMAN.

KOSCIUSKO, Miss.

A Blind Fraud.

A blind man, called "Rev." Harry Wilson, who is well recommended by a number of our preachers, is visiting our churches soliciting money "to enable him to attend college." After a careful investigation of his case by the Kansas City Preachers' Meeting, the undersigned were unanimously instructed to publish him to the church as a *fraud*.

C. H. BRIGGS, P. E., Chair'n.
J. N. HUGGINS, Sec'y.

KANSAS CITY, Mo., April 7, 1890.

Postal Card Reports.

—Rev. J. C. Carnline writes: "Our first Quarterly Conference was April 5 and 6, at Holly Grove, on Anacoco. The presiding elder was present, and gave a good sermon, on Sunday, from the text, 'The Master is come and calleth for thee.' We think and hope and pray that Anacoco and Bellwood will this year wake up and come to the help of the Lord. Bro. James Franklin was with us with his sweet words of prayer."

—Rev. O. L. Savage reports from Cleveland, Miss.: "Bishop Galloway assigned me to Shelby and Cleveland for this year. We have had thirteen accessions up to date. We are working and looking for a revival. We are trying to build a parsonage; hope to succeed. The water has not overflowed this part of Bolivar county as yet. My Quarterly Conference was held March 16. The salary of pastor is fixed at $800. We have an encouraging outlook for this year."

—Rev. T. B. White writes from Mansfield, La.: "Our protracted meeting is progressing with hopeful indications. To hear the whole congregation 'singing with the spirit, and with the understanding also,' from our new hymn book is inspiring and indicative of a revival of holy song. Bro. A. D. McVoy, Jr., was with us last week, and Bro. Boltz this week—each one ardent in the Master's work. Mrs. Goodale (W. C. T. U.) came along and gave us an admirable address in spirit and matter, and which did *not* militate against our meeting. Glory to God for the power of the cross!"

—Rev. A. W. Moore writes from Winnsboro, La., April 8: "I have charge of a part of the Winnsboro circuit, and Bro. Grace in charge of a part. Up to this writing the prospects are brightening for better times. I have four appointments, and am now cut off from three of them by the overflow. The water is rising rapidly and spreading over the country fast. From present indications a general overflow is inevitable. The farmers were well advanced with their work. Nearly all had planted corn, and some had planted cotton; but now their work is for naught. Everybody is looking after their stock, getting them out of the water. The water is rising here about four inches. That rise covers many acres of ground daily. The gnats, which usually come with the water or in advance of it, have not reached here yet, but are constantly expected. A general overflow of both water and gnats will almost bankrupt this country. The people are just about recovering from the effects of the high water of 1882 and the gnats of 1881. Where is the protection and security so faithfully promised by and through the levee system? Echo answers, Where?"

Help for Oxford Church.

Previously reported	$555 10
Columbus	73 00
Senatobia	50 00
Tupelo	50 00
Verona	27 30
W. T. J. Sullivan	25 00
Brookville	21 60
J. B. Stone	5 00
R. M. Smith	5 00
G. P. Waller	5 00
J. W. Treadwell	2 00
J. S. Johnson	1 00
W. D. Bass	1 00

Woman's Work for Woman.

Through love for our mission work, Mrs. Sue Adams, wife of the late Dr. T. A. S. Adams, has given to the Mississippi Conference Society a number of her husband's books—"Kuscotideon," and "Aunt Peggy, and other Poems"—to be sold for the benefit of the cause. They can be procured by applying to either Mrs. I. N. Chatfield, 1503 22nd Ave., or Mrs. E. P. Mellen, 1319 22nd Ave., Meridian, Miss. These books are nicely bound in cloth, and will be sold at 75 cents each. Many who know of this gifted man and author will, doubtless, be glad to add these works to their libraries and help a noble Christian cause. Please to send your names and money forthwith, that you may be sure of getting your books.

North Mississippi Votes.

We vote with those brethren of the *Arkansas Methodist* who say, Repeal the board bill law passed by the last General Conference. If there is a member of this Conference elect, one who ever has been elected to the General Conference, one who ever expects to be, or anybody else in favor of the law, he has not been heard from. We can not see the wisdom of taxing our people to pay the board bill of a General Conference, when three editors were standing with open arms begging us to come without money and without price. We vote, Repeal the law.

J. W. HONNOLL.

HOLLY SPRINGS, Miss.

IF YOUR BACK ACHES
Or you are all worn out, really good for nothing it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, and give a good appetite. Sold by all dealers in medicine.

Too Large.

PRESIDING ELDERS' DISTRICTS.

The presiding elder's office, as I think, is one of the most important offices in our church, and yet there is and has been for some time friction or dissatisfaction between it and some other parts of our economy, and the dissatisfaction with some amounts to a desire to have the office eliminated at once, and others desire to have the districts enlarged, which will, in my opinion, in the near future amount to the same thing. That there is cause for friction is, to my mind, an evident fact, and just how to remove the cause, and so adjust our economy as to give satisfaction to our people, is a question of great importance.

Now, there is, to my mind, just two causes for friction:

First, The districts, as a general thing, are very much too large. The presiding elders can not do satisfactory work on so large districts, or they can not hold their quarterly meetings at a time to do the most good and give entire satisfaction to the people. Take, for instance, our district (Brandon), and we have nineteen appointments—circuits, stations, and missions, and seventy-six quarterly meetings to be held. Fifty-two from seventy-six leaves twenty-four to be held on week days, and my experience is that, as a general thing, they do not give satisfaction. Neither the preacher nor the people are satisfied with a quarterly meeting in the week, and, in fact, they do not amount to much, only as a business meeting. The presiding elder may be ever so prompt and faithful; but there is no way to get the people to go out, and hence a small crowd and only a few official members, and no experience meeting, no sacramental service, and, it may be, no fast day; or if they have all of these, with a small crowd and few official members present, it does not amount to much; and if a collection is taken, it will necessarily be small. The work is about as hard on the elder. He has just as many miles to ride (unless he holds two in connection with one Sunday, which they very often do), and about as much work to do, and yet it is not appreciated as much and does not do half the good it would at a more opportune time.

Now, for the remedy. As I suggested in an article in the ADVOCATE, last spring, and as some other brethren have suggested, cut down the districts to twelve or, at the outside, thirteen appointments, and let the presiding elder give two full days embracing a Sunday on each work, holding experience meetings, sacramental services and preaching, and I believe this part of the difficulty will be fully obviated. But, says one, a district with only twelve appointments will not support the presiding elder. Well, he may and, doubtless, will get more on a large than on a small district, for the reason that the people will try to support their pastors; and if the district stewards make a large assessment and he gets a certain per cent., of course he will get more; but it will be at the expense of his office, for the people will feel that they are not getting the amount of work that they ought to have, and at a time to do the most good, and hence dissatisfaction is the result.

Second, Our present mode, or manner, of assessing the circuits, stations and missions for the presiding elder does not give satisfaction, and is probably one of the greatest causes of friction. I suppose every preacher and all the people are willing to pay their part of the presiding elder's salary; and if it was equally proportioned, there would be no friction at all; but with our present system it seems that it can not be done, for, doubtless, the presiding elder, with the few district stewards that he can get together, do about the best they can under the existing circumstances, for it is hard to ascertain all the information that is necessary and to know just what the stewards on each work will assess for their pastors, and hence the inequality and dissatisfaction. For instance, we take two circuits last year. One was assessed for the presiding elder $70, and for the pastor in charge $600; the other for the presiding elder $70, and for the pastor in charge $535; and the pastor in charge on the last-named work had a larger family than the one on the first. We take two other circuits: One was assessed for the presiding elder $70, and for the pastor in charge $500; and the other for the presiding elder $75, and for the pastor in charge $500—the preacher on the last having about five in family and the first only two. So you see the inequality; each preacher was assessed $500, and the presiding elder was assessed on the circuit where the preacher only had two in family only $70, and on the other where there was five $75; so, without running the analogy any further, you see there is cause for friction or dissatisfaction.

Now, the remedy. Let the General Conference do away with the district steward's office, and pass a law giving the presiding elder twelve and a half per cent., or one-eighth of all that is collected on the circuits, stations and missions for the support of the ministry; then when the Board of Stewards meet to make their assessments, let them assess so much for both, and divide as above, giving the presiding elder one-eighth. But, says one, that is too much. I do not think so. The presiding elder ought to have more than the average preacher, as he has more work and greater responsibility, and is necessarily away from home more. But, another says, a district with only twelve appointments will not support a presiding elder. Yes, it will support a man with an ordinary family. He need not expect to get rich or lay up much money; and if he has the spirit of our divine Master or of the fathers, he will not desire it; but only get a living, which he will do if he does his duty faithfully. He will get much more than the average preacher.

Let us take a district last year—and we will take twelve average circuits, stations and missions of a district—and they paid for the support of the ministry last year $5,805, and that at one-eighth, or 12½ per cent., would give the presiding elder $725, and that in about the poorest district in the Mississippi Conference. Some would pay from nine hundred to one thousand dollars. But, you say, that small, poor district would not support a man. Well, if not, what will become of the preachers? The circuit paying the highest amount in that district only paid its pastor $660, and the lowest paid its pastor only $300; the average on the district only $483. Now, if the presiding elder can not live on $725, how can the preacher live on $483—their families being about the same. I know they ought to have more, and I think the presiding elder ought to have about one-third more than the average preacher; but as long as there is so much difference made between the preachers and presiding elder, there will be friction or dissatisfaction, and just as long as the districts are made larger in order to give the presiding elder more salary, and cause so many of the quarterly meetings to be held in the week, the presiding elder's office will suffer, and finally will break entirely down. So cut down the districts to twelve appointments, and give the presiding elder one-eighth; and if that will not support him, appropriate some from the missionary treasury, and then our system will work like a charm.

But, says one, if you do away with the district steward's office, how will you divide the missionary and other collections between the different works? Just the same way. After the presiding elder makes his first round, and the assessments are made for the support of the ministry, let the secretary of the District Conference get the per cent., and divide in that way. Let the preacher's assessment be the basis on which all the other assessments are made.

A. D. MILLER.

CATO, Miss.

North Mississippi Holiness Association.

This body of consecrated men and women held their Spring session with the good people of Victoria, Miss., March 25-30, 1890. Present: Rev. J. W. Poston, vice-president, and T. A. Bottom, secretary. Ministers from abroad: Rev. J. H. Collins, evangelist; Rev. R. H. Mahon, D. D.; Bro. Ellis; Bro. Harris, of the Methodist Protestant Church, and T. L. Boswell. Others had been invited and expected, but failed to come in consequence of sickness.

The meeting resulted in good success. The whole counsel of God was declared, and the doctrine of Bible holiness, as taught by Wesley and our fathers, was preached and emphasized in earnest, and many Christians, from time to time, came forward to pray for a clean heart through the cleansing blood of Jesus. Sinners also were warned to flee from the wrath to come, and often invited to the altar of prayer—"but they would not come." A few gave their hand, asking thereby an interest in the prayers of the Christians.

Bro. Ellis, one of the pastors of the North Mississippi Conference, came as a spectator, and somewhat in the spirit of Nathaniel when Philip found him, and told him that he had found "him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph," and invited him to "come and see." Our good brother, in coming to see, was greatly blessed and went away rejoicing. Many others would find the blessing were it not that they have too much fear or prejudice to "come and see."

Thank the Lord, the work of holiness is spreading north and south, east and west, and will, ultimately, cover the earth as the waters cover the sea. There is nothing that unites the hearts of the people of all denominations, kindreds, colors and climes like holiness.

The songs, prayers and testimonies of the brothers and sisters at Victoria were prompt, spiritual and intensified to a high degree, and there was great rejoicing among the saints of the Lord. The preaching was plain, scriptural, powerful and convincing, and there was abundance of gospel seed sown that will, in the future, yield a rich harvest in the salvation of souls and glory to God.

The Christian hospitality of the people of Victoria abounded to everybody. God bless them forever!

T. L. BOSWELL.

Camp Meeting.

The nineteenth annual camp meeting, on the Seashore Camp Grounds, will open on Friday evening, July 11, next, and continue for ten days. The trustees have made arrangements to provide ample accommodations for the increasing annual attendance. Eminent preachers will assist as heretofore in the public religious services. Stops have already been taken to secure reduced rates over the various connecting railroads. The camp grounds are located on the line of the Louisville and Nashville railroad, and are 78 miles distant from New Orleans, and 68 miles from Mobile. They have a width of 1,600 feet frontage on the Mississippi Sound. The sea bathing afforded here is unsurpassed. An abundance of fine shade trees provide shelter from the summer's sun; while pure refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and interior towns.

Parties desiring to rent rooms before the rush at the opening of the camp meeting should address their communications to W. B. Thomson, Esq., 68 South Rampart St., New Orleans, La. All inquiries regarding transportation should be sent to Capt. A. C. Danner, Mobile, Ala.

The Reception Committee, of which the president is chairman, will secure, as far as possible, lodging accommodations for all preachers free of charge, and tickets for meals at the restaurant at half-rates as heretofore. Private boarding-tents furnish accommodations to visitors at very moderate rates, in addition to those afforded by the trustees. A small gate-fee is charged for entering the grounds, which is employed towards defraying the expense of their care and improvement. The growing attractiveness of these grounds as a summer resting-place, and the experienced management of the public services, have advertised the place to thousands.

As the property of the Southern Methodist Church, only its members can own cottages or tents on the grounds. Members of other evangelical churches may rent accommodations, subject to the rules, and are heartily welcome. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of precious souls. For a copy of the rules and other data apply to

W. J. HEARIN, Pres't.
Mobile, Ala.,

or to

E. P. MACKIE, Fin. Sec'y,
New Orleans, La.

Bro. Van Valkenburgh requests us to say that he has on hand a full supply of our new Hymn and Tune Books—in round notes—at $1 and $1 25; same shaped note, Morocco, at $2 50; plenty of the Annotated, at $2 and $3, and the 24mo styles in Morocco; but no 25 or 50 cents ones at present.

Everyone interested in the missionary movement of this age should read "The Coming Kingdom," by Rev. W. W. Wadsworth; sent by mail, prepaid, for $1. F. D. Van Valkenburgh, 106 Camp St.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

BEECHAM'S PILLS cure sick-headache.

Publisher's Department.

Appointments of W. W. Hopper.

New Iberia, La., April 28.

My permanent postoffice is Crystal Springs, Miss.

Always go right, and you won't get left.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

The electrician is a good soldier. He knows how to charge a battery.

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Nations move by cycles, says Emerson. Boys move bicycles, too.

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all club-rate subscriptions.

It is all very well for an engine to have an eccentric rod, but it should not have an eccentric engineer.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

"It Disagrees with Me."
A common remark. If you take Tutt's Pills you can eat anything you like, and feel no bad effects. They act specifically on the liver, stomach and bowels, causing a free flow of gastric juice, which is essential to good digestion and regular bowels.

Don't Fear Now.
Rev. R. Burls, Manata, Fla., says: "Tutt's Pills are held in high repute as a Liver Regulator. I hardly know how we could get along without them. Chills and fever have lost their dread. Our people take one or two doses of the Pills, and follow it with fifteen grains of quinine, divided in three doses during the day. The chill never returns."

Tutt's Liver Pills
CURE CHILLS AND FEVER.
Price, 25c. Office, 39 & 41 Park Place, N. Y.

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Will practice in Federal and State Courts. Claims throughout the State will be promptly attended to.

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Cases treated by letter.

SHEFFIELD,
THE
Iron City of North Alabama,
Has just shipped by barges
5,000 Tons of Pig-Iron,
Sold to Pittsburg, Pa.
Five big blast furnaces and other great plants. Three railroads and the Tennessee river *below* Muscle Shoals. Iron Ore and Coal Lands, Residence and Building Lots cheaper than they will ever be again.
Write to J. H. ARDIS,
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Refers to Dr. A. G. Haygood and Hon. W. L. Chambers, Sheffield.

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ITALIAN AND AMERICAN
MARBLE AND GRANITE,
No. 303 W. Capital St., JACKSON, MISS.
Satisfaction guaranteed both in material and work.

Young Men's Christian Association,
15 CAMP STREET.
REGULAR WEEKLY MEETINGS.
Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.
All young men are cordially invited to the above meetings.
Young men from the country made cordially welcome.

Our Young People.

CURLING LOCKS.

BY HARRIETTE S. BAINBRIDGE.

Little maid, with golden tresses,
Thou art sweeter than the flowers
Which thy tiny hands are clasping
In the glorious summer hours.

Curling locks, with golden sunbeams,
On thy snow-white shoulders fall,
And thy hazel eyes are beaming
Lovingly upon us all.

Tender hearted little sirlie,
Innocence dwells in thine eye,
And the fragrant flowers thou lovest,
With thine own fair beauty vie.

May the Lord, who loves the children,
And who decks the earth with flowers,
Ever fill thy hands with blossoms,
Ever give thee happy hours!

What I Saw in Town.

MR. EDITOR: Mama read me the funny letter made out of the thirty letters. I wonder if each one who wrote knew his own line. I think David Bingham and Irvine Lewis write good letters, also Ethel G.'s and Lucius McG.'s are good. I don't know them; but mama does, and she tells me about them. It was so nice for Aunt Rina to give Irvine a tool chest, Christmas.

Father took me and brother to Los Angeles the other day, and we saw so many new things. I saw three kinds of street cars—the horse, electric, and cable. You can't see anything that moves the cable car; but father showed me the car works, and the great cables that lie underground and push the car along. A Chinaman said when he first saw one: "No pushee, no pullee; devil pushee allee samee." Carey's brother, Rhodes, told me that. I saw two little boys driving a little grey mule that was no bigger than a young colt. They had him hitched to a small cart, with new harness made to fit the horse. On the back of the cart were these letters—BURROS. I saw a glass bowl in a resturant full of water, and it had frogs in it. Mama said the frogs ate the flies. We saw some large bones near the pavement that somebody said were whale backbones; but they were not the kind ladies put in their dresses. We saw Bro. DuBose's big church—Trinity, and the big pipe organ and the Harper Memorial Window. As we came out of the city we saw two Chinese women. They did not have on hats, but held Japanese fans in their hands, so as to keep out the sun from their eyes. They wore big, long, loose green open-sleeved sacques, and big loose blue silk pants, white hose and very white tiny shoes with wood bottoms, that made them look an inch taller than they were.

I could tell you more; but mama says if I don't stop, this letter will be so long you will burn it up. She writes for me, and I tell her what to say.

Your little niece,
CAROL W. OATES.

ANNALK, Cal.

P. S.—Brother says tell the cousins he saw the *bustle* waiting for the train. C. W. O.

MR. EDITOR: I will venture to write again, hoping this will not reach the waste basket. I am glad you are out of trouble with the cousins, hoping it will please all. Bro. Bass is our preacher, and this is his third year on this work. I belong to a preacher family. One of my grandfathers was a Methodist preacher. I have two uncles members of the North Mississippi Conference. My oldest brother is also a member of North Mississippi Conference, and stationed at Winona. I only have one sister. She married a preacher. They are traveling the Okalona circuit. My second brother is at Lexington, Miss., teaching. My next brother is at the Southern University, and is a preacher. Now, Mr. Editor, can you find another cousin that is kin to more preachers? Hoping to see this in print, I will close.

DIXIE LEWIS.

CONGRESS, Miss.

About "Jack Robinson."

Once upon a time there was a farmer named Robinson, who was much annoyed by the bad habit a certain wolf had of eating his sheep. The farmer reasoned with him, and even offered to pay for having him sent to a private asylum where they cured such bad habits. But the wolf said he preferred to remain a slave to the sheep appetite; for he suspected that the farmer (who was of a miserly disposition) might refuse to pay the bills after he had become cured of his appetite for sheep.

Farmer Robinson then tried to overcome him by means of traps, pitfalls, poisoned meats, and other snares; but the wolf was a wary old beast, and for a long time the only way John Robinson knew that his enemy was alive was by the death of his sheep. You can imagine his joy, then, when one morning he came upon the wolf securely caught by the tail in a trap. The farmer approached the wolf and upbraided him. He then raised his stick to beat him to death.

But the wolf, who had borne all his reproaches meekly, stopped him by an imperious wave of his paw, and said, "Prithee, let me say a word."

The wolf, as the discerning reader doubtless notices, was a wolf of the old school, and used a certain stately courtesy even in addressing a farmer about to kill him. But since the narrator's old-wolf English is a trifle rusty, we will translate the remainder of the talk into the language used by common Americans.

"I am," continued the wolf, "caught by the tail in your trap; but with one backward spring—about as backward as the spring of 1888—I can be free. It is true my tail will be in your power, but your sheep will be in mine, and I assure you they shall suffer for it. Now, though my tail is an old one, I am fond of it, and am willing to restrain my love of sheep somewhat if you will let me go tailfully."

Worthy John Robinson was deeply moved by the words of the wolf, and cogitated long, wondering what terms he might propose without bringing on a backward spring. At length he said:

"I will let you go on condition that you agree henceforth to eat no sheep of mine."

"But," exclaimed the wolf, "in that case I shall starve!"

"Not at all," said the farmer. "You may eat my neighbors sheep."

Now, the farmer knew very well that his neighbors had no sheep. The wolf also knew it, but from earliest infancy he had been renowned for his acuteness, so he merely said:

"How shall I be able to tell your sheep from your neighbors?"

"You can ask them to whom they belong, and if they answer 'Jack Robinson,' you must leave them in peace."

"Well," said the wolf, "your terms are pretty hard, but I will do as you say. Whenever I wish to eat a sheep, I will ask her to whom she belongs, and if she answers 'Jack Robinson,' I will let her go in peace."

Thereupon the farmer freed the wolf's tail from the trap and went home rejoicing. But his joy was of short duration, for the wolf developed a remarkable quickness of eating, and whenever he met a sheep he asked her to whom she belonged, and then ate her up *before she could say "Jack Robinson."*—*Harper's Young People.*

This is the best time of the whole year to purify your blood, because now you are more susceptible to benefit from medicine than at any other season. Hood's Sarsaparilla is the best medicine to take, and it is the most economical—100 Doses One Dollar.

AFTER THE BOY.—During the recent Chicago Convention, one of the delegates, a young business man from Boston, fell in with a burly, red faced Chicagoan, who had evidently just been patronizing the bar. In the course of the conversation, the man from Chicago said: "What are you fellows trying to do down the Battery? You are hot on temperance I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, "we evidently couldn't do much with you; but we are after your boy."

At this unexpected retort, the man dropped his jocular tone, and said, seriously, "Well, I guess you have got the right of it. If somebody had been after me when I was a boy, I should be a better man to-day."—*Selected.*

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

Did She Answer Wisely?

A certain minister's wife was approached by one of her husband's parishioners and urged to put her shoulder to the church wheel and assist in its revolutions. As this wife was a very capable and efficient woman, and could, if she would, be a power in the church, her reply was listened to with eagerness.

"When I married Dr. Blank," said she, "I married an orphan asylum. There were children by both his former marriages, and I have children. I can not at present attend to duties outside my family without neglecting my duties at home."

This reply occasioned considerable comment and criticism among the church members, some indorsing Mrs. Blank's view, and some condemning it, adding that "charity should begin at home," but should not end there.

Some time after this matter was discussed a gentleman of the congregation freely volunteered his views to Mrs. Blank. "You are exactly right," said he; "my mother, as you know, has been a church worker all her life, and we children—there were ten of us—never had a *home;* never had a mother. We had a place to stay, and food and clothing, but mother was always off attending to somebody else's family and letting her own shift for itself."

Mrs. Blank had often heard the wonder expressed that the mother of this gentleman, a saintly woman, should have been so unfortunate in her children. They were not church members, and the sons all indulged in wine-bibbing and worldly amusements. If her view as to her duty needed confirmation, which it did not, she had it in the solution of the mystery afforded by the statement of this man.

There are women of so large a mold that they can mother a whole parish and not neglect their own families. There are others whose church work must by their own limitations be confined within a narrow area. The nearest duty it is for us to do, and then the nearest to that. Otherwise we may have to lament, "Mine own vineyard have I not kept."—*New York Christian Advocate.*

HOW TO MAKE LIFE HAPPY.—Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we can not get what we like, let us like what we can get. It is not riches, it is not poverty, it is human nature that is the trouble. The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back. Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals. Show your sense by saying much in a few words. Try to speak some kind word or do some kind deed each day of your life. You will be amply repaid. Set your work to song. —*Post.*

A little extra watchfulness on the mother's part, as winter approaches, may save the children from serious attacks of illness. Many cases of throat and lung troubles, croup and influenza, have been traced to the pernicious habit of allowing the little folks to sit or lie on the floor in cold weather. There, if anywhere, a draught will be felt, and the coldest air is always nearest the floor. Rugs afford some protection, but better still are cushions stuffed with hair or excelsior and covered with something like Turkey red or blue denim, which will keep clean a long time. The older children, as they go back and forth to school, should be cautioned against sitting on stone steps, as they are often seen to do when the mercury is at the freezing point. Teach them also, when out of doors, to keep their mouths closed and breathe through their nostrils. The inability to do this may reveal an unsuspected catarrhal difficulty. See to it that the children start for school with warm feet; also, that in dressing and undressing in winter they do not run about the room in bare feet. It pays to give attention to these trifles.—*Exchange.*

Scientific.

SCIENCE IN SOAP-BUBBLES.—There is scarcely anything in the world which seems more utterly outside the realm of law than a soap-bubble. The delicate film, with its exquisite floating colors, its power of instantly vanishing, leaving no trace behind, hardly seems as though it could form a link in the inexorable chain of cause and effect which we call physical law.

The atmospheric pressure on a bubble six inches in dinmeter is over fifteen hundred pounds, and yet the fragile film lies safely between the opposing forces of nature—the pressure of the outer air, the spring of the inclosed cushion within it, the downward pull of gravity, the upward push of the buoyant atmosphere, and the molecular forces in the film itself—so long as the bubble lasts; it is because of an exquisite adjustment of all the forces, physical and malecular, concerned in its existence.

This is, of course, the merest commonplace, and yet it is one of the commonplaces of nature, which, however well we may know them, never cease to be wonderful when they are in any degree realized. There are other laws governing films which are no less wonderful, though they are less familiarly known. A heap of bubbles blown while the pipe is dipped under the surface of soapy water looks like a chaotic huddle of bubbles of all sizes and many shapes; but, upon careful examination, it is found that never more than three films meet at an unsupported liquid edge, and never more than four edges meet at a liquid point, and that the angles are always equal; that is, films will not meet each other at an unsupported edge or point at an angle smaller than 120°—one third of a circle.—*Popular Science Monthly.*

THE LARDER OF AN OCEAN STEAMER.—The great steamships which cross the Atlantic so constantly and so swiftly as to make New York and Liverpool seem much nearer each other than they did twenty years ago have been called floating palaces, as indeed they are. Some of the larger ones might almost be called floating cities—the number of people they carry would make a very respectable town, at least, and from this list of edibles carried by and eaten on board of the *Umbria* in one of her trips from New York to Liverpool we should conclude that either there was not much sensickness suffered by the passengers, or else that it did not seriously affect the appetite. This is the list given by an English paper, the *Pall Mall Gazette:* 9,500 pounds of beef, 4,000 pounds of mutton, 900 pounds of lamb, 256 pounds of veal, 150 pounds of pork, 140 pounds of pickled legs of pork, 600 pounds of corned tongues, 700 pounds of corned beef, 2,000 pounds of fresh fish, 20 pounds of calves' feet, 18 pounds of calves' heads, 450 fowls, 240 spring chickens, 120 ducks, 50 turkeys, 50 geese, 600 squabs, 300 tins of sardines, 300 plovers, 175 pounds of sausages, 1,200 pounds of ham, 500 pounds of bacon, 10,000 eggs, 2,000 quarts of milk, 700 pounds of butter, 410 pounds of coffee, 87 pounds of tea, 900 pounds of sugar, 100 pounds of rice, 200 pounds of barley, 100 jars of jam and jelly, 50 bottles of pickles, 60 bottles of sauces, 20 barrels of apples, 14 boxes of lemons, 18 boxes of oranges, 6 tons of potatoes, 24 barrels of flour.

SLEEP THE FIRST LAW OF NATURE.—Sleeplessness is the result of over-physical or mental effort. When a man works beyond his strength, or thinks or studies more than rest can restore, then, sooner or later, comes that inability to sleep soundly, that wakefulness which is more wearing even than bodily labor, and which feeds the debility which first gave rise to it. The result is, a man is always tired, never feels rested, even when he leaves his bed in the morning; hence he wastes away, and finds repose only in the grave, if, indeed, insanity do not supervene. It is too often a malady remediless by medical means. Avoid, then, all over-effort of mind and body; it is suicidal. Whatever you do, get enough sleep: whatever you do, take enough rest to restore the exhausted energies of each preceeding twenty-four hours.—*Ledger.*

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Marriages.

CALDWELL—ELGIN.—At the Methodist Church, of Mooringsport, La., on Sunday, March 30, 1890, by Rev. S. J. Davies, Mr. S. A. Caldwell to Mrs. Alice P. Elgin, all of Mooringsport, La.

HESTON—VIENNA.—At the residence of Dr. Tufts, in Musson, La., April 8, 1890, by Rev. I. A. Parker, Mr. Willie D. Heston and Miss Belle Vienna, all of Musson.

GILLILAND—CLOWER.—In the Methodist church, Kosciusko, Miss., March 27, 1890, by Revd. T. Moody, Mr. S. N. Gilliland to Miss Lavinia Clower, both of Kosciusko, Miss.

BURGES—DIDLAKE.—In New Orleans, April 1, 1890, by Rev. F. M. Grace, Mr. Lovatt F. Burges, of Avoyelles parish, La., to Mrs. Annie Grace Didlake.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MCNAMEE.—A letter from my old pastoral charge—Holly Springs, Miss.—where I spent four delightful years, brings me the sad intelligence of the death of Bro. W. J. MCNAMEE. When our Christian friends are taken from this world, it is a comfort to us to think of their virtues and of the glorious inheritance upon which they have entered.

W. J. McNamee was a good and true man. He was converted under the ministry of my beloved friend and class mate, Rev. J. M. Boon. In Holly Springs, where he lived for years, he was a consistent Christian. No one ever doubted his piety or his fidelity to the church. As Sunday-school superintendent he was always at his post. He loved children and tried to give them pleasure, and thus bound them to himself "with hooks of steel." There are many who will, when burdened with the cares and sorrows of life, look back through the mist of tears, and associate his name with bright and happy occasions.

Several years ago he turned his thoughts toward the land of golden dreams, and went from Holly Springs to California. From California he went to Walla Walla, Washington Territory, where he connected himself with the church, and continued actively engaged in Christian work. Here he was happily married, and, no doubt, looked forward to many years of sweet domestic bliss; but these pure hopes perished as the morning flowers. His health failed, and his devoted wife carried him first to Iowa, then to the mild climate of Louisiana; but nothing could arrest the fatal work of consumption.

I know nothing of his last hours; but his life justifies me in the fond belief that ministering spirits hovered around his dying pillow to attend him home. His emaciated form was laid to rest in the beautiful cemetery at Holly Springs, near the church which he had served so faithfully and which he loved so well. Heart-mourners wept at his burial, and for years to come appreciative friends will lay sweet flowers on his grave.

E. H. MOON.

PACKWOOD—Alas! death has visited the home of S. E. and A. M. Packwood, and taken from their presence the beloved little daughter, ANNIE LULA, who died of congestion in St. Helena parish, La., August 18, 1889, aged five years five months and fifteen days.

She was a sweet, amiable, affectionate and obedient little girl. She sank quietly to sleep without a struggle. We deeply deplore the death of our little earth-angel; but we bow in humble submission to God's will, knowing that our loss is her eternal gain. She can not come to us here any more; but, thanks be to God (who doeth all things well), we can go to her. We feel that she is safe in the arms of Jesus; and may her father, mother, little sister and two little brothers so live and trust the loving Jesus that in our Father's house we may all joyfully meet to part no more forever!

S. E. P.

HOLLEY—Mrs. SUSAN C. HOLLEY (nee Milburn) was born in Avoyelles parish, La., January 1, 1829. In 1847 she was married to Mr. Nathaniel Holley, whom she survived seventeen years. In 1885 she became a citizen of New Orleans; moved in 1859 to Liberty, Texas; thence in 1879 to Orange, Texas, where she died, February 21, 1890.

Sister Holley was the mother of nine children, of whom three only live to mourn her departure. At the age of sixteen she joined the Methodist Church, in which she lived an exemplary life, until at death she was, doubtless, taken to the church triumphant. Orange has thus been deprived of one of its brightest lights. Among her last words were: "Look unto me, all ye ends of the earth." "We all ought to be good." "He saves." "Trust Jesus." WM. A. SAMPEY.

MORELAND—Mrs. MATTIE A. MORELAND died March 1, 1890, aged twenty-three years eight months and fourteen days, near Homer, Claiborne parish, La., where she was born and raised. She was the daughter of T. A. and M. A. Watson; joined the Methodist Episcopal Church, South, when fourteen years old, and lived a consistent Christian life.

She was a model, pure wife, mother and neighbor, and cast a hallowed influence on all who came in contact with her, on account of her amiable, good disposition and smooth temper, mature judgment and Christian integrity. She leaves a devoted husband and three little children (one a small infant), and a multitude of friends and relatives who sympathize with the bereaved, who have another attraction in heaven. ROBERT PARVIN.

PRICE—Died, in Jackson, Miss., February 14, 1890, DURWARD BELMONT PRICE, son of J. F. and Caroline Price, aged eleven years six months and twenty-one days. Durward was a good boy; dutiful to his parents and fond of church and Sabbath-school.

Within less than three weeks after his death, ere the bitterness of grief had passed away, Death again invaded the family circle, this time claiming as his victim the eldest daughter of the household—DORA—aged seventeen years one month and twenty-three days. Dora was a universal favorite among her acquaintances. She was so bright and joyous, so kind and obliging, that to know her was to love her. She joined the Methodist Church at eleven years of age, and was ever afterward true to her vows of discipleship. During her last illness, which was a very painful one, she displayed that meek resignation to the will of God that can only come from the Christian's faith.

Dark are the shadows that have gathered about the hearts of these parents; but they sorrow not as those who have no hope. With fond anticipation they look forward to a blissful reunion with their loved ones in a land where sickness and sorrow, pain and death, are felt and feared no more.

A FRIEND.

WHITE—Bro. WILLIE L. WHITE, son of Bro. D. L. and Sister R. F. White, was born in Rankin county, Miss., December 1, 1862; was married to Miss Ida Knight, January 11, 1888; joined the Methodist Episcopal Church, South, at Shiloh Church, Rankin county, Miss., the first Sunday in March, 1888, and died at his home, near Shiloh Church, January 23, 1890, being twenty-seven years one month and fourteen days old.

Bro. Willie was one of our best young men, and would, doubtless, have made his mark in the church and world had he lived; but our kind heavenly Father saw best to call him away in early life, and we try to submit to his will, and feel that it is for the best. He was a dutiful son, a loving, devoted husband and father, a consistent member of the church, a valuable citizen and a good neighbor. We shall greatly miss him; but the Lord knoweth best. He leaves a father and mother, a loving, devoted wife, one sweet little child and brothers and sisters and a host of friends to mourn their loss. May a kind heavenly Father sustain by his grace his dear companion and host of relatives and friends! is the prayer of their pastor,

A. D. MILLER.

SMITH—WILLIAM ADKISSON SMITH was born in Orange county, N. C., June 8, 1814. He moved to Henry county, Tenn., 1828. He professed religion and joined the Cumberland Presbyterian Church at Mt. Pleasant, October 10, 1833. In 1835 he moved to Grenada, and joined the Methodist Church in October, 1836. He moved to Black Hawk, 1837. He was married in 1842, and moved to Bluff Springs, 1845, where he died, February 12, 1890.

His probation on earth was extended beyond his expectations, or the expectations of his friends—he being a man of exceedingly delicate frame, and a great sufferer for many years. These afflictions were endured with great patience and resignation.

Bro. Smith loved the church, and, as proof, his seat was never vacant when able to reach it. One of the best proofs of his true worth and merits is seen in the family he assisted in raising for God and the church. Some of the positive elements of Christian character have left their impress upon them, and they sorrow not as those who have no hope. All the defects of our deceased brother are easily covered with that mantle of "charity that hopeth all things."

R. A. ELLIS.

COWAN—Little LILLIAN, daughter of D. D. and Lillian Cowan, died in Ocean Springs, Miss., March 1, 1890, aged four years and seven months. A bright, beautiful and tender bud has been taken away from that happy home circle. She was only loaned to them for a short time, and God took her to himself. So there is another jewel added to the beauties of heaven to draw her parents there.

The writer will not soon forget that bright little face as she would run to meet him when he visited that home, and how sweetly she always spoke to her pastor as "brother."

May the God of all comfort bless Bro. and Sister Cowan, and make them to feel that he has taken little Lillian for her good and theirs.

JAS. G. GALLOWAY.

An Honorable Calling.

In all ages, the profession of medicine has been held in honor. Each of the other learned professions is more or less dependent upon this one. The lawyer must be versed in Medical Jurisprudence, and the clergyman must know "to minister to a mind diseased." And just now the writers of fiction seem to be encroaching upon the doctors' "preserves." With slight alterations or additions, for example, a few illustrations, many a modern novel might be made to do service as a medical work. However, doctors' lives are not all sunshine. They must expect many disappointments. The search for the elusive bullet, though, apparently, equally fascinating, is often not more successful than that for the North Pole. Science has enabled them to determine just where it is, but, alas, they can not reach it. Then they are obliged to depend upon the charity of editors and publishers for advertising, their "Ethics" not allowing them to pay for it. And, worst of all, the chronic cases, baffling and setting at naught their skill. This is sad for the doctors, but let us not waste our sympathy upon them, let us rather point out a way of escape to the patients given over by them. This is found in the Compound Oxygen Treatment of DRS. STARKEY & PALEN. Being inhaled, it is absorbed into the blood, and distributed over the whole body, imparting new strength and vigor, and assisting nature. Over one thousand physicians are using it in their practice. You will find testimonials from these, as well as from great numbers of patients, besides, a full account of Compound Oxygen, in our Treatise of 200 pages, a carefully written work, the result of years of study and experience. Sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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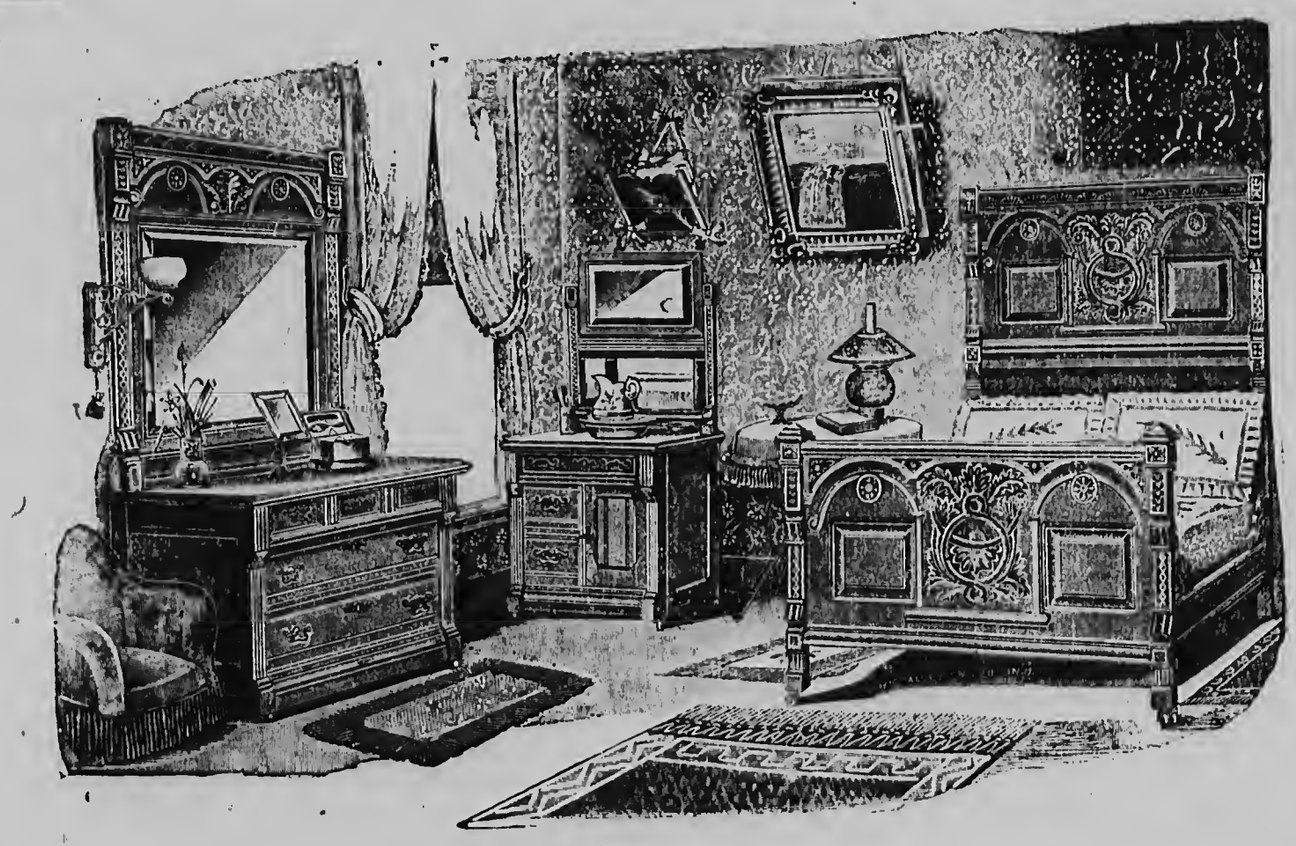

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CHARACTER NOTES

ROUND

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NEWS OF THE WEEK.

DOMESTIC.

The River and Harbor Committee has disposed of the Mississippi river. The river will get $2,000,000 from Cairo to the mouth. The bill, however, is growing in amount from day to day, and it will probably come out of the committee carrying $22,000,000. The Senate will probably add $2,000,000 or $3,000,000 to it, and it will go to the President with $25,000,000.

There seems to be little probability that the present Legislature will disturb Iowa's prohibition law. The license measures that have been advocated are practically dead.

In New York City, on April 11, 1,000 workmen on down-town buildings struck in obedience to the commands of the Central Labor Union.

Four New England breweries, it is stated, have been turned over to Englishmen for $2,350,000.

Acting under instructions of Judge Reyland, the grand jury of Sedalia (Mo.), now in session, has issued subpœnas for a number of members of the "High Five Club," a social organization among whose members are quite a number of young ladies, to appear before that body. It is supposed that an effort will be made to find indictments against the persons at whose houses the club has met during its existence on a charge of gaming or gambling on their premises.

A committee from the New Orleans Cotton Exchange were in Washington, last week, to protest against the Butterworth bill taxing dealers in futures and options. The delegation did what they could in the way of developing a sentiment against the measure; but they did not meet with much success.

President Harrison, on April 12, presented a handsome medal to Joseph Franels, in recognition of his services in the construction and perfection of life-saving appliances.

Secretary Proctor has submitted to the Interior Department officials a proposition to enlist 1,000 Indians into the regular army. It is proposed to officer the regiment with graduates from West Point, the subordinate grades to be filled by pupils who have been educated at Eastern military schools.

Congressman Samuel J. Randall, the great Democratic leader, died in Philadelphia, on April 13. He entered the House of Representatives in 1863, and held his seat there until his death. He was speaker of the House for the short session beginning December 4, 1875, and re-elected speaker in the Forty-fifth and Forty-sixth Congresses.

Seventy persons were arrested in Denver, Col., on April 13, for violating the Sunday law. They were locked up, and bail was refused them.

The business of the International American Conference is so far advanced that there is little doubt that the delegates can leave for the excursion through the South at midnight Friday, the 18th, as originally planned. About one-half of them have already arranged to take the trip, and several others will, doubtless, decide to postpone their departure for home for that purpose, so that the party will consist of about forty persons.

A delegation of the sugar planters of Louisiana secured a hearing before the Republicans of the Ways and Means Committee, and statements were made by all of the visitors in which they declared that the sugar schedule in the McKinley bill, if adopted, would work ruin to the sugar industry. The arguments presented were very forcible, but the indications are that the schedule will be reported as it stands.

FOREIGN.

Two newspaper correspondents have been expelled from Italy on the grounds that they have sent to their papers reports calculated to injure the financial credit of the kingdom.

The committee of the British Miners' Federation adopted a resolution declaring that the question of eight hours for a day's work should form the principal point of discussion at the labor conference to be held in Brussels.

Mr. Stanley, in an interview, said that the Aruwhimi forest, which belongs to the Congo Free State, was enormously richer in everything, especially rubber trees, than the Amazon forests. This section of Africa, he declared, would be the rubber reservoir of the universe.

The military bill which will be submitted at the coming session of the German Reichstag will demand a credit of from 40,000,000 to 50,000,000 marks.

The Russian government has granted the Danube Steamship Company a subsidy of 2,700,000 roubles to increase its flotilla, on the condition that the company's vessels be henceforth considered in the active service of the Russian navy.

Mr. Phelps, the United States minister; Sir E. B. Malet, the British ambassador, and Marshal Von Bieberstein, German imperial foreign secretary, met at the Foreign Office in Berlin, last week, and each deposited a formal ratification of the Samoan treaty, and signed the final protocol.

The agitation in Paris commercial circles growing out of the apprehension that the McKinley tariff administrative bill, if it should become a law, would have serious effect upon the business of exporting to the United States, has its counterpart in Berlin. Many of the Berlin merchants interested in the exportation of goods to America are seeking to bring influence to bear for the purpose of having the bill either greatly modified or altogether withdrawn.

The King and Queen of Portugal are about to start on a tour of the principal cities of the kingdom.

Immediately upon his return from Wiesbaden, Emperor William will hold a series of prolonged conferences with the heads of the various departments—Chancellor Von Caprivi, Baron Von Berlepsch and Baron Von Bieberstein successively. It is reported to be the determination of the Emperor to exercise a rigid personal scrutiny over every measure.

The steamer *Suetta* struck a sunken rock off Thurdah Island, and sank in about three minutes. One hundred and seventy-nine lives were lost.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9⅝	— —
Ordinary	10⅜	— —
Good ordinary	10 9-16	— —
Low middling	10⅞	— —
Middling	11⅛	— —
Good middling	11⅜	— —
Middling fair	11¾	— —
Fair	12½	— —
Galveston middling	10 15-16	— —
Mobile middling	10 15-16	— —
Memphis middling	11 1-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	5⅛	— —
Fully fair	5 1-16	5⅛
Good fair	4 13-16	— —
Common	4½	— —
CENTRIFUGAL:		
Seconds	4⅛	5 1-16
Prime yellow	5⅝	— —
Gray white	— —	— —
Choice white	5⅞	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 3-16	2 5-16
Good	4½	4⅝
Fair	4¼	4⅜
Prime	4¾	5
Rough, ₱ bbl	2 25	4 25
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 65	4 75
Fancy	4 25	4 40
Choice	— —	— —
Minnesota Patents	5 35	5 50
Winter wheat patents	— —	5 00
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 30	2 40
Grits	2 25	2 40
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	42	43
Yellow	— —	41
Mixed No. 2	— —	40
OATS:		
Western	33	34
Texas rust-proof	— —	— —
BRAN:		
₱ ewt	— —	90
HAY:		
Prime	17 00	17 50
Choice	19 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	13 50	14 00
Prime Mess	10 12½	10 37½
Rumps	9 50	9 75
BACON:		
Fancy Breakfast	8¾	9¼
Shoulders	5⅜	5¾
Sides, short rib	6⅜	6½
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	5⅜	— —
Sides, short rib	— —	6⅛
Sides, long clear	5⅞	6
GROCERIES.		
COFFEE:		
Prime	— —	21¼
Fair	— —	20¾
Common	— —	17¼
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	— —	23
Western Dairy	13	14
Common	— —	5
LARD:		
Refined	5⅜	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	25	28
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	3 00	3 50
POTATOES:		
New Louisiana	0 50	7 00
Western	1 75	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 50	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	3 25	4 00
Chickens, Southern	3 00	3 50
Young	2 00	3 00
Turkeys, Southern	9 00	11 00
EGGS:		
Western	— —	12
Southern	12½	— —
WOOL:		
Lake, ₱ lb	21	22
Louisiana	— —	20
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	— —
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	13 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, April 15.

Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

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Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Glen Allen	(Sun.).. Apr.	20
Bolivar	(Wed.)..	23
Belen	(Sun.)..	27
Johnstown	(Wed...	30
Hollandale	(Sun.).. May	4
Leherton	(Sun.)..	11
Shelby	(Wed.)..	14
Falsonia	(Sun.)..	18
Duncan	(Wed.)..	21
Shaws	(Sun.)..	25
Rosedale	(Wed.)..	28
Dublin	(Sun.).. June	1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Inka station	Apr.	19, 20
Kossuth circuit, at Kossuth		26, 27
Booneville and Rienza, at Baldwin	May	3, 4
Marietta circuit, at Hodges		8
Blackland circuit, at Asbery		10, 11
Guntown circuit, at Liberty		17, 18
Pleasant Ridge ct., at Pine Grove		24, 25
Ripley circuit		28
Ripley and New Albany, New Albany	31, June	1
New Albany ct., at Wesley Chapel		7, 8
Jonesboro		14, 15

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch	Apr.	19, 20
Ashland		20, 27
Holly Springs circuit	May	3, 4
Shawnee		10, 11
Myrtle		17, 18
Mount Pleasant		24, 25
Pine Mountain	31, June	1
Hickory Flat		7, 8
Byhalia		21, 22
Cornersville		28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Mt. Vernon	Apr.	19, 20
Courtland		26, 27
Pleasant Grove	May	3, 4
Coldwater mission		10, 11
Arkabutla		17, 18
Cockrum		24, 25
Horn Lake	31, June	1
Lewisburg		7, 8
Chulahoma		14, 15

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon, at Palmetto	Apr.	19, 20
Verona	(Sun. night)..	20
Pontotoc, at Mt. Pleasant		26, 27
Houston and Wesley, at Houlka	May	3, 4
Sparta, at Palestine		10, 11
Buena Vista, at Macedonia	(Wed.)..	14
Ebenezer, at Pleasant Grove		17, 18
Okolona cir't, at Pine Grove	(Wed.)..	21
Prairie, at Palue Chapel		24, 25
Tremont	(Wed.)..	28
Fulton and Smithville	31,	June 1
Athens	(Wed.)..	4
Aberdeen		7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Kosciusko and Durant	(Sat. Su.).. Apr.	26, 27
Weir, at Pisgah	(Sat., Sun.).. May	3, 4
Belzoni, at Ashton	(Sat., Su.)..	10, 11
Winona station	(Sat., Sun.)..	17, 18
Kosciusko ct., at Rural Hill	(Sat., P.m.)	24, 25

District Conference meets Friday, April 25, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

McNutt and Sunnyside	Apr.	20
Minter City	(Thursday)..	24
Tillatoba		20, 27
Abbeville	(Dr. Sims).. May	3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell)..	10, 11
Pittsboro	(Rev. G. W. Gordon)..	17, 18
Hanner	(Rev. J. M. Wyatt)..	24, 25
Atlanta	(Dr. Newell)..	24, 25
Toccopola	(Rev. J. M. Huggin)..	24, 25
Cherry Hill	(Dr. Newell)..	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges, at Pleasant Hill	Apr.	18
Chester, at Ackerman		19, 20
Walthall, at Early Grove		25
Lagrange, at Lagrange		26, 27
Crawford, at Trinity	May	2
Brooksville, at Soule Chapel		3, 4

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—SECOND ROUND.

Delhi, at Delhi	Apr.	19, 20
Monroe		26, 27
Lind Grove, at Bonnidee	May	3, 4
Oak Ridge, at Prairie		11, 12
Winsboro, at Oakley		17, 18
Harrisonburg		21, 25
Richland, at Union	31, June	1
Floyd, at Lee Vaughn		7, 8
Waterproof, at Wesley Chapel		14, 15
Providence, at Pecan Grove		21, 22

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	Apr.	19, 20
Spring Creek, at Rocky Hill		26, 27
Sugartown, at Pine Grove	May	3, 4
Montgomery, at Montgomery		10, 11
Ada, at Liberty		17, 18
Sayou Beouf, at Turkey Creek		24, 25
Simsport, at Mellville	June	7, 8
Centreville, at Nebo		14, 15
Vidalia and Tray, at Young's		21, 22
Black River, at South Bend		28, 29
Columbia, at Columbia	July	5, 6

B. F. ALEXANDER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Campo Bella	Apr.	19, 20
Shreveport		26, 27
Pleasant Hill, at Beulah	May	3, 4
DeSoto, at Ebenezer		10, 11
Grand Cane, at Logansport		17, 18
Natchitoches, at Natchitoches		24, 25
Anacoco	31,	June 1
Caddo, at New Church		7, 8
South Bossier, at Benton		14, 15
North Bossier, at Concord		19
Valley, at Pleasant Valley		21, 22
Mooringsport		28, 29
Wesley	July	5, 6
Coushatta, at East Point		8
Many and Sabine		12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville, at Indian Bayou	Apr.	19, 20
Franklin		20, 27
Lafayette, at Jeanerette	May	3, 4
Plaquemine Brulee		10, 11
Lake Charles		17, 18
Sulphur Mine		24, 25
Opelousas	31,	June 1
Washington		7, 8
Grand Chenier		14, 15
Sabine Mission		21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Lower Coast Mission	Apr.	20
Baton Rouge		27
Cross Tete and False River, at Hart'y		29
Rayne Memorial	May	4
Carrollton and Parker's Chapel		11
Gretna		11
Craps Street		11
Moreau Street		18
Plaquemine and Donaldsonville		25
Algiers	June	1

CHAS. F. EVANS, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

HOMER DIST—SECOND ROUND.

Ruston, at Douglas	Apr.	21
Downsville, at Mars Hill		26, 27
Farmerville, at Mt. Nebo		30
Summerfield, at Alabama	May	3, 4
Vernon		3
Indian Village		10, 11
Gansville, at Siloam		13
Saline		15
Sparta		17, 18
Ringgold		20
Vienna, at Antioch		24, 25
Gibsland, at Gibsland	31, June	1
Arcadia, at Paynes Chapel		7, 8
Minden		10
Homer, at Homer		12
Haynesville, at New Salem		14, 15

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and H., at Hopewell	(Th.) Apr.	17
Vossburg, at McGowan's		19, 20
Meridian, at Chunkey	(Wed.)..	23
Shubuta, at Desoto	(Fri.)..	25
Winchester, at Spring Hill		26, 27
W. and State Line, at Waynesboro		27, 28
Clarke, at Salem	(Th., Fri.).. May	1, 2
Union, at New Home		3, 4
Paulding, at Pleasant Grove (W., Th.)		7, 8
Leaksville		10, 11
Lauderdale	(Th.)..	14
De Kalb, at Pleasant Ridge		17, 18
Blumsville	(Mon., Tues.)..	19, 20
Marion, at Coker's		24, 25

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Homewood, at Homewood	Apr.	26, 27
Neshoba, at Philadelphia	May	1
Union, at Good Hope		3, 4
Walnut Grove, at Pine Grove		10, 11
Carthage circuit, at Rocky Point		17, 18
Carthage station, at Carthage		18, 19
Hillsboro, at Mt. Zion		24, 25
Mt. Rose, at Cedar Grove		30
Raleigh, at Trinity	31, June	1
Trenton, at Gasen		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Hebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Vancleave, at Union	Apr.	19, 20
Hattiesburg, at Hattiesburg		26, 27
East Leaf		29
Tallahala, at McTyeire Chapel	May	3, 4
East Pearl, at Pine Grove		5
Covington, at Sibleil		6
Pearlington		10, 11
Williamsburg		17, 18
Mt. Carmel		18, 19
Columbia		24, 25

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

Pipkin Chapel	Apr.	18
Rayon Sara, at Thompson circuit		19, 20
East Baton Rouge, at Davis Chapel		25
New River, at Antioch		26, 27
Percy's Creek station	May	3, 4
Woodville station		5
Livingston, at Maurepas		10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
Jackson station		21
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek	June	7, 8
Clinton and Betheville		14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Raymond, at Ratcliff's	Apr.	19, 20
Canton		26, 27
Madison, at Wesley Chapel	May	3, 4
Sharon, at Lone Pine		10, 11
Camden, at Soule Chapel		17, 18
Yazoo City		24, 25
Benton, at New Hope	31, June	1
Flora, at Bee Lake		7, 8
Silver Creek	(Tues.)..	10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 29
Sprigg Ridge	(Wed.).. July	2

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Wesley Chapel	Apr.	19, 20
Rocky Springs, at Hermonville		26, 27
Roxie, at Beech Grove	May	3, 4
Meadville, at Nebo	(Wed.)..	7
Hurtontou, at Sarepta		10, 11
Kingston, at Kingston		17, 18
Natchez, at Jefferson St.		24, 25
Natchez, at Wesley Chapel		24, 25
Port Gibson	31, June	1
Mayersville		7, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst station	Apr.	20
McComb, at Holmesville		26, 27
Crystal Springs station	May	4
Bowerton, at Pleasant Valley		10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Galatia	31, Jun.	1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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CROSSING THE BAR.

BY ALFRED TENNYSON.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

The Sabbath. Is It Sunday or Saturday?

BY R. ABBEY, D. D.

It is stated to me by some of our Louisiana preachers that our church in certain parishes is disturbed on this subject, and I am requested to explain the subject in this paper.

In the first place, the question itself—that is, that there could be such a general question at all—is the result of such ignorance as we do not look for among people of moderate intelligence in these times. The question itself, without looking an inch into it, supposes a natural impossibility. It supposes that a certain period of time, of twenty-four hours, forms a certain *day* for all men. This is, of course, impossible. Any given day is the *same day* only on the same line of longitude. But go west, or go east, and the same *period* is a different *day*.

This could not be known until the last three hundred years. Before we discovered the rotundity and revolution of the earth, it was supposed that every day begun and ended simultaneously everywhere. But now we know that while a day is beginning at one place, it is ending at another; when it is midday here, it is midnight yonder.

It ought to be well known that persons traveling from east to west lose time as compared with the time at the point of starting; and if you go far enough, you will lose a whole day. And so, in like manner, if you go from west to east, you gain time. So these travelers, or the local places through which they pass, can not have the same day of the week, or of the month or year. A day is a day for that longitude only. Let me illustrate this so as to make it unmistakably plain.

The following is said to have occurred; but whether it did or not, it makes no difference, for it certainly would occur every time in like circumstances:

Some years ago a London missionary society sent a new company to an island in the South Pacific, about thirty miles distant from an older station. Some time after the new missionaries reached their home, they arranged a visit to the old station, leaving on Friday morning, and intending to return on Monday. They reached the station about midday, and found the people at church *on Sunday!* What! What is this! Most assuredly this is Friday. And most assuredly it is Sunday. And the matter was inexplicable; each was certain that his count was right. At length one of them, whetting up his brains a little, exclaimed: "See here! Are we all a pack of fools? Surely we are both right. You came the eastern route, and we the western. So, what is Sunday to one, must be Friday to the other. Neither of us can possibly have the London Sunday." And they had a laugh over their own dullness.

Edgar Poe illustrates the principle on this wise: His young friend in London wanted to marry his girl; but the old gentleman hesitated, saying: "When two or three Sundays come together." So the young suitor was put to his wits to bring several Sundays together; and he did it demonstrably. Securing the assistance of two friends, he sent them round, one east and one west, enjoining both to keep the calendar correct. On the voyagers' return they met at the father's house on Sunday. But with one voyager yesterday was Sunday, and with the other tomorrow will be Sunday. So here were three Sundays come together.

It is said that the apostles changed the Sabbath from Saturday to Sunday. Whether they did or not, is entirely immaterial to us. We do not care to know what they did or intended to do, in this behalf. They did not arrest the revolution of the earth, and, therefore, they did not fix a Sabbath period for the entire church. Of course, they knew nothing of the earth's diurnal motion; and so, whatever they did could have only a local application. Moreover, the great confusion and uncertainty of *dates*, until very recently, render it quite impossible that any hebdomadal count from any given period, even at the same place, could approximate certainty, much less be reliable. It is only within the last two hundred years that we have any uniformity in dates even in Europe. To suppose that we began, say 500 years ago, on a particular day then and there called Sunday, and counted by sevens, accurately, to a particular Sunday now, is the extreme of ignorance and superstition. Until lately there was no uniformity in dates anywhere.

Date means a count of years, months, weeks or days from some known and acknowledged period in the past. And there was no such acknowledged period throughout Christendom, in general use, until lately. The general use of A. D. in dates is comparatively recent. To show this plainly, let me copy a little from undoubted authority.

If, for instance, we refer to a newspaper in the reign of Queen Anne, we shall see the *Amsterdam Gazette*, of February 22, translated in the *London Gazette*, of February 13, and abridged in the *Edinburgh Courent*, of February 19—all in the year 1705. (Lib. Use. Know., Art., date.)

Here are three cities very little distant. The London paper copies from the Amsterdam an article a week or more *before* it was printed. And the same article was copied in Edinburgh several days before. Each city had its own local date. Such irregularities in local dates could be cited by the thousands all over Christendom until about the last two hundred years. From the birth of Christ we count downward with some degree of accuracy *by the century;* but, as to years, there is oftentimes considerable uncertainty; and as to months or weeks or days, there is no general agreement anywhere; and as to the certainty of a certain day being the same in different places, it is mere wild superstition.

Dates were reckoned from a score of church and other festivals, from the reign of Popes and kings, and other noted events. But dating from certain reigns was very uncertain. Some dated from his birth, some from his majority or election, and others from his crowning. So dates were sometimes several years apart. Thus:

The beheading of Charles I. was reckoned both in England and Scotland to have taken place on the thirtieth of January; but while England held the year 1648, Scotland held it to be 1649. (Lib. Use. Know.)

And if our seventh-day friends could count exactly, amidst this turmoil and confusion, to a certain day, they have no date to count *from*. They can not tell us the day, week, month or year on which any event alluded to in the Bible took place. There *was* no such period corresponding to our dates. They reckoned time by the Julian period, which *style* continued until 1582, when Gregory jumped the calendar from the fifth to the fifteenth of October. This is our calendar now. But it was adopted in Europe only at ten different periods, in as many different places. Ours came in in 1752. So that for 170 years it was mathematically impossible that we could have had a Sabbath corresponding to our Sabbath, call it Saturday or Sunday. And yet we are told of an exact Sabbath period for the entire church.

It is utterly beyond the pale of common information. They seem to know nothing about the necessary change of date on crossing the *International Dateline*, as it is called by geographers and navigators. Then how can they determine any date? There is some difference between saying something and having something to say. This dateline is formed by the earth's rotation, and is described as, "The line at which dates change, being made later by one day by those who cross the line from east to west, and earlier by one day by those crossing from west to east."

Dates must be reckoned *from* some place where a local date is recognized. Rome was the center of civilization. We get our date from Rome; and it can but be seen that those going east and those going west must have, one a day earlier and one a day later as to Rome time. Then, as the apostles traveled both east and west, they could not fail to find themselves occasionally in the condition of our missionaries above alluded to. Then they would, of course, fall into the local date. Such things must have happened a thousand times with everybody. If the Saturday men contend for a certain day as Sabbath, ask them how they ascertained it. Not by the Julian period, for that is lost sight of long ago. And not by the Gregorian calendar, for that does not correspond with the other.

Since Copernicus made this world a globe, and set it to rolling over every day—a thing that the apostles never dreamed of—there are as many different Sabbaths as there are degrees of longitude. And there is no possible way to have one identical Sabbath for all men but to stop this rolling over business.

The Sabbath law requires us to keep every seventh day. This all intelligent Christians do. And the law of common sense requires that we do this with uniformity and regularity. The *names* of these days are artificial. The days themselves are all alike. And which one of the seven days is the Sabbath depends upon where you begin to count seven. It is the *same day*, call it one or call it seven.

YAZOO CITY, Miss.

"The Location of Millsaps College."

BY REV. J. W. M'NEIL.

Several communications have appeared lately in the ADVOCATE on the location of Millsaps College; all the writers from North Mississippi, and all favoring that part of the State as its location. As many of us have opinions different, it is time we were expressing ourselves, lest our silence be taken as a tacit consent to their views. I don't presume to dictate to the Board of Trustees. I have the largest confidence in their judgment, and will, with all loyal Methodists of our State, abide their action. Yet opinions outside of their body, if sustained by sound argument, will be weighed by them for all they are worth. Late writers—"Sigma," "Tau," Dr. Cameron, and others—all seem to agree to one view, that first advanced, if I remember aright, by "Sigma"—that it would not be well to locate Millsaps College in South or Central Mississippi, lest its nearness to would affect Centenary College. In other words, colleges of the same denomination should not be located near each other, lest the strength of each be affected by that nearness. With this position taken by these brethren, it is evident, by a careful interpretation of all they have said, that all favor Holly Springs as the location of Millsaps College. For the sake of argument, I will not deny the position taken; yet, is not their argument against their side of the question, that of Holly Springs as the place of location? The point upon which they would like stress to be placed is that Jackson is too near Centenary, and, at the same time, favor the location at Holly Springs. Will it be denied Vanderbilt University is little further from Holly Springs than Centenary is from Jackson?—or, in other words, that it will cost about as much both in time and money to go from Jackson to Centenary as it will from Holly Springs to Vanderbilt? If the time and money are equal in two cases, then the number of miles should be considered nothing—that is, at least the mind of our age. If, therefore, their argument is good against Jackson, it is also good against Holly Springs.

Dr. Cameron started out broad-guaged. He says, "Let us put ourselves as far away as possible from all local prejudices and preferences," and before he closes, is arguing with earnestness in favor of North Mississippi. He does this by endorsing what "Sigma" said in this: "The tendency of our people is to send northward to school." The question arises, Why? There is no other choice, so far as Central or South Mississippi is concerned, as to our State institutions. It is no argument in favor of a northern location to say we send northward to school when it can not be avoided. All our State institutions are located in North Mississippi; hence, if we reap any benefit of our support of these schools, we have to go where they are. Northern Mississippi is the favored spot, so far as the State's action goes in this matter. It may be asked at this point, Why do we not patronize Centenary more extensively? It is certainly not that we have any objections to that school; simply the larger part of South Mississippi is so situated as to be more accessible to northern schools. Most of us can reach even Vanderbilt in about the same time we can Centenary, and only a few years ago at much less, both as to time and money, although Vanderbilt is much further away. This, in itself, is certainly significant.

Dr. Cameron again endorses the writer, "Tau," in favor of North Mississippi, in that he says of the founders of our State University, that the trustees of the university showed statesmanship in its location in passing Jackson and southern points in the State; that a like statesmanship was shown in the location of our other State institutions, and concludes that the phenomenal success of these institutions is attributable to their being located in North Mississippi. This many of us don't believe. These are State institutions; have had the support and backing of the State both in money and her representative or influential citizens. It is no wonder they have succeeded. The wonder would have been if they had not. It is no argument to say they have succeeded because located in North Mississippi. Either would have been as successful, and, in my opinion, would have been, with the same support and backing, more successful if located at Jackson. The reason can be given. It is a fact that the objection has been raised against these institutions; that, as State institutions, they ought to have been located more central. The University and the Agricultural and Mechanical College have succeeded in the same part of the State, because it is understood their curriculum is different; one a literary and the other an agricultural college.

Will Dr. Cameron, or any of these writers, attempt to deny that Millsaps College and the University, both of a like curriculum, will not affect each other if located only thirty miles apart, which is the case if the former should be located at Holly Springs? They certainly will not. Dr. Cameron's broad-guaged liberality, in that he says, "I would suggest that we forget, as far as possible, in what latitude or longitude of the State we have our homes," is not strongly sustained by his earnest arguments in favor of North Mississippi. If he had left his suggestion to the Locating Board, and then made no argument in favor of any particular part, it would have left him in front as the most broad-minded and liberal writer we have had on the matter under discussion. However, saying the least we can of it, he exhibits a weakness common to all of us—that of leaning to human nature when our personal preferences are to be consulted. He certainly fails to come up to the standard of his suggestion. Is it not strange how hard North Mississippi is to satisfy? All our State institutions are there, and yet they crave more. Is it not time South Mississippi should receive, at least, a little consideration? I believe it can be shown we are now increasing more rapidly, in proportion to our former numbers of inhabitants, than any part of the State, and that Methodism is keeping abreast with that progress; therefore, the importance of having our cherished college at least near her borders.

"Tau" takes the position that it would not be well to have Millsaps College located at the State capital. The influences of our public men are such that many parents would prefer their sons were not brought in contact with them. We have never heard it raised as an objection to Vanderbilt, because located at the capital of Tennessee—Nashville. It is presumed the public men of Mississippi will compare favorably with the public men of Tennessee. Again: no one ever heard of parents complaining because their sons might be brought in contact with some of the best talent of the State, before "Tau" suggested it; and that would certainly be the case if Millsaps College were located at Jackson. In a former communication I presented the numerous advantages which would attend the college if located at Jackson. I have seen no better reasons yet advanced in favor of any other point; hence my mind remains unchanged.

Bro. J. W. Honnoll suggests that the location be made upon a moneyed basis. This, in my opinion, might prove to be one of the gravest errors that might be committed in its location. Money is a good thing in itself, and a certain amount is absolutely necessary. It is a fact also, that some men and institutions have been wonderfully successful, and not from the amount they had to start with, but from starting at the right place. Fifty thousand dollars, as Bro. Honnoll suggests, might be more than consumed in a short while, and that, unnecessarily, by parents in reaching the college, for want of centrality and accessibility.

Now, Jackson has both of these, and is more than an equal, in many other respects, than any town that has asked for it; hence, why pass Jackson and go to one of the most extreme northern towns of the State? There is no reason for it, and there can be no advantage; but, perhaps, many disadvantages gain by it. I want it understood I am not pleading for its location at my own town. I am not a citizen of Jackson, and never expect to be. All I say is from no other motive than the furtherance of Methodism and a desire for the success of Millsaps College.

Again: I want it to be understood we are not asking even our northern brethren to come to South Mississippi; only to meet us on the half-way ground. By this we are not violating the principle as taught by Paul to every man: "Not to think more highly of himself than he ought to think."

CRYSTAL SPRINGS, Miss.

Our Advocates.

BY "PINE KNOT."

Among the many questions that are likely to be discussed by the next General Conference, there is probably none of more consequence than, "What is the future of our *Advocates*, and how can their usefulness be increased?"

This subject is surrounded with many difficulties, patent to those who have had much experience in this field of Christian work.

In compliance with the request of friends, I offer you my views with the hope that they may aid in removing some of these difficulties, and lead to a wiser use of the family of *Advocates* in the building up of the kingdom of Christ.

To one who has carefully observed the steady reduction in price of printed matter during the last decade, it is evident that religious books and periodicals must follow the course of secular publications, which means religious weeklies for one dollar a year, and the employment of the best journalistic talent in the respective religious denominations of our land.

With us, as Methodists, there is another matter of greater moment than the above—that is, how to preserve and more closely develop the connectional character of the Methodist Episcopal Church, South, which is endangered by the independent position of most of the *Advocates* of our church. To prevent trouble likely to arise from this fact, it would seem to be indispensably necessary that all of the church organs should be consolidated and placed under control of a central committee selected by the General Conference, which should have entire management, editorial and business, of all our church papers, this committee to appoint editors and business managers; also buy the paper and ink for each of the *Advocates*. It should also procure articles from first-class Christian thinkers on the various topics of church polity, etc. Said articles should be put in type at the central office of said committee, and stereotyped plates of same be furnished each *Advocate* for simultaneous appearing. This committee, which should contain some practical business men familiar with the publishing business, should provide the most economical system for securing and maintaining an increased cash subscription patronage, as well as dictate the class of advertising matter to be accepted.

By adopting the above course our church interests would be unitedly and continually pressed upon the laity, as well as ministers, and each new phase of our work receive the most thoughtful and considerate advice and direction of the best informed Christian intellects of our denomination.

Since writing the above my attention has been called to the article, entitled, "What of the Future Policy of Our Church Papers?" in the *Pittsburgh Christian Advocate*, by which I see that our brethren of the Northern Church are sailing in the journalistic sea of difficulty, in which are voyaging our *Advocates*. The writer of this article advises that one mammoth sheet shall be published in the interest of the Northern Church, subscription price of which should be a dollar, with a subscription list of 500,000; which sheet should contain all the church news of the world, and especially of Methodism, and be filled with articles from the ablest pens in Christendom. The impracticable feature of the writer's plan is that no central paper could possibly give sufficient space or attention to the local matters of our large and growing field; therefore, it seems to me that the plan I have suggested would give to our church at large the best thought on live topics promptly and at cheapest cost, and leave each *Advocate* full scope to advance the local features of Methodism in its respective fields as its editor should deem best.

It can be demonstrated that any weekly with a circulation of 12,000 can pay its way, including fair salaries to two editors, for a dollar per year, to each cash subscriber.

Of course, this committee would have the selection of places of publication for each of the *Advocates*, and would have to make satisfactory arrangements with the owners of the present papers now published as organs of our church.

A Bugle Blast.

President T. S. Adams, of the Louisiana Farmers' Union, has issued to all the subordinate Unions of the State the following spirited proclamation. It speaks for itself:

My Brothers: Upon the loyalty of the membership depends the salvation of our order. You have been true in the past, and your allegiance will remain true in the future. You have stood in serried ranks in a conflict of right against might. You have won. Your flag floats over forty parishes of this great commonwealth, unsullied by dishonor, the emblem of truth and justice. Upon its snow-white folds rests the hope of posterity—the destiny of the republic. You will hold up the arms of its bearer, as did the Hebrews of old, when God commanded the sun to stand still.

A contest is before you—a contest that demands vigilance and valor—a fight that requires the last man in the last ditch. The issue of rechartering the Louisiana Lottery will be made at the next session of your General Assembly. No pains will be spared by its advocates for its accomplishment. The muniments of war have been prepared; the army has been mobilized; the officers have been assigned to stations. They await the bugle blast of their leader. It will come in no mistaken notes when the hour is at hand. Unless the brave and true interpose, the star of Louisiana, already shining with dim and doubtful lustre, will pale in the blue dome of Statehood. Brothers of the Union! in this, the hour of her extremity, your State lifts her plaintive cry to you to save her honor! She turns from the populous cities of her fruitful womb to her children of the forest. She knows their virtue and their courage. Traveling north or south, placarded on the walls of every leading hotel, in letters bold and brazen, is the badge of her dishonor, "The Only Lottery in these United States Chartered by the People." With tearful eye your benign mother implores you to wipe the dark and damning blot from her fair brow. As obedient children, you will respond; as freemen, whom the truth has made free.

Now, therefore, by virtue of authority in me vested, it is hereby decreed and ordered that every parish Union in this jurisdiction shall, at its meeting next ensuing, pass resolutions instructing members of both Senate and House, representing them, to vote against all legislation in favor of rechartering the Louisiana Lottery, and declaring that neither excuse nor explanation for any vote to the contrary will be accepted.

Christian Advocate.

THURSDAY, APRIL 24, 1890.

THE FARMER FEEDETH ALL.

BY CHARLES GODFREY LELAND.

My lord rides through his palace gate,
My lady sweeps along in state,
The sage thinks long on many a thing,
And the maiden muses on marrying;
The minstrel harpeth merrily,
The sailor plows the foaming sea,
The huntsman kills the good red deer,
And the soldier wars without a fear;
But fall to each whate'er befall,
The farmer he must feed them all.

Smith hammereth cheerily the sword,
Priest preacheth pure and holy word,
Dame Alice worketh broidery well,
Clerk Richard tales of love can tell,
The tap-wife sells her foaming beer,
Dan Fisher doeth in the mere,
And courtiers ruffle, strut and shine,
While pages bring the Gascon wine;
But fall to each whate'er befall,
The farmer he must feed them all.

Man builds his castles fair and high,
Whatever river runneth by,
Great cities rise in every land,
Great churches show the builder's hand,
Great arches, monuments, and towers,
Fair palaces and pleasing bowers,
Great work is done, be'l here and there,
And well man worketh everywhere;
But work or rest, what'er befall,
The farmer he must feed them all.

The Sunday-School—Mixed Classes.

BY MRS. WALTER V. CROUCH.

[A paper read before the Louisiana State Sunday-school Convention, held in New Orleans, March 21-23.]

I have been requested to prepare a paper on Mixed Classes—that is, classes composed of boys and girls. There is much to be said on the subject. The rule is separate teaching. Mine is the exception, for I have a class of twenty-two young people, of both sexes, whose ages range from sixteen to twenty. They meet every Sabbath perfectly at ease, each one with a pleasant greeting. Immediately upon roll-call I have and hold the undivided attention of my class. The great benefit is development. The boy, with his usual bashfulness and carelessness, soon learns to be more attentive to his personal appearance; one boy addicted to the excessive use of tobacco has almost ceased its use, as it was frowned upon and the girls did not use it. In regard to the girls, they become less frivolous, more dignified and courteous to the boys, encouraging them by not noticing their blunders. They equally ask and answer questions.

You will find no trouble whatever if, in the first place, you command the utmost respect, then the affection of your class. To obtain these essentials, you must set them an example, for rest assured that *you* are studied far more assiduously than the lesson. If you can stand the test, then your words will have due weight. If you can not hold your class and keep up their interest, do not attempt to mix them, for then there will be a tendency to talk, which you will not be able to control.

But, dear fellow-laborers, if you start out with a few fixed principles as planks in your platform, be assured you will find no difficulty in faithful teaching, leaving results to him who demands: "Be thou faithful unto death, and I will give thee a crown of life." "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

These are what I mean by planks in a platform:

1. You must *believe* what you teach.

2. The Bible, and the Bible *alone*, must be the law of your life, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

3. You must practice your own precepts.

4. You must "keep yourself unspotted from the world."

5. You must fully realize that you are about your Master's business.

6. You must teach as though each Sabbath were your last, and your next meeting to be in eternity before the judgment bar of God.

7. You must pray without ceasing.

With this, as a foundation, you can build a structure which will be fitly joined together, eternal in the heavens. Together they are complements to each other—what one lacks the opposite supplies. To the boys, you must be a boy; to the girls, a girl; for the power of the Savior was, in his marvelous sympathy—so must it be with us. Under the Levitical law, the line of demarcation was very firmly drawn. One code was for man, another for woman; but, under the Christian dispensation, we see that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith;" for "there is neither Jew nor Gentile, neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus;" and, again, "by the works of the law shall no flesh be justified, for all have sinned and come short of the glory of God." When God makes no difference, dare we? A different era will have dawned on the Christian community when it is universally admitted that there is neither male nor female; but that all stand alike and will receive the same words of commendation or condemnation.

Teach as though your own soul's salvation depended upon your manner of teaching, which it truly does. One of the parents said to me: "My boy repeats to me every word you say, and measures my conduct by your instruction." How far-reaching and inestimable is our influence!

Patiently and faithfully the sculptor chisels away at the cold and passionless marble until, under his skillful hand, the beautiful work of art is complete. How much patience and faithfulness is necessary to remove the angularities of this life along with its prejudices, that life is not mere sentiment, but a preparation for the reality to come. The best opportunity is hereby presented for teaching two most important truths of God's Word that are, alas! too many times passed over. They are: Temperance (or self-control), and its twin—social purity.

In the world's vernacular, these two virtues are to be taught to, and practiced solely by, the girls. Is it not the saddest thought for mortal to entertain that the average church-goer believes the same thing? Right here, let me emphasize the point I made in my platform: The teacher must believe, mark you, every word in the Bible.

I challenge any *Christian* to make a difference. Why should we be silent (for at times silence is criminal) on a subject which affects the human race for weal or woe?

As we stand, individually, responsible, let them learn together that their bodies are living temples of the Holy Ghost; that they have been bought with a price, which price is the blood of the spotless Lamb of God; and that they dare not take that temple to any place where they must part company with God's Holy Spirit.

Temperance (or self-control, strictly speaking) is best adapted to mixed classes, for there one is forbidden to tempt, the other to be tempted. The girl especially must be warned (for she is the greater sufferer) never to offer the first social (dare you call it such?) glass, which, if never touched, would save many a soul. Often the words of Mr. George Stuart occur to me: "I never see a drunkard but I know that somewhere there is a broken-hearted woman." Dear girls, "be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap." Better that your arm should be paralyzed ere you offer the soul-destroyer to any human being, for you can not touch pitch and not be defiled. "Ye are the servants of whomsoever ye obey: but if the Son hath made you free, ye are free indeed."

There are times that I am weighed down with the responsibility, for it comes to me as it did to Ezekiel: "To thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

But, as Simon said: "We have toiled all night and caught nothing," we long to go ashore; but, amid the depression, we hear the Master say: "Launch out into the deep, and let down your nets for a draught."

The boys are made strong by the encouragement of good Christian girls, in whose company, by precept and example, they are stimulated to right-doing. The education of boys and girls, beginning in the family, is carried on in all of social life; why not continue it in the Sabbath-school, when in the church it is the rule? In separate classes you feel crippled, for you can only reach one side; whereas, in mixed classes, your work is certainly nearer to completion. I am grieved that there is occasion to raise my voice against one evil that has invaded the *homes* of many professors of religion, as Satan did in the garden of Eden. I allude to card-playing. Many a boy has taken his first lesson in gambling at a progressive euchre party, where prizes were awarded. What is the difference between playing cards for a stipulated sum or for an article purchased with that amount? It is *not* an innocent amusement.

I will close with a few verses from the Word of God, which no Christian can gainsay, and will cover all the ground and fortify the position which I have taken, and none can afford to do less and not be guiltless before God, for the two most responsible positions are those of parents and teachers.

Too many times persons say, "We can not afford to make certain investments which may involve the loss of money." But oh! how insignificant that is to the question, "Can we, as Christians, afford to compromise with the devil? Will it pay?" Let us see what God's Word says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?..... And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people..... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Sunday-Schools.

There is certainly no interest more important to the church than the Sunday-school. This is the training-school for young disciples, and its curriculum is worthy of study even by those who may be supposed to have compassed the entire course of biblical literature. Not a few mature Christians, men and women, in almost every place are beginning to realize that they are not perfect in knowledge of divine things, but that they may still grow in the "knowledge" as well as the "grace of our Lord and Savior Jesus Christ." Indeed, I have observed, of late, in some places that the Sunday-school is made up, for the most part, of young men and women, and, as before indicated, those of maturer years, rather than the *children* of the church. There seems to be in many places, on the one hand, a disrelish, on the part of the *children*, especially when they get to be "boys and girls," from eight to twelve years old, for the Sunday-school. On the other hand, there is a lack of interest and effort, on the part of parents and guardians, to overcome this spirit in their children, and induce a fondness for this institution. Then, in country places especially, there is often ground for excuse and reasons for neglect that do not exist in populous towns and cities. But there are no difficulties along either of these lines which may not be overcome. It would extend this article too far to mention *all* the "ways and means." I set out to write of one of many which has occurred to me often in a ministry of more than fifty years, and more than forty years in the pastoral work. The *one mean* to which I refer, whereby to make our Sunday-school exercises a source of pleasure and profit, comprehends all others, viz: that they be made more spiritual; that they be so conducted as to have all to realize that it is an act of worship, and not a mere routine of questions to be answered, and the singing of a few songs—not in the spirit, neither with the understanding, nor possessing such variety even as to make them interesting.

But how shall the Sunday-school be made more a religious exercise than it is? is the question. I answer:

1. Let all the officers and teachers, from the superintendent down, be men and women of experience in divine things.

2. Let *them* feel in their hearts that this is their work; that they are "called of God, as was Aaron," to enter this field, to labor in this part of the Master's vineyard.

These requirements are fundamental, and, added to them, there should be such literary qualification as would enable them to instruct, train, educate their classes and the entire school in the principles and doctrine of Christ. The time has come, thank God, when such officers and teachers can be found in almost every place. Intelligent management and direction, taking into account *all* the circumstances, is essential to the development of the spiritual feature of the Sunday-school.

On this point I do not hesitate to say that the habit of having Sunday-school at an early hour in the morning is not conducive to the spiritual interest of that class whom, of all others, we desire to reach and to benefit. Say that the Sunday-school begins at half-past eight or nine o'clock A. M., and occupies from one hour to one hour and a half; then just before the hour for the morning sermon the school is closed, with all concerned—the children especially, wearied and fatigued by confinement in the house. Who does not know that they will seek refreshment and recreation? If in a town, they prefer to go home, and will go, unless restrained, and their parents are not present to restrain them. But constraint in such a case is more hurtful than beneficial; so the children are left to their own option, whether to remain and hear the sermon, or return home, while their parents enjoy the sermon—that presentation and elucidation of the gospel that the children need possibly as much, if not more, than their parents, and which, under the present plan, they rarely enjoy.

I am fully persuaded that the whole family ought to attend the preaching together in the morning; then in the afternoon, have the Sunday-school, making the services as religious as practicable, and having all the family—aye, the whole community—attend the Sunday-school. In such case let the pastor, if he can, be present; occupy, say, twenty minutes in preaching a sermon to the children especially, and dispense with any service at night.

These suggestions do not claim the merit of originality, but they accord with my experience as the "more excellent way." H. J. HARRIS.

HATTIESBURG, MISS.

From the Work.

FRENCH SETTLEMENT.

A few weeks since I received a most urgent and pressing invitation from Bro. George W. Huff, pastor in charge of the Livingston circuit, to come over and help him at the French Settlement, stating that the Catholics were without a priest there; and some of them, having heard that I had been a Catholic, and also spoke French, were anxious that I should come and preach for them on the fifth Sunday in March. I was in a quandary. I scarcely knew how to reply, as I spoke but little French, and had never attempted or thought of attempting to preach in French; and the very thought of going into a French community, and trying to expound the Scriptures in their language, seemed to me the height of absurdity. However, I took the matter unto God in prayer, and it seemed as if God spoke unto me, saying, "Go, and I will be with thee, and will teach thee what thou shalt say." So, on Thursday, March 27, I supplied myself with a French Bible, and took passage on the steamer *Louise*, under command of Capt. Eugene Roberts, reaching French Settlement about three o'clock, Friday evening. Bro. John Fulton met me and took me in his buggy to Bro. Huff's, about a mile distant, where I received a warm welcome from Bro. and Sister Huff. I preached my first sermon in French on Saturday night to a good congregation. All seemed interested; and at the three services on Sunday much feeling was manifested. Bitter prejudice that had existed was done away with, and cordial invitations given to visit them in their homes. The trouble is that scarcely any of the children, and but few of the ladies, speak or understand a word of English; and, without house-to-house visiting, it will be almost impossible to get the ladies and children interested, and thereby build up the church. Bro. Huff has ten or twelve members there who are thoroughly converted—all but one praying in public. He has also a good Sunday-school. Surely there is a great day coming for this earnest little band.

Monday we went to Port Vincent, where I remained till Wednesday morning, and preached three times to interested congregations. We had one accession there.

I shall ever be grateful to God that he gave me the opportunity of testifying in his behalf at these places, and hold a pleasing remembrance of the cordial welcome given me by all; and pray that God may bless them in all things.

Permit me, ere I close, to tender my sincere thanks to Capt. Eugene Roberts, of the *Louise*, and Capt. J. W. Perkins, of the *Alice*, for their kindness and courtesy in extending to me the freedom of their boats.

L. W. WOOD.

COVINGTON, LA.

MERIDIAN CIRCUIT, MISSISSIPPI CONFERENCE.

My first quarterly meeting in the bounds of Meridian circuit, conducted by our presiding elder, was a treat to all present, while we were made to feel sad by having to separate with Bro. Norsworthy, having traveled under him as presiding elder four years, and spending the hours so pleasantly together. We are glad that God, in his wisdom, has given us Bro. T. L. Mellen for our leader on Meridian district. I feel like God will bless every effort that our presiding elder is making to establish a district parsonage.

On account of sickness in my family the present year, I am unable to help in the many calls that are being made that will result in good. My heart is in the work. I have one little boy who is able to sit up, that has been sick upwards of five weeks—part of the time not expected to live. We have all been sick; but, thank God, we are in the midst of good people, who administered unto our wants, for they waited upon the sick day and night for weeks. Everyone in our neighborhood offered their services to wait on our family whilst sick. I shall never forget these good people.

On my last round on my work many came up for prayer. Everyone seems to appreciate the services and the efforts that are being made for good. Those who have not the Methodist Hymn Book are calling for them. I have sold during the last month several family Bibles, Testaments and hymn books. I am still ordering.

Bro. Thomas Belew, our steward at Chunkey, died on March 21. He said to all present, just before he left, that there was nothing in his way. A good man is gone. L. J. JONES, P. C.

Abstract of Receipts and Work of the Board of Church Extension of the Methodist Episcopal Church, South, for the Fiscal Year Ending March 31, 1890.

RECEIPTS.

ON GENERAL ACCOUNT—		
From assessments		$29,073 98
From special donations		2,701 12
From sale of tracts, plans, etc		190 67
Total receipts by General Board on General Account		$31,965 78
Retained from assessments by Conference Boards		29,073 99
Total payments by the Church on General Account		$61,039 77
ON LOAN FUND ACCOUNT—		
For Kavanaugh Loan Fund	$ 252 50	
For Morrison Loan Fund	487 50	
For Marvin Loan Fund	795 00	
For Paine Loan Fund	960 25	
For Harris Loan Fund	812 75	
For Andrew Loan Fund	1,488 75	
For Green-McFerrin Loan Fund	360 50	
For Parker Loan Fund	608 25	
For A. B. Bowman Loan Fund	302 00	
Total payments by the Church on Loan Fund Account		5,616 50
ON PARSONAGE GENERAL ACCOUNT—		
By the General Board, dues	1,610 90	
By the General Board, special	1,179 98	
Total receipts by the General Board on Parsonage General Account	2,790 88	
By the Conference Boards (retained)	1,610 90	
Total payments by the Church on Parsonage General Account		4,401 78
ON PARSONAGE LOAN FUND ACCOUNT—		
For Preachers' Wives' Loan Fund	164 00	
Total payments by the Church on Parsonage Loan Fund Account		164 00
Total payments by the Church on all Accounts		71,122 05

PLEDGES.

For A. B. Bowman Loan Fund (balance on written bond)	4,700 00
For General Work, Negotiable Note of a Friend	500 00
For Parker Loan Fund, balance on subscription	10 00
For Eagle Pass Mexican Church, subscriptions	15 00
For Church at Pendleton, Oregon, subscriptions and organ	298 00
For Church at Jacksonville, Florida	477 00
Total Pledges by Church on all Accounts	6,000 00
Total Amount paid and pledged by Church during year	77,122 05
Total Cash paid by the Church this year on all Accounts	71,122 05
Total Cash paid by the Church last year on all Accounts	67,916 78
Increase during this year	3,206 27

WORK.

All the Boards helped this year 364 churches, paying them		$4,549 32
All the Boards helped last year 344 churches, paying them		53,864 03
Showing an increase of	20 churches and increased payments of	20,685 29
All the Boards helped this year 40 parsonages, paying them		5,183 01
All the Boards helped last year 38 parsonages, paying them		5,254 74
Showing an increase of	2 parsonages and decreased payments of	$ 71 73

DAVID MORTON, Cor. Sec.

ALGIERS, LA.

For the encouragement of all Christians, let me say through your paper that God is prospering the work here. Congregations are good, prayer meetings well attended, collections up for pastor and presiding elder. Conference collections coming in all right. The good people furnished the house and "pounded" us handsomely when we came; and the other night "pounded" us again. This draws me nearer to the people, and calls to remembrance the fact that they are willing to hold up my hands while I preach the everlasting gospel.

We have had a gain in membership to the church in the last three months of over fifteen per cent. The Sunday-school alone has increased the church membership ten per cent. God bless the Sunday-schools! When manned by Christian men and women (as in ours), they become mighty powers for good.

A parsonage society was organized yesterday with fifteen members.

We feel encouraged to labor with greater activity than ever. Pray for us. H. S. JOHNS.

APRIL 14, 1890.

Wine for the Lord's Table.

My only claim to be heard in this matter is in the fact that I have studied the subject prayerfully and carefully, and with an earnest desire after the truth for twelve years and more. Meanwhile, I have read everything I could find on *either* side of the question. But specially have I studied the Word of God with reference to it, and tried to be guided to conclusion by its spirit and scope.

I have fully and satisfactorily solved the question raised by our beloved and departed Dr. Summers when he said, "I do not believe there is such a thing as unfermented wine." During the last four years of my ministry I have administered the communion more than thirty times, always using unfermented wine. At first I bought a good article, at reasonable price, from J. N. Stearns, of New York. Later, the same, but cheaper, by express from C. L. White, of Meridian, Miss. This season, 1888, we have made a supply of superior richness, delicious, grapey flavor, and deep scarlet color, from home-raised grapes. The cost was merely nominal. By boiling the grape, straining, carefully pouring off, sweetening very slightly, heating again to boiling point just before bottling, corking and sealing in half-pint bottles, we have it perfectly preserved from fermentation, and well adapted to use in small congregations. I have never heard from one member of my different congregations, embracing about three hundred communicants, a single objection to its use. Many have commended its excellence as a wine, and its superiority to that ordinarily used for such purpose. I am fully persuaded of the perfect practicability and importance of its *general* introduction. Let, us then, briefly as possible, take up the argument.

Jesus strictly observed the Jewish ceremonial law, not varying "one jot or one tittle" therefrom. He came to fulfill *this* as well as the moral code. And he *did*. Among these ceremonies nothing was more fixed and habitual than the exclusion of all leaven (or ferment) from the Passover Feast, which had come to be called the Feast of Unleavened Bread. For proof we refer to Exodus xiii, 7. "There shall be no leavened bread seen with thee, neither shall there be leaven seen with thee in all thy quarters"—during the whole feast. Even to the present day the "orthodox Jews" maintain this point rigidly. Those styling themselves "reformed" scruple not to depart from the exact forms of their fathers. Some of these are found who claim that fermented grape juice (of which they are generally very fond) was used at the Passover in the days when the "Talmud" was written. Passing over the known fact that this book was compiled during the period in which Jesus said their "Scribes and Pharisees make void the law through their traditions;" yet we can prove that the ancient word "Yayin," which these reformed Jews interpret to mean "fermented wine" means simply "juice of the grape"—"pressed out." Dr. Robert Young, acknowledged by Christians as about the highest authority in Hebrew and Greek literature, gives this as its only and complete meaning, and the same for "Oinos" in the New Testament. So also with numbers of American scholars of known ability. In all the controversies I have seen on this subject, I have failed to find a quotation from a single eminent scholar which in the least contradicts this *generic* meaning of the original word. Our word "wine," as we have it in both Old and New Testaments, is translated from words in Hebrew and Greek, which mean simply grape juice. Those most commonly used, "yayin" and "tirosh" (Hebrew) and "Oinos" (Greek) evidently often apply to the fermented form, but more frequently to the pure, uncorrupted state of the "wine," which is "pressed out" from grapes; and sometimes to the same liquid while it is yet inclosed in the grape, *e. g.*, Isaiah lxv, 8. "The new wine is in the cluster, and one saith, destroy it not, for a blessing is in it." We all know how often, ever since the days of Noah, the other form has proved a *curse*. This statement throws light on an otherwise *obscure* subject; the alternate commendation and condemnation of that which is called "wine" in the Bible. In passing let us note that Jesus never gave any indorsement to the use of an intoxicant. Twice we are told of his using and distributing wine: at Cana's feast, and when instituting our Passover. Each time the circumstances *demand* that it should not have been fermented. Let us see. At Cana the large number of gallons (about ninety) made for a small company of persons already "well drunken" forbids our belief that Christ would have so encouraged debauchery. The "good wine" was kept till the last. Horace, a high classic authority on the wine question, says, The *best* wine is that which has *not* been fermented. As to the other occasion we have already shown that Jesus observed the whole law too strictly to use anything fermented at the Passover Feast. But to make the case *stronger* in regard to the sacramental cup, the only words used in connection therewith in the whole book are: "the cup" and "the fruit of the vine." A "cup" might stand for any liquid, but "fruit of the vine" naturally suggests here the "juice of the grape" in its first and purest state. Considering Christ's omniscience (taking in the present day) we find a strong presumption *against* his giving any warrant for such talk from liquor advocates as that "Jesus commended the use of an intoxicant by putting it on his communion table." The smallness of the quantity makes little difference to most minds. The use of it is all the saloon-keeper claims to desire—its abuse he professes to abhor. Like adder's poison, it can not be tampered with. Either article in a skillful physician's hands may be of use medicinally.

Again: Fermented wine is rather a fitting symbol of decay, misery, and destruction, than of the purity, life, and immortality brought to light in the gospel. To put it on the sacramental board is conferring the highest dignity possible on it. How much evil may have resulted by thus dignifying an inebriating drink eternity alone will reveal. This evil has been unintentional. Thousands have used it with no conception that it could harm any one. But within these few years I have known of five stalwart men struggling against the appetite for drink, and striving to live Christians, who were kept away from the Lord's table by the fumes of an intoxicating cup, which, to them, had become like fire in a powder magazine. However, to such lengths have the opponents of unfermented wine gone, that it seems they are driven to suggest the Romish practice of withholding the cup from a portion of the laity, lest they should be overcome of temptation. It is scarcely credible by a believer that Jesus would command "*all*" to drink what is highly dangerous even to a *few*. This, however, is incidental, and not so grave a reason as the one preceding. With all charity for those who differ with us on this point, we yet insist that the presumption is wholly against the use of fermented wine for such a holy purpose, and that actual experience bids us *beware*.—J. P. Drake, in *Nashville Advocate*.

Sunday-School Lesson.

(Hurlbart and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON V.—May 4.

THE RULER'S DAUGHTER.

Luke viii, 41, 42, 49-56.

GOLDEN TEXT.—*Fear not; believe only, and she shall be made whole.*—Luke viii, 50.

41. Jairus—The name of one of the Israelite chiefs, Jair, conquered and settled Bashan. "His name lingered down to the time of the Christian era, when, in the same region as that which he conquered, we find a ruler of the synagogue named Jair." *A ruler of the synagogue*—The synagogues had no clergy, but were managed by laymen, at the head of whom was the "ruler," whose title of *Rosh hakkeneseth* was as familiar to the Jews as that of rabbi. His functions resembled those of a leading elder. The appeal of such a functionary shows the estimation in which our Lord was still held among the Galileans. *That he would come into his house*—Jairus had not the faith of the heathen centurion.

42. One only daughter—St. Luke, whose keen sympathies are everywhere observable in his gospel, mentions the same touching fact in the case of the son of the widow of Nain (vii, 12), and the lunatic boy (xi, 38). *She lay a-dying*—St. Matthew says, "Is even now dead." Perhaps we catch in these variations an echo of the father's despairing uncertainty. *Thronged*—With the idea of pressing together upon him; stifling. The simple verb is that rendered "choke," as in vers. 8-33.

49. Trouble not the Master—Literally, *Worry not the rabbi.*

50. When Jesus heard it—The remark was addressed to Jairus, and St. Mark says that Jesus "overheard it."

51. Save Peter, and James, and John—As at the transfiguration and at Gethsemane.

52. Bewailed her—The word means that they were beating their breasts for her. St. Mark gives a graphic picture of the tumult and loud cries and wailings. Even the poorest were expected to provide for a funeral two flute-players and one wailing woman. *She is not dead, but sleepeth*—The words of Jesus—"She is not dead, but sleepeth"—have been interpreted in these two diverse ways: (*a*) To mean that this was in no sense death, but only a state of syncope—a temporary arrest of some of the normal functions of life—that is, respiration, the circulation of blood, etc.—from which patients are often restored either with or without the appropriate appliances. (*b*) That Jesus meant only that the results should not be those of normal death; she was not hopelessly dead, for he purposed to wake her soon, as from sleep. In favor of the latter construction is: (1) The fact that Jesus used the very same words of Lazarus (John xi, 11-14) who had lain in the grave really dead four days, in whose case death was a "sleep" only in the sense of being a transient death-state from which he was raised by miracle. (2) The witnesses of the scene are said to "know that she was dead;" and the historian says—"her spirit came again"—assuming that it had left her. Thus the tone of the narrative sustains the view of a real death. (3) A case of simple resuscitation from a fainting fit could never have found place among these narratives of real miracles. It can not be supposed either that Mark and Luke knew this to be only a fainting fit and yet made up their record as if it were a resurrection from death, or that they were deceived in supposing it to be a miracle when it was not. That Jesus commanded them to give her food shows his full confidence that the processes of life were again in full play, and also illustrates his calmness and self command under most thrilling and exciting circumstances.

53. Laughed him to scorn—Literally, *were utterly deriding him.* Our Lord could not feel the smallest sympathy for these simulated agonies of people, who (to this day) "weep, howl, beat their breasts, and tear their hair according to contract."

54. Took her by the hand—St. Luke preserves this gentle detail, as well as the kind order to give her food. St. Mark gives the two Aramaic words which our Lord used, *Talitha cumi!* On these occasions he always used the fewest possible words.

55. And he commanded to give her meat—Nature is God's great instrument, and he delights to work by it; nor will he do anything by his sovereign power, in the way of miracle, that can be effected by his ordinary providence. Without the food, man can not be nourished; and unless he eat the food, it can be of no use to him. So God provides salvation for a lost world, and bestows it on every penitent believing soul; but he neither repents nor believes for any man.

56. That they should tell no man—And as usual the injunction was probably unheeded. Then a limited number only were admitted to witness this resurrection of the dead to life is in principle like the charge that they should tell no man what had been done.

Missionary.

Letter from Japan.

MR. EDITOR: I feel truly thankful to God that, through the earnest efforts of Christian friends, another missionary has been sent to Japan by your fund to aid in this work. Your second thousand dollars has sent us a devoted missionary and his wife from the Pacific Conference. May we not look upon the direction of the funds as under divine guidance? We had no missionary from that Conference; but now we feel confident that the selection will be blessed of God for good. Let our brethren be assured of the fact that the Lord directs his people. Bro. Towson is a man worthy your confidence and your aid, and, if the Lord spares him to us, he will do good work, for he comes to us, in the spirit of the Master, to devote himself entirely to the service of God in this land. And yet the call is for more missionaries, brethren, for we are still in great need of devoted men of God to go into the dark places of Japan.

I thank Bro. Cassity, of Maasfield, La., for his proposition. I have advocated the plan for years, of each Conference having one or two missionaries in the foreign mission field, and I believe I shall live to see that day. I thank Bro. Ashley, of Ada, La., for his support of the proposition. Also the noble proposition of Bro. Pickett, of Dangerfield, Texas, brings great joy to my heart, and I thank God for the deep interest he feels in this glorious work among the heathen in Japan. If he will send me six copies of his "Leaves from the Tree of Life," by mail, I will be responsible for six dollars and the postage, to be paid into the mission treasury in Japan. I feel sure I can find sale for them. Bro. Pickett's proposition ought to meet with a ready response.

Brethren, we need men and women to carry the glad news of salvation to many thousands in Japan who have never heard of the name of Christ. In many places they are begging us to remain with them, so that they might understand more perfectly the way of salvation. In one part of my work on the Island of Shikoku, at the town Tadotsu, they want to build themselves a church; but they are few in number—*only seventeen*—and for the most part poor. Many of them have no money to bring; so they have brought their armor and their swords for sale to build them a house of worship. They have no more desire to learn the art of war, and are willing to turn their swords and their armor in a way to promote peace among men. Not only that, but some of the Christian women propose to sell their fine clothes, which they say they can do without, and put the money into a church. One widow lady, a member of our church, allows the free use of her house in which to hold our services, and the members have already provided themselves with a pulpit. Their greatest desire now is to have a church of their own. For this they will require five or six hundred dollars. Two weeks since I said to them if they would collect three hundred and fifty dollars, I would try and secure one hundred and fifty. A few days after my return to Kobe a letter came from a dear brother near Meridian, Miss., and in it an order for fifty dollars in gold from five little children, with instructions to use the amount in building a church somewhere in Japan. You can not imagine the great joy this gave, and especially as this noble and timely gift came from five little children, all of one family. This gives us here sixty-four dollars and forty-two cents for this church at Tadotsu, where we hope, through the blessing of God, by this time next year, or before, we shall have a house dedicated to the service of God. At another place they are earnestly pleading for a church, and for some one to go and preach to them. Who will answer this call? If you can not come, who will send them the needed help?—the man and the money.

There are thousands in this land who sit in darkness and in the shadow of death, and have no hope beyond the grave. A ray of hope has entered into the hearts of many thousands, and they cry to Christians to help them. Surely this is the same Macedonian cry which Paul heard across the sea! Christian brethren and friends, what ought to be done to give the gospel of Christ to these people? What will you do to help spread the knowledge of salvation through Christ among the heathen of Japan and China? Convert Japan, and she will send thousands of missionaries to China, only two days' run across the sea. Is not God preparing this people for that great work?

Your brother in Christ,

J. W. LAMBUTH.

KOBE, Japan, March 19, 1890.

STARTLING FACTS.—Writers on missionary work necessarily deal with thousands and millions. Who can realize what a *million* really means? We notice it is calculated that at least 1,200,000,000 people in "pagan, papal, and moslem communities" are without a knowledge of the pure gospel, and that "the whole missionary force of the world, including native helpers, falls considerably below 40,000!" Is this an adequate army for the conquest of the world? It is often said that the churches give as much money and as many men as they can afford. Do they? The incomes of Great Britain, according to income tax returns, amount to £554,022,000. A very small proportion of this is devoted to the greatest of all expenditions. Each individual has only to compare his contribution to his total income, and he will see that it is not in proportion to the claims of the Savior and the perishing 1,200,000,000 of human beings. Dr. Pierson—than whom there is not a more reliable missionary statistician—thinks that during the last thirty-five years 1,500,000 lives have been lost on the battle-fields of the world. When shall we send out armies equal in number and costliness to the armies sent out by the allied nations to the Crimea, by the Northern States to the South in the great civil war, by Germany to France yet more recently? We have not yet realized the magnitude of the enterprise. Our contributions of money and men are out of all proportion small to the greatness of the war in which we are engaged. —*The London Freeman.*

Temperance.

A Call for a National Temperance Congress.

We, the undersigned, representing almost every shade of anti liquor views, believe that the time has come for representative temperance people throughout the country to assemble together in convention, to look into one another's face, to compare views frankly, to learn the whole ground of our agreement, and to enlarge that ground, if possible, by candid and friendly discussion. The saloon is still here. The fight is still on. The liquor traffic, if anything, is more aggressive, more destructive than ever.

We believe that the holding of such a helpful convention is practicable. Hence we ask all local, State and National Temperance Societies (regardless of sex or politics), and all churches and Sunday-schools, and other associations which hate the saloon, to send representatives to a National Temperance Congress, to be held in New York City, May 14 and 15, 1890, in the Broadway Tabernacle Church (Dr. William M. Taylor, pastor). Mass-meetings will be held in the evening and conferences will be held during the day sessions; the day sessions beginning at 10 A. M. each day.

We urge friends everywhere to take steps immediately to see that every section of the country is fully represented. Let this be both a National Conference and a National Mass-meeting for the overthrow of the liquor traffic.

Every person opposed to the saloon who will present himself at the Congress will be welcomed as a member.

(Signed)

CHARLES F. DEEMS,
ALBERT GRIFFIN,
I. K. FUNK,
T. B. WAKEMAN,
J. A. BOGARDUS,
MARY T. BURT,
ALEX. S. BACON,
Committee,

and 75 other prominent persons in Church and State.

Mr. Chauncey M. Depew is no temperance "fanatic," but he is a man of keen observation and broad views. In a recent speech before some railroad men he said: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last Fall, and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that everyone of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, everyone who proved a wreck and wrecked his family did it from rum and no other cause. Of those who were church-going people, who were steady, industrious and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink he doesn't care, all finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life." —*Evangelical Messenger.*

Man requires stimulus. It is his spirit's native air. It is like the steam to the engine and wind to the sail. He ignorantly seeks it in the nicotine dream, the hallucination of drink and the brutal delirium of lust. But all the while, voices from heaven were calling him (only he did not listen) to God's modes of stimulation—the threefold loves of the soul: one is the mystic bond that binds two hearts and builds a home; another is the blessed tie of human brotherhood that broadens out into a work beneficent, and, crowning all, the love of God, the Holy Spirit setting the soul aflame for unity with him who is both its Creator, its Master and its Redeemer.—*Francis E. Willard.*

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No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 6:30 pm
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REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, APRIL 24, 1890.

The brethren who receive *extra* copies of the ADVOCATE this week will please distribute them as judiciously as possible.

The Lottery's Proposition.

On last Friday the *Picayune* published the following letter *without comment*:

NEW ORLEANS, La., April 17, 1890.

To the Editor of the *Picayune*:

At the approaching session of the Legislature of this State I shall submit a proposition for the privilege of maintaining a lottery in Louisiana. For this privilege I will offer to pay the State, quarterly in advance, the sum of $500,000 per annum, or $12,500,000 for the franchise for twenty-five years. This annual license of half a million dollars I would propose to have devoted —one-third to the public school system of the State; one-third to existing charitable institutions and such others as may be created, and the remaining third to the construction, maintenance and repairs of levees. I trust that you will give this proposition calm consideration and let the people of the State know your views on the subject. It is a question which members of the press should consider, I think, without prejudice of any kind, looking only to the best interests of the State.

Yours truly, JOHN A. MORRIS.

Now we know where we are! This proposition certainly has the merit of definiteness. The Legislature is going to be asked to so alter the Constitution of the State as to allow the Lottery to run twenty-five years after its present charter expires, and for this privilege there is to be made the promise of $500,000 a year, to be used for educational, charitable and levee purposes. That is plain enough.

1. We object to the smallness of the sum offered for the privilege. If these "Lottery gentlemen" are really in earnest about their great desire to help the State out of her financial troubles, why don't they offer something decent, and thus show that they are sincere. At this present time, the offer of $500,000 a year is *really less* than the $40,000 a year when their charter was granted! Do they expect Louisiana to sell out cheaper now than it did then?

2. We object to the smallness of the sum offered as the price of our manhood and honor. To bring ourselves under the scorn and contempt of every other commonwealth in the land, and to merit the dishonor and shame of having sold out, "lock, stock and barrel," to a score of unprincipled gamblers that are fleecing our people day and night without pity, is, we think, worth something more than the paltry sum of $500,000 a year for twenty-five years.

3. In this bold-faced proposition to corrupt the whole State is one of the most impertinent and impudent insults ever offered to any people. It is simply an offer of money to have the privilege of robbing granted by law. A like offer from a train robber would not be any worse.

4. In this proposition the Lottery Company violates its contract with the State Convention of 1879. That contract is the 167th Article of the State Constitution, which the Lottery Company accepted and agreed to. In that Article it is expressly said that all lottery charters "shall cease and expire on the first of January, 1895, from which time all lotteries are prohibited in the State." Having accepted their grant under this 167th Article of the Constitution, they agreed to this prohibition. Now this offer of $500,000 for a renewal of charter *before* the expiration of the time named in Article 167, is a direct breach of the contract. This may not mean much as far as the Lottery people are concerned, for they have managed to render nugatory the proviso in regard to the establishment of other lottery companies, but it means a great deal to our Legislature. A breach of contract with the State brings the matter before the Legislature upon a basis entirely different from Mr. Morris' proposition. On this point we republish what Col. Hunter said in our columns last week.

In its advertisements it has boasted to the world that it was the only institution of the kind having such a constitutional recognition. It has enjoyed all of the advantages to be gained under Article 167 of the Constitution, and will now seek to evade the penalties prescribed by that article. No rule of construction is better known or more firmly established in law and in morals than that one enjoying the advantages of a contract with another is bound by the conditions upon which the advantages are secured. The article of the Constitution is very emphatic in its declaration that after the year 1895 *all* lotteries shall cease to be operated in this State. In accepting the advantages secured to it by the article, with this declaration as a prominent feature of the article, the Louisiana Lottery Company is, in law and in morals, as much bound by the condition relative to the year 1895 as it was bound to surrender its monopoly feature and to pay the $40,000 per annum. No one can dispute this proposition. Having then agreed in advance to cease operations, and to submit itself, as all other lottery companies which might be chartered were required to submit themselves, to the constitutional prohibition which was to attach after 1895, it is a violation of good faith and good morals for the Louisiana Lottery Company now to seek a renewal or an extension of the charter which it was to surrender in 1895. Having agreed, with the people of Louisiana, to accept as final, at that time, their declaration of a line of policy which was then to prevail with reference to all lottery companies, it is in bad faith now to ask a reversal of that policy. Having obligated itself that when that time arrived the question of lotteries or no lotteries in Louisiana should be a closed question, it is in bad faith for the Lottery Company now to seek to reopen that question.

This being the case, it will be in order for the Legislature to consider—not the proposition of $500,000 a year—but this breach of contract on the part of the Lottery. Having Mr. Morris' proposition before it, and interpreting that proposition in the light of the 167th Article of the Constitution, the Legislature will have sufficient evidence of bad faith and breach of contract to *demand* from the Lottery Company an *immediate* surrender of its charter, and every court in the land will sustain the Legislature!

Cheaper Periodicals.

Let us not be misunderstood on this important point. There are, at least, *two* ways to cheapen a periodical. One is to lower the price and let the quantity and quality of reading matter stay as it is. This we have never advocated. We see nothing to be gained by it. Our papers and periodicals are cheap enough if we take this view of cheapness. The other way to cheapen a periodical is to *better the quality* of the reading matter and let the price remain as it is. This kind of cheapening we favor. In this sense we think all our papers and periodicals need cheapening. We do not think the *quantity* of reading matter should be increased. The church papers give *more* reading now than our people read. We never knew but one man who read everything in a newspaper, and he is dead long ago. We do believe the quality of our papers should be improved. We have many good ones now; but we want them all to be better. There come to this office every week Presbyterian, Baptist, Congregationalist and Methodist papers, which, in our judgment, are superior to anything in that line which our church sends forth. We do not believe this ought to be. The paper that must struggle along without money to secure the best contributions from good, clear-headed thinkers, will be left, no matter who the editor is. The editor who has to depend upon gratuitous contributions for filling his columns can not make a first-class paper.

Here we think the "produce of the Publishing House" should be used. The law which *created* the Publishing House gives the necessary authority, notwithstanding the Sixth Restrictive Rule. In that law we find the object of the Publishing House to be stated thus: "To advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts and periodicals." The duty of the Book Agent is thus stated in the same law: "He shall supply, as far as practicable, the demand of the church for books, tracts and periodicals, availing himself of all the facilities of other establishments for their publication at the cheapest rates." As to where the agent shall get the means to do this, the *same law* says: "The *proceeds* of the Publishing House shall be appropriated to *no other purpose than its own legitimate business.*" Here is an act of the General Conference creating the Publishing House, defining its object, prescribing the duties of its agent and *prohibiting* its proceeds from being used for any "other purpose than its own legitimate business." Here, then, is direct authority in the very words and spirit of the law creating the House to use its proceeds for "disseminating religious knowledge and useful, literary and scientific information." Indeed, the law says the agent "shall supply, as far as practicable, the demand of the church" for such knowledge and information. The very document which brought the Publishing House into existence and defines its object, gives the necessary authority to use its proceeds to further that object. This ought to be enough.

"The Facts."

Dr. Tigert, in the last *Nashville Advocate*, has an article on the above subject, in which, by a skillful manipulation of figures, he makes it appear that during the two years in which the funds of the Publishing House were distributed among the superannuates and widows and orphans, the collections in the Conferences increased with a higher ratio than at any other times. The good Doctor's figures tell a very different story to this writer. Taking the Doctor's own figures, we find that from 1886 to 1888 the *rate of increase* for each year was *more* than during the years since the Publishing House "produce" was distributed. For instance: In 1886 the increase over the preceding year was $4,912 42; in 1887 the increase over 1886 was $8,032 65—that is, the increase of 1887 exceeded that of 1886 by $3,120 23. In 1888 the increase from collections over 1887 was $14,591 47—that is, the increase of 1888 exceeded that of 1887 by $6,558 82. That year the distribution began. Now, if the collections from Conferences had kept increasing at the same rate, we should expect them to report about $25,000 increase. But, lo! they report an increase of $16,239 27—that is, the increase for the year 1889 was just $1,747 80 more than the increase of 1888. The year *before* the distribution began the increase was $6,558 82 over the preceding year. The year *after* the distribution the increase was $1,747 80 more than the preceding year. Why that falling off of $4,811 02 in increase in one year? We think that the Doctor will have to manipulate his figures again before he can ask: "Is there any room for dissatisfaction with a policy which yields such results?" When the *rate of increase* drops down in one year from $6,558 82 to $1,747 80, is there any room for satisfaction with a policy which yields such results? We do not say that this decrease in increase is the result of the distribution of the funds of the House; but it certainly occurs at a time which will justify the suspicion that there is some adverse influence at work. For the Conferences to report an increase of $16,000, when the rate of increase for *three preceding years* warrant us to expect them to report $25,000, shows that some obstacle has come in the way.

Sanctification.

Negatively, sanctification is purification from guilt; positively, it is the consecration of love to God; and both are of the operation of the Holy Ghost.

Guilt is a bar to the divine acceptance on his altar, and defilement makes the offering unfit. These two meanings of the same term are rarely ever disjoined in the Word of God. "Your conscience purged from dead works," and "hearts sprinkled from an evil conscience," refers to the removal of guilt.

"But ye are washed, but ye are sanctified, but ye are justified" manifestly refers to cleansing from defilement. Regeneration, sanctification and justification are bound into one bundle as if they were parts of one indivisible whole.

The term "washing" includes all the processes of salvation from both the guilt and the defilement of sin. Indeed, "by one offering Christ hath perfected forever them that are sanctified"—has made provision for pardon and holiness; so that "where remission is, there is no more offering for sin." "Purifying their hearts by faith" must include the whole work of the gospel in men and on men. It indicates a process beginning, continuing, and finally culminating. The "sanctification of the Spirit is unto obedience and sprinkling of the blood of Christ." This blood was shed that "he might sanctify and cleanse the church with the washing of water by the Word." Eternal praise will be unto "him that loved us and washed us from our sins in his own blood." "He sanctifies the people with his own blood."

The Holy Ghost consecrates to God just so much as we dedicate to him, and no more. If the principle of love is shed abroad in the whole man, then the man is "sanctified throughout—soul, body and spirit."

The term "consecration" includes the dedication of self to God and the "sanctification of the Spirit."

The self, surrendered to God, is cleansed by the Spirit, and thus we are made "the temple of the living God." "God dwells in us and we in him." Our life is a worship of "spiritual sacrifice unto God." All obedience, resignation and devotion comes of faith that works by love and purifies the heart. This is holiness within, and such living is a state of holiness.

It may be well to note that holiness is relative and not absolute, only in God. Some things and persons have been accounted holy that were only partially and imperfectly so. The "holy city" was awfully impure when called holy.

The church at Corinth, said to be "sanctified in Christ," called "saints," and "called to be saints," was far from having attained moral purity. They were relatively or comparatively holy. They were tending in that direction. This was their character, though they were not yet perfect. There is from the first, where the spirit is not quenched, a daily and hourly cleansing going on, which is approximating "the mark of the prize of our high calling of God"—most rapid, perhaps, in those who are nearest the goal. The fact of having sinned, of having been defiled, precludes forever the possibility of absolute perfection; and yet, by the grace of God in Christ, we may be accounted so. Surely we can never be conscious of being what we will forever be conscious of not having been, absolutely pure. The human heart will never lie to itself in this world nor in the world to come. The fact of sin may be canceled, but it will remain a fact forever.

The whole man—head, heart, body, spirit and soul—must be sanctified. This can not be affirmed of either justification or adoption, only as adoption includes the resurrection. "All who are born of God are first-born," and, as such, they must be "sanctified unto God." To this end, and for this purpose, were they "begotten of God."

Sanctification, then, is the end of a process begun in regeneration and requiring the co-operation of the believer. "Our old man is crucified, that the body of sin may be destroyed, that we may not serve sin." We "put off the old man," and "put on the new man." If we are wholly Christ's, "we have crucified the flesh with the affections and lusts." The term "flesh" is not the meat, muscles and tendons of the frame, but the innate tendencies of the natural man. We are "not to make provision for the flesh to fulfill the lusts thereof." The members of the body are only the instruments of sin—of the old man within.

Where this work progresses by the faith that is of the operation of God, the general bias or character of the soul is more and more turned away from sin and bent on good. As this work goes on, the susceptibility to temptation or affinity for sin grows less and less in the soul's consciousness. Power to do the will of God increases in the same proportion. The vanishing point, where the human is merged into the divine will, is finally reached by faith, when "we are cleansed from all unrighteousness," and "the prince of this world finds nothing in us." This is "Christian perfection," the privilege and the heritage of every first-born son and daughter of God. The natural corruption, the inbred affinity for sin, is depressed to zero, or to where it is not, and the old man is dead. "Thanks be unto God that giveth us the victory through our Lord Jesus Christ." "We are dead unto sin and alive unto God." The sting of death is gone.

GILDEROY.

Successful Ministry.

Dr. Cuyler, in the *Evangelist*, writing on "Popular Ministers," says:

To gain the ears of people, and to win the affections of people, is as much a part of every Christian minister's duty as it is to study his Bible. What is the use of studying the Bible if we can not get people to hear us expound it? The secret of a true, legitimate and permanent popularity is this: First, keep your heart strong and sweet and loving and courageous, by a constant life in Jesus Christ, and, secondly, *take a personal interest in everybody*. To every human being on this globe nobody is quite as important as his own self. This is not vanity, or egotism, or self-conceit; it is an *instinct*. God's solemn charge to every immortal child of his is "to take heed to yourselves." Self-denial is Christian; self-neglect is destruction. The poor boy who rolls in the ash-barrels from the sidewalk is a more important person to himself than Prince Bismarck. What becomes of the German Empire is of less consequence to that little fellow than that he should earn a dime to buy his breakfast. That instinct is universal. Every ambassador of Christ should avail himself of this instinct and *use it*. He should aim to find out the personal character, condition and needs of every person within his reach. He should put himself into *personal sympathy* with everybody. A congregation will stand hard pounding and plain truths from the minister they love. And everyone who is called to preach the gospel is bound to preach it winsomely as well as boldly—whether his parish be in the back-woods, or in the rural village, or in the crowded hive of a great city. Popularity is power. Use it for God.

Notes.

And now comes another invention. The word "manuprint," verb, adjective and noun, for work done with a type-writer. It is accurate and suggestive.

In thinking and speaking and writing about the deficiencies in the salaries of our preachers that are published in our Minutes every year, one sad fact is scarcely ever thought of. That fact is, the deficiency always occurs with the preacher who gets a small salary, and he can least afford a deficit. The churches that pay large salaries are rarely behind in making up the amount allowed their preacher. Think of that!

One of the strangest things to us is that a man who reads the Bible regularly every day, and reads also three or four newspapers during the week, does not learn how to spell correctly! We have just received a communication from a brother who stands among the foremost in his Conference, and yet in this short article there are about a dozen words mis-spelled. It seems to us a reading man would learn to spell by the use of his eyes.

The *Daily Caucasian*, of Shreveport, published, April 17, a petition signed by *two hundred and sixty-three* citizens of Caddo parish, addressed to the senator and representatives of that parish in the General Assembly, setting forth in an able manner the evils of the lottery, and asking those assemblymen to "add the weight of your own influence in behalf of the suppression of this great evil in our State." It is a strong document, and will have its weight.

In the death of Samuel J. Randall, of Pennsylvania, the country has lost one of its ablest statesmen, and his party its great leader. Mr. Randall commanded the respect of all parties. We heard him deliver his great speech on the tariff in the House of Representatives in May, 1884. He was listened to by the whole House with profoundest attention, members from all parts of the hall crowding to get close to him. Mr. Randall died a member of the Presbyterian Church.

During the thirty years of Dr. Cuyler's pastorate of Lafayette Avenue Presbyterian Church, Brooklyn, the Doctor preached 2,750 sermons, besides a large number of public addresses on various subjects; officiated at 682 marriages; baptized 962 children; received into the church, 4,223 persons, 1,920 of whom were on profession of faith; contributed 3,200 articles for the press. In that time the church raised $610,000 for ecclesiastical and benevolent purposes, and $700,000 for the maintenance of its work and worship. A good record that!

The *Wesleyan Christian Advocate*, "in view of Bishop McTyeire's death and some enlargement of the field of episcopal supervision," favors the election of one more Bishop. This is the kind of man the *Wesleyan* wants:

He should be a man of strong nerves, of good digestion, of a healthy skin; in spirit a brother to the race, and a friend of God, of wide outlook, and with a genius for work, having, under a strain, the equilibrium of a judge, and, in action, the force of a thunderbolt. Not too old, lest he early faint under the burden, and not too young, lest he pull against the yoke and so waste his strength. Find us such a man, and if we are there we will vote for him. Millions for improvement; not one cent for compliment.

The act of the General Conference, creating and establishing the Publishing House, and defining its object and prescribing the duties of the agent, says: "The *proceeds* of the Publishing House shall be appropriated to *no other purpose* than its own legitimate business." This act by which the House was founded in our law, and by which it has been governed since founded, has not a word in it about "traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows and children." Paragraphs 229, 231 and 217, in the appendix to the Discipline, and which are sections of the act by which the Publishing House was established, look very awkward when placed alongside the Sixth Restrictive Rule. It looks very much as if the framers of that act were ignorant of any such rule. We do not see how those paragraphs can be reconciled with the rule.

Personal and Otherwise.

We are requested to give notice that the Woman's Missionary Society of Winona district, North Mississippi Conference, will meet at Vaiden, Miss., April 25, instead of April 17, as previously announced.

A correspondent translates "La. S. L." to mean "Louisiana Satanic Lure."

When persons send money to pay for obituary notices, those notices will have preference in time of publication.

Dr. Cuyler has this:

The elder Dr. Stephen H. Tyng—then at the height of his power and popularity—was sitting at my table one day, and I asked him the question, "What is a call to the ministry?" The Doctor promptly replied, "It is the capacity to preach the gospel in such a way that people will come to hear you."

One of our pastors asks us if it is right to have "a children's tableau to raise means with which to finish ceiling the church, putting window blinds to it, etc;" and we answer, No. The only money the Lord accepts and blesses is that which is given because of love to him.

The *Methodist Times*, of London, April 3, had this item:

Rev. D. J. Waller, the secretary of the Conference, sails for New York on Wednesday next, by the steamship *Germania*, to attend the General Conference of the Methodist Episcopal Church, South, which will meet in St. Louis.

Our thanks are due the Manhattan Art Company for the Columbus Art Album, a beautiful album containing several pictures of the great discoverer.

The Presbyterian Church, North, with a membership of 722,071, contributed last year $852,815 for foreign missions. Our church, with 1,100,000 members, was assessed only $300,000, and didn't pay that!

The history is, that Asbury was ordained deacon on Saturday, elder on Sunday, and Bishop on Monday, December 26, 27 and 28, 1784.

The fare from this city to the General Conference at St. Louis will be one fare for the round trip; that is, *eighteen dollars*.

We think Dr. Haygood is a wise man; but we must dissent from his judgment as to *four* missionary secretaries. We think *two* is enough. We would put the other two, one in the church extension department and the other in the Sunday-school department.

The following personal we clip from the Brookhaven *Leader:*

"William Fitzhugh Murrah" was christened at the Methodist Church last Sabbath by the pastor, Rev. W. H. Huntley.

Our mails are very much disarranged by the high water. A card from Amite City, dated April 16, did not reach us until April 21. Five days to come sixty-eight miles!

We are glad to note that Rev. T. J. Newell, who has served the church as president of Grenada Collegiate Institute for the last eight years, has been unanimously elected for another term of four years. Those trustees know when they have a good president, and are determined to keep him.

The anniversary of the Seaman's Bethel will be held in Dr. Palmer's Church, next Sunday, eight P. M. Rev. Dr. Witherspoon, of Nashville, Tenn., will make the annual address. The public is cordially invited.

Postal Card Reports.

—Rev. J. C. Ellis, writing from Campsville, Miss., April 13, says: "Nearly all of this and adjacent swamp lands are under water; many of our people making for the hills and nearest peaks or mounds; especially are some women and children. Yet there are enough left to come together to worship God. We got out of our skiffs and dugouts to-day into the place appointed for services. There was a very good congregation. I do not intend to leave my people as long as I can get shelter and foothold. Stock are being carried out by barge-loads. Some negroes were drowned up the river, about seventy-five miles from here. God only knows what the result will be. Pray for us."

—Rev. J. T. Moody reports from Kosciusko and Durant, North Mississippi Conference: "After spending one-quarter with this good people, we report as follows: A hearty reception; a good parsonage, well furnished from kitchen to parlor; a 'New Year's donation' from Durant, which filled the parsonage pantry, and a number of contributions of good things from Kosciusko. Congregations large and attentive. Interest in prayer meetings and Sunday-schools increasing. Eleven additions to the church. Paid for fence around Durant church lot, $200. Paid off an old debt on church at Kosciusko, which amounted to about $240. Raised to insure house at Kosciusko, $25. Furnishing parsonage, $14. Our missionary collections are coming up quite satisfactorily. Our predecessors have trained the churches to meet their financial obligations."

—Rev. J. W. Honnoll writes: "Holly Springs is moving on all right. Congregations large, and all the interests of the church coming up. Our presiding elder has done all of his work; has done it well, and the whole district is advancing on all the lines, and we are expecting a successful year. I have never seen a more harmonious, consecrated and faithful church than we have in Holly Springs. I am having a pleasant time building on the foundation which has been so well laid by another, who certainly did a work which will stand the fires of the last day."

—Rev. J. L. P. Sheppard writes from Homer, La., April 13: "This has been a glorious Sabbath, indeed, with us here. A good congregation at eleven A. M., attentive and serious. The sacrament of the Lord's Supper administered to a large per cent. of the congregation, and it was a precious season indeed; and at half-past seven P. M. we had a missionary service, under the auspices of our Woman's Missionary Society. We had an interesting programme, embracing the reading of Scriptures, prayers, songs, recitations and essays, bearing on missions. We were instructed, and our hearts were moved, as our tears attested. Our missionary society in Homer is a thing of life and a power for good, and is developing our young people in grace, and in the knowledge and love of God. We are praying for and expecting a glorious revival."

—Rev. William Schuhle reports: "Our meeting of twelve days at Craps Street Church closed on Friday night, last. About fifteen persons have professed conversion. However, as I have not been enabled to see all such parties, I would state that seven are perfectly satisfied of a great change of heart. Others are near the kingdom of God, no doubt, and will soon gain admittance. One young brother, converted last year under Dr. Ahrens' ministrations, now takes up his cross and will, in due time, be licensed to preach. Hereafter we will have an extra prayer meeting in English for the young people. Last night we organized a parsonage society. Seven Sunday-school scholars were received into the church on April 20, after being publicly examined in our catechism. Dr. Ahrens is always on hand to help us out on occasions of special importance. Thanks to all the brethren who labored with us during the revival. More later on. Meanwhile let us sing, 'Praise the Lord!'"

—Rev. W. W. Calumack writes from Faunin circuit, Mississippi Conference: "Our second quarterly meeting was held April 5 and 6. Our presiding elder, who is always punctual, was on hand in due time, looking after every interest of the church and preaching in the spirit of the Master. The stewards were on hand with good reports. Our people are responding willingly and liberally to the support of the preacher and to the collections ordered by the Annual Conference. About one-third of all the claims has been paid or secured; and yet only about one-fourth of the year is past. We are moving along nicely and smoothly with scarcely a jar or friction. This people love their preachers, their church and all its connectional enterprises, and in speaking of them they place emphasis on the word, 'our.' Steps have been taken to build a new church near Jackson, Miss., which will add much to this circuit and to that community when finished."

Help for Oxford Church.

Previously reported	$821 00
West Point	16 00
W. A. Dollar	1 00
W. B. Walker	15 00
A. F. Watkins	25 00
Joe Jones	25 00
W. C. Loster	25 00
Amos Kendall	25 00
F. A. Whitson	5 00
D. W. Babb	5 00
W. H. Sanders	75 00
Sam P. Jones	50 00
Starkville	82 00
J. R. Bingham	5 00

Grenada Collegiate Institute.

The Board of Trustees of this Institute met here to-day to elect a successor to the Rev. T. J. Newell, who has been president of this institution for eight years past and whose term of office expires in June, next. After a general review of the work and the condition of the school, he was unanimously elected his own successor for the usual term of four years. They adjourned to meet Thursday, May 1, at half-past nine A. M., at the college to consider applications for the several positions in the faculty. The treasurer of the Board made an exhibit of the financial condition of this institution, which was quite gratifying to the Board.

R. P. LAKE,
Sec. Board Trustees.

GRENADA, MISS., April 17, 1890.

Bro. Van Valkenburgh informs us that, at last, he has a prospect of a stock of all kinds of our new Hymn Books, sufficient to enable him to fill all orders on file, and any new orders sent in at once.

A Call for Help.

METHODIST EPISCOPAL CHURCH, SOUTH, FAYETTEVILLE, TENN.

No town in the State of Tennessee suffered so much in the storm of March 27 as Fayetteville.

A careful examination of the fact shows that near two hundred dwelling-houses, six churches, five store-houses and three school-buildings are in a more or less wrecked condition. The roofs were torn off of every house on the square, with two or three exceptions; and the torrent of rain that fell immediately after the storm did immense damage to dry goods, hardware, groceries, etc. To add to the loss and increase the gloom of the situation, on Monday, three days after the storm, the rain came down in torrents again, finding a great many poor without shelter and half the business houses still uncovered. Almost every day some one reports more damage than he at first supposed. Many brick walls that at first were thought uninjured are now considered unsafe.

The destitute and homeless must be cared for first; and this has so taxed the already diminished purses of our people that little is left for church building.

Our Methodist Church is in ruins. Nearly all our members have suffered heavy losses in their individual estates. They are anxious to rebuild and will do all they can. In their crippled condition they can secure only $2,000 from the community of Fayetteville to rebuild a church valued at $6,000. From all this it is very clear that help must come from abroad or our congregation remain without a home and become scattered. This must not be. Will a generous public help? Will not those who so generously helped Charleston remember Fayetteville who, in proportion to her wealth, lost as much or more in the cyclone than did Charleston in her earthquake? Think of a town of 2,100 (last census) losing $250,000 in a moment's time. Consider, that those whose houses are standing are entertaining nearly 500 homeless ones. The outside public helped nobly and is still helping to care for the poor and rebuild their houses. But what about the churches of the living God? "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Haggai i, 4.)

Please send a contribution, and the Lord whose house we build will give the reward. Address

Rev. L. R. AMIS, P. C.,
Rev. T. J. DUNCAN, P. E.,
or, W. A. GILL,
Chair'n Building Com.

"Therefore, Leaving the Principles of the Doctrine of Christ."

(Heb. vi, 1.)

There is an important sense in which we must leave these first principles. We must not rest in them. Being mere elements, we must not suppose that, abstractly considered, they constitute the whole system. For illustration: We must leave these first principles as the pupil leaves the alphabet, when he is brought to the process of combining letters into syllables, and syllables into words, and of words constructing sentences. We must leave them, as the architect leaves the foundation, and proceeds to erect upon it his superstructure. We must leave them, as the mathematician leaves his axioms, and proceeds to the construction of his demonstration.

To what purpose would the pupil have learned the elements of language if he should rest in them? Where the use of continuing to count them over, without proceeding any further? What benefit would result from the labor and expense of laying the best foundation, if it remain unappropriated—if no building be reared upon it? How long might the mathematician occupy himself in ascertaining the axioms of the science, without coming at a single valuable result? And what advantage will accrue to us, or to the world, from our acquiring the mere elements of Christianity, without reducing them to practice, pushing them out to their ulterior results, and connecting them with the higher principles of a spiritual life?

There are, indeed, no stationary positions in religion. We shall never until we get to heaven, and probably not even then, be able to say, We have reached the summit of excellence and can advance no further. Much less can we consistently take such a position upon our first entrance into the school of Christ. Then especially should we feel that we have but just commenced our course—that we have only started in a race which is to be prosecuted with vigor and perseverance to the end; and the sooner we leave mere elements the better. The great law of habit constantly operates. If we settle down contentedly in our first attainments, every moment's delay there fixes us the more firmly and renders it the more difficult for us to strike our tents and move onward to green pastures and more fruitful fields. We every day become hotter and hotter satisfied with our attainments, until we lose the things which we had wrought; and it may be said, in truth, that having begun in the spirit, we are made perfect in the flesh.

Any foundation, be it ever so firmly laid, if left unoccupied, will very soon go to decay, and finally become a mass of ruins. So the mere elements of Christian character will soon be lost unless we proceed to advanced ground. To a church which had not been sufficiently mindful of this important truth, the great apostle gives a most striking admonition: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whom Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are you foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be in vain." (Gal. iii, 1-4.) Again he says: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." And again: "Ye did run well: who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you." (Gal. v, 4, 7, 8.) And Christ says to the angel of the church of Ephesus: "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. ii, 1, 4, 5.) The talent which the servant hid in a napkin was soon taken away from him, and he cast into outer darkness. (Matt. xxv, 28, 30.)

From all this we see most clearly that to come to a pause at the commencement of the course is equal to a retreat. It is, at least, the commencement of a retrograde movement. It has often been said, with great truth, that there is no standing still in religion. Like the vessel in the current without sail or oars, we necessarily glide down the stream. Resting is the fatal decline in religion, and a continued resting will finally result in apostacy and ruin. If we do not wish to end in the flesh, to fall from grace, to lose our first love, to be deprived of the talent committed to us, to have the candlestick removed out of its place, and finally to be cast into outer darkness, we must "leave the things which are behind, and go forward to those which are before."

J. H. HOLLAND.

The Support of Our Church Schools.

The strength, growth and defiant spirit of opposition to the Bible in our day-schools are brought to light by the decision of the Supreme Court of Wisconsin, in which the Bible is declared to be a sectarian book, and that the reading of it without comment is to be guilty of teaching sectarian doctrines, and hence is "unconstitutional." Whether the above decision is the growth of unmixed infidelity and insulting hate of Jesus Christ and his system of morality and religion, or whether it is the growth and influence of Romanism, matters but little, since the blighting effects are the same.

We have hints to the effect that this unchristian sentiment is growing in high places. Does it not, therefore, at once demand the most careful thought and action of the Christian world as to how the blighting effects of the godly-trained brain may be restrained or averted? The educated brain of the country is going to exercise a controlling influence in shaping the destinies of the coming generation. The good or evil coming to the people at large will depend upon the character of the education of those who rule. The constitution of things demands that there shall be a court to which appeals may be made to decide the right or wrong, the justice or injustice of a thing. The Bible constitutes that court. When, therefore, it is set aside as the arbiter of these things, anyone can see that in matters of the highest moment to humanity we would be as the horse without bit or bridle, or as the ship with high sail without rudder.

Anyone, without reference to the divinity of Christ or inspiration of the Bible, should concede the importance of the Bible as a book in school, for the fact that it gives the best code of morals known to the world. Its teachings are of great importance to us here, even on the supposition that its threatenings and promises are delusions. The only effect following a belief of the Bible is to restrain the baser passions on the one hand, and to promote and develop the better side of humanity on the other.

As Protestants, we believe that the Bible is from God to the world, and that it is vested with authority, and that to ignore its teachings and claims upon us is to suicide turn away from our highest interest, and to lift the flood-gates and invite every conceivable evil.

We can not prize too highly Christian education. And, as children of light, we should see and understand the conditions and means of preserving to ourselves and to coming generations our Christian institutions. The Bible is the book which should have the first place in our schools, where the training for high position in Church or State is carried on.

The per cent. of the godless hearts and brains elevated to high places, with their influence, will account for the political evils and unrest of the civilized world of to-day. Would we see peace and rest take the place of unrest? Would we see men who have *heart*-training as well as head, take the places of the godless and immoral in the law-making departments of the country, and by wholesome legislation clear the political atmosphere of its deadly infections? If so; we must take charge of our boys. We must project and maintain as good schools as can be found in the country anywhere. Whether we control large or small possessions, we should feel an interest in this matter.

The excuse, "I shall never be able to send my boy to college," ought not to be repeated; for the reason that the interest of all are involved in the character of those who shall mould, shape and keep in hand the public affairs of the country. You may be sure that "if the wicked rule, the people will mourn," and that they will provide for themselves plenty of "hewers of wood and drawers of water." The conditions of our life, peace, and future prosperity of our country are made to depend upon the proper training of our boys; placing the rule of government in their hands. Then, with men in authority who both fear God and regard men, both rich and poor can rest assured that their interest will not suffer.

We, therefore, as a church in Mississippi, should rise and take away the burning shame which attaches to the sluggish way in which we cover the fifty-thousand endowment fund, proposed by one of our large-hearted laymen, Maj. Millsaps. The church should promptly yield three times that amount to endow a college for her boys in the State, and start at once an influence in the State which in its maturity would reach the high places in State and federal government, and purify the political atmosphere of their corruptions and poisons.

Good men at the head of affairs will give us what we want. The church must furnish them. R. A. ELLIS.

WINONA, Miss.

Meridian District.

Because of pressing duties imposed on me as financial agent of East Mississippi Female College, I am compelled to change the times for holding the Shuhuta, Winchester and Waynesboro' Quarterly Conferences from the dates previously announced to the following:

Shuhuta, at DeSoto, Thursday, May 29; Winchester, at Spring Hill, May 31, June 1; Waynesboro' and State Line, at Waynesboro', June 1, 2.

The brethren will govern themselves accordingly.

T. L. MELLEN, P. E.

Notice.

MR. EDITOR: Will you please announce, through the ADVOCATE, that, owing to considerations growing out of the floods of the Delta, the official Board of the church in Greenville, through the pastor, have requested Bishop Galloway to change the place of meeting for the ensuing session of the North Mississippi Conference, next fall? Yours fraternally,

E. L. SPRAGINS.

A Girl Worth Having.

A few weeks ago I read in your paper Mr. Moorehead's experience in the Plating Business, in which he cleared $167.85 in a month; but I beat that if I am a girl. I sent as he directed and got a Plater, and cleared $208.17 in one month. Can any of your readers beat this? You can get spoons, forks or jewelry to plate at every house. Send $3 to W. H. Griffith & Co., Zanesville, Ohio, and they will send you a Plater, and you can make money enough in three hours to pay for it, or address them for circulars. There is plenty work to do in both city and country; then why should any person be poor or out of employment with such an opportunity at hand. I hope my experience will help others as much as Mr. Moorehead's did me.

Laura B——

Publisher's Department.

Appointments of W. W. Hopper.

New Iberia, La., April 28.
My permanent postoffice is Crystal Springs, Miss.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Money.

A pocket full of money amounts to little after health is gone. To enjoy life, a good appetite, sound digestion and elastic limbs, take Tutt's Pills. Then, if you are poor, you will be happy; if rich, you can enjoy your money. They dispel low spirits and give buoyancy to mind and body.

Recommendation.

W. I. Blair, Danville, Va., says: "I have long suffered from Torpor of the Liver and Dyspepsia, and have tried almost everything, but never derived half the benefit that I have had from Tutt's Pills. I recommend them to all that are afflicted with Dyspepsia and Sick Headache."

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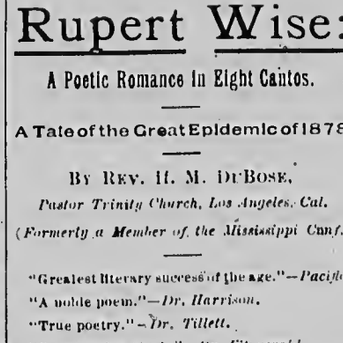

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Our Young People.

THE LITTLE SINGER.

BY SALLIE A. KELLOGG.

A little fair-eyed maiden,
With unaccustomed air,
She wondered at the organ,
And nodded during prayer;
She listened to the reading,
And watched the people, too—
For her first Sunday service
Seemed very strange and new.

And when the congregation
Broke forth in sacred song,
She stood upon the footstool
And tried to help along.
She did not know their music,
And so the choir her own—
Oh, little robin redbreast!
She sang, in cheery tone.

All utterly unconscious
Of many a smiling gaze,
The childish voice rang clearly
In this old hymn of praise.
And when the rest were silent
Still those blithe notes were heard,
Her last long stanza warbling
Like some enraptured bird.

And the gracious pastor waited
Till the lingering echoes fled,
With a touched and tender spirit,
Ere his loving text he read;
For he knew the listening Father
Would accord the chant sublime
No dearer, worthier welcome
Than that happy nursery rhyme.

—*Independent.*

MR. EDITOR: I have been reading the letters from the little cousins for some time, and with much interest. Not having seen a letter from this place, I thought I would write one. I am a boy thirteen years old, and am studying stenography and type-writing under Miss Ida C. Hicks. I like my teacher very much. She writes shorthand quite rapidly. I have been taking lessons only two months, and my teacher timed me the other day, and I wrote seventy-two words per minute. One of the little cousins asked a question in the ADVOCATE. It was this: "Where honey-comb is found in the Bible?" I thought I would answer the question. "Honey-comb" is found in I. Samuel xiv. 27. Now, I wish to ask the little cousins a question: Where is the word "corn" found in the Bible? Well, for fear my letter may reach the "waste-basket," I will close by wishing the ADVOCATE much success, and the "little cousins" a happy time.

Your little friend,
HOWARD ROBERTSON.

BLUE SPRINGS, Miss.

MR. EDITOR: As I have never seen but a few letters from this place, I thought I would write one. Papa takes your ADVOCATE, and I love to read the little letters which you are so kind to print. Papa is our superintendent, and Bro. Young is our pastor, and he is a good man. Mama is our teacher. I love to go to school. My teacher's name is Miss Myra Alexander, and she is so good and kind to us, and I hope I can go to her next year. I have two sisters and three brothers; their names are Ruth, Lillie, Ortie, Theo, George. My brother and myself spent the Christmas with our cousins and aunt, and I enjoyed myself very much, and when we started home I stopped with one of mama's friends who lives in Memphis. The levee has broken here, and the water is everywhere. Now, I want to ask the little cousins which is the shortest verse in the Bible. I have two pets; one is a cat, and the other one is a little dog. I am only twelve years old, and I study the high geography and arithmetic, spelling, physiology and the fifth reader and grammar.

Your friend,
MYRA KELLOGG.

AUSTIN, Miss.

MR. EDITOR: As I have never seen a letter in the dear old ADVOCATE from this part of the country, I thought I would write one. I am a little boy eleven years old. My papa is a preacher and takes the ADVOCATE. I have four sisters and one brother. Mama's babies are twins—a boy and a girl. Their names are Luther Burton and Lula May. I have been going to school. Miss Dolly McDowell was our teacher, and we all like her very much. As this is my first, I will close, hoping to see it in print.

Your little friend,
T. A. FERRILL.

SMITHDALE, Miss.

Major.

I once visited a pleasant country house, the owner of which had a powerful and sagacious dog called Major. This dog was highly prized by his master and by the people of the neighborhood. He had saved many lives. Once when a swing-rope became entangled around the neck of a little girl, Major held her up until help came.

One day the butcher brought in his bill for Major's provisions. Major's master thought it altogether too large, and shaking the paper angrily at the dog, he said:

"See here, old fellow, you never ate all that meat; did you?"

The dog looked hard at the bill, shook himself all over, regarded the butcher with contempt, and then went back to his rug, where he stretched himself out with a low growl of dissatisfaction.

The next Sunday, just as service began at the village church, into my friend's pew vaulted Major.

Major kept perfectly quiet until we all arose for prayer; then he sprang upon the seat, stood on his hind legs, placed his fore-paw upon the front of the pew behind, and stared gravely and reproachfully into the face of the butcher, who looked very much confused, and turned first red and then pale. The whole congregation smiled and tittered. Major's master at once took the dog home. But the butcher was more considerate in his charges from that time. Evidently he felt mortified and conscience-stricken.—*Exchange.*

RELIEVED.—A German newspaper reports a case of sudden blindness which was cured by means hitherto unknown to the medical profession:

A young apprentice, while seated at the breakfast table, all at once exclaimed: "I am going blind! *Ach!* I *am* blind!"

His master asked, in alarm, how it had happened.

"I don't know," answered the apprentice, "but I'm so blind that I can't see the butter on my bread."

The good-natured master, who had once been an apprentice himself, begged his wife to put a piece of cheese on the lad's bread.

"Well, my boy," said the master, as the two left the table, "how are your eyes now?"

Thanks, Herr Knieriem, they are much better. I could see the bread distinctly through the cheese."

THE SAUCER GARDEN.—Have any of our little readers ever made a garden in a saucer? This is how it may be done. Place your saucer in a sunny window; put in it a piece of sponge or some white cotton, then sprinkle over that about a tea-spoonful of whole flaxseed, and fill up the saucer with water. All the care this garden will need is plenty of water. After a few days you will find your seeds sprouting, and before very long you will have a flourishing green spot in your room.

Some little sick child would enjoy seeing such a garden "grow."—*The Child's Hour.*

Harry (aged eight)—"Do people hunt lions and tigers, mama?"

Mother—"Yes, dear."

Harry—"Why?"

Mother—"Because they kill dear little lambs and sheep."

Harry—"Then why don't they hunt butchers?"

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Liberty is not a power to ask as we choose, but to live in fullest accord with him "in whom we live, and move, and have our being."—*E. P. Powell.*

He that doeth the will of God as faithfully as he can shall be given strength with which to do it better.—*Anon.*

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Minor Faults.

A judicious mother once remarked that one must expect moral disturbances in children, like whooping cough and measles in the physical life, but that it is best not to take too much notice of them. Little faults of manner and transient moods will correct themselves oftentimes if the general home atmosphere be wholesome. A writer in the *Christian Advocate* comments as follows on this thought:

"Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail, and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay, with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and, while you pray a great deal for your darling, do not worry about her or talk to her too much. Do not suffer yourself to too severely censure a sensitive boy or girl to whom judicious praise now and then will be a tonic.

"Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants. The great safeguard against sin and error is, after all, a clear sense of moral responsibility. It does not require any unusual technical skill as a teacher to make on the youngest child a very profound impression of the immanence of God. Long before your boy has reached the age of five years, he may have as deep a consciousness of God's presence as you have. He may fall asleep every night with the vision of a smiling Savior and attendant angels. He may waken each morning and go about his infantile pursuits 'enduring as seeing him who is invisible,' in as true a sense as Moses did. Not that much theological knowledge can be imparted to infants. Much is not needed. But as soon as they can intelligently grasp the thought of an absent father or brother they can believe in an invisible God. And it is within easy possibility to make this thought of God a check in moments of frivolity, an inspiration in times of timidity, and a source of consolation in childish sorrow. Let a child once grasp and keep the idea of an omniscient loving God, to whom he must render a personal account, and his parent need not worry about minor frailties."

MAKING CHILDREN HAPPY.—"I try so hard to make my children happy," said a wearied mother, with a deep sigh, one day in despair at her efforts.

"Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does."

"And how is that?" she added, dolefully,

"Why, she simply lets her children grow and develop naturally, only directing their growth properly. She always throws them, as far as practicable, upon their own resources, teaches them to wait upon themselves, no matter how many servants she has, and to construct their own playthings. When she returns home from an absence they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth and good temper come from plain food, plenty of sleep and being good."

In order to thrift, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs and early to bed are the best things for making them happy.

BEECHAM'S PILLS act like magic on a weak stomach.

Scientific.

The Chemistry of an Egg-Shell.

The shell proper of an egg is made up mostly of earthy materials. The proportions vary according to the food of the bird, but ninety to ninety-seven per cent. is carbonate of lime. The remainder is composed of from two to five per cent. of animal matter and from one to five per cent. of phosphate of lime and magnesia. Now, Mr. P. L. Simmonds asks, where does the hen procure the carbonate of lime with which to form the shell? If we confine fowls in a room, and feed them with any of the cereal grains, excluding all sand, dust, or earthy matter, they will go on for a time and lay eggs, each one having a perfect shell, made up of the same calcareous elements. Vauquelin shut up a hen for ten days, and fed her exclusively upon oats, of which she consumed 7,474 grains in weight. During this time four eggs were laid, the shells of which weighed nearly 409 grains; of this amount 276 grains were carbonate of lime, 17½ grains phosphate of lime, and 10 grains gluten. But there is only a little carbonate of lime in oats, and whence could this 409 grains of the rocky material have been derived? The answer to this question opens up some of the most curious and wonderful facts connected with animal chemistry. The body of a bird, like that of a man, is but a piece of chemical apparatus, made capable of transforming hard and fixed substances into others of a very unlike nature. In oats there is contained phosphate of lime, with an abundance of silica, and the stomach and assimilating organs of the bird are made capable of decomposing the lime-salt and forming with the silica a silicate of lime. This new body is itself made to undergo decomposition, and the base is combined with carbonic acid, forming carbonate of lime. The carbonic acid is probably derived from the atmosphere, or more directly, perhaps, from the blood. These chemical changes among hard inorganic bodies are certainly wonderful when we reflect that they are brought about in the delicate organs of a comparatively feeble bird, under the influence of animal heat and the vital forces. They embrace a series of decomposing and recomposing operations which it is difficult to imitate in the laboratory.—*Popular Science Monthly.*

MILLIONS OF METEORITES.—Observations of falling stars have been used to determine roughly the average number of meteorites which attempt to pierce the earth's atmosphere during each 24 hours. Dr. Schmidt, of Athens, from observations made during 17 years, found that the mean hourly number of luminous meteors visible on a clear moonless night by one observer was 14, taking the time of observation from midnight to 1 A. M. It has been further experimentally shown that a large group of observers, who might include the whole horizon in their observations, would see about six times as many as are visible to one eye. Prof. H. A. Newton and others have calculated that, making all proper corrections, the number which might be visible over the whole earth would be a little greater than 10,000 times as many as could be seen at one place. From this we gather that not less than 20,000,000 luminous meteors fall upon our planet daily, each of which, on a dark clear night, would present us with the well-known phenomenon of a shooting star. This number, however, by no means represents the total number of minute meteorites that enter our atmosphere, because many entirely invisible to the naked eye are often seen in telescopes. It has been calculated that the number of meteorites, if these were included, would be increased twenty-fold; this would give 400,000,000 of meteorites falling in the earth's atmosphere daily.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

BROWN'S IRON BITTERS

Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

PAINLESS EFFECTUAL

BEECHAM'S PILLS

GREAT ENGLISH MEDICINE — WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"*Worth a guinea a box.*"

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Marriages.

BRANTLEY—SHAFFER.—At the residence of the bride's father, Mr. A. J. Shaffer, in Clay county, Miss., April 9, 1890, by Rev. J. D. Cameron, Rev. C. R. A. Brantley, of the North Mississippi Conference, and Miss Mamie L. Shaffer.

COCHRAN—NICHOLLS.—April 16, 1890, by Rev. W. Shepherd, Mr. Clarence R. Cochran and Miss Lillian Nicholls, both of Marshall county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HOSKINS—Mrs. BETTIE HOSKINS, wife of John O. Hoskins, died at Sunnyside, Leflore county, Miss., February 20, 1890.

I have been this good sister's pastor for more than three years. Soon after the session of the North Mississippi Conference, which convened at West Point in 1886 (then the home of Sister Hoskins), in obedience to appointment by Bishop Duncan, I made my way to McNatt and Sunnyside, and on my arrival, or soon after, I met Mrs. Bettie Hoskins for the first time. But I was not in her home but five minutes, before I was made to feel that I was in a Methodist and Christian home, for she had early in life attached herself to the Methodist Episcopal Church, South, and she loved the church and her ministers with a love characteristic of one of her piety. A glance at the walls of her room, and you had an ocular demonstration of her admiration of those preachers that had especially endeared themselves to her. Conspicuous among her pictures was a large and life-like picture of Bishop Paine, whom she seemed to admire greatly, and not only because of the kinship that existed between her husband and the Bishop. Sister Hoskins seemed to me to be one of the most devoted wives and mothers I ever saw. She loved her husband and two little girls with a tenderness, sweetness and anxiety that only glows in the heart of a Christian. She seemed to realize, as but few wives and mothers do, the grave responsibility of this relation. She taught her two sweet little girls, before they could lisp, the name of Jesus, and that it was right to fall in reverence upon their little knees before God.

She possessed a high sense of gratitude. Last fall she lingered in the shadows of death for several days, in her sane moments making strong appeals to the Giver of life to spare her a little longer. He heard; and oh, how grateful she seemed!

A sister said to me, a few days after the death of Sister Hoskins: "We all loved her, but I fear we did not appreciate her as such a woman should be appreciated." We can but say to the sorrowing and bereaved: The same grace that made her so lovely and loveable in this life will enable you to bow in humble submission to the dispensation of him that is too good to do wrong and too wise too err.

Lonely and sorrowing husband, I know how tired and sore your heart strings are. I have personal experience. But listen: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew li, 28 and 29.)

Dear brother, look up, fix your eyes upon Jesus. Will you take those precious little girls by the hand, lead them up the path of right and present them to a waiting mother? God help you!

W. S. SHIPMAN.

ALLISON—Mrs. LEDOCIA ALLISON was born November 7, 1800, and died at the residence of her son, Capt. A. M. Moore, Kemper county, Miss., March 1, 1890. She joined the Methodist Episcopal Church at the age of sixteen. She lived a useful, consistent Christian for over seventy-three years, probably the oldest Methodist at her death in the whole church. She was twice married: first, in 1815, to Robert Moore, who died in 1835; the second time, in 1842, to R. G. Allison, who died in 1850.

Mother Allison's life was long and very useful. Her children can rise up and truly call her blessed. The world is better because she lived in it. Being a woman of strong mind and unflinching integrity, she honored God and was a blessing to the church. She leaves four children and many grand and great-grandchildren, and a host of friends, to cherish her memory. After bidding her children and grandchildren present good-bye, and sending a like message to other loved ones, with the request to meet her in heaven, she folded her hands, closed her eyes, and her spirit took its flight to realms of eternal bliss.

D. C. LANGFORD.

BUTLER—VONIE BUTLER, son of L. P. Butler, was born January 17, 1881, and died December 5, 1889. He was a model of patience and obedience in everything that he was called upon to do or endure. His suffering was intense. He would take the bitter medicine, and say, "Thank you"—except whisky; he protested against that to the last. He would persuade the little boys to save their money for Sunday-school and the Band of Hope, to which he belonged. A short time before he breathed his last, he seemed to have a vision, and spoke of something shining so bright, and called his father and mother and all the family to kiss him good-night. Then he folded his hands across his breast, and said his little prayer. Passing away without a struggle, they could hardly tell when he breathed his last. He was a good boy. All that knew him loved him; and, best of all, Jesus loved him, and gave him victory over death and a welcome in heaven, where he is waiting for those that he loved.

R. PARVIN.

BONDS—R. W. BONDS was born in Marengo county, Ala., March 3, 1829, and died in Morton, Scott county, Miss., December 26, 1889. Bro. Bonds married Miss M. L. Harris, December 26, 1860, in Scott county, Miss., and remained in that county the remainder of his life. There were nine children given them—six of whom are living. He was a kind husband and father, and was regarded with uncommon affection and reverence by his loved ones.

As a citizen, he was in great demand as a county official, filling for many years, first, the office of clerk of the court, and then the office of county treasurer. He was for many years railroad depot agent at Morton, Miss. As an official and business man, he was always prompt, faithful and competent. He was a man in whom we could repose unbounded confidence in his veracity, honesty and entire integrity of character. He was a consistent Christian; one whose light was growing brighter and brighter. His place in the church was regularly occupied to hear God's Word preached; his share, and a liberal share, of quarterage was faithfully paid, and his house was always the preacher's home. For a great many years he was the recording steward of the charge to which he belonged. How long he had been a member of the church and a professor of religion I am not advised; but in the year 1867, when I first met him, he was a pillar in the church in Forest, Miss. Scarcely anyone could be missed more than he, as he was extensively known and almost universally loved by all who knew him.

He had been somewhat unwell for days. On December 26, 1889, while sitting in a chair, he complained of pain in the heart, attempted to arise on his feet, when he fell on the floor and was dead in a few moments. Death came suddenly, but he was ready. May all of his family serve God here, that they may be an unbroken family in heaven! Farewell, beloved brother; we shall meet again.

C. MCDONALD.

HODGE—Sister MAGGIE E. HODGE, daughter of Samuel and Nancy Hodge, was born in Orange county, N. C., October 23, 1827. She grew to maturity in her native State under good religious influences, coming into the Presbyterian Church at the age of twelve years. After the death of her parents, three of the children, including the subject of this sketch, a brother and a sister, all unmarried, moved to Warren county, Miss., 13 miles from Vicksburg, in 1851. Finding no Presbyterian Church in reach of her, she attached herself to the Methodist Church, of which she remained a worthy and useful member until her death, which occurred February 15, 1890, at the residence of her brother-in-law, William Goodloe, in Madison county, Miss.

Her death was unexpected to herself and friends; hence she left no dying testimony as to her spiritual state and future prospects. Paralysis sealed her lips for some time before death; but a life of devotion to Christ and of active service to his church and cause assures her eternal salvation in the judgment of surviving friends. She was so cheerful, kind and sympathetic, that we feel sensibly our loss. To the extent of her ability in strength and means she was ready to minister to the sick and distressed. Her place in the sanctuary was always filled. If not providentially hindered, and her presence was an inspiration to the preacher. May God help us to follow her as she followed Christ!

D. G. W. ELLIS.

SPENCER—Died at his residence, near Terry, Miss., February 15, 1890, EVAN SPENCER. Bro. Spencer was more than eighty-seven years of age, the date of his birth being December 20, 1802.

He professed faith in Christ as his Savior, and united with the Methodist Church in early manhood. He at once became prominent in church affairs. The various lay offices in the church—steward, trustee, class leader and Sunday-school superintendent—he filled at different times with great acceptability and usefulness. He was also for years an exhorter, and did much good in that capacity. Nowhere did he find greater enjoyment than amid the stirring scenes of a great revival. He could sing and shout and pray and exhort and talk to penitents for hours without any apparent fatigue, and with a countenance aglow with heaven-born joy. For work of this character he was in great demand. During his prime, much of his time was spent in attending revival meetings. He knew both how to be abased and how to abound. Prior to the late war he had considerable possessions, but the war, and the troublous times just after the war, reduced him to a condition which made it necessary for him, at a very advanced age, to toil for his daily bread. These reverses he bore as becomes one whose treasures are laid up beyond the reach of moth and rust and thieves. He was thrice married. His end bedecked his life. His faith was such as to rob death of its sting.

A FRIEND.

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—*Jeremy Taylor.*

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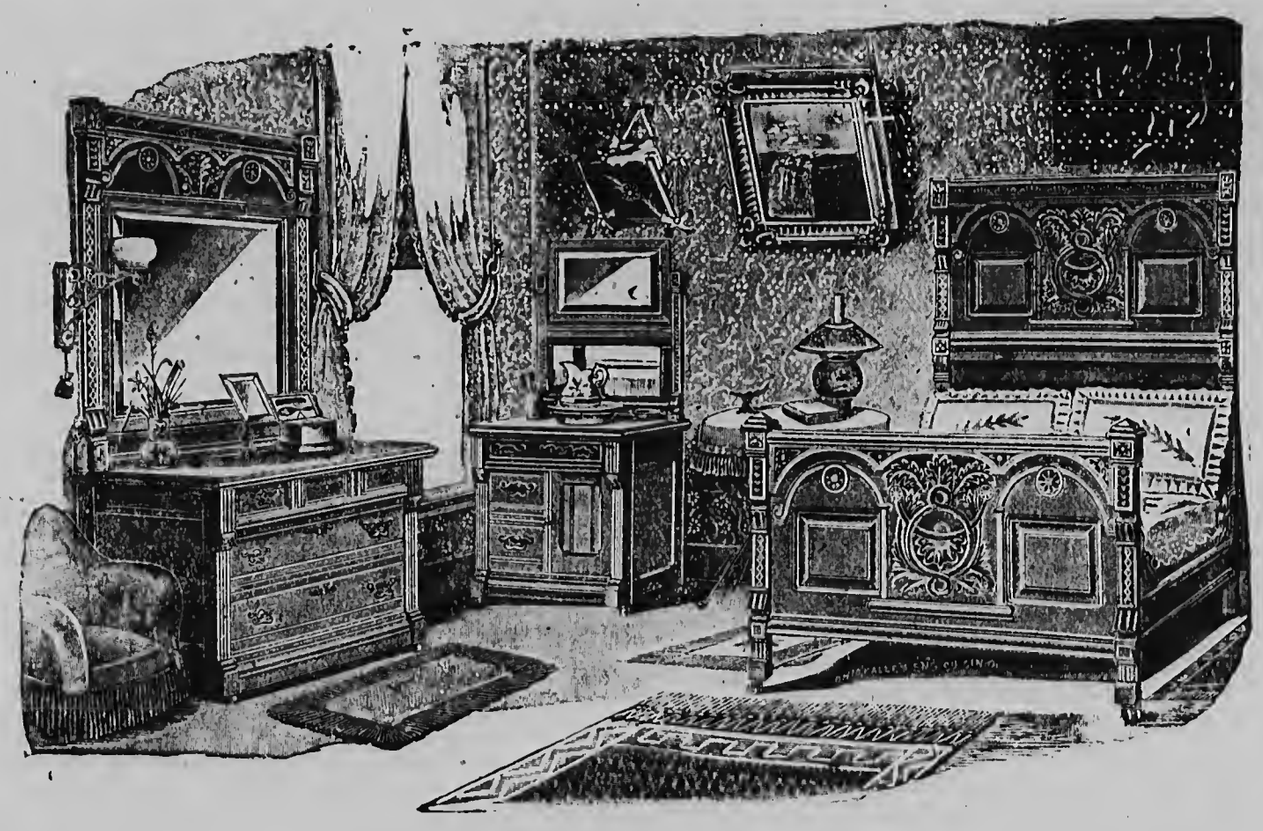

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NEWS OF THE WEEK.

DOMESTIC.

Services commemorative of the thirty years' pastorate of the Rev. Dr. Theo. L. Cuyler were held, last week, in the Lafayette Ave. Presbyterian Church, Brooklyn. Among the gifts to the pastor was a purse of $30,000.

The Massachusetts House has rejected the bill granting municipal suffrage to women.

The striking carpenters of Chicago, numbering 3,000, paraded the city on April 17, with bands and mottoes.

The River and Harbor bill is about ready to be reported to the House. A total appropriation of $20,000,000 has been provided for. Provision has been made for the repair and construction of necessary levees, and the general continuance of the Mississippi River Commission's work.

The City Council of Kansas City has passed an ordinance providing that eight hours shall constitute a day's work on all city contracts and for all city employees.

The Confederate veterans in South Carolina want increased pensions. For two years past the State has paid a pension of $5 a month to disabled soldiers or their indigent widows. This at a cost of $60,000 a year.

Senator Hiscock has introduced a bill to provide that national banks may secure their circulation by deposits of government, State, railway and municipal bonds of at least par market value, and not in default of interest for ten years past, the amount of circulation not to exceed 90 per cent. of the market value of the bonds, except in the case of government bonds, upon which notes equal to their full face value may be issued.

The eight Annual Session of the W. C. T. U of Louisiana was opened in Ruston on the eighteenth.

It is said that 10,000 negroes will leave Alabama before July 1 to settle in Oklahoma, Ind. Ter. Seventeen hundred colored people left Atlanta, Ga., on the fifteenth for the new country.

A sub-committee of the House Committee on the Judiciary has instructed Representative Culberson, of Texas, to report favorably to the full committee at its next meeting the Senate bill to prohibit trusts, with a recommendation that it be placed in position for speedy action in the House.

By order of Gov. J. B. Gordon, of Georgia, general commander of the Confederate Veterans, there will be held in Chattanooga a general reunion of ex-Confederates on July 13, 14 and 15, next.

Capt. John Cowden has secured a hearing before the Senate Committee on Commerce for next Friday, the 25th instant, on his Lake Borgne Outlet scheme. The matter is before committee in the shape of a bill introduced by Senator Cullom, by request. To make the Lake Borgne an outlet to improve the low-water channel of the Mississippi river.

The Pan-American party, who had started southward, were recalled to Washington after reaching Richmond, owing to the smallness of the number of delegates.

The rear of this city is inundated by the water from Lake Ponchartrain. West End, Spanish Fort and Milneburg are flooded, and Carrollton is menaced.

The levee at Bayou Sara broke, April 21, and the town is now submerged.

FOREIGN.

In the Ostran Karwin districts, Austria, there are 30,000 miners out on a strike. Among other things, the men demand a working day of twelve hours.

Religious instruction in state schools has been suppressed in Brazil.

Mr. Goschen, chancellor of the exchequer, has presented the budget in the House of Commons. It shows that the expenses exceed the estimates by £11,600, and that the receipts exceed the estimates by over £3,000,000. The duty on alcoholic beverages realized over £5,800,000. The beer duty exceeded the estimates by £270,000. The duty on foreign spirits exceeded the estimates by £421,000; on home spirits by £1,010,000, and on wine by £12,000. The total receipts from alcoholic beverages, both foreign and domestic, exceeded the estimates by £1,800,000.

A Japanese syndicate has been formed, with the government as a partner, to develop the coal mines of Sorachi and Jubari on the biggest scale practicable. The sum of $7,000,000 has been raised for the preliminary work.

The Duke de Veragna, Spanish minister of public worship, has taken the presidency of a society formed for the purpose of popularizing bull fights among the highest circles of society.

April 19 was Primrose Day and the anniversary of the death of the Earl of Beaconsfield. It was observed by the Conservatives. The Queen sent two wreaths to placed on the grave of Mr. Disraeli at Hughenden. Primroses were generally worn by the admirers of the dead statesman.

Mr. Henry M. Stanley, the African explorer, and the party accompanying him, reached Brussels, April 19. A great crowd of people had gathered at the railway station some time before the arrival of the train from Paris, and when Mr. Stanley appeared he was given an ovation. The city was decorated in honor of Mr. Stanley and wore a gala appearance. The flags of Belgium, the United States and the Congo Free State were lavishly used.

In the House of Commons, on April 21, Mr. Parnell moved that the Irish Land Purchase bill be rejected. The Parnellites are divided in their opinions of Mr. Parnell's motion.

Notwithstanding the advice of the socialist leaders against a complete suspension of work on May 1, numerous meetings of workmen in Berlin and other cities have adopted resolutions in favor of a holiday on that day. Thirty owners of metal works at Magdeburg have warned their men that they will be dismissed if absent from work on May day.

The Pope, on April 20, received 5,000 Italian pilgrims. He made a forcible speech, in which he indicted the government. Audience cheered and shouted, "Long live the Pope."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 15-16	— —
Ordinary	10 7-16	— —
Good ordinary	10⅞	— —
Low middling	11 3-16	— —
Middling	11 7-16	— —
Good middling	11 11-16	— —
Middling fair	12 1-16	— —
Fair	12 13-16	— —
Galveston middling	11¼	— —
Mobile middling	11⅛	— —
Memphis middling	11 3-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	5 3-16	5¼
Fully fair	5 3-16	5¼
Good fair	5	— —
Common	4⅝	4¾
CENTRIFUGAL:		
Seconds	4⅜	5⅛
Prime yellow	5⅜	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	18
SYRUP	— —	30
RICE.		
No. 2	2⅝	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	2 75	5 00
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 60	4 70
Fancy	4 20	4 30
Choice	— —	— —
Minnesota Patents	5 35	5 50
Winter wheat patents	— —	5 25
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 10	2 15
Cream meal	2 40	2 50
Grits	2 40	2 50
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	42	43
Yellow	— —	43
Mixed No. 2	41	42
OATS:		
Western	— —	35
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	92½
HAY:		
Prime	— —	18 00
Choice	— —	21 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 50	14 00
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	5¾	— —
Sides, short rib	6½	6⅝
Sides, long clear	6⅝	— —
HAMS:		
Sugar-cured	11	11¾
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	6	6⅛
Sides, long clear	5⅞	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	— —	21
Western Dairy	14	15
Common	6	7
LARD:		
Refined	5⅝	5⅞
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, prime	— —	50
Lard, Extra No. 1	— —	55
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	3 25
POTATOES:		
New Louisiana	7 00	8 00
Western	1 75	2 00
ONIONS:		
New Louisiana	— —	— —
Western	3 50	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	7 00	8 00
Turkeys, Southern	9 00	11 00
EGGS:		
Western	— —	10
Southern	10	— —
WOOL:		
Lake, ₩ lb	21	22
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	80 00	82 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, April 22.

Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRABIE, 252 SO. 10th St., Philada., Pa. (Name this paper.)

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The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent postpaid for eighty cents to any address.

F. D. VANVALKENBURGH.
106 Camp St., New Orleans, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Belen	(Sun.)..	Apr. 27
Johnstown	(Wed...	30
Hollandale	(Sun.)..	May 4
Leherton	(Sun.)..	11
Shelby	(Wed.)..	14
Falsonia	(Sun.)..	18
Duncan	(Wed.)..	21
Shaws	(Sun.)..	25
Rosedale	(Wed.)..	28
Dublin	(Sun.)..	June 1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Kossuth circuit, at Kossuth	Apr. 26, 27
Booneville and Rienza, at Baldwin	May 3, 4
Marietta circuit, at Hodges	8
Blackland circuit, at Asbery	10, 11
Guntown circuit, at Liberty	17, 18
Pleasant Ridge ct., at Pine Grove	24, 25
Ripley circuit	28
Ripley and New Albany, New Albany	31, June 1
New Albany ct., at Wesley Chapel	7, 8
Jonesboro	14, 15

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland	Apr. 26, 27
Holly Springs circuit	May 3, 4
Shawnee	10, 11
Myrtle	17, 18
Mount Pleasant	24, 25
Pine Mountain	31, June 1
Hickory Flat	7, 8
Byhalia	21, 22
Cornersville	28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Courtland	Apr. 26, 27
Pleasant Grove	May 3, 4
Coldwater mission	10, 11
Arkabutla	17, 18
Cockrum	24, 25
Horn Lake	31, June 1
Lewisburg	7, 8
Chulahoma	14, 15

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Pontotoc, at Mt. Pleasant	Apr. 26, 27
Houston and Wesley, at Houlka	May 3, 4
Sparta, at Palestine	10, 11
Buena Vista, at Macedonia	(Wed.).. 14
Ebenezer, at Pleasant Grove	17, 18
Okolona cir't, at Pine Grove	(Wed.).. 21
Prairie, at Paine Chapel	24, 25
Tremont	(Wed.).. 28
Fulton and Smithville	31, June 1
Athens	(Wed.).. 4
Aberdeen	7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Kosciusko and Durant	(Sat. Sn.).. Apr. 26, 27
Weir, at Pisgah	(Sat., Sun.).. May 3, 4
Belzona, at Ashton	(Sat., Su.).. 10, 11
Winona station	(Sat., Sun.).. 17, 18
Kosciusko ct., at Rural Hill	(Sat., Su.) 24, 25

District Conference meets Friday, April 25, at Valden. Bishop Galloway will preside.

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Minter City	(Thursday)..	Apr. 24
Tillatoba		26, 27
Abbeville	(Dr. Sims)..	May 3, 4
Carrollton		3, 4
Chapel Hill	(Dr. Newell)..	10, 11
Pittsboro	(Rev. G. W. Gordon)..	17, 18
Banner	(Rev. J. M. Wyatt)..	24, 25
Atlanta	(Dr. Newell)..	24, 25
Toccopola	(Rev. J. M. Huggin)..	24, 25
Cherry Hill	(Dr. Newell)..	26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Walthall, at Early Grove	Apr. 25
Lagrange, at Lagrange	26, 27
Crawford, at Trinity	May 2
Brooksville, at Soule Chapel	3, 4

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Clarke, at Salem	(Th., Fri.).. May 1, 2
Union, at New Home	8, 4
Paulding, at Pleasant Grove (W., Th.)	7, 8
Leaksville, at Mount Pleasant	10, 11
Landerdale, at Narkeeta	(Th.).. 14
De Kalb, at Pleasant Ridge	17, 18
Binnsville, at Scooba	(Mon., Tues.).. 19, 20
Marion, at Coker's	24, 25
Shubuta, at DeSoto	(Thurs.).. 29
Winchester, at Spring Hill	31, June 1
W. and State Line, at Waynesboro	1, 2

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Homewood, at Homewood	Apr. 26, 27
Neshoba, at Philadelphia	May 1
Union, at Good Hope	3, 4
Walnut Grove, at Pine Grove	10, 11
Carthage circuit, at Rocky Point	17, 18
Carthage station, at Carthage	18, 19
Hillsboro, at Mt Zion	24, 25
Mt Rose, at Cedar Grove	80
Raleigh, at Trinity	31, June 1
Trenton, at Gascu	1, 2
Westville, at Westville	7, 8
Marvin, at Poplar Springs	12
Shiloh, at Hebron	14, 15
Forest and Morton, at Pelahatchie	15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg, at Hattiesburg	Apr. 26, 27
East Leaf	(Tues.).. 29
Tallahek, at McTyeire Chapel	May 3, 4
East Pearl, at Pine Grove	5
Covington, at Slidell	6
Pearlington	10, 11
Williamsburg	17, 18
Mt. Carmel	18, 19
Columbia	24, 25

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Davis Chapel	Apr. 25
New River, at Antioch	26, 27
Percy's Creek station	May 3, 4
Woodville station	5
Livingston, at Maurepas	10, 11
Springfield, at James Chapel	15
Live Oak, at Live Oak	17, 18
Jackson station	21
St. Helena, at Nebo	24, 25
Amite City, at Tangipahoa	27
East Feliciana, at Clear Creek	June 7, 8
Clinton and Betoville	14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Canton	Apr. 26, 27
Madison, at Wesley Chapel	May 3, 4
Sharon, at Lone Pine	10, 11
Camden, at Soule Chapel	17, 18
Yazoo City	24, 25
Benton, at New Hope	31, June 1
Flora, at Ilee Lake	7, 8
Silver Creek,	(Tues.).. 10
Yazoo circuit	14, 15
Bentonia and Dover	21, 22
Mt. Olivet	28, 29
Spring Ridge	(Wed.).. July 2

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs, at Hermonville	Apr. 26, 27
Roxie, at Beech Grove	May 3, 4
Meadville, at Nebo	(Wed.).. 7
Burtonton, at Sarepta	10, 11
Kingston, at Kingston	17, 18
Natchez, at Jefferson St	24, 25
Natchez, at Wesley Chapel	24, 25
Port Gibson	31, June 1
Mayersville	7, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb, at Holmesville	Apr. 26, 27
Crystal Springs station	May 4
Bowerton, at Pleasant Valley	10, 11
Providence circuit, at Georgetown	17, 18
Franklinton, at Mt Hermon	24, 25
Scotland, at Galatia	31, Jun. 1
China Grove, at Sartins	7, 8
Lebanon, at Lebanon	14, 15
Pleasant Grove circuit, at Tilton	21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder
ABSOLUTELY PURE

LOUISIANA CONFERENCE.

DELHI DISTRICT.—SECOND ROUND.

Monroe	Apr. 20, 27
Lind Grove, at Bonnidee	May 3, 4
Oak Ridge, at Prairie	11, 12
Winsboro, at Oakley	17, 18
Harrisonburg	24, 25
Richland, at Union	31, June 1
Floyd, at Lee Vaughn	7, 8
Waterproof, at Wesley Chapel	14, 15
Providence, at Pecan Grove	21, 22

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Rocky Hill	Apr. 26, 27
Sugartown, at Pine Grove	May 3, 4
Montgomery, at Montgomery	10, 11
Ada, at Liberty	17, 18
Bayou Beouf, at Turkey Creek	24, 25
Simsport, at Mellville	June 7, 8
Centreville, at Nebo	14, 15
Vidalia and Tray, at Young's	21, 22
Black River, at South Bend	28, 29
Columbia, at Columbia	July 5, 6

B. F. ALEXANDER, P. E.

HOMER DIST—SECOND ROUND.

Ruston, at Douglas	Apr. 24
Downsville, at Mars Hill	26, 27
Farmerville, at Mt. Nebo	80
Summerfield, at Alabama	May 3, 4
Vernon	8
Indian Village	10, 11
Gansville, at Siloam	15
Saline	15
Sparta	17, 18
Ringgold	20
Vienna, at Antioch	24, 25
Gibsland, at Gibsland	31, June 1
Arcadia, at Paynes Chapel	7, 8
Minden	10
Homer, at Homer	12
Haynesville, at New Salem	14, 15

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Shreveport	Apr. 26, 27
Pleasant Hill, at Beulah	May 3, 4
DeSoto, at Ebenezer	10, 11
Grand Cane, at Logansport	17, 18
Natchitoches, at Natchitoches	24, 25
Anacoco	31, June 1
Caddo, at New Church	7, 8
South Bossier, at Benton	14, 15
North Bossier, at Concord	19
Valley, at Pleasant Valley	21, 22
Mooringsport	28, 29
Wesley	July 5, 6
Coushatta, at East Point	8
Many and Sabine	12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. H. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Franklin	Apr. 26, 27
Lafayette, at Jeneratte	May 3, 4
Plaquemine Brulee	10, 11
Lake Charles	17, 18
Sulphur Mine	21, 25
Opelousas	31, June 1
Washington	7, 8
Grand Chenier	14, 15
Sabine Mission	21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	Apr. 27
Gross Tete and False River, at Har'y.	29
Rayne Memorial	May 4
Carrollton and Parker's Chapel	11
Gretna	11
Craps Street	18
Moreau Street	18
Plaquemine and Donaldsonville	25
Algiers	June 1

CHAS. F. EVANS, P. E.

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Nausea, indigestion, bloating, general debility DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred affections, permanently cured by using Maguire's Cundurango.

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The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

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Christian Advocate.

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PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

Rev. C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

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SLEEP.

While children sleep
They know not that their father toils;
They know not that their mother prays—
Bending in blessing o'er their beds,
Imploring grace for all their days.

While children sleep
They never dream that others work
That they may have their daily bread:
When morning comes they rise and eat,
And never ask how they are fed.

While children sleep
They do not see the shining sun—
They do not see the gracious dew,
In daily miracle of love,
Is ever making all things new.

Do we not sleep,
And know not that our Father works
With watchful care about our ways?
He bends in blessing from above—
His love broods o'er us day by day.

Do we not sleep,
And never dream that others work,
Reaping the sheaves that might be ours?
We see not how the shadows fall,
Which mark the swift departing hours.

Ah, still we sleep!
Our drowsy eyes see not the light,
See not the hands stretched out to bless,
See not that waiting for us stands
God's kingdom and his righteousness.

—*Good Words.*

Men and Brethren, What Must We Do?

BY WALTER R. LAMBUTH, M. D.

Upon the Inland Sea, in the cabin of a little coasting steamer, crouching down upon the floor in the midst of many fellow-passengers, Bro. Towson and I have just left our last mission station, and by midnight will be in Kobe. Kept in the fog when once our captain lost his way, guided by an unseen hand through many nights of darkness while threading narrow straits and island mazes, we have journeyed from city to city, and crossed from shore to shore, preaching the Word, strengthening the churches, and cheering the workers in their toil.

As we knelt beside our brothers and sisters in prayer, we shared with them the burden of their petitions—the gifts of the Holy Spirit and laborers. And now this afternoon, as our little craft stands boldly out from shore and plows the main, being literally encircled by our chain of stations which, stretching one thousand miles, has at last girdled the Inland Sea, the burden of those prayers and of those last messages press heavily upon our hearts. We turn to yonder straits, and, gazing far out to sea, would look into your eyes, and, voicing the question of our pioneer band in Japan, cry out with them, "Men and brethren, what must we do?"

First. Nine thousand Japanese upon the Sandwich Islands have gone from the coast region west of Hiroshima. After several years of work, many are now returning. Upon those islands they have come under the influence of Methodist workers, natives themselves, who urge us, by almost every mail, to follow up their work. Bro. Sunamoto, the converted pilot, our heroic missionary, the founder of the Hiroshima Church, always in the front, has gone, at his own expense, to labor among his people upon the Sandwich Islands; and, sending us names and addresses, urges us to seize the opportunity. But we are overwhelmed with work. We have not the men, and can not strike. *Second.* Upon this same main island of Hondo, but farther to the east, is a stretch of country tapped by rail and coasted by steamers, which extends over 150 miles. We have been repeatedly asked to come in. A wealthy and influential official wrote us last year that if we would send a missionary to his native town of over 30,000 inhabitants, he would introduce him, and build for him a comfortable house. This gentleman was a Japanese Methodist, and especially requested that the missionary be sent to preach the gospel. Alas! we have no one to send without neglecting other work.

Third. Upon the eastern shore of the island of Kyushu, 200 miles of coast, teeming with villages, is now open to us. A youth, as yet unbaptized, but burning with zeal, is laboring at the southern end of the line. Another, who has denied himself an education rather than enter a Buddhist school, also unbaptized, is reported as having gathered twelve young men around him for Bible study, prayer and work, and stands alone towards the northern end. In vain do they look to us for help.

Fourth. Standing far away across the strait of Bungonada is the island of Shikoku, presenting a rugged line of mountains easily descried from the Kyushu coast. Rarely does the foot of any missionary press upon that western shore. Steadily, from last September until Christmas, J. W. Lambuth, coasting the shore and climbing the mountains, visited towns and villages, preaching on virgin soil. The work was hard, but the privilege sweet. The hours of toil are light, and the lack of food and comforts small privation to a pioneer of missions when he leads not a forlorn hope. These are not our crosses; they are not our burden. The words, "No reinforcements—fall back," sound the death-knell to the missionary's hopes. This is his greatest trial. Upon that same coast one of our most promising churches languishes for want of a pastor. Over yon highest mountain range an old man recently climbed. He had heard that a stranger had come with glad tidings, and now he weeps tears of joy that at last his eyes behold the face of a missionary. Years before, having heard elsewhere, he returned to his family in their mountain fastness, and had led them all into the light of the truth of God. One hundred Islanders, at parting, gathered to speed the missionary upon his way, and prayed his early return.

Fifth. Midway upon the southern rim of the Inland Sea, resting upon the northern slope of a great mountain and overlooking a populous plain, is the idolatrous shrine of the far-famed Kompera, or the Japanese Neptune. Wedded to the sea as Venice was to the Adriatic, thousands of pilgrims from every shore of this island empire flock thither for worship, and bear away with them the badges or mystic charms of this god of individual and national prosperity.

Two years ago Bishop and Mrs. Wilson climbed the hill behind the neighboring town of Tadotsu, and saw the bustling activity of railroad construction. The road is done, the objective point is reached, and now the world has the wonderful spectacle of a railroad especially constructed to carry pilgrims from the sea to a heathen temple. The decks of steamers threading the Red Sea, thronged with pilgrims bound for Mecca, is a sad sight; but sadder still is this prostitution of the great right arm of civilization in the service of the mammon of heathenism. But "God works in a mysterious way his wonders to perform." Two hours ago we passed this seaport with renewed faith and thankful hearts. Seventeen believing souls has the Master given us there. Not one sign of swelling germ, of tender sprout or fruitage, two years ago. To-day we hear the truly marvelous news that the seventeen have determined to build a Christian Church—the men having brought their swords and ancient armor, the women their best robes and garments, to cast into the treasury of the Lord.

Brothers and sisters of the Methodist Episcopal Church, South, these things stir our hearts to their very depths. Would you could see what our eyes see; would you could hear what our ears hear! Let us go up "to the work, to the work," in the name of the Lord of the harvest! Five great golden gates swing wide open before us; five great lines of coast work inviting occupation before us; five able-bodied, experienced Methodist itinerants the need of the hour. We call for five men who will say, "This one thing I do." Men who will give themselves for life; who are ready for anything, ready to go anywhere, and preach Christ and him crucified.

We call, in the name of the converted pilot, who labors with apostolic zeal upon the Sandwich Islands; in the name of the official who would have dealt so liberally with us had we entered his native city; in the name of the two zealous youths upon the Kyushu coast; in the name of the old man and his hundred islanders, and in the name of our heroic band of seventeen struggling for a church under the very shadow almost of Japan's greatest heathen shrine. Need I say more? The Lord of hosts is with us. The Holy Spirit hath set his seal upon our ministry. He hovers over our mission. Revival fires are burning in our churches. The incense of thanksgiving arises from the altars of our hearts. The Oita Church has received a signal baptism; the Matsuyama Church is thronged with probationers, and every student in the dormitory of our Kobe Boys' School has become a professing Christian.

Upon the first of January the entire church began praying for twenty-five native helpers, ten missionaries, and six Bible women. Five new helpers have been given us, two missionaries, and eight Bible women. "Before they call, I will answer; and while they are yet speaking, I will hear." We expect great things of the Lord.

And now, upon reaching Kobe, I find that at the very hour this letter was begun, the students of our Kobe school were gathered in the chapel about our brother, N. W. Utley, and that their spokesman, with hot tears coursing down his cheeks, begged, in the name of his fellow-students and of his countrymen, that the missionaries would arouse the great Christian Church to immediate and adequate effort for the speedy evangelization of Japan.

Young men of our Sunny South, I can restrain neither voice nor pen. Upon your knees consider the possibility of a nation being born to God in a day. These possibilities are largely in your hands. Should the Spirit prompt you, *quench not the Spirit.* The youth of a new and progressive Japan look to you for aid. Momentous issues are upon us all. This is the supreme hour for action in Japan. It is the supreme moment for reinforcement in your mission. Who will come over and help us?

KOBE, JAPAN, March 20, 1890.

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

I had a snatch of talk with Bishop Keener on the train, as the cars, passing southward, stopped for a little time at our depot, last Monday. He appeared to be somewhat wearied; but the radiance of the light of thought and sentiment was as in the days of editorialing and Ocean Springs Camp Meeting seasons, when it fell to me to come under sway of his genius. He is to me, more than any other I've ever known, in his mental make-up and moral shaping, on the order of the poet-philosopher of Concord—Ralph Waldo Emerson. Every word I ever read or heard from Emerson passed right in upon the ultimate springs of my spiritual being. He, above any other apostle of truth, honor and courage, except those through whom came revelation, has brought me under charm of the love of living—the charm of serving by word and deed, and of indifference to patronage of men.

Bishop Kavanaugh, on hearing a lecture from me a year or two before he died, awaited me in the aisle as the audience withdrew, and said, in his peculiarly emphatic way, as he gave vertical gesticulation with his head: "Cottrell, I enjoyed your lecture! I'm glad I've heard you! That distinction you make between revelation and inspiration is a just one. Some have done you injustice. They didn't understand you."

Now, that men of all ages and in every nation have been under inspiration of the Spirit, who alone discovers the adumbrative significance of natural phenomena in earth and sky, Paul apprehended when he said the Gentiles, who had not the verbal revelation, were without excuse—"the invisible things of God from the foundation of the world being known by the things that are made, even his eternal power and Godhead." The sublimity of the truth, as uttered by philosophers and poets, called heathen, witnesses to the fact declared by the apostle: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Religion is the sublimation—the perfection—of naturalness. It simplifies and genializes manners and converse so as to make men and women appear like him who was an offense because there was in his tone and bearing nothing of the theatrical. They deemed him a worldling simply because he was without affectation. As is a uniform to a soldier, religionistic mannerism is to such as deem that the equivalent of thought and speech that are edifying and inspiriting. What terrible excoriation the Master wrought by his criticisms of just this! It is the best calculated to arouse indignation and provoke disgust in lovers of sincerity of all the affectations known to mortals; and blessed is he who can so suppress himself as to avoid judging such with severity of look or language.

Bishop Duncan was with Bishop Keener. He is quite as fully exempt from falling under condemnation of the criticism I make in regard to religionistic conceit and pretension as does the senior, and it was refreshing to greet him.

On Sunday morning last, at half-past four o'clock, the presiding elder of the Bowling Green district, of the Louisville Conference, died at his home here, in Franklin, and was buried from the church on Monday. Several of the preachers of the Conference were in attendance, and acted as pall-bearers. His funeral sermon was preached by the writer to a congregation that overfilled the church. Harrison was a true, devout man, and had the confidence and affection of the people. In a close association with him through years, I never discovered aught that was sinister or oblique in him.

The advocacy, by Dr. Potter, editorially, in the *Wesleyan Christian Advocate*, of having all profits arising from the Publishing House go to cheapening our literature, and developing other periodical agencies and instrumentalities until every demand of intellect is met, is most admirable. His leader in the *Wesleyan*, of the sixteenth instant, is comprehensive and to the point, and in a tone of manliness well becoming one in direction and control of so important a trust as a religious journal. It has been exceptional when an editor of one of our Methodist journals has, by flippancy and *ad captandum* smartness, given cause for mortification. The last place for a "smart Aleck" to be put is on the tripod of one of our *Advocates*.

It is now, as I've repeatedly suggested, through our weekly church journals we mainly "confer" touching matters of interest to our Zion. There must be respect to the divinely indicated order of leadership. The foretop of the horse hangs conveniently to the hand. He has an abundance of hair elsewhere that might be jerked at. To lead the world of mind, and to inspire confidence in such as require truth for authority rather than authority for truth, the ever-the-same, never-the-same questions are chiefly to be canvassed. Am I justified in the distinction I make between creed, doctrine and dogma? It has somewhat facilitated my own thinking. Creed I apprehend to be predicated wholly of fact. Is the evidence sufficient to justify belief in the miracles and other historic statements of fact? *Doctrine* is that which, like the *axiomata* of mathematics, is self-witnessing, and, like the *axiomata* of science, doctrine from initial, primary apprehension thereof, the mind ratiocinates along a line of ever-quickening, uplifting and ennobling spiritualizing of our being. In respect of doctrine, therefore, there is development, notwithstanding *a priori* certainty of basis principles. Dogma is that which is reached by process of the logical or discursive understanding; and as the logical faculty, unlike the imaginative or intuitive reason, is not direct and immediate and unerring, it has been the mistake of the churches to rank dogma as doctrine. The Presbyterian Church presents just now a sublime spectacle in her enterprise of ridding the grate of old cinders and ashes—for dogmas are after the order of such—that the breath of heaven may be unobstructed. A purer, brighter flame will radiate from that grand old historic craft as she plows the waters of the sea of spiritual life, when the task of cleaning out is accomplished. What is denominated Methodism has wrought such reconditionings among the churches of Christendom, that all of them are approximatively Methodist; so that the full estimate of the work begun by Wesley is by no means compassed in any statistical statement of denominational numbers and amounts. It is in its catholic reach and energy that its most gratifying and inspiriting power is felt. Such as contend for our wearing the swaddling-bands that served its infancy as cravats!—well, I'll not say.

FRANKLIN, KY., April 18, 1890.

Teachers and Their Influence.

BY M'KENDREE M. BLACK.

The blight of war has long damped Southern ardor and retarded the wheels of progress; but the last decade has witnessed a prosperity in our borders hitherto unequaled. While advancement has taken place along all lines, in education it is most marked. Educational enthusiasm is sweeping through the South like a tidal wave. No longer can our Northern brethren taunt us with educational apathy. Even now some of the Southern States spend as much, if not more, money *per capita* for the education of the young as do the cultured New England States. But the good work has only begun. The next few years will herald even more startling developments. We have entered upon an era when the teacher is to be more influential than at any previous period. Schools and colleges are springing up by the hundred in places that learning has hitherto passed unnoticed. Wherever the light of knowledge hath shined, though but dimly, its light has been modified by the teacher. In proportion as the dissemination of knowledge becomes general, just in proportion do teachers become potent for good or evil. The time has come when the influence of teachers in forming the character of the young is second only to that of parents. It occasionally happens that a man whom the world delights to honor owes his greatness to his parents, or to his own pluck and perseverance; but, as schools multiply, contact with teachers becomes more common, and, consequently, they must be added to the list of transforming agents. A pupil can no more avoid having his character modified by his teacher than a plant can avoid having its growth modified by the seasons to which it is subjected. Since the mental culture of the young is intrusted almost entirely to the teacher, is it strange that they should be responsive to his guidance in things moral as well as intellectual? Is it strange that children should imitate, as they do in many cases, the habits and characteristics of their teachers? That children should come to regard their instructors as superior, in some respects, to their parents, is no mystery. No matter how much they may love their parents, this opinion still finds a lodging-place in their minds. A pupil instinctively forms a more exalted estimate of the person who guides him along the rugged paths of knowledge than of his parents, for oftimes parents are content when they have ministered simply to the bodily wants of their offspring. The teacher, then, appears to his pupils somewhat in the light of a hero. In their eyes he is the personification of wisdom and virtue. His words and actions they accept as models of the highest order. His personality is to them invested with a majesty and halo that time rarely succeeds in effacing. Every teacher who is true to his vocation can, in some measure, succeed in producing this impression.

He who regards teachers as unimportant factors in the development of character has his mental vision seriously impaired. Think you that the "divine Plato" would ever have reached the sublime conclusion that the soul is immortal, had he not been the pupil of the noble Socrates? Think you that an immoral teacher can avoid imparting to his pupils some of his immorality? If so, why do men seek to employ only teachers of sober habits and of good character? It is because everywhere is recognized the power of a teacher's influence and example.

Not long ago a gentleman, on being asked why the graduates of a certain college were nearly always infidels, replied: "The answer is easy. The teachers are infidels." As is the teacher, so are the pupils. The pulpit may speak against infidelity in thunder tones; but if it does not meet with co-operation in the school-room and the lecture hall, the spirit of infidelity abroad in the land will slowly, but surely, spread. Likewise, the faith-destroying doctrine of evolution needs to be combatted by pedagogue as well as by preacher.

Seeing, then, how great are the changes wrought under the hand of the teacher, it is highly essential that teachers should be the noblest types of manhood or womanhood. He is not a true teacher who fails to see that his vocation is an exalted one. Indeed, that of the ministry alone is higher. What the country needs to-day is not simply teachers possessing great learning and ability, but teachers who are in love with their work, and who, in training the mind, also endeavor to train the heart. Mere money seekers are drawbacks to the profession.

History proves that the safety of a nation lies not in education alone. In Greece philosophy and art flourished side by side with corruption and vice. In Rome the story repeats itself. Germany has to-day probably the best school system on the globe, and her citizens, as a class, are more highly educated than those of any other nation. Her government, however, is beset with anarchism and socialism, while her moral horizon is darkened by atheism and materialism.

Plato, Herbert Spencer, and other philosophers, ancient and modern, recognizing the soul's depravity, have offered education as a remedial agency. How has it succeeded? How is it succeeding to-day? Has it banished sin and crime from the earth? Nay, like Banquo's ghost, they will not down at the bidding of the schools and of culture. Moral culture, however, coupled with mental culture, solves all difficulties, and in such a combination we have true education. The two should never be divorced. By the side-light of reason men apprehend only half-truths; in the light of the Sun of Righteousness the whole truth is revealed. The sooner teachers and parents recognize that moral and mental training should go hand in hand, the better it will be for the general weal. At present not all parents are examples of virtue and morality; nor, indeed, will this come to pass for many a day. It is possible, however, for all our teachers to be men and women renowned for their moral as well as their intellectual attainments. With a mighty army of such teachers working together for the elevation of mankind, who knows what transformations might be effected? The good resulting from the labors of a conscientious, God-fearing teacher—who can estimate it?

RUSSVILLE, Miss.

The Louisiana W. C. T. U. and the Lottery.

The Louisiana W. C. T. U., in session in Ruston, La., last week, passed the following resolutions on the Lottery question:

Resolved, That we will use our utmost endeavors, by every legitimate means known to us, to prevent the passage, at the approaching session of the General Assembly of Louisiana, of any act tending in any degree to extend the term of that supreme fraud and disgrace to our State—the Louisiana Lottery Company; and to this end we call upon the women of Louisiana, whether members of our order or otherwise interested in the welfare of our people, to join us in this work. Recognizing the possible passage of such an act as the danger of the present, we also recognize its prevention as the duty of the present.

Resolved, That for the purpose of carrying out the foregoing resolution, a committee from each local Union be appointed, to be known as the Anti-Lottery Committee of the W. C. T. U., who shall be specially charged with the duty of awakening an interest among the women of Louisiana in opposition to the Louisiana Lottery Company, and of bringing to bear in the ways and times and places that seem best adapted to prevent an extension of the charter of this curse of our people.

Resolved, That we tender to Louisiana's noble Governor, Francis T. Nicholls, our thanks and appreciation for his brave refusal of money offered to our State by the Louisiana Lottery Company. We honor him for the stand he has taken. We want no "blood money," even to save us from the floods of the Mississippi. A worse flood is threatening to sweep over our State, and his example will do much to avert the dreaded danger.

Christian Advocate.

THURSDAY, MAY 1, 1890.

A WASTED DAY.

BY JAMES BUCKHAM.

The day is done.
And I, alas! have wrought no good,
Performed no worthy task of thought or deed.
All well I know my power, and great my need,
I have not done the little that I could.
With shame o'er forfeit hours I brood—
The day is done.

One step behind.
One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me.
My highest height can never be—
One step behind.

I can not tell
What good I might have done this day,
Or thought or deed that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the dusty way.
Perhaps some word that God would say—
I can not tell.

O life of light!
Thou guest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there forevermore;
Take on thy shining wings a hope or prayer,
That hencefore I unfaltering fare
Toward life and light!

—*Sunday-School Times.*

An Address.

To the People of Mississippi:

At a meeting of the State Prohibition Executive Committee, held in the city of Jackson, March 25, the undersigned were appointed to lay before the people of the State the condition and the reasonable claims of the prohibition cause within the commonwealth.

The active, organized temperance reform in Mississippi is now about a decade old. During this time the question has been discussed on every side, the public conscience enlightened, and the result has been a great and solid advance in practical reform of every kind. The various Christian denominations have committed themselves, in their great assemblies, to the principle of prohibition. The Masons have outlawed the saloon, as have also many Farmers' Alliances. The saloons have been outlawed in thirty-nine of the seventy-four counties of the State. And in a number of the remaining counties whisky is sold only at the court-house town, leaving the smaller towns and country places free from the curse. It is clear from these facts that the victory is practically won in Mississippi. But the case may be put in a much more assuring light. Claiborne, our own historian, said: "No cause which the ministry espoused was ever lost in any country." This is the teaching of all history. The ministry of Mississippi are practically a unit against the saloon, and public sentiment is so advanced on the subject, that no minister can hold the respect of the masses, if he is the advocate of, or apologist for, the liquor traffic. This mighty force is augmented by the organized womanhood of the State, inspired with the righteous purpose of destroying the destroyer of their homes and hopes. The schools and colleges are also fully in line with the reform move.

A study of the field shows conclusively that the last hope and refuge of the saloon in Mississippi is the ignorant, vicious negro vote. We say *ignorant, vicious negro* vote, because the intelligent and moral of that race are not for the saloon, but they are few compared to the great horde of ignorant and vicious negroes. The remaining whisky counties are in the black belts, and they are kept wet by the negroes being massed on the side of the saloon. It is a significant fact that the only three counties that have voted for prohibition, and then gone back to the saloon, are heavy black counties, and they were carried back to the wet column by whisky politicians massing the negroes on that side.

It is manifest from these facts, easily accessible to all, clear and indisputable, that the overwhelming majority of the intelligent white people of Mississippi are prohibitionists, and would enact prohibition as the State policy if it were not for the negro vote. It is the unwritten law of the land that white, that is, intelligent supremacy is to be maintained as the only protection for both races. How long will negro rule in the domain of political morals and social order be tolerated by the intelligent, high-toned manhood of Mississippi?

We are approaching one of the most important crises in the history of our State. On August 12, proximo, there will be assembled in Jackson a convention, the business of which will be to frame a new Constitution, upon which our social order and political safety for years to come will depend. It is of the first importance that that convention be composed of our ablest and best men; men with ability to understand what is right, and moral courage to do it. The demand is for broad-minded statesmen, not professional politicians and time-servers.

It is our duty to inform you that already the great whisky trust or combine of the North and West has opened a vigorous campaign in Mississippi, with a view to capturing the convention in their interest. It is declared also that the Louisiana Lottery Company will co-operate with the whisky combine to control the State. Its charter will soon expire in Louisiana, and it is seeking a future home. The recent effort of that conscienceless gambling institution to surprise and capture the new State of North Dakota by the lavish use of money, and its more recent effort to pave its way to popular favor in Louisiana by the donation of $150,000 for levee purposes, may well put Mississippi on her guard. The State is being flooded with whisky literature of the most misleading character, and candidates for the convention, actual and prospective, are being interrogated and committed to the perpetuation of the liquor traffic in the organic law of the State. In many instances this is done in the most subtle way by emissaries of the traffic, so that the parties sought to be influenced scarcely suspect their ulterior object, and good men even are liable to be deceived and misled.

In this contest, forced upon us by the whisky combine of the North and West for the purpose of gratifying their greed at the cost of our morality and manhood, we need to be alert, wise and courageous. They have great sums of money at their command. They will combine with lotteries, gamblers, corrupt politicians and the great mass of ignorant negroes. Like all great combines, only worse than any other, this whisky oligarchy will form alliances with other corrupt and corrupting trusts to carry their point. We can only save our State from perpetual prostitution to the evil forces now arrayed against us by opposing them with all the strength at our command.

Undoubtedly the great question before the convention will be ballot reform. Something must be done to insure white or intelligent supremacy by legal and moral methods. This necessitates cutting off the enormous ignorant negro vote which threatens us with destruction. It will, therefore, be unwise to support anyone for a seat in that convention whose past record or present alliances suggest that he desires to use this ignorant vicious vote. Politicians will not destroy the foundations upon which they stand. Mark for defeat those men who mass and use the negroes to carry out their personal schemes. Men of that character can not be safely trusted with the main work of the convention, if with any part of its work. Beginning in good time, select only such men as measure up to the standard of a well-rounded manhood.

We do not mean to say that no one but a prohibitionist should be sent to the convention. We recognize the fact that there are intelligent, patriotic men who are not avowed prohibitionists. While having no sympathy or alliances with the degrading forces of society, through raising or lack of careful study of the question, they fail to see that prohibition is best. From the ranks of such men the army of prohibition is constantly recruited. We only insist, that no man be sent to the convention who is in sympathy with, and interested in the great evils the convention is called upon to remedy.

As to constitutional prohibition, let us say, that the Prohibition Convention from the first, and on consistently from year to year, has declared for "the legal and *constitutional* suppression of the liquor traffic." This is our goal; and it ought to be understood fully by our public men and all others that the prohibitionists of Mississippi are unalterably determined to have State prohibition. They have been patient and laborious, they have forborne to jeopardize other interests; but they have never expected to stop short of constitutional prohibition. They have safely passed the seductions of that gilded sham, high license, and other snares, and stand for making an end of the partnership between the State and the crime-producing saloon. Therefore we will insist upon a fair consideration of prohibition in the convention. We favor an article in the new Constitution to the effect that no saloon, gambling house, house of prostitution or lottery shall ever be legalized in the State. All efforts to regulate the traffic have signally failed. Saloons are essentially lawless, and they are the nesting-places of gambling, thieving, murder and prostitution. They have no proper place in a civilized State. It is better for the convention to recognize its duty to protect the homes of the people and make an end of the struggle now, for the question will never be settled till it is settled right. The saloon has long been a dominating and corrupting influence in politics, and must be eliminated, for the liquor traffic is satisfied with nothing less than the full control of the government in the interest of its destructive work.

Fortunately, we can go before the convention with an assured home experience of the benefits of prohibition. Wherever it has prevailed, crime has decreased, social order has been established, labor has improved, court expenses have decreased, vast sums of money have been saved to the people and have gone into home comforts, saloonists and drunkards have become good citizens, and peace and goodwill have prevailed. Moral considerations entirely aside, prohibition commends itself to the statesmanship of the country as an economic measure alone. These are facts known to our people, and are a thousand times more convincing than the reports of failure which come from remote points, circulated by those having a moneyed interest to serve.

We invoke the aid of all good people to make the coming convention one of great and lasting benefit to the State. Let it be borne in mind that virtue and intelligence are the foundations of peaceful and prosperous commonwealths. In this crisis we appeal to the Christian ministers of all denominations to keep their people informed on the moral aspect of the issues before us. We appeal to the noble women of the State, who, in war and peace, have been the helpers of the right, to lend their influence and give their prayers to saving our State from the aliens whose god is mammon and who are now working for our ruin. We appeal to the tillers of the soil, who so largely represent the morality of the State, to resist with their influence and vote this great whisky combine which seeks to beguile them by the free distribution of false and deceptive whisky literature in the form and under the name of farmers' papers. We invoke the aid of Almighty God in our effort to deliver our beloved State from her perilous condition, and secure to all our people, of all races, the benefits of a pure, Christian civilization.

We specifically recommend and urge:

1. Vote for no man whose character and record is not approved by the best people who know him.

2. Vote for no man who is in sympathy with the whisky combine, gambling hells, houses of prostitution, lottery swindles, or the saloon, the foster mother of the quartette.

3. Vote for no man whose political strength lies in his ability to mass and wield the ignorant, vicious negro vote.

In behalf of the committee.

J. B. GAMBRELL,
B. T. HOBBS,
W. H. PATTON.

Brandon District Conference.

The Brandon District Conference held its annual meeting at Brandon, April 17–20; Rev. P. A. Johnston, P. E., presiding.

There were present during the session sixteen preachers and twenty-four lay delegates. There were four charges that were not represented.

All our preachers are at their places doing faithful work for their Master. The spiritual condition on all the charges, except one or two, was reported as very gratifying and growing.

The Sunday-school work is well up with the times. Very few union schools in the district. It is gratifying to note the manifest interest among our preachers on the subject of Sunday-schools.

The finances of Brandon district are coming up towards the top. A majority of the charges have paid their foreign missionary collections in full, and a goodly number are up to date with their other collections. We hope the day is not far distant when we shall stand in the foremost ranks of the Mississippi Conference. The great drawback to this district is the want of a financial system on most of the charges.

On Friday, by special order of the day, we had our educational mass meeting in the interest of Millsaps Methodist College. After addresses by Revs. D. P. Bradford and J. S. Parker, and Hon. A. J. McLaurin and Pres. L. T. Fitzhugh, the presiding elder took a collection of $525 for the college.

Bro. D. L. Mitchel, business manager of the NEW ORLEANS ADVOCATE, was with us, and gave us the benefit of his wide experience.

A paper on our duty to the Indians in our midst was adopted and ordered sent to the ADVOCATE for publication. Also reports from the Committees on Louisiana State Lottery and Temperance.

Bro. J. W. McLaurin, superintendent of American Bible Society, was with us, and preached one of his soul-stirring sermons.

We had a very pleasant and interesting session. Everyone was pleased and, I think, benefited. Our next District Conference will be held at Hickory Station.

The following were elected delegates to the Annual Conference: W. M. Thornton, Rev. Irvin Miller, G. B. Harper, J. R. Enochs; alternates—A. G. Meyers and A. J. McLaurin.

W. M. WILLIAMS, Sec.

REPORT OF THE COMMITTEE ON TEMPERANCE.

We are glad to report that there is not a saloon within the bounds of this district, and, while the cause of prohibition has not entirely prohibited the use of liquor, we are certain that its use has been greatly diminished under the operation of prohibition law, and, as a result, crime has diminished fully fifty per cent. We congratulate ourselves upon the fact that the circuit judge of this judicial district within which the Brandon district lies, has given the temperance cause all of his moral as well as official influence, and this has contributed largely to the success of the prohibition cause within our bounds.

While there are exceptions, we are glad to say that the mass of our membership was loyal to this great work, and we urge them to still greater efforts, believing, as we do, that while we are engaged in this grand and noble work which promises so much good to our race, that we are doing the work of the divine Master.

We also rejoice to know that we have the co-operation of the leading and influential men among the laity of our church in our great fight against the saloons of the country.

We conclude our report with the following:

Resolved, That we, as a District Conference, pledge ourselves to use all proper means at our command to prevent the re-establishing of saloons in any part of our district.

IRVIN MILLER,
Chairman.

REPORT ON THE LOUISIANA STATE LOTTERY.

Whereas, We have in our midst, and being entertained by our sister State, the most stupendous fraud and gambling machine of the nineteenth century; and, as a religious body and citizens of this great commonwealth, we recognize the fact that in legalizing this agency of the devil the state of Louisiana does injustice, not only to herself, but to every citizen of this country; *And, whereas*, We believe that no State in this great Union of States has a right to establish and perpetuate an institution whose baneful influence is so unmistakably felt as that of the Louisiana State Lottery upon the people of our State; therefore, be it

Resolved, That we lift our voices with all the good people of this country in appeal to our sister State to suppress, as early as possible, this great iniquity; and hereby pledge our hearty co-operation with every movement that has for its object the obliteration of this disgrace to our civilization.

Resolved, That we endorse heartily the course which our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, is taking in this great fight, and bid the managers of same God-speed.

Resolved, That we congratulate the State of Louisiana on having a governor who has the courage to reject an offer of $100,000 tendered him even in an hour of public distress by this monstrous gambling monopoly, though presented in the form of charity.

D. P. BRADFORD,
JOSH WILLIAMS,
J. F. ROBINSON,
Committee.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S ANNUAL REPORT, MARCH 1, 1889, TO MARCH 1, 1890.

Adam (Juvenile, 60 cents)....$	48 15
Bethesda Church.....	29 50
Bethesda Ch. Little Helpers..	8 95
Bahala Chapel.....	5 65
Bolton.....	35 50
Burtonton.....	12 85
Brookhaven.....	56 85
Beauregard.....	10 60
Beau'gard Galloway Gleauers.	24 05
Crystal Springs.....	57 30
Crystal Springs Juvenile.....	18 55
Canton.....	44 85
Carr.....	8 65
Carr Juvenile.....	6 30
Enterprise.....	68 00
E. M. F. College, Meridian....	35 00
Forest.....	18 00
Forest Sunbeams.....	5 00
Fayette.....	1 40
Georgetown.....	7 45
Gallman.....	6 00
Hickory.....	14 00
Huntley, Flora.....	33 85
Hazlehurst.....	4 20
Hazlehurst Juvenile.....	16 00
High Hill.....	1 80
High Hill Juvenile.....	1 00
Holmesville.....	10 25
Johnston Station.....	11 90
Jackson, La.....	26 50
Jackson, La., Juvenile.....	15 00
Liberty Chapel.....	12 30
Lauderdale.....	16 92
Mt. Pleasant.....	13 30
Madison Station.....	19 10
Madison Station Self-Deniers.	1 30
Mt. Hermou.....	8 15
Moss Point.....	18 65
McNair.....	1 00
Meridian.....	83 75
Meridian, West End.....	20 00
Meridian Young Ladies' Aux.	35 00
Natchez, Jefferson Street.....	81 50
Natchez, Wesley Chapel.....	32 50
Newton.....	15 75
Oak Ridge.....	4 05
Paulding.....	22 10
Percy's Creek.....	15 00
Ponchatoula.....	6 25
Port Gibson.....	11 50
Porter's Chapel.....	10 00
Porter's Chapel Juvenile.....	1 40
Rodney.....	54 85
Rehoboth.....	13 00
Richland.....	13 10
Raymond.....	33 25
Rose Buds, Yazoo City.....	6 95
St. Mary's Chapel.....	2 00
Stonewall.....	5 00
Shubuta.....	18 30
Summit.....	68 95
Summit Juvenile.....	5 35
Topisaw.....	15 00
Union Church.....	6 00
Union Church Juvenile.....	1 10
Vicksburg.....	29 10
Vossburg.....	29 18
Waynesboro.....	22 15
Wesson.....	128 32
Woodville.....	12 00
Walnut Grove.....	4 25
Total.....$	1,542 68

Respectfully submitted.

MRS. ANNIE DE MOSS,
Treasurer.

VICKSBURG, Miss.

The Lottery.

The Lottery and Those Twelve and a Half Millions.

When a manufacturing or mercantile concern offers an amount of money for the privilege of conducting its business, the source from which comes the proffered sum is clearly perceived to be either the production of some article of value, or the accomplishment of a desirable object in facilitating exchange. So the community receives, in addition to the tax or license paid, another real benefit in the addition to its material wealth—making ten cents' worth of raw material into a dollar's worth of the manufactured product; or, perhaps, keeping within easy access goods which would have otherwise to be obtained at a greater distance and higher price.

The advantage of such an establishment is plainly seen. As its profits are derived only from the increased value it gives to the material it handles, the labor it employs can only be drawn from less productive industry. There is nothing delusive in the source from which its profits come. If an employee is paid more for making a trifling amount of metal into a valuable tool than he could have earned at the labor he pursued before the erection of the new factory, it can only be because the value he has created is greater and more desirable to the community. The result is too tangible to be mistaken. The purchaser of an ax does not expect it to hatch out into a steam engine on the second Tuesday in May, or into a freight train next June.

The element of chance is not eliminated, either to the purchaser or the manufacturer; but *use* is the foundation upon which any honest manufacturing or mercantile business is erected, and chance is only incidental. That the element of chance is not usually considered a desirable adjunct to business is proved by the large amounts expended for insurance, and the care which the average merchant exercises in granting credit.

It is seen that the manufacturer, merchant or farmer must contend somewhat with chance, which it is his constant effort to minimize. The purchaser of lottery tickets contends against a desperate chance; but the Lottery Company runs no risk at all, as long as even one-third of this country produces a crop. If there ever was a concern which ran no risk in the profits of its business while kept going, the Lottery is one. But let us believe that it runs a great risk of soon being retired, when the fortunes of its stockholders and its handsome reserve fund will be diverted to more useful, if less lucrative, employment. But twelve and a half millions would be useful. True, it would require an annual *per capita* contribution from the people of this State of almost fifty cents to equal this munificent sum.

Now, the question arises, Where will this money come from? Will the Lottery Company create any useful thing, the sale of which will realize this promised sum? No; this is what it proposes to do. It will withdraw from active production hundreds of people, and employ them in the collection of many times the amount promised the State. Some, no doubt, of this money comes from persons who can afford to amuse themselves thus, and are well able to understand the nature of the transaction. But how many ticket buyers obtain the money invested dishonestly, or deprive their families of scant necessities? The most numerous class, though, are those who invest through a mental inability to comprehend the transaction from a purely business standpoint—that is, that the regular monthly patron, unless his luck is much better than the average, will not win the capital prize oftener than once in 10,000 years, or any considerable prize oftener than once in a thousand years. But it is that mania called "hope" which whispers in his ear: "You are *not* an ordinary mortal. See your fortune hanging in yonder window; seize it. 'There is a tide in the affairs of men which, taken at its flood, leads on to fortune,'" etc., *ad infinitum*. These are the people who need such protection as a removal of the temptation would give them. Accost one on any corner, and he will admit that he is a constant patron of the Lottery, but is anxious for its removal.

Again, it may be argued that much of this money comes from without the State. So it does; but the material advantage we derive from this source is more than counterbalanced by the unfavorable impression created against us, which must show itself in quiet business boycott of more or less intensity, the extent of which, from its negative quality, we will never be able to measure. But if it could be proved that the Lottery's existence was a net pecuniary gain to the people of this State to the whole extent of fifty cents *per capita* per annum, and our people could convince themselves that it is morally right, would they stand out boldly and declare to every State in the Union and every reputable country on the globe: "We know that nine-tenths of the civilized people condemn lotteries, but that does not convince us that it is wrong. We will brave your condemnation, defy you, and forfeit all intercourse with you, if necessary; but we must have whatever share you will give us of the fifty cents *per capita* promised to our mendicant population"?

J. B. CAMERON.

The Alexandria "Town Talk" and the Lottery.

A CORRECTION.

MR. EDITOR: In a brief communication to your paper, dated April 8, accompanying the manuscript of an article, over my signature, discussing the Lottery question, both of which appeared in the issue of your paper of April 10, there is used by me the expression that the Alexandria *Town Talk* had refused to publish my article, "or anything else opposed to the Lottery."

Since the date of my note to you, *The Town Talk has published* resolutions of the Farmer's Alliance strongly condemnatory of the Lottery; and in its issue on Saturday last, the nineteenth instant, it editorially announces that the paper is opposed to renewing the charter of the Louisiana State Lottery Company, and will continue to oppose it, and defining its position on the Lottery question as being distinctly anti-Lottery, but that it sees no necessity for discussing the question at this time in its columns.

In view of these subsequent editorial and other publications in the *Town Talk*, the statement in my note to your paper, of April 8, that that paper had refused to publish "anything else opposed to the Lottery," was incorrect when it appeared in your issue of April 10, and is still more so since the publication of the *Town Talk* on the nineteenth instant.

As the statement above quoted from my note to you does not correctly define the position of the *Town Talk*, and is well calculated to do the paper and its editor a serious injustice, I hasten to withdraw that expression, and ask you, in justice to the *Town Talk* as well as to myself, to give this correction the same publicity in your columns that the original expression had.

Very respectfully,

ROBT. P. HUNTER.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

BEHOLD THE LAMB OF GOD; OR, THE TWO TESTAMENTS. By H. R. Withers, D.D., of the Little Rock Conference. Publishing House of the Methodist Episcopal Church, South. For sale by F. D. Van Valkenburgh, 106 Camp St., New Orleans. Price, $1.

This book, in some respects, is a new departure. It is, in the main features, a discussion of the first and second covenants. The author takes the position that people under the first covenant were merely justified, not regenerated. Those who died justified were regenerated and made holy at the resurrection of Christ, which was the completion of the second covenant. We are not sure that we understand it all, so you had better get the book and read for yourself.

THE TRIAL OF JESUS, FROM A LAWYER'S VIEW. By C. P. Blackburn. Robert Clarke and Co., Cincinnati. Price, fifty cents.

This is a painstaking review, by a trained legal mind, of the trial of Jesus. The charges, the witnesses, the evidence and the law are all analyzed and sifted, and the author reaches the conclusion that "Jesus, considered merely as a citizen, a man, was not tried and sentenced, either according to law, or agreeably to the forms of legal proceedings then existing."

PERIODICALS.

—MUSICAL HERALD, for April, is full of its usual reading matter. New England Conservatory, Franklin Square, Boston. Price, $1.

—THE LADIES' HOME JOURNAL, for May, is on hand, and full to overflowing with reading matter suited to all ages and sizes of folks. Dr. Talmage is one of the contributing editors of this journal. It is published by the Curtis Publishing Company, Philadelphia. Price, $1.

—THE MISSIONARY REVIEW OF THE WORLD, for May, presents several papers of extraordinary interest. The leading one, by Dr. George William Knox, of Tokyo, Japan, though long, will repay the most careful reading. It is an incisive and intelligent review of the chief political and other changes which occurred in Japan in 1889. His brother's article on Personal Observations in Brazil, is equally interesting, and sheds the most certain light on the Revolution which has recently occurred there that we have seen. Not less stirring in interest is Dr. Pierson's Letter, sketching his missionary tour in England during the month of January. Dr. Morrow continues his valuable historical account of foreign missions in the seventeenth and eighteenth centuries. Dr. Ellinwood's article on Shadowings of Messiah in Heathen Systems, shows careful and profound study of the religions of the world. Dr. Pierson's address before the Edinburgh Medical Missionary Society, in December, on The Importance of Medical Missions, is a masterly presentation of the subject. Dr. Starbuck's translations from foreign periodicals afford a unique feature of this *Review*. We question if any of our literary monthlies, for May, will present a richer and more varied table of contents than this missionary magazine. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1 50. Specimen numbers, twenty cents.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON VI.—May 11.

FEEDING THE MULTITUDE.

Luke ix, 10-17.

GOLDEN TEXT.—*Jesus said unto them, I am the bread of life.*—John vi, 35.

TIME.—Spring of 29, A. D.

PLACE.—The plain of Et-Bathah, near the town of Bethsaida Julias.

10. Told him all that they had done—This brief and meager record, to which nothing is added by the other evangelists, contrasts so strongly with the joyous exultation of the seventy over their success, that we are led to infer that the training of the twelve was as yet imperfect, and their mission less successful than the subsequent one. *Took them, and went aside*—We may, I think, reverently trace as the motives of this withdrawal, (1) the strong personal emotion which the death of one whom Jesus had known and loved could not fail to cause; and (2) the wish to avoid being the center of the popular excitement which the death of John was likely to cause. Two other circumstances, named by the other evangelists, tended to increase the crowd that thronged around him. (1) The twelve had just returned from their missionary circuit (Mark vi, 30, 31), and it was, indeed, partly to give them, too, an interval of repose that he thus withdrew from his public work; and (2) the Passover was coming on (John vi, 4), and all the roads of Galilee were thronged with companies of pilgrims hastening to keep the feast at Jerusalem. *Into a desert place belonging to the city called Bethsaida*—The "desert place" was either one of the green tablelands visible from the hills on the western side, or more probably part of the rich plain at the mouth of the Jordan. In the parts of this plain not cultivated by the hand of man would be found "much green grass," still fresh in the spring of the year when this event occurred, before it had faded away in the summer sun, the tall grass, which, broken down by the feet of the thousands there gathered together, would make as it were "couches" for them to recline upon. This Bethsaida must be carefully distinguished from "Bethsaida of Galilee."

11. And the people followed—Combining the four narratives, we see that the embarkation of Jesus to sail from Capernaum to the northern Bethsaida had been noticed by the people, and as it is only a sail of six miles they went on foot round the head of the lake to find him. He had barely time to retire with his disciples to one of the hills when a crowd assembled on the little plain, which was momentarily swelled by the throngs of pilgrims who paused to see the great Prophet, on their way to the approaching Passover at Jerusalem, which Jesus himself could not attend without danger, owing to the outburst caused by the Sabbath healing of the cripple. Toward afternoon he came down the hill to the multitude to teach them and heal their sick.

12. When the day began to wear away—The approach of night admonished the disciples that this great multitude would soon be hungry and breadless, for this desert region could by no means furnish them the food they must need. So they laid the case before the Master. Apparently the thought of a bread supply by miracle had not entered their minds. *Then came the twelve*—They were afraid that, when once the brief twilight was over, the famished multitude might lose their way or come to harm, and some calamity happen which would give a fresh handle against Jesus. John alone tells us that our Lord had compassionately suggested the difficulty to Philip, watching with gentle irony the trial of his faith; and that Philip despairingly said that it would cost more than 200 denarii (as we might say, $50) to procure them even a minimum of food. Philip was "of Bethsaida," but this had nothing to do with our Lord's speaking to him, for it was to the western Bethsaida he belonged. In St. John's narrative, Philip and Andrew are prominent as speakers, and our Lord puts to the former the question, "Whence shall we buy bread that these may eat?" As Philip and Andrew both belonged to one of the Bethsaidas (John i, 44), their local knowledge made the question natural. It was apparently after this private conversation that the main body of the disciples came to their Master beseeching him to dismiss the multitude that they might buy food in the nearest villages. They were met by what must have seemed to them the marvelous calmness of the answer: "They need not depart; give ye them to eat." Philip's rough estimate having been passed on to the others, they answer that it would take two hundred pennyworth of bread to feed so great a number. Then Jesus asks them, "How many loaves have ye?" and Andrew, as the spokesman of the others, replies that they have found a lad with five loaves, and two fishes. *Into the towns and country*—Better, *the villages and farms.*

13. We have no more but five loaves and two fishes—It was Andrew who first mentioned this fact in a tentative sort of way. The little boy who carried them seems to have been in attendance on the apostles; evidently this was the food which they had brought for their own supply, and it proves their simplicity of life, for barley loaves are the food of the poor. *Buy meat*—Better, *food.*

14. By fifties in a company—The vivid details of Mark show the eye-witness of St. Peter. He compares them to parterres of flowers as they sat on the green grass in their bright Oriental robes of red and blue and yellow. St. Luke's word means literally *in dining-parties*, from *klinia*, "a couch." This systematic arrangement made it easy to tell the number of the multitude. All the evangelists agree in stating the number of men at five thousand—the number being easily estimated after such a grouping into fifties, making one hundred groups. Matthew (xiv, 21) says the men were about five thousand, besides the women and children. In all Oriental usage, women and children never eat with men, but separately.

16. Looking up to heaven, he blessed them, and brake—The act was natural and simple enough, the "saying grace" of the head of a Jewish household as he gathered his family around him. The formulæ in such cases were commonly short and simple, like our own, such, that is, as "May God, the ever-blessed One, bless what he has given us."

17. Were all filled—It lies in the nature of the case, as a miracle of the highest order, that the process of multiplication is inconceivable in its details. It was enough for them that the multitude "did all eat and were filled." *Of fragments*—These were collected by the order of Jesus, who thus strikingly taught that wastefulness even of miraculous plenty is entirely alien to the divine administration. The marvelous display of creative power was not to supersede forethought, thrift, economy in the use of gifts it had bestowed. *Twelve baskets*—*Cophini*, probably wicker-basket. Every Jew carried such a basket about with him to avoid the chance of his food contracting any Levitical pollution in heathen places. The baskets used at the miracle of the four thousand were large rope-baskets, "frails." The accuracy with which each word is reserved by all the narrators for each miracle is remarkable.

Missionary.

Letter from Mexico.

MR. EDITOR: Since last I wrote you I have passed through severe trials; but the promise is sure—"I will not leave or forsake thee." The dear Lord has been my strength and help, and I trust him more and more. I have had a letter from a dear young sister, an orphan struggling alone in this world. She sent me a book which had been her mother's, and the sweet Christian spirit that breathed through her letter was as cordial to the fainting spirit. She is ready and willing to join me here if God opens the way. God bless her for her sympathy! The past few days have been spent visiting the sick and trying to comfort them. I failed to-day, being fatigued from walking so much; but a note came from a Mexican woman, telling me she had looked for me and counted the hours, reminding me that "a cup of cold water" given for Christ's sake would not lose its reward. So you see, Mr. Editor, my dear Mexican sisters intend I shall be faithful in the discharge of my duties. Pray that I may never be lax.

Last Sunday night there was an old man, a great Liberal, received in our church. He seemed so glad of a word of welcome, his eyes filled with tears.

Mr. Weems has been wondrously blessed this second round: has received 31 members, making in all one hundred and eighty-seven. I believe the Lord will bless him more and more. He is so tired all the time after getting home, can do little else than rest. We have had our Sunday-school reorganized, and it is now in a flourishing condition. I wish very much some good, liberal-hearted brother would give us a large sum to erect a nice church in the City of Mexico. It would be a monument worthy a Christian. We need it very much. We have a nice little chapel, I think, selected by our dear Bishop Keener. It was wisely located, and has done well. We would like to retain it; but we need another in this great city, and a larger one. I am sure the Bishops who have visited this field will agree with me. Oh! may the interest in this priest-ridden land deepen until we shall have all that is needed to push forward the work as it should be.

S. G. WEEMS.

Avenida Habieras No. 11,
CITY OF MEXICO.

MEDICAL MISSIONS.—In a recent address in England, Dr. Maxwell, a medical missionary in China, spoke as follows of the missionary hospital at Swatow, and of the incomparable opportunity possessed by medical missionaries of bringing home spiritual truth to the hearts of the people: "Hundreds of patients have left the hospital servants of Christ—there is no question of that. No less than one hundred patients last year asked for baptism in that one hospital. What is the secret of the success which has attended the work of the Swatow hospital? It is that while such brethren as Drs. Cole and Lyon, devoted, skilled Christian men, have done their best, and have shown their own zealous interest in the spiritual welfare of their patients as far as they could, they have been backed up by a number of like-minded men and women. The result is that all through that region one hundred miles to the north, one hundred miles to the west, and one hundred miles to the south of Swatow you will find not only a large number of mission stations planted, with actual prosperous congregations, the direct fruit of conversion in the hospitals, but also all over the adjoining region, in villages here and hamlets there, you will find Christian men and women in ones and twos, living witnesses for the Lord Jesus Christ where there are no stations.

"You must recollect that there are no opportunities in China to be compared with these. I speak strongly; I speak from my own experience and from what I have seen of others. It is my conviction that, considering the time that the patients are with you, considering the spirit they are in while with you, and the quiet in which they live while separated from their heathen friends, there is no opportunity to be compared with the opportunity possessed by medical missionaries and those who are working with them, of seeking to bring home spiritual truth to the hearts of these people."—*Spirit of Missions.*

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

Temperance.

Beneficial Results.

Should all the inhabitants of the United States cease to use intoxicating liquor, the following would be some of the beneficial results, viz.:

1. Not an individual would hereafter become a drunkard.

2. Many who are now drunkards would reform and would be saved from a drunkard's grave.

3. As soon as those who would not reform should pass away, not a drunkard would be found and the whole land would be free.

4. More than three-fourths of the pauperism of the country would be prevented; and also more than three-fourths of the crimes.

5. One of the principle causes of error in principle and immorality in practice would be removed.

6. The number, frequency and severity of diseases would be greatly lessened; and the number and hopelessness of the insane be greatly diminished.

7. One of the greatest dangers of the children and youth and one of the principal causes of bodily, mental and moral deterioration would be removed.

8. Loss of property to an extent that seems almost incredible might be prevented.

9. One of the great dangers to our free institutions, to the perpetuity of our government and all the blessings of civil and religious liberty would be removed.

10. The efficiency of the gospel and all the means which God has appointed for the spiritual and eternal good of man would be greatly augmented.

11. Multitudes of every generation through all future ages might be prevented from filling untimely graves; they also might be more readily transformed into the divine image and prepared through grace for the endless.

12. God would be honored, voluntarily and actively, by large additions to his church. All this is possible through self-denial and the law of Christian expediency as promulgated by the Apostle of the Gentiles.—*Selected.*

"Which of the alcoholic liquors is, in your opinion, the least injurious as a beverage for a man who drinks, or who thinks he must?" The replies to this question from several of the most eminent medical men in this country have been published by the New York *Press*. Perhaps the most widely known of these as a medical man is Dr. William A. Hammond, of Washington. He declares for beer or a light wine on the ground that "that alcoholic liquor is the least injurious, and hence the best for men to drink, which possesses the smallest proportion of alcohol." He adds: "The use of any form of alcoholic liquor is liable to create a desire for larger quantities, and liquor drinking is one of those things of which it may only too often be truly said that 'increase of appetite grows by what it feeds on.'" Dr. Austin Flint, for several years past professor of physiology in the Bellevue Hospital Medical College, of New York, says: "I am not prepared to state that any one alcoholic drink is less injurious than another. . . . Alcoholic liquor of any description should never be used except when prescribed by an able and conscientious physician in cases of absolute need from sickness." Dr. N. S. Davis, of Chicago, an eminent authority on the effects of alcoholic liquors, and author of a work on the "Influence of Alcohol on the Human System," writes: "There is no such man or person as one who 'must' drink alcoholic drinks. . . . If you ask what kind of alcoholic liquor is the least injurious for a man or person who will persist in drinking, I answer, that kind which has the smallest per cent. of alcohol in it." Dr. Oliver Wendell Holmes, the author, quotes another man's opinion on the ground that he has "had too little experience with alcoholic liquors to be any authority on the subject." He continues: "It is years since I have practiced medicine, and, except an occasional glass of champagne, I have hardly used alcoholic fluids for these twenty or thirty years."

Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Great Bargains!

ELKIN & CO.,

42 and 44 Chartres St.,

In view of Contemplated Changes in their Business, are offering their Large and Varied Stock of

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor

CORRESPONDING EDITORS:
Rev. J. D. CAMERON, D. D.
Rev. B. CARRADINE, D. D.
Rev. W. L. C. HUNNICUTT, D. D

THURSDAY, MAY 1, 1890.

The brethren who receive *extra* copies of the ADVOCATE this week will please distribute them as judiciously as possible.

The second Anti-Lottery Meeting, under auspices of Evangelical Ministers' Union of New Orleans, will be held at Carondelet Street Methodist Episcopal Church, South, Thursday, May 1, 1890, at 7:30 P. M. An interesting program has been prepared. You are cordially invited.

Then and Now.

We have been looking over some old Minutes of the Louisiana Conference. The Conference, of which these Minutes are the records, was held by Bishop Early in Baton Rouge, La., December 5-11, 1860. Of the *eighty-nine* preachers whose names were then on the roll of the Conference, *twenty* appear on the roll December 11, 1889; *fifty-one* are known to be dead, several are known to be in other Conferences, and several are lost sight of altogether. Three names that appear on the roll that year have since been put on the roll of Bishops—one only of whom still survives—Keener, McTyeire and Parker. One thing that strikes us in these old Minutes is a table giving the number of slaves preached to in each district, the whole number in the Conference amounting to 20,380. And yet we have been represented in some quarters as doing nothing in this respect for the people whom we held in slavery. Some people never examine into history and, therefore, never know the truth of history.

In regard to membership, there was reported 7,761 white members and 2,461 white probationers; 5,834 colored members and 1,655 colored probationers; making in all 13,595 members and 4,116 probationers, and there were 115 local preachers. The members, probationers and local preachers making 18,826. Last year we reported 19,947 members and 101 local preachers. There was collected that year for missions, domestic and foreign, $9,499 95. Last year we reported $8,442 59. That year there was collected for church building $48,103 95, and for parsonages $9,076 25. Last year the money collected for churches and parsonages is put down at $30,845 50. That year the number of Sunday-schools was 209, with 746 teachers and 4,189 scholars, and $2,604 25 collected for Sunday-school purposes. Last year we had 242 schools with 1,428 teachers and 10,431 scholars, and $2,991 73 collected for Sunday-school purposes. That year there was collected for the Bible cause $1,599—one circuit contributing to this fund $1,350. Last year we paid to the Bible cause $625 90. That year there was collected for ministerial support $41,387 96. Last year we paid our preachers $40,432. People in those days seem to have been princely givers, for this wonderful finance report had only about 10,000 people back of it. The true reason is found in the fact that people then were in better circumstances and more able to give.

Some resolutions were passed at that Conference which read strangely in the light of succeeding events. A resolution was passed memorializing the General Conference "to extend the term of the pastorate, discretionary with the Bishops, to *four* years instead of two." This was adopted by a vote of thirty-two to twenty. Another resolution respectfully recommended the General Conference to remove the word "South" from the name of the church, the preamble being thus:

Whereas, The word "South," appended to our name, is liable to misconstruction and embarrasses us in many respects.

The word "appended" in that preamble is curious. Another resolution was this:

That a committee, composed of three members of the Conference and three laymen, be appointed to perfect a plan of lay co-operation, and report to the Conference at the next session.

On this committee were appointed J. C. Keener, A. B. Fly, B. F. Alexander; laymen, Dr. C. G. Young, Zenas Preston and W. H. Foster.

The report on Church Publications has some expressions that have not been eliminated from present-day reports. For instance, speaking of the *Quarterly Review*, the report says "it is still alive and evidently breathing more freely than it did one year ago." The NEW ORLEANS CHRISTIAN ADVOCATE is reported as sending out weekly 8,500 copies, and the report ends, "We will labor diligently to extend its circulation and collect its dues."

When Bishop Early announced the appointments that year he assigned work to 86 preachers. Last year Bishop Duncan stationed 82 preachers. The places "to be supplied" offset each other, being *seven* on each list. Thus, while the membership of the church has about doubled, the number of preachers is actually less. But the Louisiana Conference never had so many eminent men in it as at that time. J. C. Keener, H. N. McTyeire, H. C. Thweatt, W. E. M. Linfield, Richmond Randle, J. B. Walker, Linus Parker, A. B. Fly, N. A. Cravens were members of that Conference.

The College Canvass—Cullings from Correspondents.

I am in a position to see much of our college correspondence and to keep posted daily with the progress of the canvass. The outlook is most encourning. The preachers generally are taking more personal and active interest in securing an endowment subscription from every Methodist in the State. They will not wait for Bro. Watkins or myself, but urge the matter in each pastoral charge. One of the most cheering reports comes from Braudon District Conference, just held at Brandon. In the absence of both the agent and myself, who expected to be present, the brethren held an enthusiastic and successful educational meeting. Rev. D. P. Bradford, writing to Maj. Millsaps, the treasurer, says:

Enclosed find notes and cash draft for $51. We raised in all $501.

Thanks to Presiding Elder Johnston and the other brethren for such a report. It shows that the college is on the conscience of the church, and each brother is becoming its special agent. I have heard of nothing more gratifying since the canvass began.

Another presiding elder writes:

I am going to work up the college interests on this round.

A young pastor in the Mississippi Conference thus writes to Bro. Watkins:

You will find enclosed four notes for the endowment fund of the worthy contemplated institution of learning of which you are agent. God being my helper, I will send some more notes at an early date.

When our young men enter upon the work with such a spirit we are sure to succeed, and that right early.

A North Mississippi pastor writes:

Send me some more blank notes. I will guarantee $—— *per capita* for the members of our church here.

This from Dr. J. J. Wheat, presiding elder of the Winona district, written to Maj. Millsaps, just before his recent painful accident, is full of good cheer:

I send you another batch of nine notes and also a check on Durant for the cash received. The name and residence of every person who contributes any amount—even one dollar—ought to be preserved and recorded in a book for that purpose, to be kept forever in the college. In after years it would be a matter of great satisfaction and just pride for the descendants of ancestors to find their names enrolled and ennobled, it may be, in the person of one in humble and lowly life—a factory girl—a seamstress, a poor tenant or preacher. It would be a sort of *patent of nobility—a guarantee of blue blood.*

The Doctor's suggestion is being carried out as far as practicable. A book is carefully kept with the names and residences of all subscribers and, when known, of all cash contributors.

These are samples of sentiments received by each daily mail. Let all, and altogether, work for this grand cause until our college halls are crowded with young men receiving Christian instruction from Christian teachers.

CHAS. B. GALLOWAY.

JACKSON, Miss.

Sanctification.

(Continued.)

It may be helpful to some Christians to show, further, that sanctification is a process, and hence, generally, progressive.

The Spirit was given in fullness to Christ, but he is "given by measure" unto us. It is true that "unto every one that hath shall be given," that he may have more. We are exhorted to be "filled with the Spirit," which implies that we are not full. On the day of Pentecost they were "filled with the Holy Ghost," and, as long as full, they had great power with God and with men.

The Scriptures uniformly present the idea of growth. "That your love may abound yet more and more." "We love God because he first loved us"—and we love him as we apprehend his love for us. A low view of his love for us will beget a low degree of love in us. "Love in us," or love with us, "is made perfect." The love of Christ was a gradual pressure that "straitened him to accomplish his end." So it should grow and culminate in us. As a tree grows, so we become "rooted and grounded in love."

Another class of terms indicate progress: "Perfecting holiness." This indicates effort converging on a point not yet attained. It is progress. "Sanctify you wholly" implies a gradual and growing work. "Continuing in the Word" and "knowing the truth" are essential, indispensable, to the "freedom" truth brings. "He that sanctifieth" and "they that are sanctified," or are being sanctified, convey the idea of progressive salvation. This work need not, necessarily, be slow because it is gradual; though the time element is an important factor in all that concerns human development, both intellectual and spiritual.

That which the Holy Ghost imparts is conditioned on the effort of man. "The progress of sanctification keeps pace with certain conditions." "Cleanse ourselves from all filthiness of the flesh and spirit," seems to make the cleansing of the Holy Ghost a human work. We have, "Cleanse your hands, purify your hearts," another human work. We are to "mortify our members" while the Spirit "kills and makes alive." We "put off the old man," while the Holy Ghost puts him out, and "put on the new man," while the Spirit puts him in. "The love of God is perfected" in them that keep his word. The condition is essential to the thing. It comes by co-operation, and not by the arbitrary despotism of grace. The love of God to us, and the response in us, depend on fixed and righteous conditions. "If we love one another, God dwelleth in us and his love is perfected in us." The leading characteristic of this blessed progressive work is an increasing love for God and for one another. "God is love," and "our love is made perfect" when we are as he is.

We are required to bend every effort on the attainment of this goal. It is our aspiration, "perfecting holiness," "having the righteousness of the law fulfilled in us," "love the fulfilling of the law," "conformed to the image of Christ," "changed into the same image from glory to glory," "being holy because God is holy," "hungering and thirsting after righteousness," "being pure in heart that we may see God," and striving to be "peacemakers that we may be called the children of God."

Christians are led and not rapt into this blessed estate. The law that governs all the dealings of God with man is not violated, nor suspended, while this work goes on. Just as preliminary grace leads to perfect regenerate life, so preliminary regenerate grace leads to perfect consecration to God. We are born to live, and live to grow, and grow in order to be men.

Sanctification is an end to be sought, and, so, it is a reward for human effort; but we should not forget that it is an act wrought by the power of the Holy Ghost. "Every act and every habit of holiness is of the Spirit." We hang the old man on the interior cross, but the Spirit of God takes his life away. God only knows when sin expires in the soul. God only knows when love is supreme. We may not know—indeed, need not know. All the heart, all the mind, all the soul and all the strength is swallowed up in love until it surpasses our power to say or to know how much we do love. God knows, we don't; but we lie lovingly on the divine bosom and feel the throb of the divine heart.

Lastly, this final and decisive act of the Holy Ghost is his seal on a continuous work, a progressive work. The processes may run through years, or they may be condensed into brief periods; but they must be gone through with. This is God's way, God's method of doing this work, and no man can climb up some other way. The Spirit that regenerates consummates a continuous work when he sanctifies. The "higher life" is the completion of the lower—the superstructure on the foundation. The "second blessing" comes naturally and necessarily from the first—the first was in order to, and the beginning of, the second. God never inverts the order of them, nor does he dispense with either. The preparation for regeneration may be long or short, but the regenerating act is instantaneous. The reason of this is manifest when we remember that the Holy Ghost regenerates. In like manner the preparation for sanctification may run through years, or it may take place at once, but the sanctifying act of the Spirit is, necessarily, instantaneous. The Spirit helps us to get ready that he may perform the act. It is his office and work.

GILDEROY.

P. S.—These articles on sanctification, in part, are culled from Methodist standards, and the subject will not be discussed with anyone by this writer. No word is written to provoke anyone, or to suggest controversy. He who fights will have the field to himself. G.

Visit to Brandon.

The business manager of this paper enjoyed the Brandon District Conference greatly; particularly the reports on the spiritual condition of the respective charges and the prominence given to Sunday-school work. The acceptance by this Conference of the "Montrose" school property, and constituting it the "Brandon District High School," was an excellent movement in an important direction, and should stimulate all District Conferences to a vigorous effort to obtain *district high schools.*

At the concluding exercises of the Brandon District Conference, the Holy Spirit came down in power, and over twenty-five young people gave Bro. Johnston, presiding elder, their hand, promising to love and serve God. Bro. Peebles, though afflicted, and only able to sit in an easy position during the sessions of Conference, was alive to all the vital questions presented. Through his effective corps of stewards all the delegates were hospitably and elegantly entertained. The writer was most agreeably homed at Sister Julia Jayne's, who belongs to one of the oldest Methodist families of Mississippi, whose house has ever been the preacher's home.

Letter from Japan.

MR. EDITOR: I have time to write only a few lines, as the mail leaves in a few hours. I felt I must write you of the good work going on in Matsuyama, where Dr. O. A. Dukes is stationed.

Two weeks since a letter came, saying there was much interest manifest there in the gospel, and many were coming to hear. A week later another letter came, saying we have about twenty persons on probation, and the numbers attending the services were increasing. To-day a letter comes and brings us the glad news that there are now forty-three persons on probation, and the house will not hold those who assemble to hear the Word preached. This glad news fills our hearts with thanksgiving to God. Oh, for an outpouring of the Holy Spirit of God upon us all and upon all our native churches! Oh, that God would baptize the church at home with his Holy Spirit, and stir the hearts of his people as they have never been stirred, to a deeper and more thorough consecration to his service! Our members in Tadotsu have some armor and swords for sale. Who will buy one armor and one sword for fifty dollars? Would not some Sunday-school like to buy one and help these people build a church? Now, brethren, there is a cry for help, and they need it. Pray for our people and for us, that we may receive a greater blessing upon ourselves and upon the work in which we are engaged!

Yours in Christ,

J. W. LAMBUTH.

Letter from Centenary College.

We can scarcely realize that we are so near the end of another session at Centenary. Up to date 137 students have been enrolled. We have had health, harmony and plenty of work for all. Within the last two months we had three public debates at the college; one in each of the literary societies, and a joint debate between the two. On the latter occasion, Col. J. W. Nicholson, president of the University of Louisiana, delivered, by invitation of the two societies, an address which, by the felicity of its conception and delivery, left a most pleasing impression upon the college and community. We hope to see him here again. The young men displayed marked ability in the debate. The Y. M. C. A. has been doing good and faithful work.

The list of young preachers has reached twenty, and others are preparing for the ministry, though not yet licensed. The lessons in vocal culture are a new thing with us, and are a valuable addition to our course of study, especially for young ministers. Our libraries have been enlarged; our apparatus has been somewhat increased, overhauled and brightened up; our museum is soon to be renovated, and our buildings have been made more comely and more comfortable. Altogether, we have cause to thank God and our friends, and to work for the college with renewed courage and joy. Our endowment has been growing even during the high water. At the District Conference at Gloster, and since, one thousand dollars were added to the fund. No one has *yet* proposed to meet Peter James' proposition to give $25,000. Still I am looking for the man. We can't afford to lose that offer.

W. L. C. HUNNICUTT.

Notes.

The *Nashville Advocate* says: "Not less than one nor more than three Bishops will probably be chosen" by the General Conference.

The Brandon District Conference passed this resolution:

Resolved, That we congratulate ourselves on having such a good church organ as the NEW ORLEANS CHRISTIAN ADVOCATE, and, therefore, do hereby pledge ourselves to work harder for it henceforth than heretofore.

E. A. Yales, writing in our central organ about General Conference work, says:

As far as I know, there is no work for the coming General Conference of more importance than this—a matured, wise system of colportage for the Southern Methodist Church.

Dr. Cuyler and his congregation had an impressive farewell service. Speeches by ministers and laymen were made, and the faithful pastor of thirty years was presented by his loving people with a purse of *thirty thousand dollars*. That was a handsome thing done in a handsome way.

The latest in the way of watches is one with a device for reminding the wearer of any appointment he may have on hand. On one side of the face is a miniature dial with hands to be set to remain at any fixed time independently of the main dial. A good thing for forgetful folks!

A brother, who has been comparing the last General Conference with the one to assemble next week in St. Louis, points out the fact that in the present General Conference there are only 64 preachers and 29 laymen who were in the last Conference. Out of a membership of 293 there are 200 new members.

This little exhortation from the *Watchman* we commend to all our stewards:

As the spring opens is it not a good time for our country churches to say: "Can we not do a little better by our minister? He has done good work for us, now let us do a little better by him. It would do us good for him to have a little easier time of it in sending that boy of his to college, and if he felt he could keep a horse or get some more books, or go to the Chicago anniversaries, I think we should feel better about it all around." A few extra oats do a horse no harm. Try it.

Rev. W. M. Green makes the following suggestion in the *Nashville Advocate:*

In the missionary department I would advocate the appointing of a commission or committee to confer with every Methodism in Christendom, looking to the organization of a general missionary council, which should meet every eight years and divide the mission work among all the branches of Methodism, so that there could be no conflict or clash of Methodist missionaries in any heathen field. This end accomplished, our Methodism, as a whole, teaching the same doctrine in all its divisions, might spread her arms like sens and grasp in all the shore." The world is for Methodism, if the forces are properly divided so as to cover all the field.

The *Southern Churchman* says:

Clergymen have a better time in some respects than Chrysostom and his contemporaries. His friend Basil was seized in order to be made a bishop. Augustine was dragged, weeping, by the people before the bishop and his ordination demanded. Martin of Tours was torn from his cell and conveyed to ordination under guard. After awhile it became the fashion to show great reluctance to be made a bishop. Dean Stanley says the patriarch-elect of Alexandria is still brought to Cairo loaded with chains, as if to prevent his escape. In old times "nolo episcopari" did not mean what it does now.

Would'nt it be a sight to see a preacher "seized," and "dragged weeping," and "loaded with chains," and "conveyed under guard", to his ordination to the episcopacy nowadays?

Personal and Otherwise.

"One by one" the saints are gathering home. After a long illness, borne by Christian fortitude, Mrs. Helenn Booth, wife of Hon. Edwnrd Booth, of this city, died April 22, aged sixty-four years. An earnest Christian, a faithful wife, a devoted mother, a firm friend, a zealous church member, an interested reader of this paper from the *first* number, she has left the savor of a good name and gone to enjoy the rewards of the Master's service.

The delegates to the General Conference from Louisiana will leave this city for St. Louis next Monday, May 5, at two P. M., by the Illinois Central road.

Rev. C. K. Marshall, of Vicksburg, is to preach the annual sermon for the E. A. Seminary, Arcadia, La.

The annual catalogue of the Huntsville Female College, at Huntsville, Ala., has been received. The flourishing school is under the able management of Rev. A. B. Jones, D. D., LL. D.

Dr. W. C. Black, of Jackson, Miss., will deliver the commencement sermon for Lexington Normal College, June 15.

The *St. Louis Christian Advocate* is now owned by Assistant Editor and Publisher Lowrance and Rev. W. B. Palmore. So says the *Southwestern Methodist*.

The Book Committee, at their annual meeting, appropriated $17,500 for the benefit of Conference claimants for the present year.

Two hundred and forty-five persons have united with our churches in Memphis, Tenn., since the last session of the Memphis Conference.

A private note from Dr. W. R. Lambuth, dated Kobe, Japan, April 1, says: "Send us a Mississippian and Louisianian. We will welcome them with loving hearts. My father has long looked for a man from his native State. Send us a man. Great revivals are breaking out all along the shore of the Inland Sea. Dr. Dukes writes but last night, 'Forty-three new probationers.' This within five weeks." Is there not a Mississippian who will answer this call?

The secretary has handed us the "Constitution and By-Laws of the Ministerial Brotherhood of the Louisiana Conference." This institution has been organized since Conference, and has already a respectable membership. It is a good thing, and we hope all our preachers who can will enroll themselves as members.

Nashville College for Young Ladies.

COMMENCEMENT EXERCISES.

The commencement sermon will be preached by the Rev. Dr. S. A. Steel, pastor of McKendree Church, in the new West End Methodist Church at eleven o'clock A. M., Sunday morning, June 1, 1890.

The graduating exercises of the senior class will be held in the Vendome Theatre, at eight o'clock P. M., on the evening of Tuesday, June 3, 1890, on which occasion the commencement address will be delivered by the Rev. Joseph H. Young, D. D., of Louisville, Ky.

The year just closing completes the first decade of the college, and has been the most prosperous in the history of the institution. The enrollment has reached about 400.

REV. GEO. W. F. PRICE, D. D.,
President.

NASHVILLE, TENN.

Louisiana Conference Statistics, 1889.

I have waited until this late date before publicly correcting errors in order to give time for the discovery of all inaccuracies in the published statistical tables. I have received but one complaint: Natchitoches circuit—Rev. A. D. McVoy, pastor—was reported as assessed for Conference claimants, $25; paid $25. Natchitoches paid on this claim $30, an excess of $5, for which I gladly give credit, trusting the brethren will deem this sufficient amendment.

FITZGERALD SALE PARKER,
Statistical Secretary.

NEW IBERIA, La., April 21, 1890.

Notice.

Owing to the present high stage of water, threatening the different lines of travel, and rendering transportation uncertain and dangerous, it is deemed expedient to postpone the meeting of the Louisiana Holiness Association for thirty or sixty days. Due notice will be given of time and place of future meeting.

B. CARRADINE, Pres.

Lost Sight Of.

I have three brothers that I have lost sight of—namely, James D. Holland, Ebenezer H. Holland, and Elijah Holland. If anyone will inform me of their whereabouts, I will be very thankful. My postoffice is Stonewall, Harrison county, Miss.

J. H. HOLLAND.

Wine for the Lord's Table.

But the question arises, How came about the general use of such a liquid during all these centuries? Just how far back we can not trace. I believe it to have originated in that dark period of the church's history immediately following the practical union of the heathen and Christian Churches under Constantine. That a general decline from apostolic doctrine and practice then took place, is admitted by *all*. The priesthood became notable for their excess in wine, etc. Attempts to trace the custom back to an earlier period have egregiously failed. The chief fathers in the second, third, and fourth centuries, who have been quoted as indorsing intoxicating wine, wrote simply against substituting water or milk for "wine." We have shown above that wine means unfermented as much as it does fermented "juice of the grape." When after the lapse of the "dark ages" Luther and his coadjutors undertook reformation, they found so much wrong doctrine on vital questions that it is not wondorful they should have overlooked *this*. When we consider how careless most church officials have become about unleavened *bread* for the sacrament, using little blocks of baker's yeast-bread oftener than anything else, simply for convenience, it is easy to see how a similar, or greater, convenience in regard to *wine* would determine their course. No one, Jew or Christian, believes that Christ used at the Passover leavened *bread* as a symbol of his body, pure from all defilement. And yet lack of regard for the fitness of things, in this solemn type, has thoughtlessly placed such bread there thousands of times—oftener than the other, the true symbol. St. Paul condemns the drunken way in which the Corinthians sometimes made a mock celebration of this holy rite. He says this is not to celebrate the Lord's death. This proves nothing on either side. The whole transaction is sufficiently condemned to make us certain it is no pattern of heavenly things. Yet this passage (I. Cor. xi, 17-34) has been relied upon as "settling the question" by some of the chief and most distinguished advocates of strong drink for this sacred use. Add to this the fact that four-fifths of the liquid purchasable at this day as fermented wine is not, in any sense, the "fruit of the vine," but poisonous drugs and pigments well mixed with water, and stained with logwood; while a genuine grape juice, untainted with alcoholic and other poisons, can be easily procured by a little forethought. Surely in a matter of such gravity as the due and proper observance of this holy rite, we *ought* to be considerate beforehand.

But the church of God is awaking on this subject. Its direct and influential bearing on the great question of temperance has arrested the attention of that noble band—the Woman's Christian Temperance Union. All its leading spirits have adopted the view I here put forth. To such cultured and devout souls as Miss Willard, we owe much of the present awakening. The Methodist Church (North), one of the grandest and most intelligent branches of the Christian Church, through its General Conference, ordains that only "pure juice of the grape" shall be used for sacramental purposes. I have lately learned that a similar stand has been taken by that extra-conservative body, the Church of England, and also by the United Presbyterians of America. More than three years ago our Mississippi Conference resolved that we use this kind when procurable. There was then mighty opposition. At our session, two years later, without a dissenting voice, we passed the following:

"*Resolved*, That in a country like this, where *unfermented* wine may be readily procured, there is no necessity for the use of intoxicating liquor in the celebration of the Lord's Supper; and that such, or any other, use of intoxicating liquor ought to be forever discontinued."

The sentiment is growing rapidly, and the day draws nigh when we shall all wonder how we could have put such a sword into our enemy's hand. God speed it!—J. P. Drake, in *Nashville Advocate*.

P. S.—Since the above was written (December, 1888), our Mississippi Conference has renewed its recommendation of the use of unfermented wine in slightly altered language. Further experience has confirmed me in the belief that it is best for small congregations to procure the wine in *half*-pint bottles, to avoid waste or danger of reproach by fermentation of what is kept over. This size can be had *here* (Shubuta, Miss.) for twenty-two cents per bottle. It costs much *less* than that small sum to manufacture and preserve it from native purple or black grapes.

J. P. D.

Notice.

During my absence in May my appointments on the Brookhaven district, Mississippi Conference, will be filled as follows:

At Pleasant Valley, on the Bowerton circuit, May 10, 11, by Rev. Dr. T. S. West, of Wesson. At Georgetown, on the Providence circuit, May 17, 18, by Rev. R. D. Norsworthy, of Crystal Springs. At Mt. Hermon, on the Franklinton circuit, May 24, 25, by Rev. B. S. Rayner, of McComb City.

W. B. LEWIS, P. E.

CRYSTAL SPRINGS, Miss.

Notice.

It has been officially announced that, owing to conditions growing out of the floods in the delta, Greenville will not be able to entertain the North Mississippi Conference, next fall. As soon as this was known, the official Board in Grenada met, and were unanimous in their request that the Conference be held in Grenada. We would be glad to entertain it.

J. E. THOMAS, P. C.

General Conference Notice.

The committee appointed at the last session of the General Conference "to negotiate for railroad rates and hotel fares," in the plan adopted for its entertainment, has performed that service, omitting no effort and sparing no pains to fulfill the commission entrusted to it. The undersigned were delegated, respectively, to conduct negotiations with railway companies, and to provide for the entertainment of delegates, and other arrangements for the session of the Conference at St. Louis, and with authority to appoint a local committee. The following announcements may suffice for all present need of information, but, if there may be need of further information, it can be obtained by addressing the office at St. Louis.

The session will be held in the main audience-room of the Centenary Church, located at the corner of 16th and Pine Sts., and will be opened on May 7, at 9 o'clock A. M.

Entertainment has been provided at hotels, within convenient distance of the Conference-room, at reduced rates, and by private hospitality. Delegates will each receive notice, before leaving home, of routes and rates of travel and of the location of their home in St. Louis, with directions how to reach it on arrival. The reduced rates, both of transportation and board, are available to the families of delegates. All *bona fide* visitors are entitled to reduced rates of travel, but not of board. They may obtain information of the location and rates of board at hotels and private boarding-houses, at the office of the local committee in St. Louis, by applying in person or by correspondence.

Arrangements for transportation have been made with nearly all the railways within the bounds of the connection, and with all most used.

Attention is called to the fact that in most cases a rate of one fare for the round trip has been secured, especially from territory from which the larger number of delegates is expected.

In territory from which but few delegates were expected, the roads hardly felt justified in making less rate than fare and one-third, which is all that could properly be expected.

Where rates are named as being applicable on the certificate plan, the passenger pays full fare in going to the meeting, and secures a certificate-receipt therefor from the ticket agent, by request, at time of purchase. This certificate, when properly filled out and signed by the Rev. T. M. Finney, at the Conference, will be honored for return ticket over the same road between same points, either *free* (if rate is named as one fare for the round trip), or at one-third the regular limited tariff fare (if rate is named as one and one-third fare for the round trip).

Where the journey is made over more than one line, it may be necessary for the passenger to purchase separate local ticket and procure certificate-receipt therefor for each of the lines over which he travels in going to the meeting. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate procurable of him, and purchase tickets and secure certificates filled in accordingly. Failure to procure or present certificate invalidates any claim for reduction in return fare.

Certificates will not be honored for return tickets later than May 31.

Public mention is due of the ready favor and liberality with which our application to railway officials and hotel proprietors has been met, and of which, no doubt, it will be the pleasure of the General Conference to make suitable acknowledgment.

In behalf of the committee.

E. W. COLE, Chairman.
R. M. SCRUGGS,
Chair'n Local Com. of Arrangements.

Postal Card Reports.

—Rev. R. M. Blocker, Crowley, La.: "The Acadia College, located at this place—with Prof. T. C. Cherry, president—has enrolled 123 pupils, and is doing a good work. My young preacher, Thomas Carter, has arrived, and is moving off well."

—Rev. W. M. Alfred writes as follows: "Would it be admissible to say through your 'paper' that while my stay in Monroe, as pastor of the Baptist Church, has been short, it is exquisitely pleasant; made so largely by the pleasant association of Bro. Thomas J. Upton and his amiable wife; also Bro. Harper, presiding elder, and his companion? We have labored together in prayer meetings and other religious gatherings—all of which has been pleasant. Our social meetings in his home and mine have been of the most pleasant character. And last, but not least, we exchange our 'State organs,' *Baptist Chronicle* and NEW ORLEANS CHRISTIAN ADVOCATE. I am delighted with the ADVOCATE on the Lottery question. That was, indeed, a 'Hannibal' in the last issue. Give us more of the honey if you will 'cut' it that way."

√—Rev. N. B. Young writes us from Mt. Carmel, Miss.: "We are moving on smoothly. I closed a two years' term on this work, seventeen years ago last December. Our first quarterly meeting has been held. Bro. Cooper, our presiding elder, was on hand doing efficient work in the pulpit and in the chair. We are praying and working for good results this year."

—Rev. R. A. Burroughs writes from Okolona station, North Mississippi Conference: "We have just moved into the new parsonage, and are beginning to feel at home. We have one of the best parsonages in North Mississippi, and the good ladies are furnishing it with everything necessary for housekeeping. We are praising the Lord for the success we are having here. Much interest is manifested here in the church; good prayer meeting and one of the best Sunday-schools to be found; congregations good. We are praying and hoping for a revival that will sweep sin out of Okolona and save the people. Pray for us."

—Rev. J. C. Ellis, Campbellsville, Miss., reports: "Sunflower circuit lands are now subjacent by water. We have been submerged for ten or more days. Yesterday and to-day, cool, cloudy and raining. There are several crevasses above us. It is hoped that the flood has reached us, as the water had just about checked before the present rain. Now the water is crescent. Should there be no more crevasses, we expect the water soon to recede. While the disaster has caused my people to be somewhat melancholy, thank God, I still preach to very good congregations. Should the rains continue for a few days, God only knows what the result will be. Health very good. Pray for us."

—Rev. J. R. Whittington, writing from East Feliciana, says: "I have made it a point on my work (which is extensive) to find out how my people stood as to the Louisiana Lottery, and I find that they are unanimous, with one exception, against this great fraud. I have interrogated people of other denominations, who all seem to favor its suppression. I spoke to a Baptist brother, a preacher, as to his status; he said he was heartily opposed to it. My people are very active in securing names to the different leagues. My work is moving along nicely. I have set the time for my meetings, and, as this is your old home, would like to have you to come up and rusticate and help us in our meeting at Olive Branch, commencing the third Sunday in August. The people would be glad to see you. I am now closing my fourth round. My congregation is good and attentive, and we are praying and looking forward for great refreshings from the good Lord. I send you another name for the ADVOCATE, which makes twenty-five to date—renewals and new subscribers. I started out for one hundred names. Do not know whether I will get that many or not. But I do know that it is a great help to the cause of Christ and the preacher where any religious paper is taken and read by the masses."

—Rev. N. J. Roberts, Utica charge, North Mississippi Conference, writes: "We have just closed a Holy Ghost revival, which continued nearly three weeks. The number of conversions not known. Thirty-five additions, and the church has been greatly revived. Twenty children baptized, new family altars erected, an increase of more than thirty in the Sunday-school. It is acknowledged by the people of Utica, even by members of other denominations, that we have had one of the best meetings ever held in Utica. Bro. J. A. B. Jones was with us most of the time, preaching to the delight of the people. He did most of the preaching, and it was with great power, God blessing every sermon to the salvation of souls. Bro. Anders, of Hattiesburg, was with us a few days of the meeting, and put in some of his best work. He knows what to say, and when to say, to get hold of men. During the District Conference, which lasted two days, we had good sermons from Bros. A. F. Watkins, R. J. Jones, W. E. Bradley and our worthy presiding elder, J. A. Ellis; God honoring every sermon to the salvation of souls. Bro. L. S. Jones came to my assistance on Wednesday, the last week of the meeting, and remained until the close, preaching twice a day. He is a consecrated, deeply pious preacher, and uses the sword of the Spirit with great power. Many thanks, brethren, to one and all, for your earnest work. We thank God and take courage."

Notice.

Minter City and Strathmore, North Mississippi Conference, Rev. J. W. Malone, P. C., has paid its assessment for church extension for 1890.

J. R. BINGHAM, Conf. Treas.

Neuralgic Persons

And those troubled with nervousness resulting from care or overwork will be relieved by taking ***Brown's Iron Bitters.*** Genuine has trade mark and crossed red lines on wrapper.

Publishing House of the M. E. Church, South.

Summary of Business, for the Fiscal Year Ending March 31, 1890.

Sales from merchandise department	$197,013 43
Sales from *Christian Advocate* department	42,125 20
Sales from Sunday-school periodical department	101,426 57
Sales from *Quarterly Review* department	2,327 30
Sales from miscellaneous sources, rent, job and contract work	38,117 86
Total business from all departments	$381,040 42
Total business last year.	300,644 20
This shows an increase over last year of	$ 83,396 22
From the above volume of business we have a net gain in assets of	82,914 28
Of the bonds outstanding, April 1, 1889	11,750 00
We have canceled during the year	1,175 00
Leaving still outstanding bonds to amount of	$ 10,575 00
Cash on hand, March 31, 1890.	22,685 70
Sink'g fund (to meet bonds).	10,745 06
Total cash	$ 33,430 76

The Book Committee, at their annual meeting, on the sixteenth instant, appropriated $17,500 for benefit of Conference claimants for the present year.

J. D. BARBEE, Book Agent.
D. M. SMITH, Manager.

Help for Oxford Church.

Previously reported	$1,105 00
Byhalia	42 51
J. W. Sharp	5 00

Red-Hot Anti Literature!

A movement is now on foot to start a series of publications in New Orleans, to be known as the "Crescent City Anti Series." They are to be Anti-Lottery, Anti-Whisky, Anti-Monopoly, Anti-Sin, and Anti-Devil in character, and Red-Hot in disposition. No favors will be asked from the evils that threaten the speedy destruction of our social and religious systems, and none will be shown.

The first number of the series (to be out May 15) will be "Red-Hot Anti-Lottery." It will contain two addresses by the Rev. B. Carradine, D. D., with an addenda of facts, figures, home thrusts, etc., that will make it particularly interesting to the enemies of the La. S. L., and peculiarly horrifying to its friends. It will contain 100 12mo pages, sixteen full-page illustrations, novel and very striking.

The series will be issued quarterly, will be nearly uniform in style and size, and will be furnished to subscribers at $1 per year, or 25 cents a number.

Subscriptions should be sent at once, with cash; or they can be ordered through any preacher or newsdealer.

Address,
F. D. VAN VALKENBURGH,
106 Camp Street, New Orleans, La.

Everyone interested in the missionary movement of this age should read "The Coming Kingdom," by Rev. W. W. Wadsworth; sent by mail, prepaid, for $1. F. D. Van Valkenburgh, 106 Camp St.

Publisher's Department.

Appointments of W. W. Hopper,

West Meridian, Miss., May 1.
Postoffice is Crystal Springs, Miss.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Judge—"Does the prisoner wish to enter a plea of guilty?" Prisoner—"No, my attorney's speech has also convinced me of my innocence."

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

About the only monument Columbus will get is a column in the *Congressional Record* where nobody will see it.

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

For a light lunch at a hop there is nothing better than fried frog.

Hereafter the NEW ORLEANS CHRISTIAN ADVOCATE will not club with any paper or magazine. Preachers in charge will please decline all club-rate subscriptions.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

GRATUITOUS ADVICE.

This species of advice is not always acceptable, but in many instances much benefit would be derived were it acted upon. No section of the country is exempt from disease. To know the best means of combatting this common enemy, with the least injury to our pockets and bodies, is certainly a great advantage. We must expect Torpid Liver, Congested Spleen, Vitiated Bile and Inactive Bowels, and all prudent persons will supply themselves with Tutt's Pills, which stimulate the Liver, relieve the engorged Spleen, determine a healthy flow of bile, thus regulating the bowels and causing all unhealthy secretions to pass off in a natural manner. "An ounce of preventive is worth a pound of cure." Be advised and use

Tutt's Liver Pills,

Price, 25c. Office, 39 & 41 Park Place, N. Y.

BEECHAM'S PILLS
ACT LIKE MAGIC
ON A WEAK STOMACH.
25cts. a Box.
OF ALL DRUGGISTS.

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Will practice in Federal and State Courts. Claims throughout the State will be promptly attended to.

SHEFFIELD,
THE
Iron City of North Alabama,
Has just shipped by barges
5,000 Tons of Pig-Iron,
Sold to Pittsburg, Pa.

Five big blast furnaces and other great plants. Three railroads and the Tennessee river *below* Muscle Shoals. Iron Ore and Coal Lands, Residence and Building Lots cheaper than they will ever be again.

Write to J. H. ARMS,
Attorney and Real Estate Agent,
Sheffield, Ala.

Refers to Dr. A. G. Haygood and Hon. W. L. Chambers, Sheffield.

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Satisfaction guaranteed both in material and work.

A Model Biography of a Model Man.

Now Ready for Delivery to Subscribers:

Life of Bishop Simpson,
OF THE METHODIST EPISCOPAL CHURCH.
By GEO. R. CROOKS, D. D.

The early years of Simpson's life are described in a modest and charming style by the Bishop himself. It was fortunate that he was led to do this. Otherwise much that he has written of his boyhood days would have been lost, and we should have missed some very entertaining chapters. The story of how this awkward, bashful young man finally made his way to the topmost round of pulpit fame is a captivating one. His autobiography shows us how unpromising the beginnings were; but for His successors we must depend on the full and glowing descriptions which his diligent biographer has gathered from various sources and woven together with true literary and dramatic skill.

AGENTS WANTED.

AS TERRITORY IS FAST BEING ALLOTTED, THOSE DESIRING TO CANVASS FOR THIS WORK SHOULD APPLY AT ONCE.

Address
HARPER & BROTHERS, Publishers,
FRANKLIN SQUARE, N. Y.

Young Men's Christian Association,
15 CAMP STREET.

REGULAR WEEKLY MEETINGS.

Tuesday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 3 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

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Our Young People.

ONLY A BOY.

I am only a boy, with a heart light and free;
I am brimming with mischief and frolic and glee;
I dance with delight, and I whistle and sing,
And you think such a boy never cares for a thing.

Now oft when I've worked hard at piling the wood,
Have done all my errands and tried to be good,
I think I might then have a rest or a play
But how shall I manage? Can anyone say?

If I start for a stroll, it is "keep off the street!"
If I go to the house, it is "Mercy! what feet!"
If I take a seat, 'tis "There give me that chair!"
If I bounce on a window, 'tis "Don't loiter there!"

If I ask a few questions, 'tis "Don't bother me!"
Or else, "Such a torment! never did see!"
I am scolded or cuffed if I make the least noise,
Till I think in this wide world there's no place for boys.

At school they are shocked if I want a good play;
At home or at church, I am so in the way;
And it's hard, for I don't see that boys are so to blame.
And most any boy, too, will say just the same.

Of course, a boy can't know as much as a man,
But we try to do right just as hard as we can.
Have the patience, dear people, though oft we annoy,
For the best man on earth once was "only a boy."

A Great Oak.

"Nelson Drummond is a great oak," Hans Krug, the wholesale grocer of Liberty street, said to his wife one evening. "If there's anybody of my acquaintance ever sprung from a little acorn, he has. Who would have prophesied ten years ago, when we first saw Nelson—a little ragged lad of ten—that he could ever rise to the position he holds to-day? No one would have imagined such a thing. There he was, poor and neglected, the child of a poor drinking father and a weak mother."

"But I can't see why you call him a great oak," said Mrs. Krug, with some curiosity. "The fact that he is going to be your private secretary isn't saying that he's a wonderfully brilliant 'light,' is it?"

"Well, that depends on what you have to say concerning a little story I am about to tell you. I've just found out that Hiram Gardner offered Nelson three hundred dollars a year more than I offered, if he would give me the slip, but the great-hearted young fellow replied, 'No; I have promised Hans Krug, and I wouldn't break my word for any money.'"

"That sounds good."

"'*Sounds* good!' It *is* good. He shall not lose by it, either. I saw old Drummond to-day, and I hardly knew him, he looked so neat and respectable; he's reformed, you know, and is working at his trade. I spoke to him about Nelson's being engaged to me, and I wish you could have seen and heard him. His eyes filled with tears as he said, with a trembling voice, 'That boy—*our* boy—is one of a thousand. I can't just understand it, but he's been climbing up slow and steady, and he's put a new lease of life in his old mother and father, some way, bless him! We've left our bad ways, and are trying to follow after our Master.' What do you think of that, wife?"

The bell rang.

"You'd better turn down your trousers, husband; it doesn't add to your good looks to have them tucked up above your boots," Mrs. Krug said, hastily.

"I've been wading through the mud—Why, how do you do, Nelson? Come right into this room."

Mr. Krug led the way into his cozy study, a delightful little room, but rather disorderly, as Mr. Krug seemed to enjoy throwing his books around the floor. Nelson Drummond mentally resolved that henceforth the room should be kept in apple-pie order."

"Now, my boy," said Mr. Krug, cheerily, as soon as the study door was shut, "I want you to tell me who ever started you climbing up?"

"'Climbing up,' sir?"

"Yes. Who helped you on the first round?"

"The Master, sir," he answered respectfully.

"How? When?"

"A long time ago I slipped into a church, and I heard the minister read, 'What's that to thee? Follow thou me.' He explained what it meant; and when I got back home and saw all the wickedness around me, I resolved to rise above it; I, too, would follow. This, sir," taking a small Bible from his pocket, "has helped me to climb—has helped me to become a fisher of men."

"Eh? What's that? 'A fisher of men?'"

Nelson turned to the first chapter of the gospel of Mark, and read, "'Now, as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him.'"

"Is that in the Bible? Let me see. Oh! the print's too fine! Here, find it in this," and Mr. Krug took from a shelf a larger Bible, dusty, as if seldom disturbed.

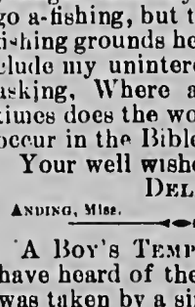
Nelson found the passage, and Hans Krug read it aloud: then he said slowly, but earnestly: "And so that's the secret of your success, is it? As you climb up the ladder, you don't forget that others ought to be climbing too, and you give them a lift at every opportunity. Not a bad idea, that!"—*Forward.*

MR. EDITOR: As I see so many letters from this State, but have never seen one from this vicinity, I will attempt to write one. I delight so much in reading your much-prized paper. My mother teaches this school, and I have been studying under her instruction this year. Children, you may imagine that she is strict. If you don't, just visit me this next session and attend school with me, and you can be convinced. I am only sixteen years old, and have only a common public school education. I anticipated attending the college at Columbus, but had some providential hindrances. I am studying now, Robinson's Practical and Mental Arithmetics, Swinton's Advanced United States History, Reed's and Kellogg's Higher Lessons in English Orthography. Robinson's Algebra, Smith's Physiology, Steele's New Physics, and I have finished geography. All children who are situated like myself, and whose father died while they were young, should not be discouraged. There yet may be a bright ray of sunshine that shall lighten up their future. I have no pets, like some of the children. I had a white kitten, but it has wandered away from me and gone somewhere to try the realities of an unknown home. I belong to the Farmers' Alliance. I also belong to the Methodist Church; but I like very much to hear the Baptist preach. Bro. Lovett is our pastor this year, and I like him so much. I have four sisters and two brothers. I am the youngest of the girls; but I have a brother younger than myself. I like to go a-fishing, but there is no good fishing grounds here. I will conclude my uninteresting letter by asking, Where and how many times does the word "reverend" occur in the Bible? I am,

Your well wisher and friend,
DELANIE MABEN.

ANDING, Miss.

A BOY'S TEMPTATIONS.—You have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, "I will show you how we can take the castle," and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day and the next. By-and-by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now, with a single gun firing away at every boy's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than the one that only drills twice. Do not quarrel with your temptations; set yourself resolutely to face them.



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Household.

A Little Story.

Four stalwart men sat around the fire in the old homestead in Connecticut. They had come home for a family reunion, bringing their wives with them. They were all on the bright side of thirty-five, and altogether a "very likely" set—honest, upright, industrious, Christian. Their mother, a vigorous woman for her years, welcomed them, and could not do enough for them to make their home-coming pleasant. Their father had been many years dead.

One of the daughters-in-law, in moving around the room, paused at the window to look out on the landscape. It was snowing heavily, but there was no wind. Across the road that ran past the house she saw a big wood-pile, and at the wood-pile was a woman using the ax. She looked more closely; it could not be her husband's mother! She looked again through the blinding flakes. Yes, certainly it was the mother of these four stalwart men.

She crossed the room to where her husband was sitting, led him to the window, pointed toward the wood-pile, only saying:

"John, look at your mother!"

John quickly got his hat and went to his mother's aid, while his wife pondered on what had made her wonder through many years. John was kind, true, a "good provider," a just man; but he allowed his wife, unless she protested against it, to bring in the wood, to split the kindling, to wade through the snow in hanging out her clothes, to do any kind of hard, rough work she would do, while he sat quietly by the fire and saw her do it.

She had trained him, in a measure, to do his part of the chores and relieve her, and when she saw his old mother splitting wood in the snow-storm, rather than call on her sons to do it, she understood how her troubles had come about. The mother had not brought up her boys to be considerate and helpful, and to do their part in the general work of the household.—*Exchange.*

A TRUE WIFE.—It is not to sweep the house, make the beds, darn the socks and cook the meals chiefly that a man wants a wife. If this is all he needs, a servant can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread and cake she has made; send him to inspect the needlework and bed-making; or put a broom in her hand and send him to witness its use. Such things are important, and the wise young man will quickly look after them. But what the true young man wants with a wife is her companionship, sympathy and love. The way of life has many dreary places in it, and a man needs a wife to go with him. A man is sometimes overtaken by misfortunes; he meets with failures and defeat; trials and temptations beset him, and he needs one to stand by and sympathize. He has some hard battles to fight with poverty, enemies and sin, and he needs a woman that when he puts his arm around her, he feels he has something to fight for; she will help him to fight; she will put her lips to his ear and whisper words of counsel, and her hand to his heart and impart inspiration. All through life, through storm and through sunshine, conflict and victory, through adverse and through favoring winds, man needs a woman's love.—*The Lady.*

PEOPLE FRET TOO MUCH ABOUT TRIFLES.—Women find a sea of trouble in their housekeeping. Some one says they often put as much worry and anxiety into a loaf of bread, a pie, a cake, into the weekly washing and ironing, as should suffice for much weightier matters. Suppose these things go wrong to-day; the to-morrows are coming in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically—for the mind affects the body—and for such a trifle. When a thing is beyond repair, waste no useless regrets over it and do no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense.—*Scientific American.*

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Scientific.

Fire.

What is fire? We fancy that few persons could answer this question off-hand, although the phenomenon of combustion is perfectly familiar to everyone. The ancients considered fire to be one of the primitive elements, like the earth, air, and water,—all of which last we now know to be compound and not elementary substances,—and this idea of an elementary fiery principle survived under the names of phlogiston, caloric, etc., down to the time of Lavoisier, and was not entirely overthrown until after the beginning of the present century.

We have, in the preceding paragraph, spoken of fire as a phenomenon, and that is exactly what it is. Fire is not a substance; it is not even an immaterial force, like light or heat; but, as generally understood, is simply the sensible phenomena of light and heat resulting from an intense chemical reaction—generally, but not always, a process of oxidation. We may dissolve a piece of zinc in sulphuric acid, by itself, or do the same when it forms a pole of a galvanic battery; or we may heat it until it bursts into flame. In all these cases the process is a similar one,—that of oxidation,—but fire accompanies the process only in the last. There the oxidation takes glance so rapidly that the heat set free is not only sufficient to be detected by our nerves of sensation, but the resulting particles of zinc oxide are heated to such a degree that they become luminous. So if finely divided metallic iron is exposed to the air, it gradually absorbs oxygen and is converted into rust. But if the same iron is ignited with a match, it takes fire, becomes luminous, smoulders away like a glowing coal, and is soon converted into a similar oxide, or rust. Just as much heat is set free in one case as in the other, the only difference being in the rapidity of its development, which determines whether or not it shall become evident to our senses. When hydrogen and oxygen gases are burned together, as in the oxhydrogen blow-pipe, the resulting flame, although one of the hottest known to us, is almost invisible, and to the eye alone there is no appearance of fire; but introduce a piece of metal, or a lump of lime, or other refractory substance, and the brilliant luminous phenomena at once indicate the intensity of the chemical combination which is taking place.

Fire is not always dependent upon a process of oxidation. A mixture of iron filings and flowers of sulphur is readily ignited, forming ferrous sulphide; and sodium, potassium, copper, and some other metals readily burn in the vapor of boiling sulphur, giving rise to the same igneous manifestations as when they combine with oxygen. Nitrous oxide, or laughing gas, also supports combustion, although the reaction is one of true oxidation, the same as with pure oxygen or air.—*Popular Science News.*

Two cases of a singular ailment called "mind blindness" were recently described in *Archives of Psychology.* In the first a man of eighty had complained for a month of inability to find his way about, to tell his own position in a room, and to recognize objects, although his perception of light was scarcely impaired. Although he could not recognize objects by looking at them, he at once perceived and named them by means of tactile or auditory impressions from them. He could not read, but he could write. Perception and discrimination of colors in this case were preserved. In the second case the onset was sudden. At first visual memory only was impaired; but the patient soon failed to recognize objects, even when he touched, tasted, or heard them. Color sense was lost on both sides.

I, A. C. Hafflefinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

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New Orleans, La., March 20, 1889.

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Marriages.

SCUDDER—PEYTON.—At Crawford Street Methodist Church, in Vicksburg, Miss., on April 13, 1890, by Rev. F. M. Williams, Dr. W. Howard Scudder and Miss Marie Gertrude Peyton, both of Mayersville, Miss.

HEATH—SMITH.—At the residence of the bride's mother, at Clover Hill, Issaquena county, Miss., on April 9, 1890, by Rev. V. D. Skipper, Mr. James P. Heath and Miss Lourena Smith.

RAMSEY—POPE.—In the Methodist Church, at Durant, Miss., on April 15, 1890, by Rev. T. Y. Ramsey, assisted by Rev. T. Y. Ramsey, Jr., Mr. George B. Ramsey to Miss Annie Pope.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

COWARD—JAMES COWARD was born in England, January 8, 1859, came to America in 1872; died at Percy's Creek, Miss., October 22, 1889.

He was born of the Holy Spirit about 1880, joined the Methodist Episcopal Church, South, and led a consistent Christian life till called to a higher, nobler sphere. The writer enjoyed the hospitality and lived beneath the roof-tree of Bro. Coward for two years. He was both friend and brother to me; bestowed the faithful service of the one and freely manifested the love of the other. He was a friend in need. It is truly sad to realize that he has "gone to the grave." How deeply we deplore the departure of so true and noble a friend! So many deeds of kindness were done by him in the name of the Master; yet one hand knew not the doing of the other, and both were sowing for the Savior. To the very "least of these" he "did it" as "unto him," and these tokens of pure Christian love and sympathy are gratefully treasured by this itinerant who regards them as something precious—made sacred by his touch—savoring not of that charity which vaunteth itself, but that which was Christ-like.

Love to the Savior is the essence of Christianity. Love is the solvent of all wrong, the cement of all society. It bloomed in the heart and beautified by its presence the life and death of our departed friend and brother.

Here let me say to loved ones left behind: They who have love for Christ will follow him wherever he goes. If we love the Savior, his cross will be dearer than the crown of Cæsar, and any suffering will be sweet rather than the sacrifice of what we believe to be his mind and will. The path we tread, however rough, will feel smooth, and a wreath of thorns around his brow will be dearer than the brightest diadem. Love smoothes the way, illuminates the cloud and kindles in the darkest night the bright beams that are the dawn of a sun of glory that shall know no setting. May Christ, the "Sun of Righteousness, arise with healing in his wings," and send the "Comforter" to bind up the broken heart of the aged mother and pour the oil of joy and wine of consolation into the wound of the grief-stricken wife. May he, in accents sweeter than angelic voices can pronounce, whisper in the ear of the disconsolate mourner the glad music of the gospel: "Let not your heart be troubled." "It is I; be not afraid." Fear not death, for I have taken away its sting; fear not eternity, for the Lamb is its light. "I go to prepare a place for you." "Wherefore comfort one another with these words."

WHILOM PASTOR.

WALKER—Dr. W. L. WALKER, son of John M. Walker, was born in Marengo county, Ala., October 22, 1834. He removed from Greene county, where he had been brought up, to Macon, Miss., about 1856, and thence to Chickasaw county. He was married to Miss Jannett Moffat, May 4, 1858. He died in Houston, Miss., where he had lived for thirty-two years, March 14, 1890. In all the relations of life Dr. Walker was a man of unflinching integrity. He was, because of his mental powers and moral stamina, capable of filling almost any position. He was a man of large experience, liberal spirit and broad views, and filled many important positions, and always magnified the office rather than the man. As a citizen he was patriotic and public-spirited, and was ever ready to contribute his influence and means for the public good.

He volunteered in the late war, and before leaving home was elected first lieutenant, and later was elected captain, and then promoted, first, to major, and then to lieutenant-colonel. As a soldier, he was brave, but not reckless, always commanding the highest respect and admiration of his comrades. Notwithstanding the peculiar surroundings of soldier life, his war record is clear and unimpeachable.

He occupied no mean position as a physician, for by energy, so characteristic in all his relations, he rose to an enviable place in his profession. He was in this relation, as in every other, gentlemanly and courteous. He was kind to the poor, and many will rise up in the last day and call him blessed.

He professed religion and joined the Methodist Episcopal Church, South, when quite a boy, and while he was not so active during the intermediate years of his life, since 1872 he has been faithful and true. For a number of years he was a steward, and was always anxious to devise liberally for the support of the institutions of the church. He was liberal beyond his ability. As a Christian, he was not demonstrative, but constant and consistent. He died as he lived, a Christian, in full hope of a blessed immortality.

In his own family circle, where he was so genial and affable, he will be greatly missed. His death is a great loss to his family, the church, the community, and to the medical profession. He leaves a wife, nine children, three sisters, and two brothers, one of whom is Rev. John Walker, of the North Alabama Conference, to mourn their loss. May God comfort them!

HESLEP R. TUCKER.

CAMPBELL—We, the undersigned committee appointed by the Methodist Episcopal Sunday-school at Fayette, Miss., to draft resolutions expressive of our sorrow and respect for our departed friend, Miss MAMIE T. CAMPBELL, respectfully submit the following:

It is impossible for a child of the Most High to doubt the love and mercy of the heavenly Father, however mysterious his method of executing the decrees of his divine wisdom—however sorely he wounds our hearts by removing from us our beloved ones, and by other seeming afflictions—we must force our rebellious hearts to accept the present dispensation as the result of his foresight into the world of unborn time; and it is with submission to his will that we bid farewell to the sweet spirit of our sister. Her pure, lovely face will never be replaced in our midst. Her young life, so rapidly developing into usefulness in the Master's cause, will ever be sadly missed.

We are consoled and encouraged to labor ourselves more diligently by the hope of a reunion with her in heaven. And since he so loved her as to call her home before she became wearied with the long journey of life, and inasmuch as this Sabbath-school has lost one who was most devoted to her Master's work, proving already her great usefulness by becoming one of our teachers and Sunday-school secretary, performing her duties with fidelity and zeal; therefore, be it

Resolved, That in the death of our loved sister and friend this Sunday-school has lost one of its most useful members, whose beautiful life and triumphant death assure us that our loss is heaven's gain.

Resolved, That a copy of this memorial be sent to her afflicted parents, feebly expressing our heartfelt sympathy in their bereavement, with the prayer that God may sustain them, with the blissful assurance of a reunion in the home beyond.

REBECCA CARRADINE,
For Committee.

FOSTER—FELIX JAMES FOSTER was born in the State of Tennessee, October 19, 1845. While a youth he moved to Mississippi, where he remained till his death, which occurred March 6, 1890.

He was an acceptable member of the Methodist Church, and died expressing a firm belief in the Christian's reward and happiness in heaven. He was a quiet, unpretentious man, but of remarkable industry and energy, and was esteemed by all an honest man, a useful citizen and a kind, loving husband. He was colporteur for the American Bible Society nearly seventeen years, and ranked among its most successful workers. He made it a point in his career never to converse with a person, at any length, until he first ascertained the condition of their soul. The hardest and most obstinate sinner he would rebuke and exhort to holiness of heart. His earnest prayers and tear-stained cheeks, while sitting in the pew, was a source of much comfort to the minister. But God, in his providence, saw fit to call him to his reward in heaven. As his mortal life was being extinguished, visible expressions of his soul's grasp on God were clearly and forcibly demonstrated. His last end was peace.

J. C. MIMMS.

TADLOCK—Mrs. EMMA WEAVER TADLOCK, wife of Robert Tadlock, was born December 25, 1858, in Kemper county, Miss.; died February 18, 1890. She was a devout member of the Methodist Church for ten years, and only a short while ago she was seized by that dread disease, consumption. The angel of death knocked at the door of her heart. She recognized the summons, and said: "Dear pastor, God knows I am ready to answer his call. Christ, the blessed Savior, died for me and robbed death of its terrors. I rejoice in the hope of the glory of God.' I shall see my Savior and dwell with him in the mansions of light." She said she had only one regret in leaving this world, and that was in leaving her dear husband and children.

Her life had a glorious setting. When the final summons came she startled the dear watchers around her bedside with a loud shout of, "Hallelujah! Deliverance has come!" With that, her spirit left her body, was borne on seraphs' wings, ushered into the presence of the world's Redeemer and introduced into the circles of heaven's inimitable society. May the grace of God rest upon the sorrowing family in their bereavement! is the prayer of their PASTOR.

On Advertising.

There seems to be an unwarrantable objection to some minds, mostly medical minds, to paid advertising upon certain kinds of paper. All matters of this kind are decided by reference to the "Code of Ethics." This, as we shall see, though, in many respects, strict, is sometimes quite elastic in others. For example, they are permitted to advertise upon tin and other metals, bricks, stone, wood, and cardboard. They are allowed to put out and pay for their signs, and scatter their professional cards with liberal hand. They may write books, which are sold at a high price, giving a full account of their wonderful cures, always by way of illustration, and interesting details as to patients' age, height, complexion, temperature, temperament, respiration, and domestic affairs. But this is not considered "advertising." Their contributions to medical journals, describing, with appalling accuracy of detail, the cases they have cured, are copied gratis by the newspapers. But all this is within the code.

We have often given our views on this subject and defined our position. As the public do not seem to share this prejudice to any alarming extent, we simply point to what has been accomplished by our Compound Oxygen Treatment in chronic cases, and those given over by physicians, and add, that over 1,000 physicians are using it in their practice, and taking it themselves. But you will find it all, evidence, records and descriptions of cases, proof irresistible and convincing, in our book, sent free. Address Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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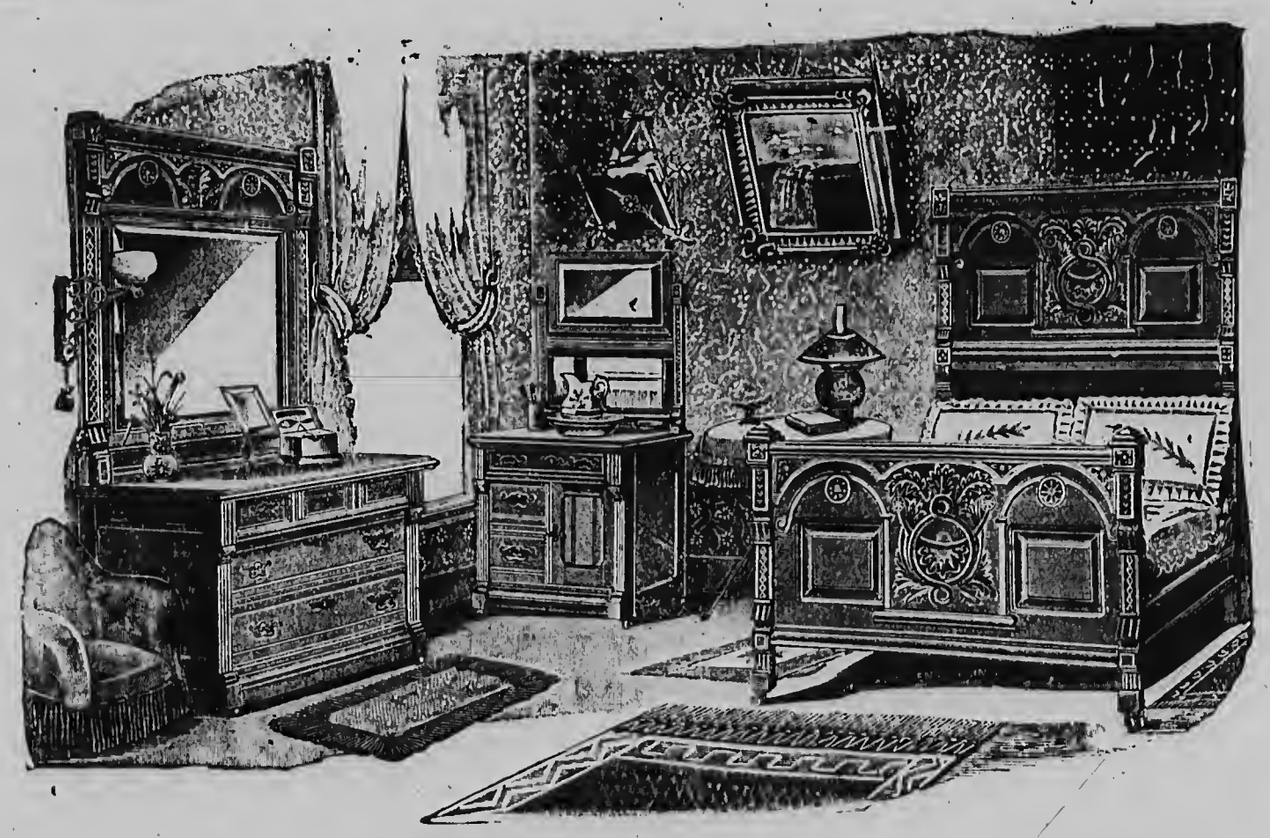

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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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NEWS OF THE WEEK.

DOMESTIC.

A bill was passed in Congress, on April 25, for the relief of the flood sufferers. The bill provides that the sum of $150,000 be appropriated and expended under direction of the secretary of War, for the purchase and distribution of subsistence stores to such destitute persons as may require assistance in the district overflowed by the Mississippi river and its tributaries by the recent flood, and the secretary of War is authorized to use steamers and other boats and vessels now employed by the government upon the Mississippi river and its tributaries in the transportation and distribution of the supplies furnished by the United States or individuals to and among said destitute and suffering people.

Mr. Blanchard has offered a bill appropriating $1,000,000 for the improvement of the Mississippi river from the head of the passes to the mouth of the Ohio, which sum shall be made immediately available and shall be expended under the direction of the Secretary of War in accordance with the plans, specifications and recommendations of the Mississippi River Commission.

A grave objection to the bounty feature of the sugar schedule that is being urged in Washington is that it allows no bounty on sugar that does not polarize at 85 degrees, and much of the Louisiana sugar is below that point. It is thought very probable now that the McKinley bill will never become a law, as the Republican Senators have different views on the subject and are preparing a bill of their own.

Captain Cowden had a hearing before the Senate Commerce Committee, April 25, on the preposition to give the Mississippi river on outlet into Lake Borgne.

The American Federation of Labor, representing 500,000 members of various trades, has resolved to inaugurate the eight-hour movement on May 1. Those trades unions in condition for such a course will initiate the strike, and others will follow in the movement, until it becomes general.

The Farmers' Alliance of Buchanan county, Mo., have subscribed $50,000 to start a bank, and are raising subscriptions to build a grain elevator at St. Joseph, in which they can store their wheat until they can get such price for it as they desire.

A cloudburst struck English, Ind., on April 27. The water rose rapidly and flooded the streets and many of the houses to a depth of four feet. Within fifteen minutes the water began to recede with a rapidity equal to its rise. Much damage was done to property in English and the surrounding country.

It is said that the worst part of the overflow on the Mississippi river is over. The crest of the flood is now passing into the Gulf, and the water is declining in all directions.

Representatives of nine of the American republics, on April 28, signed a formal treaty of arbitration in Secretary Blaine's office, at the Department of State, namely: the United States, Guatemala, Nicaragua, Salvador, Honduras, Bolivia, Ecuador, Hayti, and the United States of Brazil.

It is said that a serious mistake was made by Congress in describing the geographical lines and boundaries of the new territory of Oklahoma. This will, doubtless, result in sending the bill back with a message from President Harrison pointing out the errors.

Senator Ingalls has introduced a bill granting a pension of $6 a month to all persons who served in the late war not less than three months nor more than one year; to those serving more than a year and not exceeding 800 days $8 a month; and those who served over 800 days one cent per diem for each day's service. No person who is worth $5,000 at the time of filing his application shall be entitled to this service pension.

FOREIGN.

Emin Pasha, the African explorer, has started for the interior with 600 porters, five German officers and a large body of Nubian soldiers.

The receipts of Egyptian cotton at Cairo this year exceeded those of 1889 by 500,000 cantars.

A French organ declares that the Emperor William is preparing to submit to President Carnot proposals for a reprochement, which would have been impossible while Prince Bismarck was in power.

The deficit in the Italian budget is estimated at 35,000,000 lire. The ministers have agreed upon a retrenchment of 20,000,000 lire in the expenditures for the army and navy.

It is evident from the tone of the English press generally that the English are very much disturbed over the new aspect of affairs in Africa. They daily give tokens of their perturbation, and though some of the government organs profess to minimize the African business and ridicule the idea that such a mild-mannered man as Emin will be able to supplant English endeavors, yet it is plain that genuine surprise and alarm has seized them.

The flower feast was celebrated in the City of Mexico on April 27. About 100,000 people assembled on the route of procession. In addition to nearly 500 unadorned carriages containing sight-seers, there were forty carriages adorned with flowers and ribbons, and fully 1,000 horsemen added gaiety to the scene. The quantity of flowers was enormous, four carriages coming from Jalapa alone.

The Austrian laborers are demanding advances of from 50 to 100 per cent. The committees of the various trades earnestly appeal to the men to preserve order during the parade on May day.

The Brazilian minister to Italy has been recalled because he failed to present to the Italian government the decree of his government forbidding Italian emigrants to enter Brazil.

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10 3-16	— —
Ordinary	10 11-16	— —
Good ordinary	11⅛	— —
Low middling	11 7-16	— —
Strict do	11 11-16	— —
Middling	11 15-16	— —
Good middling	12 5-16	— —
Middling fair	12 13-16	— —
Fair	13 1-16	— —
Galveston middling	11⅛	— —
Mobile middling	11 7-16	— —
Memphis middling	11⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	5 5-16
Fully fair	5 3-16	5¼
Good fair	5	— —
Common	4⅞	4¾
CENTRIFUGAL:		
Seconds	4⅞	5 5-16
Prime yellow	5¾	— —
Gray white	— —	— —
Choice white	6	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	30
RICE.		
No. 2	2 3-16	2 5-16
Head	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₱ bbl	2 75	4 00
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 75	4 80
Fancy	4 25	4 40
Choice	— —	— —
Minnesota Patents	5 35	5 50
Winter wheat patents	— —	5 25
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 10	2 15
Cream meal	2 40	2 50
Grits	2 40	2 50
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	— —
Yellow	— —	44
Mixed No. 2	— —	43
OATS:		
Western	85½	86
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	92½	97½
HAY:		
Prime	18 00	19 00
Choice	20 00	21 50
PROVISIONS.		
PORK:		
Mess (Standard)	13 50	14 00
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy breakfast	8¾	9
Shoulders	5¾	6
Sides, short rib	6½	6⅝
Sides, long clear	6⅜	— —
HAMS:		
Sugar-cured	11	11¾
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	6	6⅛
Sides, long clear	5⅞	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	— —	21
Western Dairy	18	15
Common	6	7
LARD:		
Refined	5⅝	5¾
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	28	29
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	8 25
POTATOES:		
New Louisiana	— —	6 00
Western	1 75	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 50	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7⅝	8
Jute, 1¾ lb. ₱ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 25
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 75	3 00
Turkeys, Southern	9 00	11 00
EGGS:		
Western	10	11
Southern	11	12
WOOL:		
Lake, ₱ lb	21	22
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	5½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	12 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, April 29.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

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A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hollandale	(Sun.)	May 4
Leherton	(Sun.)	11
Shelby	(Wed.)	14
Falcnula	(Sun.)	18
Duncan	(Wed.)	21
Shaws	(Sun.)	25
Rosedale	(Wed.)	28
Dublin	(Sun.)	June 1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville and Rienza, at Baldwin	May 3, 4
Marietta circuit, at Hodges	3
Blackland circuit, at Asbery	10, 11
Guntown circuit, at Liberty	17, 18
Pleasant Ridge ct., at Pine Grove	24, 25
Ripley circuit	28
Ripley and New Albany, New Albany	31, June 1
New Albany ct., at Wesley Chapel	7, 8
Jonesboro	14, 15

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit	May 3, 4
Shawnee	10, 11
Myrtle	17, 18
Mount Pleasant	24, 25
Pine Mountain	31, June 1
Hickory Flat	7, 8
Byhalia	21, 22
Corneraville	28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Pleasant Grove	May 3, 4
Coldwater mission	10, 11
Arkabutla	17, 18
Cockrum	24, 25
Horn Lake	31, June 1
Lewisburg	7, 8
Chulahoma	14, 15

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley, at Houlka	May 3, 4
Sparta, at Palestine	10, 11
Buena Vista, at Macedonia	(Wed.) 14
Ebenezer, at Pleasant Grove	17, 18
Okolona cir't, at Pine Grove	(Wed.) 21
Prairie, at Paine Chapel	24, 25
Tremont	(Wed.) 28
Fulton and Smithville	31, June 1
Athens	(Wed.) 4
Aberdeen	7, 8

AMOS KENDALL, P. E.

WINONA DISTRICT—SECOND ROUND.

Weir, at Pisgah	(Sat., Sun.) May 3, 4
Belzona, at Ashton	(Sat., Su.) 10, 11
Winona station	(Sat., Sun.) 17, 18
Kosciusko ct., at Rural Hill	(Sat., Sun.) 24, 25

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Abbeville	(Dr. Sima) May 5, 4
Carrollton	3, 4
Chapel Hill	(Dr. Newell) 10, 11
Pittsboro	(Rev. G. W. Gordon) 17, 18
Banner	(Rev. J. M. Wyatt) 24, 25
Atlanta	(Dr. Newell) 24, 25
Toccopola	(Rev. J. M Huggin) 24, 25
Cherry Hill	(Dr. Newell) 26

J. W. PRICE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford, at Trinity	May 2
Brooksville, at Soule Chapel	3, 4

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Clarke, at Salem	(Th., Fri.) May 1, 2
Union, at New Home	3, 4
Paulding, at Pleasant Grove	(W., Th.) 7, 8
Leaksville, at Mount Pleasant	10, 11
Lauderdale, at Nanneela	(Th.) 11
De Kalb, at Pleasant Ridge	17, 18
Binnsville, at Scooba	(Mon., Tues.) 19, 20
Marion, at Coker's	24, 25
Shuqualak, at De Soto	(Thurs.) 29
Winchester, at Spring Hill	31, June 1
W. and State Line, at Waynesboro	1, 2

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Neshoba, at Philadelphia	May 1
Union, at Good Hope	3, 4
Walnut Grove, at Pine Grove	10, 11
Carthage circuit, at Rocky Point	17, 18
Carthage station, at Carthage	18, 19
Hillsboro, at Mt Zion	24, 25
Mt Rose, at Cedar Grove	30
Raleigh, at Trinity	31, June 1
Trenton, at Gaseu	1, 2
Westville, at Westville	7, 8
Marvin, at Poplar Springs	12
Shiloh, at Hebron	14, 15
Forest and Morton, at Pelahatchie	15, 16

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Tallsheek, at McTyeire Chapel	May 3, 4
East Pearl, at Pine Grove	5
Covington, at Slidell	6
Pearlington	10, 11
Williamsburg	17, 18
Mt. Carmel	18, 19
Columbia	24, 25

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

Percy's Creek station	May 3, 4
Woodville station	5
Livingston, at Maurepas	10, 11
Springfield, at James Chapel	15
Live Oak, at Live Oak	17, 18
Jackson station	21
St. Helena, at Nebo	24, 25
Amite City, at Tangipahoa	27
East Feliciana, at Clear Creek	June 7, 8
Clinton and Betoville	14, 15

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Wesley Chapel	May 3, 4
Sharon, at Lone Pine	10, 11
Camden, at Soule Chapel	17, 18
Yazoo City	24, 25
Benton, at New Hope	31, June 1
Flora, at Bee Lake	7, 8
Silver Creek	(Tues.) 10
Yazoo circuit	14, 15
Bentonia and Dover	21, 22
Mt. Olivet	28, 29
Spring Ridge	(Wed.) July 2

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Roxie, at Beech Grove	May 3, 4
Meadville, at Nebo	(Wed.) 7
Harrington, at Sarepta	10, 11
Kingston, at Kingston	17, 18
Natchez, at Jefferson St.	24, 25
Natchez, at Wesley Chapel	24, 25
Port Gibson	31, June 1
Mayersville	7, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs station	May 4
Bowerton, at Pleasant Valley	10, 11
Providence circuit, at Georgetown	17, 18
Franklinton, at Mt Hermon	24, 25
Scotland, at Galatia	31, Jun. 1
China Grove, at Sartins	7, 8
Lebanon, at Lebanon	14, 15
Pleasant Grove circuit, at Tilton	21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—SECOND ROUND.

Lind Grove, at Hannidee	May 3, 4
Oak Ridge, at Prairie	11, 12
Winsboro, at Oakley	17, 18
Harrisonburg	24, 25
Richland, at Union	31, June 1
Floyd, at Lee Vaughn	7, 8
Waterproof, at Wesley Chapel	14, 15
Providence, at Pecan Grove	21, 22

J. D. HARPER, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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ALEXANDRIA DIST.—SECOND ROUND.

Sugartown, at Pine Grove	May 3, 4
Montgomery, at Montgomery	10, 11
Ada, at Liberty	17, 18
Bayou Beouf, at Turkey Creek	24, 25
Shreveport, at Mellville	June 7, 8
Centreville at Nebo	14, 15
Vidalia and Tray, at Young's	21, 22
Black River, at South Bend	28, 29
Columbia, at Columbia	July 5, 6

B. F. ALEXANDER, P. E.

HOMER DIST—SECOND ROUND.

Summerfield, at Alabama	May 3, 4
Vernon	8
Indian Village	10, 11
Gausville, at Stinam	15
Saline	15
Sparta	17, 18
Ringgold	20
Vienna, at Antioch	24, 25
Gibsland, at Gibsland	31, June 1
Arcadia, at Paynes Chapel	7, 8
Minden	10
Homer, at Homer	12
Haynesville, at New Salem	14, 15

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pleasant Hill, at Beulah	May 3, 4
DeSoto, at Ebenezer	10, 11
Grand Cane, at Logansport	17, 18
Natchitoches, at Natchitoches	24, 25
Anacoco	31, June 1
Caddo, at New Church	7, 8
South Bossier, at Benton	14, 15
North Bossier, at Concord	19
Valley, at Pleasant Valley	21, 22
Mooringsport	28, 29
Wesley	July 5, 6
Coushatta, at East Point	8
Many and Sabine	12, 15

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. H. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lafayette, at Jeneratte	May 3, 4
Plaquemine Brulee	10, 11
Lake Charles	17, 18
Sulphur Mine	21, 25
Opelousas	31, June 1
Washington	7, 8
Grand Chenier	14, 15
Sabine Mission	21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Hayne Memorial	May 4
Carrollton and Parker's Chapel	11
Gretna	11
Craps Street	18
Morean Street	18
Plaquemine and Donaldsonville	25
Algiers	June 1

CHAS. F. EVANS, P. E.

How I Got to Colorado.

Having read in several papers that they were giving away lots at Montrose, Colorado, I wrote and received the deed so promptly, that a large number of my friends at once sent, and after getting their deeds, they appointed me a delegate to visit Montrose. Through the courtesy of the Colorado Homestead and Improvement Co. I got a free ticket there and back. I had a lovely trip, and while there sold my lot for $127.50. Any person can get one lot *absolutely free*, by addressing the Colorado Homestead and Improvement Co., Montrose, Colorado, enclosing 25 cents for notary fee and postage. By giving every third lot, they will bring thousands of people there. Montrose, the county seat, is a railroad junction, and a beautiful city of nearly 3,000, and will have ten thousand within a year. Their motto is "Get There, Boys," and certainly free lots and free tickets are sure winners. When property can be obtained *free*, why should not *everyone* own real estate. S. S. N.

ELIZABETH, N. J.

REJOICE WITH TREMBLING.—We seem to stand by the Savior's broken sepulcher just as a man stands, upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble—but rejoice with trembling. Is the stone there yet? If it is—if the stone is not yet rolled away, if the grave-stones and spices yet shroud and embalm the corpse—then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life; for existence is a feverish dream, and death shall be its ghastly, but its welcome end. "But now *is* Christ risen from the dead, and become the first-fruits of them that slept."—*W. Morley Punshon.*

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

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Christian Advocate.

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THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door
And heard the anvil ring, the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammer out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.

—*The Current.*

A Divine Mosaic.

BY REV. JOEL T. DAVES.

Luther was given to calling little bits of God's Word "little Bibles." Sometimes a clause, a verse, a paragraph or short chapter contained so much of the divine mind—of beauty, love and power—that they were to him as the whole of revelation. Whether such an experience was ever reached before that of Luther's, we know not. But many have felt the same thing since, and many devout students of his Word will continue in the same experience, so long as there is a human life to be saved. God's world of nature is one complete whole, made up of many different things. All are alike, in their sphere and ministry, important and vital. The one thing, to the eye, most beautiful and, in the seeming, most necessary, does not detract from the value of the least; rather enhances its worth. And so it is sometimes that these "feeble folk" in creation tend to magnify the ministry of bigger things. But there is *oneness*, however, in all things—a perfect unity. And so it may be said of God's greater world of revelation. The devout reformer did not mean that these special "bits" of his Word were more necessary or vital than others. It was the special things in them, at special moments of devotion, that gave them such power over the life; that so inspired and filled the soul that their service had in them the richness and fullness of the one revelation. They became as "little Bibles." And so it is to-day, and so it will remain through time.

One such "little Bible" I write of to-day. It has been a mine of wealth to me in many ways, and for many years. I do not know that I can show the vein to others; but I may give such hints as will help some of the least studious of the Bible to find it, and, finding it, enter in and find a palace of beauty and a "joy forever." This "little Bible" to-day is Psalm xv. It has only five verses. But into this small space the Spirit has pressed so much that it becomes a living fountain. I can think of it only as a *divine Mosaic*. And yet these words sound earthly and weak. It is God's photograph, God's portrait—a species of supernatural limning—of the real Christian. The first verse has two questions, from man to God: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" The first question has reference to time—"Who is a true member of the church on earth?" The second has reference to eternity—"Who will, as a result of membership here, be a member of thy eternal kingdom?" The two questions are one. "Who shall *abide* in thy *tabernacle*? Who shall *dwell* in thy *holy hill*?" The tabernacle is the movable, temporary *abiding*-place of God. The "holy hill" is the eternal, immovable *dwelling*-place of God. The two questions are one. The first answered, answers the second. The true member of his earthly kingdom will be a member of his eternal kingdom. The kingdoms are one. We enter the eternal kingdom here below; it is the eternal kingdom let down to man. Still, the one question put in the form of two does not detract from, rather adds to, its strength and beauty. These two questions answered, meets all the demands of the human life. None other need to arise. The man knowing the answer to these, may be ignorant of "systematic theology," of all creeds, confessions, and doctrines; but will be wise unto salvation. And these two simple questions are the only ones asked by earnest men. They are the only ones that have ever been asked by the saved in heaven, or the saved on earth. They have been asked in different ways and from different standpoints; but are the same after all. All distinctions and differences are merged into one. Approaching from different ways, all meet at the common center at last. To this distinct and simple approach of man to God, God comes to man in as distinct and simple a way. He gives three answers. They are in three groups of threes. The first has reference to the man; the second to the man's neighbor; the third to God himself. The work begins in the man; it is continued through humanity; it ends in the divine. In a rhetorical sense, these answers are doubly climatrical—in the ascending scale. Each is climatrical in itself. The three forming the group are climatrical. The work, beginning in the man, is on the lowest scale. Continuing through his neighbor, reaches a higher statement; ending in God, reaches the end of all. The first trinity of things, in God's answer, refers to the man alone—in a distinctively personal way—as much so as if he was the only human being on the earth. It describes the only true life. First, "He that walketh uprightly;" secondly, "He that worketh righteousness;" thirdly, "He that speaketh the truth in his heart." Walketh, worketh, speaketh. The climax is apparent—from the lowest to the highest. Character is wrought out. The picture of a man of principle is painted. "Walking uprightly" is *living* justly; "working righteousness" is the upright living in practice; "speaking the truth in his heart"—not with his lips only, but in his heart—is the basis of the whole. Now, the man himself described, his neighbor is placed by his side. The second trinity, or group of threes, has reference to humanity. "He that backbiteth not with his tongue: nor doeth evil to his neighbor: nor take up a reproach against his neighbor." The climax is apparent—from the lowest to the highest. "Backbiting"—hiting the back—is the lowest and meanest grade of offense against the neighbor. "Doing evil"—injuring in fortune or property—comes next in grade. "Taking up a reproach"—receiving and carrying forward a reproach—rises higher in the grade of offense. The man is described; his action towards his neighbor revealed, and then follows the third group of threes, relating to God. First, "In whose eyes a vile person is contemned," as Mordecai contemned Haman; but he honoreth them that fear the Lord, though he be poor, ignorant, and powerless. "Who sweareth to his own hurt and changeth not," as Jephthah, vowing to his own hurt; but kept his word. Some see here the climax from the lowest to the highest—contemning the vile, honoring the upright, though the one has the power of life and death, and though the other be a powerless beggar, and being true to the word given, though it be the sacrifice of an only child.

The picture is a perfect one. It is in harmony with man's highest conception of the right. It meets all the demands of the life from every possible standpoint. Man's reason—the logic of his inner life—endorses all God says. The spirit of it is this: loving God with all the heart, and our neighbor as ourselves. This "is more than all whole burnt-offering." How different is man's answer to this question of men! He would begin where God ends. God ends where man begins. Nothing is said of baptism, or any other outward sign. The man being right in his own life, he is to be right with his neighbor, and then be right with God. All other things of the outward, professional life will take care of themselves. As if nothing should be lacking or misunderstood in the answer, two things are thrown in for good measure, in spirit embracing the nine preceding things, "He that putteth not out his money to usury, nor taketh reward against the innocent." "He that doeth these things shall never be moved"—in time or in eternity. "He shall abide in my tabernacle" while in this life. "He shall dwell in my holy hill" in eternity. He shall stand amidst storm and tempest, in trial and temptation. He shall die in peace, and reach home at last.

LAKE CHARLES, La.

Sanctification.

BY R. CARRADINE, D. D.

Sanctification is a divine work wrought instantaneously.

We are not simply led, but driven to this conclusion. Sanctification certainly does not take place in eternity. Vain is the hope of purgatorial fires. Here on earth is the time and place of probation; here the Spirit strives and purifies, and here is the blood applied. There remaineth no more sacrifice for sin beyond the grave. The writer stood once in the Mechanics' Hall of the World's Exposition. Hundreds of workmen were busy in the midst of flying wheels and cutting saws, and all manner of instruments, in making and shaping different kinds of vessels. Suddenly the six o'clock bell sounded, and at once every wheel stopped, and saws became motionless, and all instruments were laid aside. The workmen put off their working garments and left the building. The Hall was closed and given up to silence and darkness; and I noticed that whatever was unfinished at the six o'clock bell remained unfinished. The complete was left complete, but the unfinished remained an incompleted, imperfect thing. It was a solemn illustration to me of spiritual things. So, I thought, are we being operated on by the instruments of God's grace. He is trying in life to perfect us, to make us holy. But the time is coming when life shall end, probation will be over forever, and eternity begin. The knell of death will be the signal; and when that happens, the Spirit and the blood and the Word will be removed, the divine Worker will withdraw, and the door will be shut. Then it shall come to pass that whatsoever is incomplete shall remain incomplete. The imperfect shall abide in imperfection.

The Scripture settles this question in Revelation xxii, 11. God is looking into the world of spirits in eternity after the work of life is over, and here is what he says: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still."

Again, sanctification can not take place through death. If we say that death makes the soul holy, then do we ascribe a power to it that the Scripture only attributes to the blood of Christ. This would make death our Savior, and so rob the Son of God of his glory. Indeed, if we wait for death to purify us, we make it even greater than the Savior, for in that we have postponed the obtaining of holiness until the hour of dissolution, we have thereby declared that we looked to death to do what Christ could not and had not done for us.

Let us bear in mind that there is nothing in death to purify. It is not an entity, nor a creature, with intellect and force, but a simple dissolution of soul and body; a mere ceasing to live is called death. What is there in a negative state like this to purify the soul? The Bible settles this second point by two unmistakable verses. The first is in Ecclesiastes xi, 3: "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." Look out, my brother; God says as you fall in death, so shall you lie forever. Death will simply crystallize your character. The other verse that teaches that holiness is to come in life, and not in or through death, is found in Luke i, 73-75: "The oath which he sware to our father Abraham that we might serve him without fear in *holiness* and righteousness *all the days of our life*."

It is evident from reason and from the plain Word of God that we can look for sanctification or holiness in this life. Now comes the question, At what time of life? Will anyone say not till old age? Where in the Bible are the young excused from holiness? Will anyone say after a number of years we may expect it? Show me a passage where God's Word teaches such a thing! Will anyone postpone the blessing of a holy heart even until the morrow, or to any time in the immediate future? Show me a verse where God commands us to be holy to-morrow! Point out the passage where he says next week or next year we must be holy.

Does anyone say we will come into it gradually? My reply is, Show me the verse in Scripture that declares we are sanctified or made holy gradually. You at once quote the verse, "Perfecting holiness." But if you turn to the Greek lexicon, you will discover that the prominent meaning of the word is "accomplishing;" so it should read "accomplishing holiness." Again, you quote the verses, "Grow in grace," and "The path of the just is as the shining light that shineth more and more unto the perfect day."

But neither of these passages refer to sanctification. The expression, "perfect day," Dr. Clarke says means the endless felicity of heaven. The words, "grow in grace," bear not the slightest allusion to the work of sanctification. The words are different, have different meanings, and refer to different works. Consecration and growth in grace are man's work, but sanctification is the work of Almighty God. Men consecrate gradually, and grow in grace gradually; but when God regenerates or sanctifies the soul, he does it instantaneously. The necessities of the case demand it should be instantaneous. The very uncertainty of life teaches me that the work should be quickly done. To-morrow I may be gone; the next hour may find me dead—nay, the next minute may witness my soul flying from the body to the God who gave it. If the blessing of sanctification be a gradual work, then would we be undone.

Moreover, our knowledge of the power of God prepares us for the instantaneous blessing. Is anything too hard for the Lord? He speaks, and it is done. He that converts a soul in a second, can he not sanctify in a second? Look at it, reader; if God can take a perfect giant of sin and make him a babe in Christ in a moment, can he not take a babe in Christ and make him a perfect man in Christ Jesus in a moment? If God can instantaneously make a spiritual man out of a sinner, he ought, with even greater ease, make a holy man out of a Christian.

Another argument for the instantaneous nature of sanctification is found in the will of God. The Scripture says: "This is the will of God, even your sanctification." Will anyone dare to say that God wills our sanctification or holiness some time in the future, and not to-day? The one conclusion to which the mind is irresistibly drawn from this last thought is that the present moment is the time for sanctification.

Still another argument we urge to prove that sanctification is the work of a moment, is found in the tense in which the commands for our sanctification or holiness is presented. Study them, and you will find they are all in the present tense, or couched in forms to show an instantaneous work. "Be ye holy" is an unmistakable command for a present state and life. The passage in Hebrews, "Let us go on to perfection," that at first seems to suggest a gradual work, teaches a definite and distinct state to be obtained, while the verb conveys the idea of *being borne on immediately* into the blessing.

The final proof is the statement of God's Word. Read Malachi iii, 1: "The Lord whom you seek shall *suddenly* come into his temple." Who is his temple? Paul answers: "Ye are his temple." So has it ever been with those who received this unspeakable blessing; it came suddenly, not gradually.

Now turn to II. Corinthians vi, 2. God in this passage forever settles the question by telling us what is his time. The verse reads: "*Now* is the accepted time—behold *now* is the day of salvation."

This removes all doubt, for is it possible that God is willing to pardon me now, and not willing to make me holy now? Does he desire a single sin to remain in us a moment? Is he not willing to give his people a full salvation the instant they will accept it? The Book answers: "Behold now is God's accepted time—behold now is the day of salvation."

(To be concluded next week.)

Letter from Japan.

Since I last wrote Mrs. Lambuth and I have been to Todotsu, one of our stations on the Island of Shikoku. We were received very kindly by our brethren and sisters there at an entertainment; or a kind of love-feast, it might be called. The meeting was on a hill overlooking the town, and giving us a magnificent view of the Inland Sea, and of the many islands here and there. They began their meeting with reading the Bible, singing, and prayer. They all had their Bibles and hymn books. Then came speeches and addresses of welcome, in which they spoke of the love and goodness of God, which lasted for two hours; and before the close I gave them a short sermon on our heavenly home. Then came refreshments and some native music. All were seated on mats, and it seemed so strange to see little boys marching up to the table, barefooted, to deliver their addresses. All was well done, and reflected a great deal of credit upon all engaged in the entertainment. The next day some of the brethren arranged all their armor and swords in our meeting-room, and invited us to go and see them. There were seven armors, or "coats of mail," and about twenty swords. These they propose to sell, and wish me to do what I can to dispose of them, that they may build a house in which to worship God. Two of these I have in Kobe with me, and I propose to send them on this month, so as to reach the General Conference before the close of May. These brothers and sisters are in earnest about this matter. They have no more need for war, and now desire to turn their swords into plowshares; or, what is better, to use them in laying the foundation of a house of God. Who will buy one "coat of mail" and two swords for fifty dollars, to help these Christian people so lately worshipers of dumb idols? Who can refuse to give them the gospel which they so much desire, and are earnestly seeking for the bread of life? Pray for us and for them.

J. W. LAMBUTH.

KOBE, Japan.

Quadrennial Report of the Mission Board.

The quadrennial report of the Board of Missions will make the following exhibit of its financial operations:

Appropriations made May, 1886, $158,880 56. Collections from April 1, 1886, to March 31, 1887, $161,495 88.

Appropriations made May, 1887, $181,795 61. Collections from April 1, 1887, to March 31, 1888, $214,581 40.

Appropriations made May, 1888, $214,564 32. Collections from April 1, 1888, to March 31, 1889, $211,176 43.

Appropriations made May, 1889, $265,277. Collections from April 1, 1889, to March 31, 1890, $276,122 21.

Total appropriations, $820,517 49; total collections, $916,378 95.

The debt with which the quadrennium opened has been reduced to $44,000.

There is no draft out for any appropriations made prior to the annual meeting of May, 1889.

While the Board has reduced the old debt of over $100,000 to $44,000, it has enlarged its appropriations for the support of its missions from $158,880 56 in 1886 to $265,277 in 1889—an advance in annual expenditures of $106,396 44.

I. G. JOHN, Secretary.
J. D. BARNES, Treasurer.

A Missionary for Japan.

Dr. Walter Lambuth's private note, in last week's ADVOCATE, asking for a Mississippian and a Louisianian for the Japan Mission, gives me opportunity of saying that Mississippi has a man in training for Japan. Up to last December, year, he was a very useful and successful member of the North Mississippi Conference. At that time he located to attend school, with a view to that work. He is now taking a course of medical lectures, and will be ready before long to offer himself to the Board of Missions for work. He will be a valuable man there, as he is here. At the proper time I hope the editor will ask the two Mississippi Conferences for money for his outfit. His name will be given in due time. This much I am permitted to say.

T. B. MALONE.

CRAWFORD, Miss.

The Greatest Danger.

The fabric of modern civilization is so intimately connected in all its parts that it is impossible to understand it thoroughly or consider it philosophically without making full allowance for this fact. As in the human body every organ and member is more or less dependent for its healthy action and condition upon every other, so our civilization of to-day is but a great political and social organization which is dependent for the well-being of the whole upon the well-being of every separate part. As the blood is the life of the human being, so the domestic and social elements form the life-blood of the community, the State and the nation. If the blood of an individual is poisoned, the whole body will soon be affected with cancerous sores or other evidences of disease, the constitution will give way and death will follow.

No less surely may a State be poisoned in its inner streams of life by the corruption of its social and domestic currents. The United States can never have any enemy worthy of the name but itself, but how formidable are the dangers that threaten it from within is being every day more forcibly demonstrated. More powerful than an army with banners is social degradation and corruption. When rottenness has once gotten into the bones of a nation, it may for a time wear the outward semblance of strength and prosperity; but its fate is irrevocably sealed, and it will fall to pieces like a foul and loathsome thing at the first crisis in its fortunes. Holy Scripture tells us that the love of money is the root of all evil, and it is no exaggeration to say that nearly all the evils which threaten the United States spring from this source alone. The country seems to be growing mad in its hunger for gold; the fierce fever for wealth has gotten into the national blood, and all ranks and classes of people are more or less affected by the wild delirium which it has engendered.

No one nowadays is satisfied with being "comfortable" or "well-off;" everyone wants to be rich. Millionaires are now almost as common as paupers. Men pile up fortunes whose proportions would once have taxed the credulity of the reader of a fairy story. Old-fashioned methods and maxims of business and principles of living have been cast aside as worse than useless. The sober, steady habits of the past, which made the country great and glorious, are scorned in our cities, and are becoming obsolete even in rural sections. Politics, society, even religion, are all bowing down to the golden calf. In our senates and legislative assemblies men whose crimes would have formerly consigned them to the penitentiary, now buy seats and make laws for the regulation of better people; in the churches, too often, the man with gay apparel and ring upon his finger is received with deference as he enters the sacred edifice, though the gold that he drops into the collection box may represent the blood and sweat of the poor whom he has plundered through the agency of some gigantic trust or rapacious corporation. The devil has been known to build churches even within the last few months with the proceeds of some of the immense fortunes which he has helped monopolies to roll up. Religion, however, is not to be blamed for the faults of a few weak brethren, who have forgotten the warning uttered by the apostle at the beginning of the Christian era.

The irrational principles on what is called "good society" is based have much to answer for in the creation of an artificial thirst for wealth. In former years, culture, refinement and intellect were the passports to this "charmed circle," which was then, indeed, entitled to this name. Now a man without money, no matter what his virtues, can not enter it, and a man with money, no matter what his vices, can not be kept out of it. Burns said the rank was but the guinea's stamp; but at present the guinea or the greenback constitutes rank itself. Coarseness, ignorance, moral, political or financial uncleanness, form no bar. The question is not who you are, or what you are, but how much you are worth. If you would succeed socially, you must follow Iago's advice and "put money in thy purse."

No more despicable or dangerous standard could be imagined than that by which American society is now measured, and as this unit of measurement gradually finds its way through all classes of people, and from society proper into the domestic circle and the household, it can be seen how full of menace and evil it is to the whole nation. It poisons the social and political fountain at its very source, and makes healthy life impossible. The numerous embezzlements and defalcations which have become a national shame and reproach are due in the great majority of instances to the effort of the offender to conform to a false social standard, to buy his way into the gilded and corrupt circles of fashion.

It is time that parents and religious pastors turned their attention seriously to this evil. Let them teach their children and their congregations that the getting of money is not the chief object of existence. One noble, honest, true life is worth more than all the treasure that was ever dug from the bowels of the earth. Such a noble life was that of the late Samuel J. Randall.

The rocks around and ahead of our ship of state are all the more dangerous because they are golden and seem to promise prosperity and greatness.—*Baltimorean.*

Christian Advocate.

THURSDAY, MAY 8, 1890.

PUBLIC OPINION.

The most common thing in life
Is what the neighbors say.
The thing that stops or starts the strife
Is what the neighbors say.
No matter what the case may be,
Just look around, and you will see
The thing that governs you and me
Is what the neighbors say.

Your wife thinks, when she gets a dress,
What will the neighbors say?
She almost tests her happiness
On what the neighbors say.
The girl with a new diamond ring,
A sealskin sacque, or something thing,
Thinks as she gives her head a fling,
What will the neighbors say?

You know yourself how much you care
For what the neighbors say.
Sometimes the hardest thing to bear
Is what the neighbors say.
You may pretend that you don't mind,
But still you wince when they're unkind—
The chief thing in this life, you'll find,
Is what the neighbors say.

—*Somerville Journal.*

Advocate Friends.

BY MRS. L. CRARY SADLER.

Often a sad heart is cheered by the call of a kind friend. To those we know and love we say:

"Come in the evening, or come in the morning,
Come when you're looked for, or come without warning."

Welcome will meet you at the threshold, and joy greet you with loving smiles.

But when a stranger is announced the question arises in the mind, Who can it be? Sometimes you can tell the caller is a preacher by the same sign that a little four-year-old boy did, who had been riding in a stage with his parents and several other travelers. When they arrived at their destination a gentleman laid his hand on the boy's head, and said some kindly word. The boy said: "Papa, that preacher laid his hand on my head." "How did you know he was a preacher?" asked his papa. "Why I knew by the cut of his jib." The boy's father was a captain, and sailor phrases had inspired the jest.

When thus a preacher is known and the name is given, the question is answered. It is an ADVOCATE friend. The stranger vanishes and you sit and talk with the freedom that ADVOCATE friendship inspires. Congenial topics are touched upon until the heart-burnings within you make you wish a Joshua were near to forbid a look at a timepiece or else forbid the little pointers' circular motion. But this can not be, and soon the pleasant communings of Christian friends must come to a close, like all things earthly, and you feel the cordial hand-grasp, say "good-bye" and "God bless you" to one you had never seen before and may never meet again "till you meet at Jesus' feet."

"Blest be the tie that binds
Our hearts in Christian love."

Not long since Bro. G. D. Anders, of Hattiesburg, was sent to fill Bro. Cooper's appointment as presiding elder, and he called on several families and found some ADVOCATE friends, wrote his name on the hearts instead of in the album, and we felt like it was a good thing to have the lines fall to us in the places that he passed. Last week another ADVOCATE friend, Rev. W. P. Meador, called and spent the night with one ADVOCATE family, and an hour or so with another, much to their enjoyment. He seemed to feel at home among the ADVOCATES. The preachers say they are sure of a welcome where they find the ADVOCATE. God bless all the ADVOCATE families and friends!

The Indians Among Us.

(Adopted by Brandon District Conference.)

"The Indians among us" is a subject that has provoked some discussion in this Conference, and has elicited a few articles to the NEW ORLEANS CHRISTIAN ADVOCATE; but still our people are not fully awakened to the responsibility upon them as respects this subject. The Indians must be saved, or they will be lost; and, if lost, God will require their blood at our hands. If any of them are saved by their living up to the light that may be in them, or through the instrumentality of other churches solely, the responsibility of their salvation will not be lessened an iota upon us, and, therefore, we shall be held strictly accountable for what we might have done. Many of them have died without our having made an effort for their salvation, and, of course, in order to have the responsibility of their salvation lifted from off of us, we must do our utmost to save those who are yet alive. It has been suggested that the best move that we can make for the salvation of the Indians is to emigrate them to the Indian Territory, where we have missionaries, native preachers, schools and churches. But to announce to them that we want them to go from among us—from their native land to a strange land—is to convince them that we are not their friends; and, if once convinced that we are not, all our efforts to save them will be useless. Why not say to the scattered Chinese in our country that they must go to those Territories densely settled by their people, or say to all the Chinese that they must emigrate to China, where we have missionaries, native preachers, schools and churches, in order that we may give attention to their spiritual welfare? Because it would be requiring a surrender of their liberty of choice as to where they may choose to make their earthly home; requiring of them what we would not like if the same was required of us; and why not, therefore, have as much regard for the choice of the Indians, for the principle is the same? We must respect their choice in this matter, and to have an ardent desire to save them; therefore, be it

Resolved, That we will give as much of our means for their salvation among us as we can without material damage to the church work that we have already in hand, and also endeavor to inspire all who may be indifferent to this matter by private and public discussions of the subject, that they may see the necessity of their giving freely and at once of their means to this great work.

Resolved, That we will, without delay, endeavor to raise the amount necessary to secure the services of a missionary immediately.

Resolved, That we indorse Bro. A. D. Miller's plan of each person paying what he can, or may feel disposed to pay annually, for the support of a missionary or missionaries among the Indians, and, therefore, recommend that all funds for this purpose be sent to Bro. A. D. Miller, at Cato, Miss., during this year, and to him wherever sent next year, should he live until the next meeting of this Conference.

Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish this paper.

ISAAC L. PEEBLES.

P. S.—We are hopeful that the brethren and friends within the bounds of the Mississippi Conference, especially, will send money at once to Bro. A. D. Miller, Cato, Miss., for the support of a missionary or missionaries to the Indians in Mississippi, for they have been neglected too long already. No person should feel that this is a work for some one else to do, but feel that God is holding him personally responsible; and, therefore, he must do what he can. No person should be afraid of this movement to save the Indians, for it has been indorsed by the Mississippi Conference. There is not much danger of too much money being paid to this movement, for the more we have the more force we shall be able to put in the work at once. Let us save the Indians this year, if it be possible.

I. L. P.

Winona District Conference.

The Winona District Conference, North Mississippi Conference, met at Vaiden, Miss., Friday morning, April 25, 1890. In the absence of a Bishop and the presiding elder of the district, J. B. Streater was elected president. Though a layman and a man of retiring manner, yet Bro. Streater filled the chair to the satisfaction of all. J. R. Bingham was elected secretary. Every pastor in the district was present at some time during the Conference. On account of the incessant rain and muddy roads, the attendance of laymen was small. Every interest of the church was inquired into carefully and minutely. The spiritual condition of the district is on rising ground. The preachers report larger congregations at regular services, better prayer meetings, more and better Sunday-schools, and less worldliness among our people. Some of the preachers reported a small decrease in the assessment for their support. Winona station, Kosciusko and Durant, and Greenwood station assessed $800 each for the support of their pastors. Richland and Black Hawk $750 each. Vaiden $700, and the other charges from $600 down to $365.

On Saturday morning Bishop Galloway appeared and took the chair. The Conference had committees on public worship, on education, on Sabbath observance, on temperance, on Sunday-schools, on Quarterly Conference Records, on religious literature. When the report on education was read, Rev. T. J. Newell, A. M., president of Grenada Collegiate Institute, delivered a short address on education, calling special attention to our only Conference school, located at Grenada.

Bishop Galloway made a few remarks concerning Millsaps College, and said if anyone wished to contribute to the endowment fund of the proposed college, now was his opportunity, and $162 50 was raised in a few minutes. Excellent sermons were preached during the Conference by Revs. J. C. Lowe, B. F. Phillips, T. B. Hargrove, J. T. Moody and Bishop Galloway. On Sunday afternoon Rev. J. E. Buck, R. A. Ellis and Bishop Galloway delivered lectures to the children. Sunday night Bishop Galloway delivered a very interesting and instructive address on Mexico and her people. Rev. S. D. Long presented the necessity of Oxford, and took a collection to help rebuild our church there. Delegates to the Annual Conference: J. B. Streater, M. T. Boswell, J. R. Bingham and S. C. Conley; alternates—O. J. Moore and A. H. George.

The District Conference adopted a strong paper condemning the Louisiana Lottery, and commending the NEW ORLEANS CHRISTIAN ADVOCATE for its bold stand against that evil. The citizens of Vaiden entertained us handsomely. The next session will be held at Lexington. Resolutions of sympathy for our beloved presiding elder, Dr. Wheat, were passed. I will not close without making special mention of the Woman's Missionary district meeting on Thursday, April 24. Mrs. T. B. Hargrove, assisted by Mrs. J. B. Streater, presided, and Miss Carrie Gillespie, of Greenwood, was secretary. My recollection is, there are nineteen adult and juvenile missionary societies in the Winona district. These godly women and lovely children are doing a grand work.

T. W. LEWIS, Ass't Sec.

Brookhaven District, Mississippi Conference

I have just returned from Holmesville, Miss., McComb City circuit, where I held Bro. Rayner's second Quarterly Conference last Saturday and Sunday. The interest of the meeting was such as to deserve mention. The pastor reported that he had received twenty persons into the church by the ritual, besides several by letter, and that he had baptized twenty-nine children during the quarter. It was manifest that he had been "diligent in business," and that the spiritual state of his charge was excellent. At the quarterly meeting two adults and nine children were baptized, and four persons joined the church.

On Sunday morning, after the sermon and before the communion, the pastor asked for $60 to cover Holmesville's *pro rata* of the assessments on the circuit for missions, Conference claimants, church extension, etc.; and they gave him, in cash and good subscriptions, $125 35. It was done promptly and cheerfully. Then followed a delightfully edifying communion service, several young persons taking their first communion on that occasion. Bro. Rayner is doing a great work in this circuit by his faithful preaching and diligent pastoral attention to all the details of his charge. My visit to Holmesville was specially interesting to me. It was the home of my boyhood. There I was recommended for license to preach in the year 1857. The mortal remains of my father and mother lie buried there. The visit to the old family homestead and the cordial greetings of friends of former years were a means of grace. Holmesville was then a flourishing town; but now there is but little of it left. The railroad, the adjacent towns that have sprung upon its line, and the removal of the court-house to Magnolia, have well nigh wiped it from the face of the earth. It is a beautiful place for a town, situated on the west bank of Bogue Chitto river, in a grove of oak trees, with excellent water and unsurpassed healthfulness. It is the site of Kavanaugh College, over which Rev. H. Walter Featherstun presides. This school is doing a good work. It is positively Christian in its influence. All the teachers are pious, and I learned that there are only two pupils in the school who do not belong to the church. I have never seen a nicer set of boys and girls collected together in a school than they have in Kavanaugh College. They have already turned out several preachers.

It is the rule of the school for the larger pupils to recite Monday morning on the sermons of the previous day. This is a capital idea. It secures the attention of the pupils to the sermon, and "faith cometh by hearing." I was present at the opening of school Monday morning, but did not stay to hear the first recitation, though invited to do so. Some suggested that I was afraid to hear the comments of the pupils on my sermons.

W. B. LEWIS.

CRYSTAL SPRINGS, Miss.

Faulty Interpretation of Law.

MR. EDITOR: I beg to join issue with you on your interpretation of the law governing the scope of the operations of the Publishing House. There are several provisions of the law, and you and Bro. Burke—the *Wesleyan Advocate*—so interpret one clause as to make it contradict another clause. The rule, universally followed by jurists, is, when two principles—or more than two—seem to be implied in a law, that principle which is in harmony with other laws shall be accepted; and only where irreconcilable differences exist, shall the interpretation be in conflict with other plain laws. This is also the well-established rule for the interpretation of the Scriptures.

The "legitimate business" of the Publishing House, as defined in the charter, is, in brief, to make and sell books and papers, paying all its just debts, and, if any "proceeds" are left over after so doing, to pay out this surplus to the supernannuated preachers, and the widows and orphans of deceased ministers. The requirement that "the proceeds of the Publishing House shall be appropriated to no other purpose than its own legitimate business," excludes missionary operations, church extension, etc., because by no law do these come within the range of "the legitimate business" of the Publishing House. But the very charter makes the helping of a certain class a part of the business of the House. By the *written* law *all preachers* who are needy may be helped by the surplus, but there is a stronger principle—an *unwritten law*—which makes the worn-out preachers and widows and orphans prior claimants.

I beg to enter my humble protest against *office making* in our church. I do not think the church needs any more officers. Dr. Haygood is a wise man; but he is a very aggressive man. In the matter of so many secretaries he is, I think, drawing from the same dry fountain the Missionary Board has been drawing from for years, and has kept us constantly in debt by such drawing. You have brought about as much pressure to bear on the church as you can, and still suppose more can be pressed out. The money for the support of these additional secretaries would more than support an equal number of missionaries—at least, two to one. Office making is an easy thing; but in the matter of taxes it is always burthensome, and *not* always beneficial. The United States government has found out that *fewer* collectors secure *more* revenue. Let us profit by the experience. Respectfully,

J. A. PARKER.

"The Location of Millsaps College."

Bro. J. W. McNeil misunderstands me when he says that I favor locating our college on "a money basis." Money is but one of many things to consider. There are places to which the college should not go if they were to offer a half-million; but money is one consideration, and a very important one to our success, and one which we have it in our power now to control; and I suppose that there is not one of all the places mentioned for the college which would not give, at least, fifty thousand, if this be required as one of the conditions, so this can be considered in connection with all the rest of the necessary conditions. It is just to all parties that the place which reaps the local benefits should pay the local bills, and the town which has not enterprise and liberality enough to do this, is not a suitable place for the location of the college. We can not build houses on or with what men ought to do, and the sooner we recognize and state the fact that the place which gets the location shall foot all the local expenses now and forever, the better it will be for all concerned; for whenever we locate this college without first securing a sufficient sum to meet expenses, and begin to drag an unfinished building before our people in other sections of the State, we do ourselves great injury. For every dollar which we can get outside the town which gets the college should go into the endowment fund.

J. W. HONNOLL.

HOLLY SPRINGS, Miss.

Macon Bids for the Conference.

I see from the ADVOCATE that Greenville asks to be relieved of the task of entertaining the next session of the North Mississippi Conference. We want, through the ADVOCATE, to invite the Conference to hold its next session in Macon, Miss. We ask those who have the deciding of the question to consider the following facts:

First, the people of Macon are very anxious for the Conference to meet with them. Macon was put in nomination at the session of our last Conference, and, if I am not greatly mistaken, was next to Greenville in strength, was withdrawn in Greenville's favor, with the understanding that the next Conference should come to Macon. I understand that there are but two other places asking for it—Water Valley and Grenada. Macon should have the preference over both of these places: first, because they have both had the Conference since Macon; again, because the Conference met last fall at Holly Springs, in the same section of our Conference that Water Valley and Grenada are in; and we think it fair that it should meet on the eastern side of the Conference, as it did not go to Greenville. If the brethren will give us the Conference, we will appreciate it, and give them a hearty welcome, and the best entertainment we are capable of giving.

Fraternally,

J. H. MITCHELL, P. C.

MACON, Miss.

General Conference Work.

Will it not be well that our General Conference, at its approaching session, order the thirteenth and fourteenth of Wesley's sermons either expurgated from future issues of his sermons or pass an act stating plainly that they do not teach the doctrines of the Methodist Episcopal Church, South, nor Wesley's views, as expressed in his later writings? Twenty-one years had elapsed from the writing of these sermons when he prepared the Creed of our church in America, and wrote his sermon on "Perfection." I would also be glad to see the "Problem of Methodism" placed in our "course of study" for young ministers, and would (if able) put it into every Methodist family.

B. F. WHITE.

ALEXANDRIA, La.

Vancleave Circuit, Mississippi Conference.

I am glad to report that Vancleave circuit is still moving onward and upward. Our second Quarterly Conference has been held. Bro. Cooper was with us, and did some very excellent preaching. He endeared himself to my people. He makes an excellent presiding officer; makes a Quarterly Conference interesting. My circuit is some ahead in finances, so far, over last year. The local preachers are at their post; class leaders and Sunday-school superintendents are at work; Bro. Pierce is at his post preaching with power. The whole circuit is on the up-grade. Will make a full report at Conference. One of our oldest citizens, and one of the strongest supporters of our church here, is dead. Bro. William J. Ramsay has been a subscriber to the NEW ORLEANS ADVOCATE from the first of its existence. Several of our members have gone to the better world this year. While God is taking some away, he is causing others to fall in line. I thank God I was sent to labor with this people; they know how, and do take care of their preacher.

M. L. WHITE, P. C.

The Lottery.

Some Workings of the Lottery.

For two years and more, closing up my observation more than a year ago, without any preconceived design to do so, I took some data as to the workings of this monster evil in the land. I saw the selling and buying of lottery tickets on a scale I had never before conceived of, touching circles of which I had had no dream. The centre of observation was a little city of eight or ten thousand inhabitants. I made sure that not less than five thousand dollars passed monthly through this place of business into the treasury of the Lottery Company. In consultation with one or two friends, who were not ignorant of the workings of this gambling institution, they thought five thousand dollars per month was a little extravagant, but that it might safely be put at three thousand dollars average for each month in the year. After that conversation some other facts coming under my notice, which were not taken into the account in the conversation referred to above, decided me that, without any violation of the judgment of my friends, I might safely put the amount at $3,500 as the sum in round numbers paid monthly by this little city and surrounding country for Lottery tickets. This $3,500 multiplied by the twelve months of the year gives an annual aggregate of $42,000, swelling the yearly stream of gold flowing into that vast reservoir from a source so narrow. These figures again multiplied by the twenty-five years' life of the company, and we have the enormous sum of $1,050,000 going from a population of not more than thirty or forty thousand inhabitants—going into the coffers of this company, whose *greed* for the hard-earned wages of our laboring millions is as great as the greed of the grave for their bodies.

The money coming back to this region of country for successful drawings is to three men five thousand each, to one man fifteen thousand. Add to this for small prizes and parts of successful tickets, and then make some allowance for future winnings, it will not be extravagant to fix the returns to the people at $50,000. This gives $1,000,000 as the gleanings of this company off of a population of, perhaps, not more than thirty-five thousand. Still, it is like the "two daughters of the horse-leech which cry, 'Give, give.'" The $1,050,000 paid into the ever-extending and gaping maw of this monster is not by everybody; but it is paid by every class of persons—black and white, men and women, lawyers, merchants, clerks, mechanics, farmers, members of the church. Stewards in the Methodist Church have, seemingly without hesitation, staked their money on the turn of the "Beauregard-Early wheel." One poor man, with whom I had some dealings, paid monthly from one to three dollars for a chance in a part of a ticket; regularly went to town to learn he had drawn a blank; then to relieve his disappointment, he must get drunk. At one time I became responsible for his doctor's bill. For three years he has been expecting to settle that bill at next drawing. During my enquiries one case—not of the above community—was reported to me who drew a nice sum. He said, "The Holy Virgin sent it to him." Another, also, of a different section of country, a Protestant minister, who drew a handsome sum, said: "The Lord gave it to me." At present I have no criticism to offer on the sacred (?) gifts, only that I should receive with decided distrust a package handed me by the devil.

The above figures will, doubtless, apply in principle, if not in fact, to any community of thirty or forty thousand inhabitants lying on any of our navigable rivers or penetrated by our railroads, especially those leaning to our great trading centres. Perhaps they will apply with less exceptions to the States of Louisiana, Mississippi, Arkansas and Texas.

A renewal of the Lottery Company's charter depends upon the action of the Legislature of the State of Louisiana. It is believed, to some extent, at least, that not only the honest people of the State, but numbers who gamble on the chance turns of the wheel of the two division commanders, are opposed to continuing the life of the concern. The fear of its perpetuity does not lie so much in the want of an honest conviction in the mind of the voting public, as in the effrontery of the company to offer and distribute bribes, and the disposition of men—not to say, legislators—to receive bribes. Certainly at an early day of the session every member of the Legislature will know that he can sell his vote. The openness with which bribes were offered to and distributed during the threatened flood of the Mississippi river, exemplifies the boldness with which they will offer to buy. The coolness with which some of these bribes were accepted, reveals that men high in the confidence of the people have a price on themselves. Their forces are already in hand and are being carefully drilled; nothing but policy will prevent their approaching any man uncovered upon whom they wish to make an advance. Should the Legislature fix this terrible encumbrance on the public, the *ayes* and *nays* will go out to the world, and in the minds of millions every *aye* will be associated with the money of the Lottery Company.

J. D. NEWSOM.

The Louisiana Lottery.

As we said in *The Commercial*, of yesterday, was likely to be the case, the question of rechartering the Louisiana Lottery is to be laid before the Legislature of that State when it meets on the sixth of May. Mr. John A. Morris, acting for the Lottery Company, so announces in *The Times-Democrat*, of Friday, which did not reach us until last night. What he says in a short communication to that paper, together with its comments, we publish on another page. At some length, as our readers will see from the editorial of *The Times-Democrat*, it argues itself into an agreement with Mr. Morris, who offers to pay $500,000 per annum in quarterly installments, for twenty-five years, for the privilege, to be divided equally between the public schools, the public charities, and the public levees. "*The Times-Democrat* believes that for the State of Louisiana to reject this munificent offer would be unwise," and for the reason (1) that the State is not in a condition financially that would justify it in declining "so large a sum of money for purely sentimental reasons;" (2) the public schools are suffering from poverty of means; (3) the levees "are utterly inadequate barriers to protect the farms from flood; and (4) there is not an institution in the State that is fully provided for." This is the whole argument, and, it must be confessed, is a very sorry one for a State, the prosperity of which *The Times-Democrat* and the other influential newspapers of New Orleans have been making plain in articles well fortified with convincing statistics. It is a confession of inability to fulfill the most sacred of the obligations of the State that is tantamount to saying that the people of Louisiana can not support their institutions, and are by so much defective in the qualities necessary to self-government. It is a confession, not only of present and pressing poverty; but worse, it is an admission that for twenty-five years to come the necessities of the State are likely to be such that money raised by means that are repugnant to the moral sense of the people of the whole Union will be needed to pay for the education of the children, to maintain the eleemosynary institutions, and build and keep the public levees in repair. Surely there can not be any real basis for so humiliating a confession. We do not believe there is. And to prove that there is not, we have only to adduce the fact that in 1880 the population of Louisiana was 939,046, and according to the present mayor of New Orleans, it was estimated to be 1,050,000 on the first of January of this year. Here we have a gain of 111,000, the capitalized value of which, according to the basis of the English economists, would be at $1,000 per head, $111,000,000. The estimated true valuation of the State was in 1880 $422,000,000, the *per capita* being $449, higher than the average of Georgia, which was $359 *per capita*; higher still than that of Mississippi, which was only $286; higher than that of North Carolina, which was $319; than South Carolina, which was $297, and higher than that of this State, which was $122. This comparison does not afford any pretext for a lottery. But, again, the public debt of Louisiana was, on the thirty-first of December, 1888, $11,759,000; the receipts from all sources were $1,437,696, the rate of taxation being 60 cents on $100. There is nothing like poverty in these figures, which were not long ago reinforced by others in regard to New Orleans itself, over which the newspapers were justly jubilant. These figures and facts prove that Louisiana is not in a condition of poverty, requiring the aid of the Lottery Company, which would largely depend upon the people of the State to contest for its premiums, payment of tickets being but another form of tax, to be wrung, in large part, from those who are least able to bear it. So far as the sentiment is concerned, of which *The Times-Democrat* speaks so slightingly, the force of what there is beyond the limits of Louisiana may easily be measured by the effect it had to prevent the Legislature of North Dakota from chartering this same Lottery Company to do business in that State. That sentiment is stronger now than it was two months ago, and is likely to be re-aroused in its intensity by the declaration of Mr. Morris and the attitude of *The Times-Democrat*.—*The Daily Commercial*, Memphis.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON VII.—May 18.

THE TRANSFIGURATION:

Luke ix, 28-30.

GOLDEN TEXT.—*And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*—Luke ix, 35.

28. *About an eight days after.* This is merely the inclusive reckoning which St. Luke saw in his written sources, and means exactly the same thing as "after six days" in Mark ix, 2. This explains Matt. xxvii, 63. St. Luke's way of reckoning—"about an eight days"—where the other gospels give "after six days," is interesting as throwing light on the mode of reckoning which sees three days interval between our Lord's death and resurrection. *Peter and John and James*—These three apostles retain their position as the elect among the elect. Comp. also Matt. xxvi, 37; Mark xiii, 3. The object of this occasion was to fill their souls with a vision which should support their faith amid the horrors they afterward witnessed. *A mountain*—Rather, *into the mountain.* The others say "into a lofty mountain." There can be little doubt that Mt. Hermon is intended, in spite of the persistent, but perfectly baseless, tradition which points to Tabor. For (1) Mt. Hermon is easily within six days' reach of Cesarea Philippi, and (2) could alone ho called a "lofty mountain" (being 10,000 feet high) or "the mountain," when the last scene had been at Cesarea. Further, (3) Tabor at that time in all probability was, as from time immemorable it had been, an inhabited and fortified place, wholly unsuited for a scene so solemn, and (4) was moreover in Galilee, which is excluded by Mark ix, 30. *To pray*—The characteristic addition of St. Luke. That this awful scene took place at night, and therefore that he ascended the mountain in the evening, is clear from vers. 32, 33.

29. *As he prayed*—We again note, as characteristic of St. Luke, the stress laid upon our Lord's prayers here, as before in chaps. iii, 21; v, 16; vi, 12; ix, 18. The fact is profoundly significant. Following the narrative in its details, we may trace its several stages in some such sequence as follows: After six days, spent apparently with their Lord in the mountain district near Cesarea Philippi, but not in the work of preaching or miracles of healing, the rest of the disciples are left at the foot of the mountain, and the three follow him, as the evening closes, to its summit. There, as afterward in Gethsemane, he withdraws from them about a "stone's throw" (chap. xxii, 41), and they "watch with him," and gaze on him, as he, standing or kneeling (the first was, we must remember, the more common attitude of prayer, chap. xviii, 11), intercedes for them and for Israel, and, we may add, for mankind. And then, as they gaze, form and features shine with a new glory, bright as the sun, as though the *Shekinah* cloud had wrapt him round. Even his garments are "white as the light," "white as snow," as St. Mark adds with his usual descriptive vividness, "so as no fuller on earth can whiten them." Nothing, however, it may be added, suggests the vision of three forms floating in the air with which Raphael's glorious picture has made us familiar. *His countenance was altered*—The inquiry whether this heavenly brightness came from within, or—as when the face of Moses shone—by reflection from communion with God, seems irreverent and idle; but we may say that the two things are practically one. *White and glistering*—Literally, *lightning forth*, as though from some inward radiance. "Sparkling white," Mark adds, "as snow." Matthew alone tells us that "his face did shine as the sun."

30. *Two men, which were Moses and Elias*—The great lawgiver and the great prophet, of whom we are told that God hurled the one and the other had passed to heaven in a chariot of fire. The two were the chief representatives of the old dispensation. The former had prophesied of Christ; of the latter it had been prophesied that he should be his forerunner. One was the great representative of the law, which was a "school-master" or "servant tutor" leading men to Christ, the other of the noble line of seers; of the one it had been said that a "Prophet like unto him" should come in the latter days to whom men should hearken; of the other, that he should come again to "turn the hearts of the fathers to the children." Their presence now was an attestation that their work was over, and that the Christ had come.

31. *Spake of his decease.*—The other synoptists state that Moses and Elias were talking with Jesus. St. Luke alone tells us the subject of their conversation. It was the "decease" (literally "departure" out of this world) which Jesus should fulfill at Jerusalem. The use of the word "decease" instead of "death" is remarkable: (1) because it had not been commonly so used by Greek authors; (2) because in its wider range of meaning it covered all the special phenomena connected with the close of the ministry of the law giver and the Tishbite and, not less so, the resurrection and ascension of our Lord, as well as the crucifixion; (3) as meeting us in close connection with a reference to the transfiguration in II. Pet i, 15.

32. *But Peter*—This verse also is peculiar to St. Luke. He alone tells us that the disciples were "heavy with sleep." The next words, however, may be rendered, "but having kept awake," implying a successful struggle against the heaviness. A different construction of the verse is now adopted by nearly all the best critics—in sense thus: "Peter and they that were with him were hardened with drowsiness; but keeping awake through the night, they saw his glory," etc. In support of this construction we have: (1) The clear, undisputed sense of the participle—having kept awake through, etc., instead of awaking. (2) The very natural purpose of the historian to show that this was not a dream, nor an illusion upon minds not thoroughly awake and not in the full exercise of their senses. (3) Again, neither Matthew nor Mark makes the slightest allusion to sleep—an omission which is at least improbable if they did in fact sleep, and only awaked at the moment of its close. Adopting this construction of their drowsiness as not resulting in real sleep, we may study the attitude of their minds: the sense of awe; the thrill of delight; the feeling that it would be blessed to prolong this scene—a rush of emotions which found utterance from the susceptible soul of Peter, who scarcely knew what he was saying; but all suddenly a cloud closed over them; a strange fear came upon them; there issued from the cloud that voice so distinctly audible, so awe-inspiring, so significant they never could forget it—"This is my chosen Son: hear him."

33. *Good for us to be here*—What the words seem to imply is: (1) An abounding joy at being thus brought into a glory which fulfilled the apostle's brightest hopes. (2) His thoughts traveled back to the records of the exodus, when the Lord talked with Moses in the tabernacle. What if like tabernacles could now he made for those three glorious forms, that all Israel might come and gaze, and hear and worship? Would not this be a better consummation than the shame and death at Jerusalem? Would it not meet the belief of the scribes and of the people that "Elias must first come?" *Tabernacles*—Like the little wattled booths which the Israelites made for themselves at the feast of tabernacles. *Not knowing what he said*—Not knowing that the spectacle on Calvary was to be more transcendent and divine than that of Hermon; not knowing that Jesus was not to die with Moses and Elijah on either side, but between two thieves.

34. *Overshadowed them*—That is, our Lord, Moses, and Elias. To the disciples this would, we cannot doubt, recall the "cloudy pillar" which had descended on the first tabernacle, the "cloud" that "filled the house of the Lord" on the dedication of the temple. It was, in later Jewish language, the *Shekinah*, or abiding presence of Jehovah—the very form of the words connects it with both the Hebrew *mishkan*, and the Greek *skene*, words for tabernacles—which was the symbol that God was with his people. Its appearance at this moment, followed by the voice out of the cloud, was a witness that no tabernacle made with hands was now needed, that the humanity of Christ was the true tabernacle of God, and that it was in this sense true that "the tabernacle of God was with men," and that he would dwell with them. So also St. Matthew and St. Mark; the former alone says that it was a bright cloud. St. Luke here adds that "they (the disciples) feared as they (Moses and Elijah) entered into the cloud." The cloud came and concealed the forms of the prophets from the eyes of the disciples, even as Jesus himself was afterward received up to glory in a cloud which hid him from their sight.

35. *There came a voice*—As in two other instances in our Lord's ministry. The other synoptists add that at this voice they fell prostrate, and, on Jesus touching them, suddenly raised their eyes and looked all around them, to find no one there but Jesus. *This is my beloved Son*—The words were in substance the same as those heard at the baptism of our Lord (see Matt. iii, 17), but the difference in their form is suggestive. Then they were addressed to the human consciousness of the Son of man, as declaring to him the greatness of his being. Now they come addressed as to the disciples, and in close connection with the "decease" which was to be accomplished at Jerusalem. It was, if we may so speak, because the Son of man became obedient unto death that he was showing himself worthy of the Father's love. In the hour of darkness and seeming failure, and agony and death, he was "satisfying" his Father's "good pleasure," and accepted by him as the one perfect sacrifice. And so the command, "hear ye him," gained a new significance. Not the traditions of the elders, or the doctrines of the scribes and Pharisees, not even the teaching of Moses and Elias, of the law and of the prophets, but the words of the Son of man were henceforth to command their allegiance, and to be the guide of their faith and of their lives, for of them only it was true that the Father was revealed fully in them, and that they should never pass away.

36. *When the voice was past*—St. Matthew and St. Mark recount what followed somewhat more fully. The former tells us that Jesus charged the three disciples to conceal what they had seen until after his resurrection from the dead. St. Luke, in this verse, tells us that they did so, but does not mention the command. St. Mark mentions both the command and the disciples' observance of it. St. Matthew and St. Mark subjoin to their account of the transfiguration a short report (here wanting) of a conversation which took place between our Lord and the three favored disciples, on their way down from the mount, on the expected return of Elijah, whom he declares to have come again in the person of John the Baptist. *Told no man*—They spoke not in those days of this wonderful manifestation—doubtless, for the reason that Jesus enjoined silence.

Missionary.

Letter from Mexico.

MR. EDITOR: Doubtless, when this meets the eyes of the readers of the ADVOCATE, the great legislative body of our church will be in session. The editors and many well-known laborers in the vineyard of our Lord will be together in St. Louis. The noble women of our church also hold their meeting there. We are waiting with anxious hearts to learn when and where they will open work in Central Mexico, and what the Board will do for us—what Christian men are to be our co-laborers in this harvest field.

The ever-increasing demands for Christian teachers I trust will be answered by our noble women. The appeals come stronger day by day. The hindrance to the progress of the cause is certainly not a lack of desire on the part of the heathen to learn of our blessed Lord. Are there not Christian men and women ready to yield a loyal response to the call, "Come over and help us"? Let nothing—love of home and loved ones—tempt you to refuse to do the loving Savior's bidding. Oh! that all whom the Lord has called may feel it a glorious privilege to be the messengers of his light to the people living in darkness and in the shadow of death! I do not think it right for missionaries to dwell so much on the sacrifices we must make. Rather let us think on what Christ has done for us, and say,

"My life, my love, my all
To thee I bring."

In a week I shall be the only Southern Methodist missionary woman in this great city. Bro. Carter goes to the General Conference, taking his whole family to the States, where they will all remain six months. Mrs. Watkins goes with her only daughter, Lizzie, to Canada, in search of health. I shall sadly miss her, for she has always stood by me in sickness and sorrow. Now I shall have no one to look to but my Mexican sisters. I shall be constantly occupied, and when in health have little time to think of my forlorn condition. The Lord has been good to me thus far, and for nearly two months I have not been sick in bed, and I can stand to do a good deal of work. During Mrs. Watkins' absence I shall have double duty.

Mr. Weems told me that at his last quarterly meeting he received the twelve members, completing the number he prayed so earnestly for at the beginning of his missionary work. The native preacher began singing, with great zest, "The year of jubilee has come," keeping time with his hands. Indeed, it does seem a season for rejoicing.

"With such a God to love,
Who hears our faintest cry,
And meets our every need."

We can trust him for the help needed in this important field. Unite your prayers with ours, that we may not be disappointed, for the cry of the heathen is heard on every hand. They need the comfort of the knowledge of a Savior's love. S. G. WEEMS.

Avenida Bahlerss No. 11,
CITY OF MEXICO.

Mexico District, Central Mexican Conference.

MR. EDITOR: I have now finished my second round of Quarterly Conferences, and will give the readers of the ADVOCATE the results. At Tulyehualco we received eight members into the church. At Ameeameca we received four members and baptized four children. At Tepitlixpa we received one member and baptized one child. At San Sebastian, on the Tula circuit, we received twelve members and baptized four children. In this city we have received two members. This makes a total of two hundred received into the church and of fifty-two infants baptized in the Mexico district since our last Annual Conference.

Yours, J. M. WEEMS.

CITY OF MEXICO.

SAVE THE BOYS.—Recently, when two hundred or more drunkards were gathered in a meeting by the Breakfast Association, a speaker asked that all who had begun to drink after the age of twenty-one would raise their hands. Six responded. He then asked that all who had begun to drink before twenty-one would raise their hands. A sea of hands were raised. By saving the boys from the saloon we can go far to save the next generation. It is not the drunkards who sustain the saloons. The real drunkard earns nothing, and has nothing to spend. The saloon is sustained by the moderate drinker, the man who works one day that he may drink the next, who works six days that between Saturday night and Monday he may pour his earnings into the gorged till of the saloon. It is sustained by the young man, just beginning to drink, who, in his new found enjoyment, is eager to treat all his friends, and to be in turn treated by them. It is these that sustain the saloons.—*National Baptist.*

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"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
Rev. J. D. CAMERON, D. D.
Rev. B. CARRADINE, D. D.
Rev. W. L. C. HUNNICUTT, D. D.

THURSDAY, MAY 8, 1890.

During the editor's absence at General Conference, the ADVOCATE will be under the supervision of Rev. J. M. Beard.

Quick Work.

This telegram was printed in last Thursday's *Times-Democrat:*

ATLANTA, April 30.—Rev. W. A. Candler, who is now president of Emory College, a Methodist State institution, was to-day tendered $25,000 as an endowment for the college by W. P. Patillo, of this city, conditioned upon $75,000 being added by others. Inside of an hour the whole sum was made secure, and thus Emory will have an endowment of $100,000.

We congratulate Dr. Candler and Emory College on this accession to the endowment fund to the college. That was quick work, but it was well done. Such work and such a way of doing is not only worthy of commendation, but in every way worthy of imitation. Evidently the Georgians have waked up to the value of their college, and have determined that it shall begin right away a new life and enter immediately upon a higher career of usefulness. They will soon begin to receive dividends from this investment in the higher character of the educational work done, and the broader culture of the young men Emory sends out into the world.

We can not help contrasting this offer of Mr. Patillo's, and its ready acceptance, with two offers made by generous men in Mississippi for Christian education. The dispatch says that the conditions of Mr. Patillo's offer was met inside of an hour's time. More than a year ago Bro. Millsaps proposed to give $50,000 to endow a new college in Mississippi, provided the church would give $50,000 more. We understand the church has not yet met the conditions! Last July Bro. James offered to give $25,000 to the endowment of Centenary College, provided the church would raise $25,000 more for the same purpose. The conditions of this gift have not yet been met! Are Mississippians and Louisianians less generous than Georgians? Do they value Christian education less? Are they less able? Or do they "care for none of these things?" Which?

Church High Schools.

Our greatest educational need at this time is an adequate supply of high schools. We have plenty of primary schools, and colleges and universities are multiplied as they are needed; but of intermediate and preparatory schools we have almost none. The discontinuance of such a school as was Prof. Magruder's, at Baton Rouge, is an educational calamity. Few youths can spare the time and means to spend two or three years in the preparatory department of a college, and then take a four years' course in the college. If the Methodists would inaugurate and maintain a good high school in every presiding elder's district, hundreds of young men would get a fair academical education who now have access to nothing more than the meager course in the public school, and hundreds more, thus prepared, would finish in the college.

The church is losing a golden opportunity by not supplying these schools, especially in the country. In towns the public school would sometimes be rivals of such schools as are here suggested; but in the rural districts they would be a God-send without precedent and without competition. It will be a dark day in her history when the church shall relax her energies or contract her sphere as an educator. She alone holds in trust from God those saving elements, without which all education is a curse, and she alone is qualified and commissioned for their impartation to the young. Our General Conference could not do a better thing in this behalf than to take such steps as shall lead to the establishment of a good high school in every presiding elder's district in our church. Such schools would fill a calamitous vacancy in the scholastic system of our country, and be, at the same time, a much-needed and welcome feeder to all our colleges. Where there is a will to do a good and practicable thing, there is a way. Will the church embrace this opportunity? Will she heed this call?

W. L. C. H.

Church Papers.

There is no argument against a fact. And from the *universal* outcry of our church papers it seems to be a fact that they are not circulated as they should be, and, consequently, their influence for good is greatly restricted. This is fact No. 1.

Appeal after appeal is made to increase the circulation, so that funds may be obtained to enable the papers barely to live. This is fact No. 2.

That it takes money to publish a paper is agreed to by all, and that our pastors are working for the welfare of the paper, financially and otherwise, may, I think, be classed as fact No. 3.

That the *Advocates* are not taken as extensively by our people as they ought to be, I know is fact No. 4.

And that the complaint is that the *Advocates* are too high as compared with other papers, as every pastor has heard, to his great mortification, is fact No. 5.

Now, one of the greatest questions with which we have to deal is, How shall we meet these facts? for no church in this day can hope to live without an aggressive, vigorous press. Ignorance means death. The arguments made by the editor in the issue of the NEW ORLEANS CHRISTIAN ADVOCATE, of April 24, are sound and worthy of consideration, but are not appreciated by the masses in the church; and there are not enough who are willing to pay higher prices—even to secure better papers—for the papers to live. My experience has been that it is not the deep abstruce, abstract, theological communication that is most enjoyed by the readers. Metaphysics in small and broken doses is most desired.

Sharp, crisp editorials on living questions and religious life, free interchange of thought in short articles by the readers of the paper, newsy notes from the field and choice clippings concerning missions and other great enterprises of the church are, according to my observations, most appreciated. One grand central organ and a *Quarterly Review* to discuss these deeper, graver, vexing questions are enough, and all others should be content to be strictly religious newspapers. Our masses are neither metaphysicians, theologians, scientists, nor even critics.

Now, what we want is papers for the masses. How shall we secure this end? To argue that the appreciative man will pay the price without murmur will not meet the case. Neither will it do to argue that the loyal member will support his church paper. Facts prove that there are not enough of these two classes combined to help the papers out of constant embarrassment.

Appeals to church pride, arguments in behalf of family training, and persuasions on the grounds of personal growth in grace and knowledge have all sadly failed.

Other weeklies, "full of news and larger," we are told, can be bought for one dollar, and "why can't the *Advocates* be sold as cheap?" This question can not be met and overcome by reasons, no matter how good.

The demand is for the church weeklies to come down to the same price of the great secular weeklies—all of your good reasons to the contrary notwithstanding, Mr. Editor.

The living question is, How shall we get our people under the influence of our religious press? (And not only so with the Methodists, but with all other denominations of which I have knowledge. Other pastors and people complain.)

Whether "Pine Knot's" plan is best or not, I leave to the judgment and decision of those who know more about conducting a paper than I. Whether the proceeds of the Publishing House may be used to aid these periodicals, I leave to the decision of the General Conference. One thing I do know: the demand is upon us for cheaper papers, and we can not ignore the fact. Cheaper, not in material; cheaper, not in matter; cheaper, not in thought; but cheaper—one dollar; cheaper in price.

T. B. HOLLOMAN.

CANTON, Miss.

Dr. Tigert's Answer.

MR. EDITOR: My attention has just been called to your courteous criticism, in the last issue of the NEW ORLEANS ADVOCATE, of my brief statement of "The Facts" concerning the Conference collection, in a recent number of the *Nashville*. Your remarks rest, I think, upon a misapprehension (no doubt, innocent) of the principle which, by common consent, underlies such estimates. If you will allow me a little space in your columns, I think I can show that I did not "skillfully manipulate" the figures, but allowed them to stand in their naked simplicity. I clip your statement as follows:

Dr. Tigert, in the last *Nashville Advocate*, has an article on the above subject, in which, by a skillful manipulation of figures, he makes it appear that during the two years in which the funds of the Publishing House were distributed among the superannuates and widows and orphans, the collections in the Conferences increased with a higher ratio than at any other times. The good Doctor's figures tell a very different story to this writer. Taking the Doctor's own figures, we find that from 1886 to 1888 the *rate of increase* for each year was *more* than during the years since the Publishing House "produce" was distributed. For instance: In 1886 the increase over the preceding year was $4,912 42; in 1887 the increase over 1886 was $8,032 65—that is, the increase of 1887 exceeded that of 1886 by $3,120 23. In 1888 the increase from collections over 1887 was $14 591 47—that is, the increase of 1888 exceeded that of 1887 by $6,558 82. That year the distribution began. Now, if the collections from Conferences had kept increasing at the same rate, we should expect them to report about $25,000 increase. But, lo! they report an increase of $16,239 27—that is, the increase for the year 1889 was just $1,747 80 more than the increase of 1888.

Now, if I understand your idea of *comparing increase with increase*, you argue that because the increase of 1887 was nearly double that of 1886 ($8,000 against $4,000, in round numbers) and the increase of 1888 stood in about the same ratio to the increase of 1887 ($14,500 against $8,000), we could expect another such approximate doubling in 1889—namely, an increase of $25,000. But a moment's consideration will show the *impossibility of permanently maintaining* an increase according to such a law as this. For the sake of simplicity in the calculation, we may take doubling to be the exact ratio. For ten years only the increase, according to this law, would be as follows: (1) $4,000; (2) $8,000; (3) $16,000, (4) $32,000; (5) $64,000; (6) $128,000; (7) $256,000; (8) $512,000; (9) $1,024,000: (10) $2,048,000. If anyone is disposed to maintain that unless the Conference collections increase at this rate, the Publishing House appropriation is a damage to them, he can easily make out his case.

You do not make entirely clear whether you compare increase with increase, or *excess of increase* with *excess of increase*. In 1888 the excess was double that of 1887 ($6,000 against $3,000), and, according to this law, we ought to have had an excess of $12,000 in 1889. $12,000 added to $14,000 (the actual increase for 1888) would give $26,000—or $25,000, in round numbers—to take your figures. But the actual increase was only $16,000, which, according to your calculation, was a relative falling off of about $10,000. But this principle is as impossible of practical application as the one first examined. For ten years the excess of increase, to satisfy the ratio maintained by you as just, would have to be as follows: (1) $3,000; (2) $6,000; (3) $12,000; (4) $24,000; (5) $48,000; (6) $96,000; (7) $192,000; (8) $384,000; (9) $768,000; (10) $1,536,000.

When I made my column of annual increases, the fact that $16,000 does not exceed $14,000 as much as $8,000 does $4,000, struck me, just as I see it did you, and, for a moment, I thought this fact indicated a relative falling off. But the fallacy of this view is evident. For the true basis and method of calculation, as all statisticians will agree, is to find *the percentage of the actual increase as compared with the collections of the preceding year*. I thought once of including a column of percentages in the table published in my original article; and had I done so, I think, dear Doctor, your criticism would never have been written. If you will make the calculations, I think you will find the following table (taking round numbers) approximately correct:

Year.	Collection.	Increase.	Percentage.
1885	$ 89,000		
1886	94,000	$ 6 000	5½
1887	102,000	8,000	8½
1888	116,500	14,500	14
1889	133.000	16,500	14

Do you not think, Doctor, that, according to all recognized principles of comparison, "the collections in the Conferences increased with a higher ratio" *after* than *before* the House began to make appropriations? In view of these facts, may I not ask that you withdraw the unmerited honor, bestowed upon me in your editorial, of being a "skillful manipulator" of figures.

JNO. J. TIGERT.

VANDERBILT UNIVERSITY.

(We cheerfully publish the above, and now disclaim having used the phrase "skillful manipulation of figures" in an offensive sense.—ED.)

Observations in the Winona District Conference.

All the traveling preachers were present at some time during the Conference except Dr. Wheat. All the local preachers—eighteen or more in number—were absent during the Conference.

There are one hundred and eight who are entitled to seats in the Conference besides the traveling and local preachers, and only eighteen were present. The family altars and *Advocates* are about the same. The spiritual interests of the church are better than formerly, as shown by their reports. Bro. Evans said he wrote his report while it was raining and his crippled limb was hurting.

The women had the most religious time. One brother said they had a glorious time. Sister Hargrove presided with about as much dignity as Bro. Streater; and Sister Streater read her report like she might have been an itinerant preacher as well as a "portable secretary." Sister Hargrove's address was fine. She is not afraid to talk to a crowd of *men* on missions.

Vaiden's hospitality abounded. Presbyterians and everybody else said they meant to do the handsome thing in entertaining the delegates.

Bishop Galloway took no collection, but he got $162 50 for Millsaps College. Uncle Joe Brooks was requested to preach a semi-centennial sermon at our next Annual Conference.

T. W. LEWIS.

Anti-Lottery Meeting.

The second Anti-Lottery Meeting, under the auspices of the Evangelical Ministers' Union, was held, on Thursday night, in the Carondelet Street Church. The audience was large, notwithstanding the inclemency of the weather, and the speaking was of the first order. Rev. Mr. R. W. Merrill, of the Baptist Church, was earnest, clear-cut and impassioned in his statements, and made a strong address. Judge Frank A. Monroe, logical and eloquent, produced a profound impression by his masterly effort. Rev. Dr. Carradine made a very happy and forcible speech, though, owing to the lateness of the hour, he declined to make the extended address he had intended. The meeting, like the one at Grunewald Hall, on the previous Monday night, was a grand success. "The combat deepens—on, ye brave."

Louisiana Lottery.

Resolutions passed unanimously by the Winona District Conference:

Whereas, Our brethren in Louisiana are making a brave fight against the Louisiana State Lottery Company, in order to prevent, if possible, an extension of its franchise beyond the time definitely fixed by the people for its expiration; *And, whereas*, we regard the war now being made against the Louisiana State Lottery as altogether proper and right; for it is conceded that this company has violated its promises to the State, that its donations to charitable and educational institutions are designed to mislead the people as to its real nature, and that it is a gambling institution of enormous proportions. We believe that the existence of the Louisiana Lottery tends to cultivate the gambling spirit of this age, and hence an expression of our hearty condemnation of its pernicious influence is necessary; therefore, be it

Resolved, That we extend to the earnest men and women of Louisiana, who are trying to stamp out this evil, our hearty sympathies, and assure them that we approve their efforts to rid their State of this evil.

Resolved, That we will labor more earnestly to discourage the purchase of tickets for the various drawings, believing that such drawings are sinful in the sight of God, and the purchase of tickets demoralizing to our people.

Resolved, That we fully endorse the outspoken manner in which our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, has condemned the Louisiana Lottery, and it gives us special pleasure to know that Gov. Nicholls, of Louisiana, refused the offer of $100,000 from the Louisiana Lottery for the levees.

Resolved, That a copy of this paper be sent to the NEW ORLEANS ADVOCATE and *Clarion-Ledger* for publication.

T. W. LEWIS,
R. A. ELLIS,
G. W. BACHMAN,
B. F. PHILLIPS,
W. H. SANDERS.

Notice.

Lexington circuit—Rev. J. C. Lowe, P. C.—and Indianola and Falsonia—Rev. Geo. H. Lipscomb, P. C.—have paid their assessment for church extension for 1890.

J. R. BINGHAM, Conf. Treas.

Notes.

It is said that Boston is opposed to the McKinley bill because it proposes to raise the tariff on beans. Mr. McKinley ought to remember that Boston once had a famous tea-party.

Martha Washington College has been loaned for ten years to Rev. S. N. Barker, of the Holston Conference. Mr. Barker is an educator of experience, and we wish him success in his new field.

What sort of a place do people generally think New Orleans is? Even the staid old "Central" at Nashville said last week, "The mad waters are threatening the safety of the fair city of New Orleans." Well, well!

A writer in the *London Methodist Times* has this sentence: "The constant, everlasting picking at the fundamental doctrines of the Word of God is a sign of weakness, and not of spiritual strength."

The Sixth International Sunday-school Convention of the United States and British North American Provinces will be held in Pittsburgh, Pa., June 24-27. Delegates from this point go by the Louisville and Nashville road, and return for *one fare*.

May 18 is Children's Day. Let all our pastors and Sunday-school workers make proper preparations for appropriate exercises on that day. Let our children on every circuit and station see that we care for them and their spiritual welfare by the manner in which we celebrate *their day!*

The Evangelist says:

Giving his impressions gathered during his recent trip South, Mr. Chauncey M. Depew said the negro is really in a better position to earn his living in the South than he is in the North; that he would make more progress if he meddled less with politics; that the remedy for the negro question is in the education of the black man, and by his acquisition of property. "Give him government savings banks, teach him that he must work six days a week and save a part of what he earns, and the Southern race question will rapidly work out its own solution."

The *Watchman* has this paragraph, which will afford food for meditation:

We have lifted no voice against the so-called "short-cut" training-schools, because we believe that the more education those with least advantages can secure, the better; but one of the evil signs of the times is that so few, comparatively, of the graduates of our colleges are embracing the work of the Christian ministry. Educated ministers are called to the work of preaching the gospel in its fullest and largest sense, in the sense that makes it not merely the publication of news, but the commendation of the truth to the human conscience in the sight of God.

"There are two errors abroad. One is, that because of the rough and humble character of public life, because of the keenness of its criticisms, religious men should hold themselves aloof from every form of secular beneficence. The other is that the church was founded to clothe the naked and to discharge only such humane tasks. No; our work is not distributing silver and gold, but something nearer to the heart of God; something involved in the divine compassion had been entrusted to the church. Let us try to help men all we can; let us do our utmost to improve their environment. But, after all, our first and great duty as Christians is to renew the *man*."

Methodist Times:

It is an awful thing to say that "unbelief is the greatest of all sin" unless you carefully explain that by unbelief you mean willful and deliberate refusal to submit to Christ after you have realized his divine claims. As the late Bishop of St. David's explained in one of his ever-memorable charges, purely intellectual unbelief can not be sinful; on the contrary, a man would be a liar if he professed to believe when he did not. Our Lord always dealt most tenderly with intellectual difficulty. His strong condemnations were reserved for the selfishness and hardheartedness of the intellectually orthodox. We know how easy it is for the perverse will to affect the intellectual attitude. But that ought to make us the more careful to define our terms, and never to condemn intellectual honesty when what we really wish to denounce is moral perversity.

Our neighbor, the N. O. CHRISTIAN ADVOCATE, Methodist journal, in its issue of April 10, publishes a communication from J. M. Weems, missioner in Mexico, from which we take the following:

"At Rincon I baptized two infants. This charge is hopeful in many respects, and in others we hope for improvements. As my wife was sick, and I did not think it proper to leave her alone, I regretted the necessity of missing this appointment, as there were matters of importance demanding personal attention; but I hope to adjust to the best interests of the work."

This does not seem hopeful work: baptizing at Rincon two infants, possibly children of American residents. But, the point we wish to make is, had the early apostles loving wives and tender children, whereof the Illness could interfere with appointments involving "matters of importance demanding personal attendance," how long would it have taken to convert the Roman world?—*The Holy Family.*

How about St. Peter, who, according to St. Paul, "led about a wife?"

Personal and Otherwise.

Rev. T. S. West, M. D., of Wesson, Miss., will preach the commencement sermon at Kavanaugh College, Sunday, June 8. He will also deliver the anniversary address of the Kavanaugh Christian Association in the evening of the same day.

News from the work and postal card reports should be mailed in time to reach this office by Saturday or, better, by Friday.

For the variety of sizes and bindings in which our new hymn book can be had, and the prices, see the Agent's advertisement in this paper. The House is up with its orders for this book, and can now serve all comers on call.

These delegates left the city last Monday to attend the General Conference at St. Louis: Rev. J. B. Walker, Rev. J. T. Sawyer, Rev. C. W. Carter; C. T. Blackshear, W. H. Goodale and wife, of Louisiana Conference, and Robert Buhington, of the Mississippi Conference.

The delegates to the North Mississippi Conference from Winona district are: J. B. Streater, M. T. Boswell, J. R. Bingham, S. C. Conly; alternates —O. J. Moore, A. H. George.

Rev. John Barcroft writes: "The brethren of the Winona District Conference spoke and *resoluted* greatly for the ADVOCATE, especially in view of its brave fight with the accursed Lottery."

Mrs. Mary Read Goodale left on Monday last to attend the General Conference of the Methodist Episcopal Church, South, as a fraternal delegate from the National Christian Temperance Union, and bears the special greetings from the latter to the General Conference.

Postal Card Reports.

—Rev. Thomas Cameron writes: "I take the outlook for Batesville and Wesley to be very encouraging. Parsonage recently nicely furnished."

—Rev. J. W. Honnoll reports as follows: "We are having a glorious revival in Holly Springs. Bro. George S. Inge is with us, preaching and working as but few men can work and preach. Saints and sinners are crowding to hear him, and we are having many bright conversions. Bro. Inge uses chaste and pure English, and preaches the truth as it is held by our church."

—Rev. J. A. Bowen writes from Aberdeen, Miss: "Dr. Sterling S. Paine died in great peace last Monday morning, April 28, at the residence of his son, Dr. Frank Paine, Muldon, Miss. Dr. Sterling was half-brother of Bishop Paine. He was a Christian gentleman. Suitable obituary will appear soon. Next week we will send you a full report of the great 'Sam Jones' Meeting' here. Aberdeen has surrendered to Christ. The results are wonderful! Seventy-four persons joined our church last Sabbath at one service! Rejoice with us."

—Rev. Geo. H. Thompson writes: "Our protracted meeting at Scranton closed April 6. The church was greatly awakened and the church membership was more than doubled. Young ladies were converted from the ball-room to the prayer meeting. I have since the meeting organized a Woman's Missionary Society and a Young Woman's Christian Association. I was assisted by Dr. Harmon, of Ocean Springs; Bro. Brown, of Bay St. Louis, and Bro. Chappelle, of Mobile. A Paul may plant, an Apollos may water; but God only can give the increase. This harvest is largely owing to the faithful labors and earnest prayers of my successor and our senior brother, B. Jones."

—Rev. G. E. Greene writes from Vernon, La.: "I send you a memorial against Louisiana State Lottery, with sixty-four names. More could have been secured had I had the opportunity. My people who live in Jackson and Lincoln parishes are, I think, wholly opposed to this abomination. I find Farmer's Union men all against it. We have a new church nearly built at Oak Ridge, near the old camp ground, where you preached some years ago. Bro. Hancock, one of my stewards out there, and a member of the Legislature, has spent a goodly part of his time, out of the 'House,' carpentering on this house of God. He is an anti-Lottery man, out-and-out. Our Sunday-schools are re-opening very promisingly. We have some discouragements, however; a 'hibernation' of Sunday-schools to be warmed out in spring, some drinking, and a little dancing. Yet the churches generally are living blameless. My stewards have looked to my temporal needs very diligently. I find my people remember their preacher. Bro. J. L. Wright, my worthy predecessor, and superannuate, is a great comfort and help to us all. He lives almost next-door."

An Important Convention.

Last week, in the city of Vicksburg, there assembled one of the most important conventions that has been held in many a day. A truly representative body, composed of foremost men from every section of the Mississippi Valley, met together to consider the levee question. After a harmonious and enthusiastic session, the convention unanimously adopted the following paper:

Whereas, The duty and obligation are imposed by the Constitution upon the federal government of controlling and regulating commerce among States, and jurisdiction is also given it over the navigable waters of the country and on the lower Mississippi, under its constitutional direction the construction and maintenance of levees has been adopted as a means of flood confinement and navigation improvement. This flood confinement and navigation improvement, therefore, subserves a dual purpose, to-wit: Improvement of navigation and the reclamation of the Mississippi Delta. In view of this fact the cost and control have been in the past divided between the general government and the levee authorities of the various levee districts in the lower Mississippi Valley. This principle of co-operation in the work of levee building, recognizing a community of interests between the United States government and the people of the Delta which has been inaugurated by the Mississippi River Commission and gives practical effect in the distribution of funds for this work, received the indorsement of President Arthur in his special message to Congress during 1883, and has recently received the emphatic approval of his Excellency President Harrison. In the light of nine years' experience the Mississippi River Commission and the United States engineers, jointly in charge of the work, have affirmed their faith in the plan by the tests of result and success.

Therefore, we, the people of the Mississippi Valley, in convention assembled, interested in the ultimate success of this work in both of its phases, now reaffirm our faith in this plan and express our willingness to continue in future to pay our fair share of the expense of building and maintaining said levees, and through our levee organizations to co-operate with the Mississippi River Commission; and by way of further indorsement of the Mississippi River Commission and their plan we quote, with emphatic approval from the resolutions of the Mississippi and Ohio River Pilots' Society, passed at St. Louis, April 25, 1890, and submitted to this convention, as follows:

Whereas, The present is the only complete system of levees we have ever had between Cairo and New Orleans, thus affording for the first time, until the said levees gave way under the flood, an opportunity of proving the engineers were correct; *And, whereas*, We observed the greatly increased current caused by said levees confining the surplus waters to the natural channel, thereby clearly showing that this is the quickest way to get rid of the surplus water, while at the same time the friction is greater on the bottom than on the banks in flood time, as the banks cave very little when they are full, as the water is aiding as a support to save the banks. The national character and national importance of this problem, as well as the nation's duty in relation to it, is shown in the fact that the Mississippi Valley and river is the receptacle and channel to the sea of the entire drainage from the twenty-five States and Territories between the Alleghenies and Rocky Mountains. This drainage is each successive year precipitated into this channel by reason of the changed and changing settlement and cultivation of many States about the headwaters.

Furthermore, we recite that the Mississippi river is a prime factor in controlling for the best interests of the whole people of the Union the transportation rates of the whole country, and that there is a greater obstruction to commerce by the floods than by low water, by reason of impossibility of access to the river in times of overflow.

Resolved, That the free perennial navigation of our great rivers, wherever possible to be effected by legislation, should be demanded of the government, and receive its attention as promptly and as uninterdictly as harbor improvements on the Atlantic, Pacific, gulf or lake coasts; that the recent floods in the lower Mississippi river, which have proven to be beyond the control of the most determined State, municipal, district and county efforts combined, should emphasize once more the great fact, always true, and heretofore always overlooked, that the Mississippi river is the nation's river, or, as called by one of the greatest constructionists of the Constitution, the nation's great inland sea, and as such it "comes as much within the purview of the Constitution as do the harbors of the Atlantic, Pacific, gulf or lake coasts."

Resolved, That we receive with the greatest satisfaction the unqualified indorsement of the plan of the Mississippi River Commission for the improvement of the Mississippi river by the use of the levees by the Merchants' Exchange of St. Louis, the New Orleans Board of Trade, the Commercial Club of Louisville, and the Mississippi River and Ohio Pilots' Society, as shown by the resolutions submitted to this convention, and that they concur in the opinion of this convention that if the United States government would make a liberal appropriation for the construction of larger and stronger levees on the banks of said river; said plan would approximate perfection, and that the channel of said river would be improved for the purposes of commerce; the alluvial lands on the banks of said river be protected from overflow, and the government spared the annual outlay made by it for the repairs of crevasses and the relief of individual sufferings occasioned by overflow.

Resolved, That it is the deliberate judgment of this convention that the outlet theory of improvement of the Mississippi river is impracticable and would ultimately be destructive of both navigation and the alluvial territory bordering on the Mississippi river.

Resolved, That this convention form itself into a permanent Interstate Levee Association, auxiliary to the Water Ways Association; that it elect a chairman, secretary and treasurer to serve for the term of one year, or until their successors are elected and qualified; that it have a permanent committee on statistics, to be composed of the division of engineers of the various districts of the Mississippi Valley, to collect all data bearing on the subject of levees; that the Interstate Levee Association meet annually on the first Tuesday of ——— in each year, in first one and then the other of the cities of the Mississippi Valley, or elsewhere, as it may be deemed best, and that it send delegates annually to Washington to press levee interests in proper ways before Congress, and that it take such other action from time to time as is deemed proper to promote levee interests, and to induce Congress to take national control thereof; that an executive committee of twenty-four be selected from each of the alluvial States, to be appointed to serve for one year, and whose duty it shall be to raise all necessary funds, and do such other things as may be necessary to insure the success and object of said organization.

Resolved, To give proper effect to the joint care and purpose of levees, that Congress be requested at its present session to pass an appropriation bill supplementing the sum contained in the present river and harbor bill of an amount sufficient to repair the damage and strengthen the levees in accordance with the lessons of the recent flood and the facts hereinbefore set forth, the sum in said river and harbor bill having been fixed prior to said flood.

Books.

CHURCH HISTORY. By Prof. Kurtz. Authorized Translation from Latest Revised Edition. By Rev. John MacPherson, A. M. Volume III. 12mo, 544 pp. Price, per volume, $2 00. New York: Funk and Wagnalls.

The volume before us completes this laborious work on ecclesiastical history. It carries the Roman Catholic and Protestant Churches through the seventeenth, eighteenth and nineteenth centuries to the present time. The learned author compares these two systems as they have operated side by side, giving special attention to the Lutheran Church, the Reformed Church, the Moravians and the various "new and fanatical sects." Coming to the nineteenth century he first takes a general survey, then calls particular attention to Rationalism and Pietism; Evangelical Union and Lutheran Separation; Evangelical Confederation, Lutheranism, Melancthonism and Calvinism; the Disputes and Forms of Worship; Protestanism in Germany; Home Missions and Foreign Missions. In discussing Catholicism the author considers the States of the Church; her various Orders; the Liberal Catholic Movement; Catholic Ultramontanism; the Vatican Council of 1869; the Old Catholics; Catholic Theology, and the Relation of the Romish Church to the Various Countries of the World. Professor Kurtz has laid the religious public under great obligations by the many facts and incidents which he has collected and recorded. The translator is also worthy of a grateful tribute from English-speaking people for the part he has borne in making these treasures available. The last 95 pages of this volume are devoted to Chronological Tables and a General Index, covering the three volumes and adding much to their value.

BEHEMOTH AND LEVIATHAN. Avil Printing Company, Philadelphia.

This book claims to set forth a wonderful discovery in the book of Job. That discovery is that "behemoth and leviathan are found to refer to the stationary and self-propelling steam engines of our days." It is written by Samuel O. Trudell. It is a very ingenious philological argument. The author shows considerable knowledge of the ancient languages, as well as intimate acquaintance with commentators. He professes to have found in the book of Job minute descriptions of the steam engines of our time. There is no doubt that the behemoth and leviathan of Job have given the exegetes a deal of worry, but whether Mr. Trudell has settled the question can not be said yet. We have seen this same theory years ago going the rounds of the newspapers.

CHRISTIAN DOCTRINE. A Comprehensive view of Doctrinal and Practical Theology. By thirty-seven different writers. Edited by Bishop Jonathan Weaver, D. D. Price $2 25. Usual discount to ministers. W. J. Shuey, Dayton, Ohio.

This volume is not intended to be a complete discussion of Christian Theology, but is a series of valuable papers covering thirty-seven different phases of Christian thought and work by as many writers. It includes such topics as the following: Theology, The Existence of God, The Divinity of Christ, The Atonement, Faith, The Resurrection, Future Life, The Church, The Sabbath, Duty to Parents and Children, The Sunday-school, Missions, Education, etc. These various articles are written by prominent ministers of the church, and are all "clear statements of truth."

The book has received the highest commendation. It is a handsomely made, small octavo book of 600 pages.

Notice.

Miss Helm requests me to distribute the literature for this quarter. If any fail to get their supply, please notify me at once. Letters and literature have been sent to the district secretaries, and to the presidents and secretaries of the societies.

The Woman's Department of Church Extension of the Mississippi Conference numbers three in the home prepared by the dear Savior; two of whom were presidents of societies. May this bind us more lovingly together, and prove a fresh inspiration to us, whilst we labor for homes for him on earth!

MRS. E. D. JONES.

Notice.

The Board of Trustees of Grenada Collegiate Institute met to-day, and after having made such arrangements as retain the Rev. Thomas J. Newell as president of the Institute, Mrs. Kate F. Payne was elected principal of the Preparatory Department, and an Executive Committee, consisting of Rev. T. W. Lewis, R. P. Lake and Rev. T. J. Newell, was appointed to employ teachers for the ensuing scholastic year. They desire teachers for the following places: music (instrumental and vocal), art combined with elocution, a Principal Hall teacher for the Collegiate Department, and a matron with good literary culture. Applications for these places will be received until May 20. An applicant should state for what salary she is willing to work.

R. P. LAKE, Sec.

Notice.

The Annual Conference of the Woman's Missionary Society of the Louisiana Conference will convene June 27 to 30, inclusive, at Baton Rouge. Bishop Galloway will preach the annual sermon June 29, 8 P. M. Delegates and visitors must get certificates of full fare at place of starting. Ministers and all friends of missions are invited, and are requested to report their coming arrival to Mrs. J. A. Parker, Baton Rouge.

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Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Business Notices.

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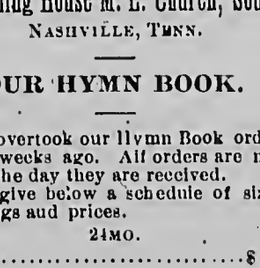

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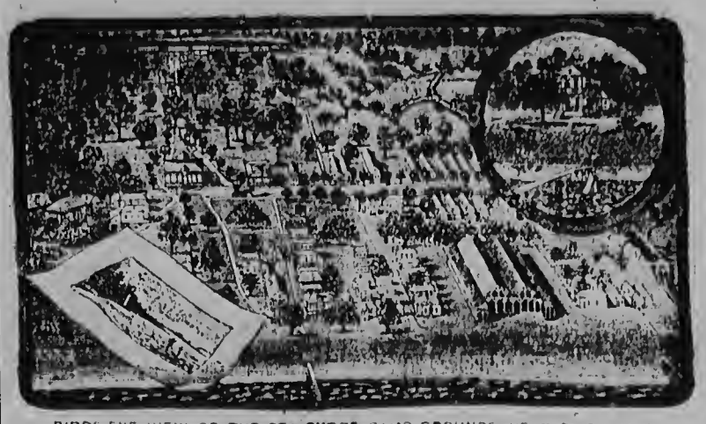

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Our Young People.

WHERE DO YOU LIVE?

I knew a man, and his name was Horner,
Who used to live on Grumble Corner;
Grumble Corner in Cross Patch Town.
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children wherever they went.
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about.
He'd grumble because of a threatened drouth.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough.
Or else he hadn't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then, with a scrowl
At something or other, begin to growl.

One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps," I said,
As, after fainting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived for so long on Grumble Corner!"

I met him next day, and I met him again,
In melting weather, in pouring rain,
When stocks were up and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear,
For it told of a conscience calm and clear,
And he said, with none of the old-time drawl:
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved: 'twas a change complete,
And you'll find me now on Thanksgiving Street!"

Now, every day, as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

—*New York Independent.*

Mr. Editor: It has been a long time since I wrote a letter to the Advocate, and I thought I would write again. I am a little girl thirteen years old, and go to school, and like to read the children's column very much. I have no pets. We had a little squirrel named Noody, and he got so he would bite us all, and he went off and we have not seen him since. Our preacher is Bro. Hill, and I like him very much. They have got the parsonage built now, and he has moved down here in the parsonage. We have no Sunday-school now, but will have one as soon as the roads get a little drier. Mr. J. P. Barron was the superintendent last year, and offered a prize in the Sunday-school for the one that attended the most and for the one that had the most best lessons, and two of my cousins got them. They were two nice books. Can any of the little cousins answer this question: How old was Noah when he died? Your friend,

Alice Barron.

Holloway, La.

Mr. Editor: I love to read the nice little letters in the children's corner; so please let me in this time. I want to tell you and the little cousins about our Juvenile Missionary Society. We have seventeen members, with the officers. We have a president, vice-president, recording secretary, corresponding secretary. I was elected treasurer. I feel very proud of my office. We held our first meeting last month, and, of course, you can not expect me to tell much about it yet. Our dues are five cents per month. I go to Sunday-school every Sunday. I always try to have good lessons and a verse to say. Our pastor is doing lots of good on his work. We all think so much of him and his wife. We have prayer meeting every week in this neighborhood. I will close. As this is my first letter to the Advocate, I hope to see it in print.

Your little friend,

Beulah P. Ferguson.

Vicksburg, Miss.

Mr. Editor: This is my seventh birthday, and as I have never seen many letters from the little cousins of Meadville, I will write one, hoping it will not find its way into the waste-basket. Bro. H. Bradford is our pastor. We have a nice Sunday-school. Papa is the superintendent. We expect a nice time on Children's Day. I have a little sister named Edna. She is four years old, and she has a pretty speech for Children's Day. Can any of the children tell me how often we have any account of our Savior riding. Please publish this for

Your little friend,

Olive O. Sullivan.

Meadville, Miss.

Mr. Editor: As it has been some time since I wrote to your dear paper, I thought I would write again. I was so proud to see my letter in print. I am always so anxious to get the Advocate. I think it is a long time between times. I go to Sunday-school every Sunday I can. Mr. Henry is our superintendent. We like him very much. He is equal to Sam Jones to talk. Mr. W. M. Stevens is our pastor. We all think so much of him and his wife. I can not tell how much I love her. She calls me her little pet. We have prayer meeting in this neighborhood every week. Mr. Stevens and Mr. Harmon preached two splendid sermons last Sunday in our little church. I fear I have taken more space than belongs to me; so I will close, hoping to see my little letter in print. God bless the Advocate!

Your little friend,

Sarah B. Ferguson.

Mr. Editor: As I have never seen a letter from this place, I thought I would try and write a little note to join the children's column. I am a little girl nine years of age. My father takes the dear Advocate. I like to read the young folks' column. We have not got either school or Sunday-school, as we live in the country. It is six miles from where we live to the railroad. I have no mother. She stayed with me until God called her away. I will close by asking a question: Who were the sons of Isaac?

Mary Burton.

Mr. Editor: I am a little girl ten years old. I go to Sunday-school at the Methodist Church every Sunday. My teacher is offering a prize to the one who gets the most perfect marks. I go to school, and am in the third grade. My grandpapa, Rev. D. W. Dillehay, was a minister; he was taken from us December 29. We miss him so much. Your little friend,

Mattie Dillehay.

Meridian Miss.

Mr. Editor: As I have never seen any letters from this community, I thought I would write a little piece. I have a calf, a pig and a cat. I have a papa and brother and step-mother and half-sister and half-brother. I will ask a question: Where in the Bible is "river" found? So good-bye for this time.

Josephine Sewell.

Victoria Mill, La.

A father gave his son a silver dollar for a Christmas gift. The little boy went to his mother and asked her how he could get another dollar. She told him she didn't know, unless he took the Bible plan, "Give, and it shall be given unto you, good measure." The little fellow went out on the street and found a boy all in rags and hungry, and gave him the dollar. He then came back and told his father the pitiful story of the poor boy, and the father was so affected by it that he gave his boy two dollars. The little fellow then went to his mother with the exclamation, "The Bible plan gets the money!"—*Presbyterian.*

Dyspepsia, indigestion, sick headache, and that tired feeling are cured by Hood's Sarsaparilla, which tones the stomach, promotes healthy digestion, creates an appetite, cures sick headache and builds up the whole system. Sold by all Druggists. 100 Doses One Dollar.

Sloth makes all things difficult, but industry all easy; he that riseth late must trot all day, and shall scarcely overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—*Franklin.*

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Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

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Household.

HOUSEKEEPING MELODIES.

BY CARRIE W. BRONSON.

Sing a song of cleaning house!
Pocketful of nails!
Four and twenty dustpans,
Scrubbing-brooms and pails!
When the door is opened,
Wife begins to sing:
"Just help me move the bureau here,
And hang this picture, won't you, dear?
And tack the carpet by the door,
And stretch this one a little more,
And drive this nail and screw this screw;
And here's a job I have for you—
This closet door will never catch,
I think you'll have to fix the latch;
And oh, while you're about it, John,
I wish you'd put the cornice on,
And hang this curtain, when you're done
I'll hand you up the other one;
This box has got to have a hinge
Before I can put on the fringe;
And won't you mend that broken chair?
I'd like a hook put up right there.
The bureau drawer must have a knob;
And there's another little job—
I really hate to ask you, dear—
But could you fix a bracket here?"

And on it goes, when these are through,
With this and that and those to do,
Ad infinitum, and more too,
All in a merry jingle—
And isn't it enough to make
A man wish he was single? (Almost.)

—*Good Housekeeping.*

Our Every-Day Duties.

BY JULIA H. THAYER.

The fine, finishing touches, that none can see, redeem the statue from crudeness, and give it the desired perfection. The atmosphere quality that covers the artist's picture imparts to it a reality, and distinguishes it from the "hard" work of the novice. The delicate shading of the musician's touch separates him from the amateur. The huge blocks of stone upon which the cathedral rests, its massive walls and columns, exist only to support the world of lovely detail for which the structure is designed. The great forces of nature are seldom called into requisition. Cyclones are furled, earthquakes sleep, and fires smoulder through long seasons of rest. They are needed only now and then; but the vital forces, those that the world can not do without, are the tempered sunlight that usually falls unnoted, the soft atmosphere of whose presence we are unconscious, and the unseen vapors that rise to heaven and descend to earth with untold blessings.

Without the performance of constant, minute duties there can be no desirable results. Only God can estimate the value of the so-called trifles that make up the ordinary life. How few are the great things given us to do. It is our faithfulness in the dull, tedious routine of our work that is to make us rulers over great things by and by. We have not time to stop and dream of what those great things shall be; it is enough to know that when we "awake" we "shall be satisfied." This is the Alpha and the Omega of all desire.

While still at our earthly tasks, what comfort is to be found in the knowledge that the work we are doing is the exact work that God thinks we can do better than anyone else in all the world. He has made no mistake about it, and he does not wish to employ a substitute in our place. *Our* hands are fitted for *our* duties, as no other hands are, or can be. If we fail to fulfill our mission, will a something of infinite worth be lost forever out of the grand economy of the eternal plan? Who shall answer?

God has always used the little things with which to work his wondrous will. The weak are made to confound the strong, and the wisdom of this world is foolishness in his sight. We, his servants, act "not by might, nor by power, but by his spirit." If there is any might, it is God's, not ours.

The smallest, most unfavorable place in which we can find ourselves, is yet large enough and sightly enough for the building of a character-temple worthy to be the dwelling of the Lord of glory. What higher distinction can we crave? Dare we ask for more than this?—*Advance.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. Chas. Heiner,
500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

IF YOUR BACK ACHES

Or you are all worn out, really good for nothing it is general debility. Try

BROWN'S IRON BITTERS.

It will cure you, and give a good appetite. Sold by all dealers in medicine.

Scientific.

Electricity vs. the Horse.

The operation of street railways by electricity, although even now completely demonstrated to be more economical than by either horses or cables, is yet too recent to afford the more reliable figures which can only be obtained after extended use; but from an investigation recently made on a number of roads by O. T. Crosby, some very interesting data are developed. The results of Mr. Crosby's investigation show that the average cost of motive-power for the roads in Washington, Richmond, Cleveland, and Scranton, was about 5.09 cents per car mile, and the relations of the various items which go to make up this total cost are exceedingly interesting. Thus it is shown that the interest on the investment constitutes about one-fourth or one-fifth of the whole; that is to say, about one cent per car mile; coal, as a rule, about twelve per cent; attendance, about forty per cent; and the machinery and line, without interest, the remaining twenty per cent. But with all these manifest advantages of the electric railway, the best proof of its superiority is to be found in the experience of those who are using it; and if the unsolicited praise from that quarter is to be relied upon, then certainly the electric railway is an unqualified success.

At the eighth annual meeting of the American Street Railway Association, held last September at Minneapolis, the committee which had been appointed for the purpose of investigating and reporting upon electric railways, submitted a report which should finally set at rest the doubts of those who still believe the electric railway to be in the experimental stage. This committee reported in fact that "if it is desired to make a change from horse-power, electricity will fill the bill to perfection, no matter how long or short the road, or how many passengers are carried. In the investigation of the subject the most satisfactory results have been shown; it not only increases the traffic over the road, but reduces expense, and actually enables us to operate a line, which heretofore entailed a loss, at a profit."—*Scribner.*

Northern Lights.

Auroras are most frequently seen in the cold and in the northern temperate zone, rarely in the southern temperate zone, and hardly ever in the tropics. The places where they most frequently appear lie between the sixtieth and twentieth degrees of north latitude. In the form of an oval, they include the geographical as well as the magnetic north pole, which is to be found on the peninsula Boothia Felix, Iceland, the Kara Sea, northern Siberia, Bering Strait, Hudson Bay, Labrador and Greenland. Northern lights have been seen as far down as the twenty-fifth degree of north latitude. In full splendor, however, they may be seen only in the northern polar regions to the seventy-fifth degree of latitude. Here nature is displayed in all her grandeur. When the sun has set, and the gray veil of twilight is cast over the earth, the northern horizon grows darker and darker. Soon there may be distinguished a segment of the sky more somber than its background; this is hemmed in by white concentric arcs of light. Colored rays shoot forth therefrom in all directions. They interlace and intertwine until they seem to be woven into one fluttering band of color. And anon it changes to a sea of fire! The rays leap upward far above the zenith, form there a flaming crown, and then sink back, to begin anew the wondrous play. The most beautiful descriptions and trustworthy observations we owe to Nordenskjold and Ekama. All explanations which have been attempted as to the origin and the cause of northern lights are based on analysis by the spectroscope, on the determination of the elevation, and on observations of the peculiar behavior of the magnetic needle.—*Popular Science Monthly.*

Get what you get, honestly, peaceably, and prayerfully; then you will enjoy and appreciate it more gratefully.—*Anon.*

For the Blood, Weakness, Malaria, Indigestion and Biliousness, take

BROWN'S IRON BITTERS.

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The Ghastly Record

of deaths that result from malaria is frightful. There is no disease that is so insidious in its attack. Its approach is stealthy and it permeates every fibre of the body, and romedies, which if applied at the outset, by delay lose their power. Dr. Tutt's Liver Pills have proven the most valuable malarial antidote ever discovered. A noted clergyman of New York pronounces them "the greatest blessing of the nineteenth century," and says: "In these days of defective plumbing and sewer gas, no family should be without them." They are pleasant to take, being covered with a vanilla sugar coating.

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Marriages.

MCCAIN—HARRISON.—April 23, 1890, by Rev. J. F. Wynn, Dr. H. H. McCain, of Montgomery, La., to Miss Bettie B. Harrison, of Winn parish, La.

Baton Rouge papers and New Orleans *Medical and Surgical Journal* please copy.

COLLINS—HICKMAN.—April 24, 1890, by Rev. J. F. Wynn, Mr. W. H. Collins and Miss Maggie Hickman, both of Grant parish, La.

PIERCE—TERRELL.—At the residence of the bride, in Covington county, Miss., March 27, 1890, Mr. E. F. Pierce, of Beauregard, Miss., to Mrs. E. J. Terrell.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WRIGHT—Little HENRY TATUM, infant son of Henry and Annie Wright, was translated April 28. One year of bright sunshine. One year of joyous happiness the little fellow gave his parents, and that was enough to fulfill his mission on earth, and the Savior took him to himself. Now he is safe forever, having escaped all the snares and risks of an evil world. His little life developed a pure and holy love in the hearts of the members of the family, which could not have otherwise been called forth. The strain is on the faith at such a time; but the Savior assures us, that the little ones, in life and in death, are his peculiar care. He takes them to himself to attract us to a better life and a happier world. EDITOR.

HOWELL—Mrs. LUCINDA A. HOWELL was born March 17, 1841; was married to Bro. B. W. Howell, who survives her, April 30, 1862, and died at her home, Oakley, La., March 5, 1890.

She joined the church very early in life. The writer has known her since 1855. She was raised by truly pious parents, who taught her, by precept and example, the principles and practice of the Christian religion. So effective were those parental teachings that they moulded her character, so that her future life developed itself into a full-grown and mature Christian.

She was not of a complaining disposition, never murmured at her lot or fortune, and was ever resigned to the ways of Providence. She was charitable almost to a fault. Her heart was ever ready to sympathize with the suffering, and her hands to administer to their necessities. Of her own children she leaves two daughters and one son—all now grown; but there are three little motherless children who were sharing the hospitality of her home and for whom she was caring and acting the part of a mother. Not only will her own children "rise up and call her blessed," but others for whom she has cared will chime in with their testimony, and "her husband also, and he praiseth her." This will be the burden of their song: "Many daughters have done virtuously, but thou excellest them all."

The home of Bro. Howell, presided over by his good wife, was a home and resting-place for the weary itinerant preacher. Many members of the Louisiana Conference can testify of the generous hospitality and sumptuous repast of which they have partaken with that happy family. Sister Howell was a lover of the NEW ORLEANS CHRISTIAN ADVOCATE, and had been a reader of it for a number of years. She was a constant reader of the Bible from early childhood. The latter years of her life the most of her reading was in the New Testament, from which she learned the rules of faith and practice, and to which rules she conformed her life. She died, as she had lived, in the triumphs of saving faith and full assurance of her acceptance in Christ, beloved and lamented by all who knew her.

A. W. MOORE.

ADAMS—JULIA A. WINBURN was born near Leaksville, Greene county, Miss., October 22, 1863, and died at DeSoto, Miss., on February 14, 1890, in a relapse from an attack of the prevalent disease known as *la grippe*. She lost her parents when only seven or eight years of age; was reared by an uncle, Mr. Robert Weems. To him and his family she greatly endeared herself by the kind and unselfish ways that marked her course in life so plainly. As a girl, she joined the Methodist Episcopal Church, South, under the pastorate of Dr. T. S. West, and remained a faithful member till called to her reward. When quite young—November 26, 1879—she became the beloved wife of Mr. George H. Adams. To him she was an helpmeet indeed—carefully tending and training the four lovely young olive plants that grew up around their table. During the last year the business of the husband called him much away from home. She proved her worth as a home-keeper and justified the confidence he reposed. The kind and warm hospitality to her preacher will not soon be forgotten by those who have so freely enjoyed it.

Her life was sufficient testimony without dying words. These were precluded by the suddenness of the summons. HER PASTOR.

BRASHER—Again the angel of death has been among us, gathering sheaves for the Master. Little GUNBY BRASHER, the jewel and treasure of his parents, breathed his last on December 8, 1889, aged eleven months and twenty-three days. With an almost broken heart, and voice filled with tears, the mother cries, How can I give my baby up? God wants your baby, mother dear, and will keep him safe till you come!

May the kind, loving Father, who sent this grief, so sanctify it to the parents' hearts that they can submissively say, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord!" is the wish of a friend. KATE MCHENRY.

WINBORNE—Mrs. TEMPERANCE WINBORNE (*nee* Brister) was born in Greenville district, S. C., February 29, 1809. When seven years old she moved, with her father, to Mississippi. When ten years old she was converted and joined the Methodist Church, in which she remained all her life. She was married to Rev. John H. Winborne, October 6, 1836, and died March 9, 1890. Thus ended a long life, seventy-one years of which were devoted to the service of her Savior.

Religion with her was a living, practical principle. It formed the basis of all the virtuous traits in her character, and sustained her in all her afflictions. She was a good neighbor, a devoted wife, and an affectionate mother. She esteemed it a privilege to visit and relieve the suffering. She reared eight children—seven of whom are in the church of her choice. Besides these, she reared five orphans. About the last words she uttered were that "her way was clear. I have lived as near right as I knew how." Her work on earth is done; her sufferings are over; she has gone to her reward. Eternity alone will reveal the good done by this quiet, consecrated woman. Beginning early in life, she had a long life in which to serve her God. May the grace of God that supported her so long sustain the bereaved husband and children she leaves behind!

Her pastor, M. H. MOORE.

SPICKARD—Mrs. PERMELIA A., wife of Mr. J. Harry Spickard, was borne in Greene county, Miss., January 3, 1850; married September 4, 1869, and died at DeSoto, Miss., February 24, 1890. The immediate cause of her death was double pneumonia. This was preceded by prevalent influenza. No doubt, too early return to her household duties caused this relapse—for our sister was a veritable Martha. With a large family to care for, and nearly everyone in the community more or less sick, this was but natural. She died in the communion of the Methodist Episcopal Church, South, of which her afflicted husband and older children were also members. She met death without any apparent alarm, being fully aware of its approach. Her only regret seemed to be in leaving her fond family behind. She seemed greatly to enjoy religious service at her bedside, and expressed unwavering faith in the Redeemer. May all that sorely stricken household find comfort and final salvation through his name! J. P. DRAKE.

BOSWELL—Little MARY, daughter of M. T. and B. H. Boswell, died at their home, in Kosciusko, Miss., April 5, 1890, aged four years two months and eighteen days.

Mary was a bright, beautiful and sweet little girl. She loved the Sunday-school and services of the sanctuary. We thought that we could see in her the budding of a beautiful character and useful life. But the Lord plucked the flower before it matured and transferred it to heaven. Without hate, suspicion or care, she fell asleep in the arms of Jesus, who said, "Of such is the kingdom of Heaven." And now, in all her childish innocency and angelic purity, she is where there is no more separation, pain or death.

The funeral services were conducted in the church, which was beautifully decorated with flowers for Easter service. May the bereaved loved ones have a sweet reunion in the better land! J. T. MOODY.

WALKER—CLARENCE BENJAMIN WALKER, son of J. A. and O. B. Walker, was born in Harrison county, Miss., November 20, 1888, and departed this life March 29, 1890, aged one year four months and eight days.

It seemed to be a great struggle with father, mother and the little sisters and brothers to part with little Clarence Benjamin. But you should not weep for him, for he is now enjoying that grand kingdom that our blessed Savior spoke of when he said, "Suffer the little children to come unto me, and forbid them not." Yes, little Clarence is in the sweet by-and-by, waiting for father and mother, sisters and brothers. May the good Lord bless the father and mother, and help them to train those children who are with them for Christ and his church, that they may meet their little brother in heaven! J. H. HOLLAND.

CURRIE—ABRAM W. CURRIE, son of the late Adaline Whittaker and William C. Currie, died on September 27, 1889, at his residence, near San Paulo, Brazil. He was born in the State of Mississippi, March 18, 1838. The deceased had been afflicted with the disease which proved fatal many years ("torpidity of the liver").

His death is much to be deplored, as he leaves a devoted wife, three sons, besides sisters and other relations to mourn his untimely loss. But, thank God, we mourn not as those without hope! Now, let us who are left strive more earnestly to meet him in heaven, where all sufferings and sorrowful partings are over, and where we shall be washed in the blood of the Lamb.

A SISTER.

BURKS—The infant daughter of Robert and Elizabeth Burks was born December 25, 1889; died March 14, 1890. Weep not, dear parents; for little MAMIE wears a pair of bright wings and is happier in a land that is fairer than this. PASTOR.

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NEW STORE,
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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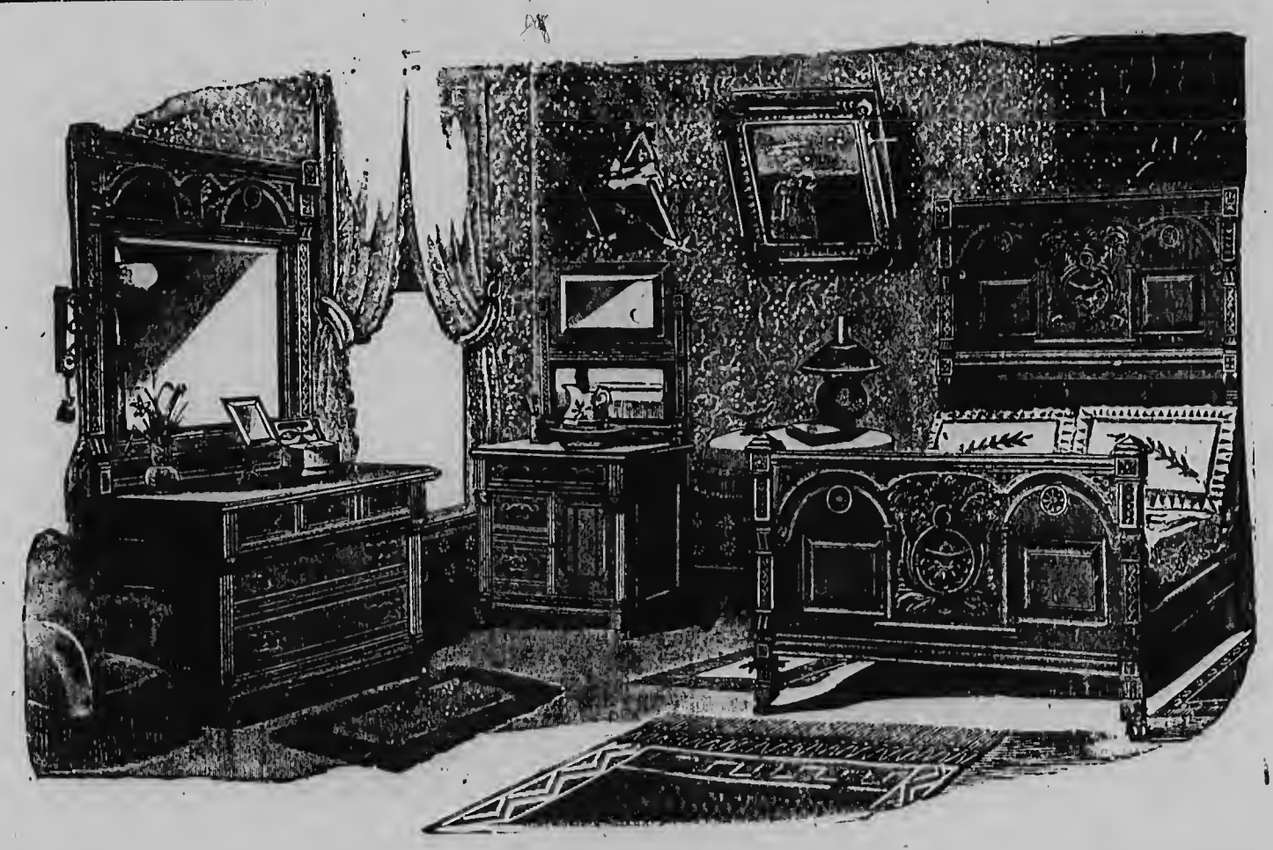
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

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Of Pure Cod Liver Oil and HYPOPHOSPHITES Of Lime and Soda.

It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

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THE GONDOLIERS. Gilbert & Sullivan's latest work. Vocal Score, $1.00; Piano Score, 50cts; Vocal Gems, 25cts.; Libretto, 10cts.

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ROSES GIVEN AWAY!

Reader, don't forget to send 25 cents for Park's New Rose Badge! and the 2 splendid Ever blooming hardy Roses (Souv de Wootton and La France) advertised last month. You will be delighted with them. You should have these Roses if you grow but two plants, and the *Budget* tells you all about their culture. Only 25c. for the *Budget* and two Choice Roses; or 5 *Budgets* and 10 Roses for $1.00. Send at once. Get up a Club. Address GEO. W. PARK, Florist, Parkton, Md. P. O., Pa.

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ROOT BEER!
IS EASILY MADE. NO BOILING OR STRAINING. EASILY MADE
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NEWS OF THE WEEK.

DOMESTIC.

During the second day of the great levee convention at Vicksburg, Miss., May 1, the plans of the Mississippi River Commission were unanimously adopted, and the outlet theory was declared impracticable and destructive. It was resolved that the government should take national control of the levees, as of the seaboard.

American workmen inaugurated the eight-hour movement, on May 1, by orderly demonstrations in the leading cities. Boston, Detroit and Philadelphia carpenters have struck to enforce their demands.

The Board of Railroad Commissioners of Kansas has received petitions signed by 2,000 farmers of Central Kansas asking for lower rates to the Missouri river on farm products.

Senator James B. Beck, of Kentucky, dropped dead in the B. and O. railroad station, Washington, on May 3. In 1866, just as the war closed, Mr. Beck was sent to the House of Representatives for the Lexington District, and, except for a few months, he has ever since been a member of one of the two branches of Congress.

A crevasse has occurred at Hermitage and is spreading ruin and devastation to Pointe Coupee, West Baton Rouge and other parishes.

Acting Secretary Ramsey has issued orders for the squadron of evolution, last reported at Malta, to proceed to Brazil for duty on the South Atlantic station. While no explanation of the transfer is given, it is generally accepted to mean a decree on the part of the administration to foster and cement friendly relations with the South American republics.

A resolution appropriating $1,000,000 for the Mississippi river, to be immediately available, to be expended under the Mississippi River Commission, passed the House on May 3. It is to be charged up against the item of $2,000,000 for the river in the regular Rivers and Harbors bill.

Governor Stone, of Mississippi, has declined the assistance of the national government in aiding the flood sufferers of that State.

The distribution of federal rations to the overflowed sufferers is progressing finely and rapidly, but with sound discretion. Up to May 4, 258,500 rations have been purchased in New Orleans, and the most urgent calls from Arkansas and Louisiana have been answered. Besides these 107,000 rations have been purchased in Memphis and distributed in Tennessee where needed.

An unprecedented torrent is pouring down from Arkansas and Texas into the Red river, and thousands of acres in Louisiana have been inundated by the flood.

Several towns in Texas were visited by terrific storms on May 5. Crops were ruined by enormous hail-stones, several persons were killed and many wounded.

FOREIGN.

Labor Day, May 1, was celebrated in most of the leading cities of Europe. In Paris the police and crowds had the usual skirmishes, resulting in about 300 arrests. At Pesth a riot occurred, in which the mob was charged by the military and many of the rioters were stoned by bayonets. The workmen throughout Italy were prevented holding demonstrations by the interference of the police.

Mr. Gladstone has written a letter, in which he exhorts the working class to consider closely their present position. He says: "There may come a time when labor will prove too strong for capital and may use its strength unjustly, but capital will surely hold its own." In conclusion, he expresses a wish to see labor and art allied with the view of alleviating and adorning the life of man.

Nine thousand men were dismissed from employment in Hamburg, for being absent from work on May 1—Labor Day.

The strikers in Barcelona, Spain, had complete possession of that city on May 2. Bodies of strikers proceeded to the various printing offices throughout the city, and by threats compelled the compositors to leave their work. In consequence, no newspapers were published next day.

An orderly demonstration was made in Hyde Park, on May 4, by half a million of laborers. Noted speakers addressed the meeting, and an eight-hour day was demanded.

The British East Africa Company has issued a proclamation, which is indorsed by the native governor and elders, declaring that henceforth no natives of tribes connected by treaty with the British company will be recognized as slaves, and further that such natives will obtain their freedom without the payment of compensation.

It is stated that all misunderstandings between the German Emperor and Bismarck are being explained, and that a reconciliation is at hand.

Numerous complaints have been received by the authorities in Berlin regarding the severity of the new passport regulations in Russia. The regulations provide that the passports of all foreigners must state the religion of the bearers, who, in case of failure to comply with this provision, will be registered as Jews, and will not be allowed to travel anywhere except in the districts where Jews are permitted to reside.

The German government will ask the Reichstag at its coming session to grant a supplementary credit of 4 000,000 marks on account of the operations conducted in east Africa by Major Wissmann.

"Tired All the Time,"

Say many poor men and women, who seem overworked, or are debilitated by change of season, climate or life. If you could read the hundreds of letters praising Hood's Sarsaparilla which come from people whom it has restored to health, you would be convinced of its merits. As this is impossible, why not try Hood's Sarsaparilla yourself and thus realize its benefit? It will tone and build up your system, give you a good appetite, overcome that tired feeling and make you feel, as one woman expresses it, "like a new creature."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10⅛	— —
Ordinary	10⅝	— —
Good ordinary	11 1-16	— —
Low middling	11⅜	— —
Middling	11⅝	— —
Good middling	11¾	— —
Middling fair	12⅛	— —
Fair	13	— —
Galveston middling	11⅜	— —
Mobile middling	11 7-16	— —
Memphis middling	11⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	5	5⅛
Fully fair	5⅛	— —
Good fair	4 15-16	— —
Common	4⅝	4¾
CENTRIFUGAL:		
Seconds	4½	5 5-16
Prime yellow	— —	5 9-10
Gray white	— —	— —
Choice white	5 15-16	6
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	16
SYRUP	— —	80
RICE.		
No. 2	2¼	2⅜
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	2 75	4 75
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 85	5 00
Fancy	4 25	4 40
Choice	— —	— —
Minnesota Patents	5 85	5 60
Winter wheat patents	5 25	5 50
Minnesota bakers	4 10	4 75
CORN PRODUCTS.		
Corn meal	2 10	2 15
Cream meal	2 40	2 50
Grits	2 40	2 50
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	50
Yellow	— —	— —
Mixed No. 2	— —	44
OATS:		
Western	35½	36
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	92½	97½
HAY:		
Prime	16 00	17 00
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 50	— —
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	— —	6
Sides, short rib	— —	6⅝
Sides, long clear	— —	6½
HAMS:		
Sugar-cured	11	11¾
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	— —	6
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	13	14
Common	— —	8
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	28	29
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	3 50
POTATOES:		
New Louisiana	4 00	5 00
Western	1 75	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 25	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8¼
Jute, 1¾ lb. ₩ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 25
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	9 00	11 00
EGGS:		
Western	— —	10
Southern	10	— —
WOOL:		
Lake, ₩ lb	21	22
Louisiana	20	— —
Hurry	10	19
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	13 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, May 6.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent postpaid for eighty cents to any address.

F. D. VANVALKENBURGH.
106 Camp St., New Orleans, La.

Camp Meeting.

The nineteenth annual camp meeting, on the Seashore Camp Grounds, will open on Friday evening, July 11, next, and continue for ten days. The trustees have made arrangements to provide ample accommodations for the increasing annual attendance. Eminent preachers will assist as heretofore in the public religious services. Steps have already been taken to secure reduced rates over the various connecting railroads. The camp grounds are located on the line of the Louisville and Nashville railroad, and are 78 miles distant from New Orleans, and 68 miles from Mobile. They have a width of 1,600 feet frontage on the Mississippi Sound. The sea bathing afforded here is unsurpassed. An abundance of fine shade trees provide shelter from the summer's sun; while pure refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stilling cities and interior towns.

Parties desiring to rent rooms before the rush at the opening of the camp meeting should address their communications to W. B. Thomson, Esq., 68 South Rampart St., New Orleans, La. All inquiries regarding transportation should be sent to Capt. A. C. Danner, Mobile, Ala.

The Reception Committee, of which the president is chairman, will secure, as far as possible, lodging accommodations for all preachers free of charge, and tickets for meals at the restaurant at half-rates as heretofore. Private boarding-tents furnish accommodations to visitors at very moderate rates, in addition to those afforded by the trustees. A small gate-fee is charged for entering the grounds, which is employed towards defraying the expense of their care and improvement. The growing attractiveness of these grounds as a summer resting-place, and the experienced management of the public services, have advertised the place to thousands.

As the property of the Southern Methodist Church, only its members can own cottages or tents on the grounds. Members of other evangelical churches may rent accommodations, subject to the rules, and are heartily welcome. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of precious souls. For a copy of the rules and other data apply to

W. J. HEARIN, Pres't,
Mobile, Ala.,

or to

E. P. MACKIE, Fin. Sec'y,
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Every Lady.

HER OWN PHYSICIAN.—A Lady who for many years suffered from Uterine Troubles—Falling, Displacements, Leucorrhœa and Irregularities—finally found remedies which completely CURED her. Any Lady can take the remedies and thus cure herself without the aid of a physician. The recipes with full directions and advice securely sealed, sent FREE to any sufferer. Address MRS. M. J. BRADIE, 252 So. 10th St., Philada., Pa. (Name this paper.)

Red-Hot Anti Literature!

A movement is now on foot to start a series of publications in New Orleans, to be known as the "Crescent City Anti Series." They are to be Anti-Lottery, Anti-Whisky, Anti-Monopoly, Anti-Sin, and Anti-Devil in character, and Red-Hot in disposition. No favors will be asked from the evils that threaten the speedy destruction of our social and religious systems, and none will be shown.

The first number of the series (to be out May 15) will be "Red-Hot Anti-Lottery." It will contain two addresses by the Rev. B. Carradine, D. D., with an addenda of facts, figures, home thrusts, etc., that will make it particularly interesting to the enemies of the La. S. L., and peculiarly horrifying to its friends. It will contain 100 12mo pages, sixteen full-page illustrations, novel and very striking.

The series will be issued quarterly, will be nearly uniform in style and size, and will be furnished to subscribers at $1 per year, or 25 cents a number.

Subscriptions should be sent at once, with cash; or they can be ordered through any preacher or newsdealer.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Leherton	(Sun.)..	May 11
Shelby	(Wed.)..	14
Falsouia	(Sun.)..	18
Duncan	(Wed.)..	21
Shaws	(Sun.)..	25
Rosedale	(Wed.)..	28
Dublin	(Sun.)..	June 1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Marietta circuit, at Hodges		May 8
Blackland circuit, at Asbery		10, 11
Guntown circuit, at Liberty		17, 18
Pleasant Ridge ct., at Pine Grove		24, 25
Ripley circuit		28
Ripley and New Albany, New Albany		31, June 1
New Albany ct., at Wesley Chapel		7, 8
Jonesboro		14, 15

W. S. LAGRONE, P. E.

WINONA DISTRICT—SECOND ROUND.

Belzona, at Ashton	(Sat., Su.)..	May 10, 11
Winona station	(Sat., Sun.)..	17, 18
Kosciusko ct., at Rural Hill	(Sat., Su.)	24, 25

J. J. WEEAT, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder
ABSOLUTELY PURE

ABERDEEN DIST.—SECOND ROUND.

Sparta, at Palestine		May 10, 11
Buena Vista, at Macedonia	(Wed.)..	14
Ebenezer, at Pleasant Grove		17, 18
Okolona cir't, at Pine Grove	(Wed.)..	21
Prairie, at Palue Chapel		24, 25
Tremont	(Wed.)..	28
Fulton and Smithville		31, June 1
Athens	(Wed.)..	4
Aberdeen		7, 8

AMOS KENDALL, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Shawnee		May 10, 11
Myrtle		17, 18
Mount Pleasant		24, 25
Pine Mountain		31, June 1
Hickory Flat		7, 8
Byhalia		21, 22
Cornersville		28, 29

J. B. STONE, P. E.

SARDIS DISTRICT—SECOND ROUND.

Coldwater mission		May 10, 11
Arkabutla		17 18
Cockrum		24, 25
Horn Lake		31, June 1
Lewisburg		7, 8
Chulahoma		14, 15

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Paulding, at Pleasant Grove (W., Th.)		May 7, 8
Leakesville, at Mount Pleasant		10, 11
Lauderdale, at Narkeeta	(Th.)..	14
De Kalb, at Pleasant Ridge		17, 18
Hunnsville, at Scooba	(Mon., Tues.)..	19, 20
Marion, at Coker's		24, 25
Shubuta, at DeSoto	(Thurs.)..	29
Winchester, at Spring Hill		31, June 1
W. and State Line, at Waynesboro		1, 2

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Walnut Grove, at Pine Grove		May 10, 11
Carthage circuit, at Rocky Point		17, 18
Carthage station, at Carthage		18, 19
Hillsboro, at Mt. Zion		24, 25
Mt Rose, at Cedar Grove		30
Raleigh, at Trinity		31, June 1
Trenton, at Guscu		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Ebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bowerton, at Pleasant Valley		May 10, 11
Providence circuit, at Georgetown		17, 18
Franklinton, at Mt Hermon		24, 25
Scotland, at Gaintia		31, Jun. 5
China Grove, at Sartins		7, 1
Lebanon, at Lebanon		14, 18
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

W. H. LEWIS, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington		May 10, 11
Williamsburg		17, 18
Mt. Carmel		18, 19
Columbia		24, 25

District Conference will convene at Pearlington, May 9-11. Opening sermon by Dr. J. W. Harmon, Thursday night, May 8.

I. W. COOPER, P. E.

WOODVILLE DIST.—SECOND ROUND.

Livingston, at Maurepas		May 10, 11
Springfield, at James Chapel		15
Live Oak, at Live Oak		17, 18
Jackson station		21
St. Helena, at Nebo		24, 25
Amite City, at Tangipahoa		27
East Feliciana, at Clear Creek		June 7, 8
Clinton and Betoville		14, 15

C. MCDONALD, P. E.

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AN ARAB SAYING.

Remember, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
By thee; but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee,
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.

—*The Century.*

Proceedings of the General Conference.

FIRST DAY.

The eleventh Quadrennial Conference of the Methodist Episcopal Church, South, began its sessions at Centenary Church, St. Louis, Wednesday morning, May 7; Bishop John C. Keener, the senior Bishop of the church, presiding, and all the Bishops being present on the platform. At 9:15 Bishop Keener called the Conference to order, and announced the tenth hymn, at the same time calling upon Dr. Peterson to raise the tune. The hymn was read by the Bishop, and its opening words are:

"O thou, whom all thy saints adore,
We now with all thy saints agree."

After the singing Bishop Wilson led in prayer. Bishop Granbery read the sixty-second chapter of Isaiah. Bishop Hargrove read the second lesson from the first chapter of Paul's Epistle to the Colossians. Bishop Duncan announced the 206th hymn, beginning,

"Glorious things of thee are spoken,"

and the venerable Dr. Andrew Hunter, of Arkansas, closed the opening exercises with a second prayer, in which occurred the sentiment, "May we live for God, die happy in religion, and go home to glory." After several ballots Dr. W. F. Harrison, Book Editor, was elected secretary, and nominated as his assistants W. A. Candler, J. M. Mason, and J. J. Tigert, who were accordingly elected. Dr. Peterson, of Virginia, offered a resolution that a committee of five be appointed to report rules of order for the government of the body, and that in the meanwhile the Conference be governed by the rules of order of the last General Conference. Dr. Whitehead moved that the rules of the last General Conference be adopted as the rules for this body. After much discussion the former resolution was adopted. Dr. Peterson also offered the following resolution:

Resolved, That the standing committees be composed of one delegate from each Annual Conference, named by respective delegations as follows: (1) Episcopacy, (2) Itinerancy, (3) Revisal, (4) Publishing Interest, (5) Education, (6) Missions, (7) Church Extension, (8) Sunday-schools, (9) Bouudaries, (10) Appeal, (11) Finance.

It was adopted.

The next order of business was an address of welcome read by Rev. John Mathews, and feliottously responded to by Bishop Keener. A standing committee on temporance was ordered, to be composed of one delegate from each Annual Conference; also a committee on the Bible cause, to be composed of nine persons, and a committee on the Sabbath question, to be composed of nine persons. The address of the Bishops, read by Bishop A. W. Wilson, followed, and is an able and exhaustive document. It will be published in full in the next issue of the ADVOCATE.

AFTERNOON SESSION.

Religious services were conducted by Dr. Anson West, of the North Alabama Conference. The report of J. D. Barbee, Book Agent, was presented, and referred, without reading, to the Committee on Publishing Interests. A communication from J. D. Barbee, treasurer of the fund for defraying the expenses of the General Conference, asking instructions, was read, and referred to the Committee on Finance; after which the standing committees were announced, and the Conference adjourned.

The opening service of the General Conference, especially, was most solemn and impressive. The galleries of the spacious auditorium of Centenary Church were crowded with friendly and interested spectators, while the members of the body occupied the floor below, with visitors crowding the house to the doors. The pulpit and chancel were tastefully decorated with flowers and evergreens; the word "Welcome," worked in red roses on a background of green, being conspicuous. The singing was inspiring, and during the prayers the presence and unction of the Holy Spirit was manifest.

The statistics of the Conferences represented show that there are in the Methodist Episcopal Church, South, 1,177,150 members, which represents an increase during four years of 186,156. The missions in China and Brazil have been erected into Annual Conferences.

SECOND DAY.

Bishop Keener's gavel fell a few minutes past nine o'clock, and the exercises of the day began with the reading of the Scriptures by H. P. Walker, who selected for the morning lesson the second chapter of Philippians, which was followed by the singing of Hymn 42, beginning,

"Father, how wide thy glories shine,"

after which he led in prayer.

At the request of the secretary, the president directed the call of the roll for the purpose of perfecting the same.

On the motion of John J. Tigert, the calling of the roll, after the present session, was dispensed with.

A number of memorials and resolutions on various subjects were presented and referred, some of which will be heard of at a later period of the session. After some discussion involving the integrity of the *Daily Advocate's* reports of proceedings, Samuel Rodgers, of Baltimore Conference, offered a resolution authorizing the Publishing House to procure the necessary help to report the proceedings each day.

John W. Boswell: I favor the resolution. The proposition made by Dr. Andrews is the only method by which the Conference can get at the truth of the proceedings. We have tried to print the proceedings, and have succeeded, to some extent, in printing some things in the *Daily Advocate*. If the proposition of Dr. Andrews prevails, we can give you as near a perfect record as is possible under the circumstances; but we will be behind one day in printing the proceedings of the General Conference; but I think we had better be one day behind than always wrong.

John J. Lafferty: I want to stand up for the House. (Laughter.) If you carry out this policy, it will consume everything you have got. You will have to issue more bonds. I will state the reasons: In Washington there is just about this number of people in the lower House, and they publish the *Congressional Record*. Sometimes it contains fifty-two pages. They have five stenographers, at a salary of $5,000 a year each. These men relieve each other every ten minutes. They have a government printing office that you could hide our Publishing House in the cellar of, and you could not find it. (Laughter.) If you undertake to have full debates printed here, you will have to make the *Daily Advocate* about a twelve-page paper. It will take every cent of the "produce" of the House, and you will weep for the widows and orphans. (Laughter.) If this is carried out to its full measure, you will have to have five stenographers and extra presses. Now, then, you can just form your own opinion about it. Any member of the House of Congress has the privilege of examining his speech, and I reckon that's what we want. (Laughter.) A fellow gets tangled up and falls over himself. In the course of about ten or fifteen minutes he can have furnished him what he did say; but you never see that in print. He sets down and writes out what he wishes that he had said (Laughter.), and puts it in the *Record* next morning. Now, if we undertake that, we will have to have five stenographers, and we will all be in the back room writing for life, and this auditorium will be vacated, and there will be nobody but the Bishops left here. (Laughter.) Besides that, we will have to sell our watches, and I won't mention what else that Asbury sold to pay the expense. (Laughter.)

W. O. Gray, of Missouri Conference: I move that the substitute lay on the table.

The motion was carried.

The president: The original resolution is now before you.

O. R. Blue: I move to lay the resolution on the table.

The motion was carried, and the resolution was laid on the table.

T. J. Duncan presented the following resolution:

WORLDLY AMUSEMENTS.

Whereas, The Word of God forbids conformity to the world; *And, whereas*, The General Rules of our church inhibit the same, and the vows of membership assumed by all coming into her fold pledge them to its renunciation and obedience to her Discipline; *And, whereas*, Our Bishops, in their annual addresses, from time to time, emphasize these facts and the damage to the spirituality of the church on account of worldliness; *And, whereas*, As itinerant preachers, we promised "to keep and not to mend our rules," and in our ordination vows pledged ourselves to banish and drive away all erroneous and strange doctrines contrary to the Word of God; *And, whereas*, We regard theater-going, dancing and card-playing and the like, so often indulged in by many of our members, as in clear violation of their religious vows, and the failure of some of our pastors to notice their violation as inconsistent with ministerial vows; therefore, be it

Resolved, That we greatly deplore the danger that comes to the purity and power of our beloved church from this state of affairs.

Resolved, That we urge our pastors to give all diligence in warning our people against the danger of worldliness along the lines indicated, and to execute with love and fidelity the requirements of the Discipline in such cases.

Resolved, That we regard the impressions made on the minds of our young people by the use of such expressions as "reformed theaters," "legitimate drama" and the like, as misleading and dangerous, and the more so if they emanate from a preacher of the gospel, and we heartily condemn the use of these expressions by our preachers as hurtful to the cause.

B. F. HAYNES,
T. J. DUNCAN,
R. K. BROWN,
T. A. KERLEY,
J. M. WRIGHT.

The preamble and resolutions were discussed by T. J. Dunean, A. S. Andrews, and J. E. Edwards.

Pending the discussion of the resolution, Paul Whitehead moved to refer it to the Committee on Revisal. R. N. Price moved as a substitute, that it be adopted. It was moved that it be laid on the table, which motion did not prevail. J. R. Brooks moved that its consideration be postponed until Friday, May 9, at 12:30 o'clock, and that it be printed in the *Daily Advocate*. The previous question was ordered, upon the motion of J. R. Brooks, and upon the question being taken, the motion to postpone did not prevail. The question then recurring upon the motion of R. N. Price, the resolutions were adopted.

D. C. Kelley offered the following resolution, which elicited a lively debate:

Resolved, That it is the sense of this General Conference that lay members of this body are eligible to appointment on all of its committees.

T. A. KERLEY,
B. F. HAYNES,
D. C. KELLEY.

D. C. Kelley supported the resolution with much earnestness.

D. C. Kelley made a very strong and forcible speech in support of the resolution.

H. V. Philpott offered the following substitute:

That it is the sense of this body that laymen be appointed upon all the committees of this Conference except the Committee on Appeals.

H. V. PHILPOTT.

H. V. Philpott supported the substitute by a strong speech of some twenty minutes' duration. He was followed by Paul Whitehead, who spoke against the substitute very strongly, and in favor of the resolution.

A. C. Miller, of North Alabama, said, as a layman, he was opposed to the resolution offered by D. C. Kelley.

H. P. Walker opposed the resolution with great vigor.

THIRD DAY.*

The report of the Board of Church Extension shows the receipts to be $109,986 96, and the same amount was expended in donations to churches and other expenses.

A memorial from the Northwest Texas Conference called for sundry changes in the Discipline, one feature being a prohibition of licensing women to preach. No woman has ever been authorized to preach by the Methodist Episcopal Church, South, and there is little probability that one would be authorized, though the church has never made an utterance one way or the other regarding the matter.

The proceedings were interrupted by Bishop Granbery to introduce to the Conference Rev. David J. Waller, secretary of the British Wesleyan Conference, and Wesleyan Educational Department, Trinity College, Westminster, London, England, the first delegate ever sent to the General Conference of the Methodist Episcopal Church, South, from the mother Conference. Mr. Waller was received by the delegates standing. When they had resumed their seats he expressed his satisfaction at the completion of his journey. He said:

"I have traveled 4,000 miles to come to you and have realized that there was more than the broad Atlantic to cross in coming to you. I have also realized that while you have cities of magnificent distances, yours is a country of marvelous distances. I have adopted the American habit of traveling at night to reach you in season. At some future occasion I shall hope to lay before you the message I bring."

The debate on the question of admitting laymen on all committees was resumed. Mr. Brown, of the Little Rock Conference, said that be was

*From the *Times-Democrat*.

(*Continued on Fifth Page.*)

Sanctification.

BY H. CARRADINE, D. D.

(Concluded.)

Sanctification is a blessing obtained by faith.

No man can create by any energy or power of his own a "pure heart." When David wanted that, he looked up. No man can evolve out of himself as beautiful and heavenly and blessed a thing as holiness. If he could do so, he would perform a greater work than Christ.

It is granted by all, that Christ pardons. But if a man can, by certain duties and religious performances, produce holiness of heart, he has outstripped Christ, for a holy man must certainly take rank over a simply pardoned man, both on earth and in heaven.

This being so, you would be entitled to greater praise and honor in heaven than the Son of God. The song you would sing about the throne would be, "He pardoned me, but I made myself holy." "Christ Jesus is made unto me wisdom and righteousness"—"but I am made unto myself sanctification."

See to what an absurdity of conclusion we are brought by starting out with the idea that holiness is obtained by the works of the law. "O foolish Galatians, who hath bewitched you; having begun in the Spirit, are ye now made perfect by the flesh?"

The writer has just been informed of a still more flagrant error. It was advanced from the pulpit by one of the leading ministers in our church. He said that holiness was obtained by *meditation!* The verse he quoted to prove his statement was Prov. xxiii, 7: "As he thinketh in his heart, so is he." Let the reader turn to the verse and read it in its connection, and then stand amazed at such an exposition and application of Scripture.

The brother's idea is not far from the East India conception of holiness. The pagan devotee sits down, crosses his feet, fixes his eyes upon them until they get crossed, falls into a brown study, and waits for holiness.

Certainly, that man knows nothing of the Bible and nothing of the truly religious life, if he has not discovered that all spiritual blessings come by pure faith.

It is through faith we are converted. It is through faith we have received ten thousand pardons and consolations and deliverances since that day. And it is through faith we come into the blessing and enjoyment of sanctification.

In proof we quote only three passages from the Word of God. The first is Gal. iii, 2, 3, and 14: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh; for the just shall live by faith. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The whole passage is overwhelming. But I call attention mainly to the last line. What is this promise of the Spirit that was to be had through faith but the blessing of sanctification, which Christ told his disciples to tarry for at Jerusalem. "Wait," he said, "for the promise of the Father." The second chapter of Acts tells us that they obtained it; and it came through faith.

Take another passage—this time in Acts xv, 8 and 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*" Now, mark you, these italicized words were spoken of believers. This purification was a work subsequent to regeneration. It is identified with the blessing of Pentecost, and it was obtained by faith!

One more, and we conclude this point. Acts xxvi, 18: "Unto whom I now send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins *and* inheritance among them which are *sanctified by faith* that is in me."

Reader, do you realize that this is Christ speaking to Paul; that it is Christ who presents here two classes in the spiritual life, the forgiven and the sanctified, and that he divides them clearly, not only by terms, but by the word "and," which we have italicized? And do you notice that he says that this second class had been sanctified by faith in him? This verse, to my mind, is unanswerable.

If, as I have shown by God's Word, that the blessing of a holy heart can be secured instantaneously, and is to be obtained through faith, why not have the pearl of great price right now? Why not believe and be filled now with all "the fullness of the blessing of the Gospel of Christ!"

Sanctification is a state or condition witnessed to by the Holy Ghost.

Had you thought that the Holy Ghost witnesses to every state in the spiritual life? Every sinner that lives has the witness of condemnation. The Spirit bears witness with his spirit, that he is a child of sin and Satan, and on the road to everlasting death.

Moreover, the Spirit bears witness to grades to sinful life and character. The Holy Ghost has long ago told the wicked man how corrupt and perverse and abandoned he was, and how he was surpassing others in iniquity.

Again, the Holy Ghost bore witness to your conversion. He declared to you, indescribably, that you were a child of God, pardoned of your sins, and washed from your personal guilt and transgressions.

Again, he brought from the Trinity your call to preach, and bore witness to it. And on a certain occasion of the past, after you had been agonizing in prayer for days, respecting the salvation of some dear one, he bore witness to your spirit, that the prayer was heard, and that the answer would come in due time. Do you remember how you arose instantly from your knees without another doubt, and how silly your confidence seemed to outsiders, but how precious to yourself?

Moreover, the Spirit has borne witness to your spirit of inbred sin, convicting you afresh, as he did Isaiah, of inward uncleanness. You have felt it on sudden calls of responsible religious duty, unexpected calls to preach, or to pray with the dying, or to direct a penitent sinner to Christ, or you have been made powerfully to feel it under a sermon on holiness, or when you were a very sick man, with little hope of recovery. These are the favorite times of the Spirit to tell the Christian he has something wrong in him.

Finally, when you fully and forever consecrated yourself to God, and trusted Christ for sanctification, the Holy Ghost bore witness to the blessed work done in the soul.

The fact, that you can not grasp now or understand this witness, does not affect or alter the matter a particle. A man of the world can not comprehend the Spirit's witness to conversion; a Christian layman can not take in the Spirit's call to the ministry, and a regenerated man can not realize how the Holy Ghost can witness to any state or experience different from the one he enjoys.

I certainly can not be expected to know how a place looks until I see it. Do you remember your disappointment and surprises on this line? Nor can I know a book until I read it, or have a satisfactory idea how certain fruit tastes until I eat it. A blind man has no conception of colors, and though you may pile description upon description of this world, he has a most confused and incorrect notion of what nature is, and, if his sight is restored, is amazed at what he beholds.

It is exactly so in the spiritual life; the things of God have to be experienced in order to be understood. And this law prevails in all the ascending and successive steps of religious experience. The higher experience yet to come is like an undiscovered land to me until I go through. Of necessity, it is a mystery until my experience of the grace solves and clears it up. I may even believe there is such a grace and witness; but until that grace has become mine, and I have heard the Spirit saying to my heart, "Child, you are clean," how can I speak intelligently and explain the work and word satisfactorily to others? There may be a road leading to a distant city; but until I have traveled that road, and, in a sense, made it mine, it is bound to be an unknown thoroughfare to me. But, mark you, although strange to me, it may be thoroughly known to others.

Hence it is that the scoff and denial of the experience and witness of sanctification comes with a poor grace from one who confesses he has never sought or obtained the blessing. This is tantamount to saying that he does not believe in the existence of London because he has never been there, or he doubts that Jenny Lind had a voice because he never heard her sing; or, closer still, that he heard her sing one song, but does not believe that she ever sung another song in a different key.

The denial of the witness of sanctification when sifted down merely means that the brother who denies it has simply never had the witness himself. He thinks that the Spirit has but one song for the soul, and speaks in one key, and testifies to but one fact.

Such a man denies the existence of a sensation or emotion or experience because he has never had his intellect or sensibilities stirred in that direction. He demands to understand a thing before complying with conditions, the observance of which alone can bring one into the knowledge and experience of the thing itself.

Such a principle adopted and applied in life would stop every wheel, revolutionize and reverse the working of the greatest laws in the kingdom of nature and grace.

Suppose an unconverted man should say to a Christian: "I do not believe that the Spirit of God witnesses to your pardon; I can't understand it, have never felt it myself, and don't believe a word of it," what, think you, would be the feeling of that regenerated man? Would there not be a half sad, half amused stirring of the heart? Do you think he would agree with the unconverted man and give up his experience because of the ignorance of the other? and what would he reply? He would unquestionably say that he doubted not that his unbelieving friend was sincere, and that to him there was no witness of pardon; but that, nevertheless, there was such an experience, and it would come to all who complied with the conditions laid down in the Bible of repentance and faith.

So the skeptical smile and word turned on the man enjoying the blessing of sanctification does not in the least wise disconcert him, or cause him to doubt the experience of purity and the voice of the Spirit declaring the fact to him continually. Nor is he puzzled to understand the secret of the unbelief of his brother in regard to the witness and the life of sanctification. He knows that the blessing simply has not come to him that the voice of the Holy Ghost that has said many blessed things to him, has not yet uttered the thrilling words: "Child, you are clean; I have made your heart pure; I have sanctified you wholly." And he knows that when the conditions of a perfect consecration and a perfect faith are complied with, then will the experience be set up, and the witness come, and not till then.

My beloved reader, let me ask, Shall the Holy Spirit be kept to one string on the golden harp of redemption, confined and kept down to one note, made to testify to just a single fact all through the changing life of a Christian, and that fact, his pardon? Is there no such thing as purity and holiness in the dispensation of the Holy Ghost? Can't he produce these conditions? And if he does, will he not witness to his work, and let a man know that he has a pure heart and is now sanctified?

Your reply is, that you can see in the Bible where the witness to pardon and conversion is taught, but not where the witness to sanctification appears.

Suppose you turn to I. Cor. ii, 12: "Now we have received not the spirit of the world, but the Spirit which is of God; *that we might know* the things that are freely given to us of God." Is not purity and holiness one of the works of God? If we obtain it, this verse says that the Spirit will let us know.

Now turn to Acts xv, 8, and read: "And God which knoweth the hearts, *bare them witness, giving them the Holy Ghost.*" The verse that follows tells what had happened, that God had *purified* their hearts by faith. And now he sends the Holy Ghost to bear witness to the purity imparted.

Now let the reader turn to Hebrews x, 14, and see the fact stated clearly and unanswerably: "For by one offering he hath forever perfected them that are sanctified, *whereof the Holy Ghost is also a witness to us.*"

God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the very privileges of reason, being confined to the human species.—*Anon.*

Christian Advocate.

THURSDAY, MAY 15, 1890.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee.
No fickle chance nor hard relentless fate,
But love, his love, hath placed thy footsteps here.
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well he knew sharp thorns would pierce thy feet.
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee;
And well he knew that thou must tread alone
Its gloomy vales, and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream"
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee;
E'en while he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through;
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view;
Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee.
What need'st thou more? This sweeter truth to know,
That all along these strange, bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

—*Selected.*

Woman's Work for Woman.

BY MRS. S. R. EVANS.

(Address before the Woman's Missionary Society of Winona district, North Mississippi Conference.)

I have been requested, by our president, to tell somewhat of my interest in the missionary cause, especially that department of the work which now calls us together—"Woman's Work for Woman." This can best be done by giving briefly my views of the grandeur of the work, its magnitude, and the necessity for such labor.

This is no threadbare subject, no hackneyed story of which the world is weary. It is the grandest theme that engages the tongue or enlists the heart of woman.

The noblest act one can perform is leading the blind to light and causing erring ones to "behold the Lamb of God." Indeed, my *interest* in this movement grows with the passing years, and success in any of its borders fills my heart with grateful joy.

Nearly two thousand years ago, while shepherds watched their flocks by night, there appeared unto them a company of angels, singing, "Glory to God in the highest, and on earth peace, good-will to men;" "for unto you is born this day in Bethlehem a Savior." Yes, none other than Jesus the Christ, your Savior and mine. Not ours only; the Savior of the whole world; to whom *all* may come, as he declared by the mouth of one of the holy prophets—"*Look* unto me and be ye saved, *all* the ends of the earth." "Look unto me," is the command, or, rather, the condition of salvation. All are to believe on him; yet how shall they believe on him of whom they have not heard, and how shall they hear without instruction. We are told by those who know, that there are in the world, at least, 1,200,000,000 people that know nothing of the pure gospel. Now, it becomes our duty to teach them. From his own lips came the sacred charge, adown the ages it has flown, and, with unabated power and pathos, its divine Author says unto us: "Go ye into all the world and teach all nations." God does not require us all to go in person; we are not all expected to toil directly in a mission field. Some of our sisters have laid *their* all upon this altar, have gone from home and loved ones to spend their lives in this grand work. Shall *we*, with folded hands and hearts unmoved, look idly on?

Perhaps, some think this great commission is for men alone.

Hear the words of that grand old missionary, *Paul*, the apostle, to the Gentiles—and never fell words of fuller import: "Help those *women*." What women? "Those who labor with me in the gospel." In other words: "All those who are in any way aiding the advance of the glorious work of evangelizing the world. Who shall help? To me it seems to demand service from everyone. Yes, friends, there is something for each of us to do. While we are not *all* required to *go* in person, we can virtually obey the divine command by sending those who can go. By forming auxiliary societies our work may be systematized, and by joining our efforts together every energy, every talent may be utilized.

Asks anyone whether the heathen desire help? Do you *doubt* it? Read what is written by those who know. They long, they watch, they cry with eager pleading: "Christian women, give us the gospel! Tell us, oh, tell us of Jesus! Our *idols* can neither hear nor help us. Teach us of *your* God who is able to pardon and to save." Have you not read of the dying heathen, by whose side a Christian woman watched? Hear her last prayer:

"Far across the waste of waters,
Christians live who love the Lord;
Send oh, send them to my sisters,
That they, too, may learn thy word.

"Send them quickly, for they're dying;
Those for whom the Christ hath died;
Worthless idols long they've worshiped;
They know nothing else beside.

"Hear, oh, blessed Savior, hear me!
Bid them hasten with all speed,
To the Christless millions dying—
Dying full of sin and need."

Do not our hearts burn within us? Does not every fibre of our being vibrate with emotion, begotten of desire to send the help so much needed? Shall we disregard such appeals; nay, *can* we, and be *guiltless?*

Excuses, whose name is legion, clamor for a hearing; but the light of the Bible dispels each one like mists before the morning sun. When souls are hungering, starving, dying for want of the bread of life, shall we not do what we can to supply it?

We *can* do a little; we may, by God's help, accomplish much. Is it not worth the effort? "Know ye not that *no* labor of love for the Master, done earnestly, honestly, and to the best of our ability, can be absolutely without result. They may be delayed, but the results will surely come, owned and crowned by the Lord of heaven and earth. Then, too, as we journey by the way we have the sweet assurance of his approval who said: 'I am with you alway, even to the end of the world.'"

Having no Woman's Missionary Auxiliary here, it is thought best to leave off the regular, formal address of welcome and response. Yet, in behalf of the ladies of Vaiden, I extend to our sisters of the Winona District Missionary Society a most cordial greeting. We rejoice to meet you, and heartily wish you God-speed in the noble work in which you are engaged. May your brief sojourn among us prove a pleasure and a blessing! May our labors be wisely ordered and zealously pursued, that at his coming we may be ready, with gathered sheaves, to lay at the Master's feet! Again, we bid you welcome to our hearts and homes.

Finney's Autobiography.

During Sam Jones' meetings in New Orleans, he several times referred to the great revivalist, Charles G. Finney. On one occasion he remarked that a young preacher had better live on bread and water till he had saved money enough to buy Finney's Autobiography. On this hint, some one ordered the book through Van Valkenburgh, and it finally fell into my hands. Since I read Wesley's Journal no such book has come before me.

Mr. Finney was born in 1792, and was brought up in the wilds of Western New York at a time when there were few schools and fewer churches in that country. Picking up a little education, he went East and attended better schools until he was able to take up the study of law, in which profession he was licensed to practice, and had begun his professional career when he was converted to Christ and immediately began to preach. Being a member of the Presbyterian Church, he studied theology with his pastor for two years in Adams, New York, and was then ordained in the ministry. He always regarded himself as fortunate in not having gone to Princeton, and was never doctrinated into the creed of Calvinism. In fact, he began his work by preaching free salvation and immediate acceptance of the truth as a duty first to be performed by the sinner instead of waiting for the evidence of a new heart. He repudiated the doctrine of original sin, and held that human depravity is altogether voluntary and unnecessary.

The most wonderful effects began to follow his exhortations from the first, and the town where he lived was almost entirely converted before he was made a regular preacher. Soon his services were in demand, and he went to many places to hold revival meetings. This was his special work for many years, and the interest of his life consists in the details of many of these revivals, first in country places, and afterward in the larger towns and cities during a period of nearly fifty years. He preached in Buffalo, Rochester, Boston, New York and Philadelphia with almost equal effect as in the country. Finally he was called to Europe, and made two visits to England and Scotland, where enormous crowds attended his ministry.

Meantime he became one of the founders of Oberlin University, Ohio, and for some thirty years held the chair of pastoral theology in the theological departments. By special arrangement he still gave half his time to evangelistic work; and this book tells of numberless instances of successful effort, giving names and facts of the most particular description in his methods of working. The power of prayer and of preaching have never been more demonstrated in this country than in the labors of Charles G. Finney. The book is modest, and written in a style as clear as daylight, so that the reader is never mistaken in the author's meaning. Moreover, he experienced the blessing of perfect love, and gives a vivid picture, both of this and his conversion. Every preacher should have this book.

F. M. GHACK.

Bro. A. D. Miller and the Presiding Elder.

I am sorry Bro. Miller is having trouble with his presiding elder. Only once, in a ministry of two decades, have I met with a Board of Stewards who complained because the presiding elder got more money than their preacher. I have some knowledge of the immense amount of work that the presiding elder of Brandon district has to do, and, while I have a work that will not pay probably over one-half the amount assessed that presiding elder, I would not exchange places with him. We are thankful that the district stewards of Brandon district have larger views of the office and work of the presiding elder than those stewards of whom Bro. Miller writes.

Mr. Editor, let me exhort our good brother to look after his Indian mission. We are with him in this; but do not hedge up the way of a faithful presiding elder.

CIRCUIT RIDER.

Oxford Church.

It will be gratifying to the friends of Methodism and all true lovers of Christ to know that Bro. Long is succeeding in his efforts to rebuild our church at Oxford, Miss. Still he ought to succeed better than he is doing. We ought to have a ten-thousand-dollar church at Oxford. To do this Bro. Long must have two thousand dollars more than he now has. If every pastoral charge will do just a little, the amount can be easily raised. So far we have done but little at West Point, but we hope to do more. Let all those who have subscribed send the amounts to Bro. Long at once, and let others who have not subscribed send in the cash. Come, brethren, let us relieve our brother of the burden upon his heart, and restore his usually cheerful face, which is now longer than his name, to its normal state. You may have a burnt church and parsonage some day, and then "you will know how it is yourself."

J. D. CAMERON.

WEST POINT, MISS.

Notice.

The Rev. Sam P. Jones has promised to hold a meeting in West Point, Miss., between the fifth and fifteenth of August; and we have about a dozen committees, composed of members of all denominations in town, and some who are not members of any church at all, organized and at work with wonderful unanimity and enthusiasm. As West Point is made so accessible by the crossing of three railroads, we are going to prepare for ten or fifteen thousand people. Let all Christians pray for the success of the meeting.

J. D. CAMERON.

WEST POINT, MISS.

District Conference Notice.

The Opelousas District Conference, of the Methodist Episcopal Church, South, will convene at Pattersonville, La., June 26, 1890, at nine o'clock A. M. The preachers will please be prepared with full reports to date. Please, brethren, see that your recording stewards bring up their records.

JNO. A. MILLER, P. E.

NEW IBERIA, LA.

Notice.

Our people of Water Valley will be very glad, indeed, to entertain the next session of the North Mississippi Conference. *We need it; we want it;* we *earnestly ask* the presiding elders and Bishop for it. It has been eleven years since one was held here.

J. M. WYATT.

WATER VALLEY, MISS.

From the Work.

BRANDON, MISS.

I preached my first sermon last Sunday for this year. Not being able still to go on foot, I had to preach sitting, which, of course, to me was awkward. But I do feel very thankful to God, however, that I am able to leave my room again, and that I am permitted even to preach his Word sitting. All praise to him for esteeming me worthy to enter his training-school, through which it is so essential to pass in order to a full Christian development and a thorough Christian training.

My stewards met immediately after the last session of our Annual Conference, and raised my assessment $100 above what it was last year. They have been paying me monthly, although prostrated for four months and unable to preach a sermon.

Our Conference collections are very much in arrears up to date; but this is due to my being unable to see after them, as I would have done had I not been afflicted.

Our prayer meeting and Sunday-school have been, and are still kept, in a good working condition.

While my affliction was at its worst, and to me there was little prospect of my being able to resume my pastoral duties soon, I informed some of the brethren of my intention to seek a release from this charge, because I feared it was suffering for the proper care of a pastor; but they would not consent to such a procedure, declaring that they preferred to support me prostrated the whole year, rather than that I should give up the work entirely.

May God continue to bless this work, for we are moving upward spiritually as well as financially! Pray for us.

ISAAC L. PEEBLES.

ARCADIA, LA.

Truly our little town, Arcadia, is turned upside down. Two weeks ago, Bro. H. O. White, our pastor, commenced a meeting which has grown in interest with each service, until all these people are drawn to the house of worship. The members of the church, in the main, are so much moved as to have gone to work; the cold, formal, dead professors are loud with their confessions and prayers; reclamations of some almost abandoned ones, with the conversion of some thirty or forty souls, furnish us with a spirit of rejoicing, while the crowded altar, with fifty or sixty penitents, burthens our hearts with agonizing prayer. Truly it has not been thus in Arcadia in years. Some twenty have applied for membership in our church, and eight or ten have applied to join the Baptist Church, and still the interest does not abate! Oh, the good that will go out from this meeting! Our schools are receiving a wonderful baptism—so many noble young men and women being converted. Bro. White has done the preaching mainly; and what wonderful preaching! He is so much after Bro. Cravens' style of other days; truly his sermons are powerful! If I could, I should be glad to give your readers his sermon on, "When he came to himself." The effect of the Word is most powerful, and this comes through the Holy Ghost. And to God be all the glory! Understand, the right side of our town is up now. Oh, that we may continue in a sound mind, that we may wisely live!

J. H. JORDAN.

The Lottery.

Meeting of the Anti-Lottery League.

The following synopsis of Dr. Markham's address at Grunewald Parlors, Monday night, has been furnished the ADVOCATE by the secretary of the meeting, Mr. G. W. Young:

Dr. Markham, referring to the chairman's suggestion as to the value of the public meetings of the League, stated that the impression produced on him last Monday evening, at Grunewald Hall, was such, that he wished every citizen of the State could have enjoyed with him the supreme satisfaction of those two hours.

The able argument and telling statistics of Mr. Parker; the lucid exposition and the clear, comprehensive and conclusive discussion of Mr. Miller; the fine Philippic of Mr. McConnell, with its wealth of satire and sarcasm, so given as to be level to the apprehension of all, an address that would prove most effective if spoken to the practical working-men of the city, and the whole capped by the fiery and flashing appeal of Dr. Bruns. It was a four-sided picture, as complete in its showing, if we may compare secular things with sacred, as that four-sided presentation given by the four evangelists of him who was the lover of his land, and the doer, not of evil, but of good to man.

Dr. Markham added that he hoped that next Monday evening every member of the League would be there, and with them their wives and daughters. Let them give their presence and influence. There was a special need for this, because this Louisiana Lottery was attacking the community at its citadel. Other gambling attracts men, and, alas! draws youths into its snares; but this attracts the women and the girls. And, as the very sanctuary of morality is in the hearts of the true and good women of the land, when these are affected, the very fountain from which all good and true and pure influences flow is defiled. Invite them to come and make, with us, their protest, and exert their power in this great work.

Why the Question Should Not Be Submitted to the People.

It is argued by some that the Legislature should submit the question of extending the charter of the Louisiana Lottery Company to the people for the reason that the people are capable of settling the question for themselves; and the further reason, that if the people desire the Lottery to continue to ply its vocation, it should be permitted to do so. The charter of the Lottery can be renewed only by submitting an amendment to the Constitution of the State to the people, and by the people ratifying the amendment by a popular vote.

Under our theory of government the will of the people is theoretically supposed to be supreme, and under ordinary circumstances it would be difficult to mention objections to submitting questions of this character to the will of the people. But under the peculiar condition of affairs which exist in Louisiana, we do not think the Legislature should, under any circumstances, submit this question to the people. It is well known that the majority of the voters of the State are ignorant negroes. The white people of the State do not propose that these ignorant voters shall control the policy of our local government. They are not permitted to choose our governors, judges, legislators, and other officers, and no amount of argument could convince the white people of Louisiana that they should do so. It is equally as important that this class of voters should not control the policy of the State in matters as important as that of choosing officials. And to submit the Lottery question to a popular vote would be virtually saying that the negroes can control the policy of the State in this matter. The white people would be divided, and the decision of the question would be in the hands of the ignorant colored voters. With millions of money at its disposal, the Lottery Company would control the colored voters almost solidly, and in this way fix the Lottery upon the State against the wishes of a majority of the intelligent and tax-paying citizens of the State. What, then, would become of white supremacy? The Legislature can not afford to submit this question. It will not do.

We know of nothing which would do more to disrupt and disintegrate the Democratic party in Louisiana than for a Democratic Legislature to submit this Lottery question to a popular vote.—*Louisiana Journal.*

Strictly Business.

The advocates of rechartering the Lottery say that the offer of John A. Morris to pay the State a half a million annually for the charter, is a strictly business proposition, and should be considered as such. Well, suppose we consider it as such, and strip the question of all higher considerations than dollars and cents. When we do this, we will find that it is greatly to the interest of Mr. Morris for his proposition to be accepted, for the reason that by paying the State a half a million annually he is placed in a position to make seven or eight millions every year. The investment is evidently a very profitable one for Mr. Morris and the stockholders in his gambling corporation; but we fail to see the fine business tact which the State would exhibit by consenting to turn over such a bonanza to Mr. Morris, or any other individual or corporation. The State can make as much money out of a lottery as a private individual; and if we have reached such a wretched and chronic stage of poverty as to be forced to ignore all considerations of morality, of integrity, of political purity, and of honor, and go in for the almighty dollar at all hazards and at any cost, why not the State own and operate the Lottery as a State institution, and reap the entire harvest of gold which it would annually produce? In this way the State would receive seven or eight millions every year more than Mr. Morris proposes to pay into the State treasury. We do not see why those who advocate chartering a lottery as a purely business matter—for revenue only—do not advocate a State lottery, which will give us money enough to build our levees, run the public schools, and provide for all of our charities. It is just as easy to make seven or eight millions annually out of the Lottery by operating it as a State institution, as to permit an individual to do it and pay the State only half a million.

We do not think that the State can afford to embark in such a business, and we are opposed to a lottery of any kind; but we can as well afford a State lottery as a John A. Morris lottery, and the former would be decidedly more business-like. We are surprised that the strictly business advocates of the Lottery do not see it in this light, and advocate a State lottery instead of a Morris lottery. If we are going into the lottery business for the sake of revenue, let the State, and not the individuals, get the revenue.—*Louisiana Journal.*

The Lottery's Offer.

The *Donaldsonville Chief* says:

The *Chief* coincides heartily with the expression of opinion which concludes the foregoing communication, and unhesitatingly avows its belief that the best interests of the State demand that the magnificent bribe which Mr. Morris proposes to offer the people of Louisiana, as the price of further besmirching the reputation of their commonwealth, should be promptly and firmly rejected.

The tremendous force of public opinion which demolished the lottery scheme in Dakota, and overawed its advocates when they had victory well-nigh in their grasp, should secure a like result in Louisiana. The bait is a tempting one, and immense benefits would be derived from the expenditure of such a large sum annually in the directions proposed; but these would not compensate us for the sacrifice of our self-respect and of the good opinions of the rest of the country. Poverty should not be made a cloak for dishonor. The solemn declaration in the Constitution of 1879 that no lotteries shall be permitted in this State after 1895, must be adhered to if Louisiana would hold up her head as an honorable member of our glorious sisterhood of States.

The *American*, of Lake Charles, says:

With the light of the present day before us on gambling and lotteries, and especially the light that has been turned on this bogus Louisiana Lottery monopoly, we can but enter our earnest protest against it obtaining a new lease of life. An institution branded as a "national scourge," the State of Louisiana a "disgraced State for harboring it," and such expressions, are not meaningless. An institution recognized as the worst form of gambling, because of its monopoly, having an income of $28,000,000 annually, is to be dreaded not only by this State, but by the whole nation. This gigantic affair is considered a breeder of embezzlements, defalcations, breaches of trust, robbery, suicide and murder. We can not clasp hands, nor compromise in any way with an institution of such magnitude and such acknowledged corrupting power.

Yea, we are opposed to the existence of a lottery, even though John A. Morris should pave the streets of every city in this State, and change the offer of half a million to five hundred million dollars. The existence of the Lottery means a continuation of a corrupt power in politics. It means political slavery to every citizen in the State. If it gains a new lease of life and power, it will be done by corruption. Its corrupting power in the politics of our State is enough to damn it in the minds of all right-thinking men. It is undermining to the fundamental principles of good government.

The *Louisiana Journal*, Homer, La., says:

We are opposed to the acceptance of this proposition. It would unquestionably be a good thing for the Lottery, for the reason that it would make millions annually above all expenses out of the franchise. It would be a bad thing for the State, for the reason that such an institution will produce a condition of constant moral and financial demoralization, and the very fact that the State gives a lottery its permission and sanction to ply its vocation will, of itself, prove a great drawback to its progress and development.

A lottery, if chartered by the State, will, in the very nature of things, become a factor, and a powerful factor in our politics. It will be forced to control politics to preserve its own existence, and the result will be that the Lottery will dominate and control the politics of the entire State. This is, perhaps, the strongest objection to the Lottery.

The Louisiana Lottery.

Where does this unscrupulous institution get its millions? It can make contributions to carry out political bargains, offer millions as bribes to legislators, subsidize any number of venal newspapers (that are ever in the market for sale), and, so far as money can accomplish results, do whatsoever else it will. Where does it get such enormous treasure? From cozening and corrupting the people. The enormity of its offending may be determined by considering the magnitude of the bribes it can afford to offer to secure a continuance of its iniquity.

One of the most alarming features of the case is the manifest purpose of the Lottery to take a hand in politics. A few weeks ago its corrupt connection with the last national campaign was exposed. It was shown that it contributed heavily to campaign funds, and was to receive as a consideration for its money a charter from North Dakota. Failing there, it turns attention again to Louisiana. When such deeds are done matters have come to such a pass that the State must destroy the Lottery, or be destroyed by it. Lottery politics can not be endured for one day.

The United Press Association recently sent out from New Orleans the following dispatch: "The Louisiana Lottery Company is making a desperate effort to retain its corporate life. It has failed to secure a charter from North Dakota, and its next move, it is said, will be an enormous bribe to the Louisiana Legislature for a renewal of its present charter, which will expire two years hence. Its proposition will be to pay the entire State debt, amounting to from $10,000,000 to $12,000,000." A more infamous and impudent offer than this we do not remember to have heard of in the history of States. It deserves to be rejected with a scorching indignation.

That two Confederate generals can be found who will sell to such a shameless corporation the fame won by them in war, is a humiliation to the entire South. How the imperial spirit of Jackson would scorn such conduct! How the unpurchasable soul of Lee would loathe it! Every "old Confederate" owes it to himself and to the cause for which he suffered to hold in utter contempt such base betrayal of the otherwise stainless reputation of Southern soldiers. It is unspeakably mean to compromise the good name of Southern veterans by lending the honor won through them in war to the vile uses of a corporation of blacklegs. Fall of man can not be further than to fall from the leadership of chivalric hosts of Southern heroes to become the plaup of a lottery, which for unholy gains will corrupt a national election, poison an infant State, or barter away the political purity of an old commonwealth.

—*Nashville Christian Advocate.*

Dollars and Cents.

The Lottery Company will soon be before the Legislature of Louisiana, for an extension of its charter. It is well known to have a large fund for use in the influencing of legislation. When this matter comes up, then will there be means of knowing the corrupt from the pure: the black sheep from the white. Legislators will be found, no doubt, to favor continuation of this swindling scheme, assigning, or attempting to assign, a dozen and one reasons. Our citizens all, however, will not be blind to the real motive power in the matter. They will not fail to estimate properly those representatives who are prepared to re-impose upon their fellow-citizens of Louisiana this institution, which is at once robbing and debauching our populace, and making of our once honorable State a gambling hell.

It will prove a vain task, on the part of those intending to favor our Louisiana Robbery Co., to endeavor to persuade the world that they have not made merchandise of their votes. All know that this Company has a market in this connection; and when they witness delivery, they will presume, also, a price. If any man now holding legislative office wishes to blacken his reputation for all time, to make of his memory a reproach to his children and to their children, let him prove, during the approaching crisis, false to the cause of honor and morality.—*Holy Family*, N. O.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON VIII.—May 25.

THE MISSION OF THE SEVENTY.
Luke x, 1-16.

GOLDEN TEXT.—*The kingdom of God is come nigh unto you.*—Luke x, 11.

TIME.—A. D. 29 or 30; possibly a month or two before the death of our Savior.

PLACE.—Perea.

1. *After these things*—That is, after finally leaving Galilee, and starting on his great Perean progress. *The Lord appointed other seventy also*—The number had evident reference to the elders of Moses; the Sanhedrin; and the Jewish belief (derived from Gen. x) as to the number of the nations of the world. This mission of the seventy is in Luke only. He says nothing of its geographic locality, nor of its duration, nor of the place where they found Jesus and made their report. But it manifestly followed the important change in the locality of Christ's mission work, spoken of. But this district into which he sent the seventy was (probably) along his contemplated route to Jerusalem, and therefore, presumably, in the densely peopled district of Perea, east of the Jordan—a route frequently taken from Galileo to Jerusaleu. *Two and two*—The same merciful provision that we see in the brother-pairs of the twelve. *Into every city and place, whither he himself would come*—In Galilee, Christ himself preached in the cities and the apostles in the towns and villages. In Perea, presumably, the seventy preached both in the cities and unwalled towns, Christ following with his personal ministry chiefly in the former. In this respect our age is better than theirs, that Christ is always with his ministers, and that their work is always to prepare for his personal coming. This mission may have been all the more necessary because hitherto the Lord had worked less in the trans-Jordanic regions.

2. *The harvest truly is great*—We have here, as in the Sermons on the Mount and on the Plain, an example of our Lord's repeating the expression of the same thought in nearly the same language. There it was the first occurrence in the record of the first three Gospels of the figure which was afterward to be expanded in the two parables of the sower and the tares, and to re-appear in the visions of the apocalypse. We find, however, from the Gospel of St. John—which here, as so often elsewhere, supplies missing links and the germs of thoughts afterward developed—that it was not a new similitude in our Lord's teaching. Once before, among the alien Samaritans, he had seen the fields white as for the spiritual harvest of the souls of men, and had spoken of him that soweth and him that reapeth.

4. *Salute no man by the way*—The direction, Salute no man by the way, is peculiar to Luke. It is said that a complete formal salutation between two Orientals may consume from one to three hours. The disciples were not to stop by the way for these elaborate formal and insincere salutations. The immediate lesson to them was that their time was short and their business urgent.

5. *Peace be to this house*—God's messengers should begin first with prayers for peace, not with objurgations.

6. *If the son of peace be there*—That is, if the people respond in the spirit of your salutation, making your mission welcome, then let your blessing rest there. If not, your prayer shall return into your own bosom.

7. *And in the same house remain*—The purpose of the rule was (1) to guard against fickleness, as in itself an evil, and (2) against the tendency to go from one house to another according to the advantages which were offered to the guest. *The laborer is worthy of his hire*—The exact reproduction of the words by St. Paul, in 1. Tim. v, 18, as a citation from "the Scriptures," is every way interesting. The apostle could scarcely have failed to have become acquainted, during his long companionship with St. Luke, with the materials which the evangelist was collecting for his great work. We can hardly doubt, accordingly, that he quotes this as one of the sayings of the Lord Jesus, as he quotes another in Acts xx, 35, and clothes it with the same authority as the older Scripture. On this assumption, the Gospel of St. Luke must have been, in part, at least, written and recognized at the time when the pastoral epistles were written.

9. *Heal the sick*—These miracles were in part the credentials of their divine mission, foreshadowing the analogous spiritual blessings which their great Master was coming to confer.

11. *Even the very dust of your city*—The act was a familiar symbol of the sense of indignation, as in the case of St. Paul (Acts xiii, 51) at Antioch in Pisidia. It was a protest in act, declaring (as our Lord declares in words) that the city or house which did not receive the messengers of the Christ was below the level even of the Gentiles.

12. The cities that stood out, in the history of the world, as the most conspicuous for their infamy, were yet less guilty (as sinning less against light and knowledge) than those who rejected the messengers of the King.

13. *Woe unto thee, Chorazin! Bethsaida*—These fearful denunciations against those cities where most of his miracles had been wrought, but where their testimony had been discredited and Jesus himself dishonored and utterly repelled, rests on the righteous principle that guilt is measured in degree by the amount of light sinned against. Tyre and Sidon had lain under comparative darkness, and, therefore, their guilt was comparatively small. With the same light which Capernaum, Chorazin, and Bethsaida had resisted they would have long ago repented.

14. *More tolerable....at the judgment*—A very important verse, as proving the "intermediate state" (hades) of human souls. The guilty inhabitants of these cities had received their temporal punishment; but the final judgment was yet to come. Men are judged not only according to what they have done, but according to what they might or would have done under other circumstances and conditions of life. In other words, they are judged according to their opportunities.

15. *And thou, Capernaum*—This city had already witnessed more of our Lord's recorded wonders than any other. That of the nobleman's son, of the demoniac, of the man sick of the palsy, of Peter's wife's mother and the many works that followed, of the woman with the issue of blood, of Jairus daughter, and of the centurion's servant, had all been wrought there, besides the unrecorded miracles implied in Luke iv, 23. In this sense, and not in any outward prosperity, had Capernaum been "exalted unto heaven." All this, however, had been in vain, and, therefore, the sentence was passed on it that it should be "brought down to hell," that is, to hades, the grave, not to Gehenna. The words point, as the next verse shows, to the ultimate abasement of the guilty citizens in the day of judgment, but the words have had an almost literal fulfillment. A few ruins, conjecturally identified, mark the site of Capernaum. Not one stone is left upon the other in Chorazin and Bethsaida.

Missionary.

Our Greatest Need.

"What do you consider the greatest need of our mission work?" The question was asked by a sincere and active friend of missions. We replied, "The greatest need of our mission work is earnest and persistent prayer." The answer was not on the line of our brother's thoughts. "What do you think the General Conference ought to do to give efficiency to the administration, to secure larger collections at home and greater efficiency in the field?" He referred to several suggestions which he had seen in the church papers or were being discussed among the brethren. We do not depreciate the importance of wise legislation. The suggestion of plans for General Conference action is one of the most encouraging "signs of the times." They reveal the growing interest on the part of the church in mission work. The conscience of the church is being quickened. The command of the Master is sounding through pulpit and press, and the feeling is growing stronger every day that the church has been "playing at missions" while work must be done. We welcome every plan as proof that the church is bestirring itself, and that a new and brighter day is about to break on the ripening fields of missionary enterprise.

Yet prayer is the great need of our mission work. The plans the church may adopt will be wise in proportion as they inspire prayer in the church. Christ recognized the importance of prayer. He surveyed the field, and said: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." A plenteous harvest with but few laborers in the field, in the judgment of Christ, rendered the call for prayer imperative.

"The harvest is plenteous" in our day. A recent estimate furnishes the following figures: Heathen, 856,000,000; Mohammedan, 175,000,000; total non-Christian, 1,181,000,000; Catholic countries, 150,000,000. This estimate does not include the Greek Church or the Jews, but other fields in which missions are being established.

"The laborers are few." In 1886 this estimate gives to the mission field 2,975 ordained Protestant missionaries. This gives one missionary to every 413,478 human souls. The population of the United States is set down in round numbers at 60,000,000. Total Protestant ministers (1886) 79,032, or one minister to every 769 souls. This gives a proportion of home to foreign ministers of 500 to 1. Again: The total Protestant Christian workers in the United States are estimated as follows: ordained ministers, 79,032; lay preachers, 33,950; Sunday-school teachers, 1,107,170; total, 1,220,152. Were we to include the vast army of faithful women who are doing efficient service, tho force at home would be over 1,300,000. This gives at home one Christian worker for every 45 souls. Total Protestant Christian workers in the foreign field: ordained ministers, 2,975; lay workers, 732; women, 2,420; ordained natives, 3,068; all other workers, 28,642. Total, 37,837, or 1 Christian worker to each 32,270 souls. This gives a proportion of home to foreign Christian workers of 709 to 1. Were the ordained ministers of the United States reduced to the proportion of the ordained missionaries for the foreign field, it would give us 151 to preach the gospel from the Atlantic to the Pacific. This would be less than the effective preachers in the Tennessee Conference.

Never since the days of Christ has the call for laborers been greater than at the present time. The world is open to the gospel. Lands closed against the missionary fifty years ago are now wide open. The call for reinforcements comes from every mission. New doors are opening to every church. Our own church could greatly enlarge its work without entering another field. Yet the call for enlargement comes to us from this continent. Cuba is waiting for the gospel. Central America should be occupied. The barriers in Venezuela are breaking down. The railroad will ere long open a path for the missionary down the Isthmus of Darien across to the head-waters of the Amazon to the Argentine Republic. Japan calls anew for help. China, after waiting so long for the church to fill up her broken ranks, feels that she can wait no longer. The estimates that have reached us look for enlargement in every field.

Where are the men? where is the money? Laborers are needed; money is needed with which to send them. Prayer is needed; the Lord of the harvest is listening. Shall prayer ascend from every pulpit, prayer meeting and family altar in the land?—*Missionary Reporter.*

A Curious Thing.

It is a curious thing, the criticism made by intelligent foreigners upon Americans. For instance, a Japanese prince now in this country said lately in conversation: "Do you know, I think America has less religion than any other civilized country." When asked what he meant by such an unheard-of announcement he went on to say: "I have been so fortunate as to visit almost every portion of your wonderful country. I have seen what I consider the most delightful society in the world; have been entertained by public committees, and private individuals; they have shown me magnificent state houses, and libraries, and private residences; they have set before me the richest food and rarest wines; they have introduced me at magnificent balls, entertained me in sumptuous yachts, and whirled me through beautiful valleys in coaches four-in-hand; and yet no one wishing to show me the glories of his city, has ever yet asked me to visit his church. You Americans rejoice in your triumphs of art, literature, society, and commerce, and are glad to exhibit them to foreigners, but really you seem to think that your religion is not worth exhibiting." Several of the Pan-American delegates have made similar comments. The leading men of the nation with whom they are associated are nearly all church members, but in relation to the Deity they worship, it would seem as if their motto is, "We never mention him." This naturally leads clear-headed foreigners, who know that we give large sums to build up Christianity in their native homes, to think that, as the Japanese said, "We imagine that America gives money for missions without much care as to the possible results. We can not help thinking, in short, that your religion is mostly a matter of dollars and cents." Surely there is material for sober and sad reflection in this statement, and possibly at no epoch in our national history could this criticism have been made with so much justice. Our fabulous growth in all material resources seems to have put the leadership of the nation into the attitude of the man with the muck rake. How long shall these things be?—*Union Signal.*

Temperance.

Woman and Drink.

Drunkenness is the vice of men rather than of women.

But since the Civil War there has been an alarming increase of drinking in American society. And the cumulative testimony of physicians, clergymen, dealers and the press confirm the vague statement that it is gaining among women. Not alone among the foreign-born and the low, but among women of wealth, fashion and elegant leisure. The same sad story is vouched for by reliable authority concerning English and Continental women, especially in the great and gay capitals of Europe.

Women have always been the greatest sufferers from the drunkenness of men. Neglected, defrauded of love, protection and happiness, the victims of cruelty and undeserved ill-will, there are no more wretched objects than the wife and daughter of a drunkard. For their grievous wrongs there is neither consolation nor redress.

There is, therefore, eminent fitness in the fact that the women of to-day, not alone in America, but almost throughout the world, are entering the lists against this foe of the race and this destroyer of their happiness. The organizations of Woman's Christian Temperance Unions in England and America have attained immense proportions, and have aroused both Church and State to unwonted activity or hostility. They are great propagandists, and have agents in the field to organize and to belt the earth with temperance missionary work. They fling down the gauntlet of criticism to legislators, politicians, parties and sects, and can not be induced to lower their demand for prohibition of the liquor traffic. They demand that children in all schools shall be taught the physiological effects of alcoholic liquors, and be trained to its disuse. In short, they wage war upon the liquor traffic from every point of vantage ground, and in the most uncompromising manner. Their day of patient endurance is over, and they move on to hostilities against their world-wide foe to the sound of "the bugle that never calls retreat." They are reinforced by an increasing host of men, whose consciences compel their co-operation. Ultimate victory is as surely theirs as is to-morrow of the rising sun!—Mrs. Mary A. Livermore, in *The Better Day.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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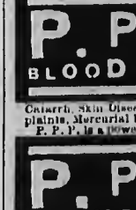
For Gas  For Oil
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THURSDAY, MAY 15, 1890.

News from the General Conference has been very slow to reach this office, and hence we have been compelled, in a measure, to fill up with editorial matter.

Editorial Correspondence.

Dear Advocate:

The terrible rain-storm of last Monday did not hinder our departure from the Crescent City for the seat of the General Conference, though at one time I was apprehensive that we would be compelled to wait over until next day. By the use of umbrellas, overshoes and overcoats we reached the depot in a tolerably dry condition. We left on time on the Illinois Central train on the Queen and Crescent road. We had all the Louisiana delegation aboard, except one, and one of the Mississippi delegates. Our trip was a very comfortable one and made in good time. After we got to Jackson, Miss., we began to pick up other delegates from Mississippi and North Mississippi until we had nearly the whole of the three delegations, with a good sprinkle of *bona fide* visitors going up to take a look at our great quadrennial convocation. The principal points noted *en route* was in about this order: Breakfast at Holly Springs, dinner at Cairo, supper at St. Louis.

At the union depot we were met by Rev. Dr. Finney and his attentive assistants, and were soon whirled by omnibus to our respective *homes* for the session. I am quartered with Dr. Walker at the Rozier Hotel, corner of Olive and 13th streets. The larger number of the delegates are *homed* at the principal hotels of the city. Our hotel is quite convenient, being only four blocks from Centenary Church, where the Conference sessions are held, and just across the street from the building where the committees meet. So you see the Committee of Arrangements has done a special favor for Louisiana's two old men.

THE CONFERENCE.

At nine o'clock Wednesday morning, Bishop Keener's gavel called a noisy body of men to order, and the Conference was opened with these exercises: Bishop Keener read and the brethren sang, with "the spirit and understanding," hymn number *ten*, after which Bishop Wilson offered a most fervent prayer. Bishop Granbery then read the *sixty-second* chapter of Isaiah, Bishop Hargrove read the *first* chapter of Colossians, Bishop Duncan read and the congregation sang, with great fervor, hymn number 206, after which the venerable Andrew Hunter, of the Little Rock Conference, led in prayer. Dr. Hunter is the link, and the only link, that connects this Conference with the celebrated Conference of 1844 in New York City. The roll was called by Dr. Vincil, one of the assistant secretaries of the last General Conference, and 220 delegates answered to their names. Several nominations were made for secretary, and when the vote was taken, Dr. W. P. Harrison, the Book Editor, was elected. He selected as his assistants W. A. Candler, of Georgia; J. M. Mason, of Alabama, and J. J. Tigert, of Louisville Conference. The Rules of the last General Conference were adopted for the government of the body during the present session.

At this point in the proceedings our old friend, Rev. John Mathews, appeared as the spokesman of St. Louis Methodism to welcome the Conference to the hospitalities of this great and growing city of the West. "Uncle John" was in his best vein, and gave us a welcome in words and voice and manner and heart that made every man of us feel that we were at home. Bishop Keener replied to this address in a very felicitous style, in the course of his remarks giving a brief, but most interesting summary of the history of Methodism in St. Louis.

The quadrennial address of the Bishops was read by Bishop Wilson. It was an able paper, setting forth in graphic language the progress of our church during the last four years, pointing out the perils that surround us and the dangers to be avoided, and making wise suggestions to guide the Conference in its actions. The address recommends a *strengthening* of all our great departments of work, especially the missionary, church extension and Sunday-school work. An additional man each for church extension and Sunday-school work, and *two* missionary secretaries are recommended. The readers of the ADVOCATE will recollect that this is precisely what we recommended in this paper three weeks ago. This is evidence that even our Bishops read the NEW ORLEANS CHRISTIAN ADVOCATE and *wisely* adopt its suggestions. The Bishops also think that their own body should be strengthened by the election of one new Bishop.

An evening session was held for the purpose of constituting the standing committees. These committees are twelve in number, viz.: Episcopacy, Itinerancy, Revisal, Publishing Interests, Education, Missions, Church Extension, Sunday-schools, Boundaries, Appeals, Colportage, and Temperance. They are made up of *one* man from *each* delegation. Thus every Conference and every section of the church are represented in these committees. During the making up of these committees, a very large question was sprung upon the body, which afforded opportunity for quite a fusilade of cross-firing from various parts of the house. It was finally determined that the matter involved more than we could dispose of, so it was wisely determined to defer further debate until to-morrow.

So ended the first day's session. C. W. C.

ST. LOUIS, May 7.

The second day of the Conference was spent in receiving appeals, memorials and resolutions. Quite a number of these were presented and referred to appropriate committees.

A resolution, to the effect that the laymen in the General Conference were competent to sit in committees which had charge of matters pertaining to ministerial character and relations, raised a debate which consumed about half the morning session, and was then made the order of the day for to-morrow.

Several delegates arrived and took their places. In the evening the various committees met and organized, but as no matters had been presented from Conference, no work was done.

Thus ended the second day.

The third day witnessed the pouring upon the secretary's table of a great number of resolutions, memorials and petitions, all of which were referred to appropriate committees. This presentation of these matters furnished material for the work of committees.

The question in reference to the admission of laymen on *all* the committees was debated ably and thoroughly during the two days it was before the Conference. The debate was a spirited one, and participated in by Dr. Kelley, of Tennessee; Dr. H. C. Walker, of Kentucky; Dr. Whitehead and Dr. Peterson, of Virginia, and other ministerial and lay members. It was determined, by a large vote, that the laymen have a right to sit in all the committees of the General Conference.

In the afternoon the various committees went vigorously to work, cutting out and preparing material for the Conference to exercise its wisdom upon. Great care is taken, and a thorough investigation as to the nature and effect of all proposed changes in the law is made, so that whenever a measure is adopted, it has generally been searched through and through. There is no haste to rush things through in the committee-room.

Thus ended the third day.

C. W. CARTER.

ST. LOUIS, May 10.

The Logic of Missions.

The gospel of missions, as propounded by the Savior of the world, was an explicit unfolding of the science of reasoning by induction fifteen hundred years before Lord Bacon, its reputed founder, lived. To go from a mass of particulars, intensive in their character, to a vague general, which is somehow contained in them in a more vital sense than it contains them, is what the risen Messiah required the apostles to do in publishing the symphonic message which he gave to them in its completed form from the Mount of Ascension. The great Englishman demonstrated his philosophy of reasoning by geometrical figures representing spheres, semi-spheres, and the infinite subdivisions of each; but the greater Philosopher needed no scaffolding of scientific terms either to aid his thought or to facilitate human comprehension of it, and said simply: "When the gospel shall be preached in all the world then shall the end come."

The gospel, which the latest science exhibits as the highest statement of logical truth, conceives of humanity as a sphere, and of the individuals that compose it as its integral parts, whose life is bound up with the former no more mysteriously than is that of the atoms with the grosser sphere beneath. As the latter is the complement of each of its cosmic parts, so the former sphere is complemental to its individuals in a higher sense-union, and as each of the dense atoms of the material sphere reach out in every direction to establish by ecstatic contact its dumb environment, so the happiness of the human atomies of the higher subject is only completed by magnetic thrills which come to them from each of its pulse-bearing members. A man's felicity, then, even as a thing's, is not in that which is within it, but it is in that which is without it, for much more is the whole than its parts, or any part of the whole than that which is less than it. The Son of God was inhumanized (in one view) to show that the world was worth dying for, and to be the first of a succession of magnificent sacrifices whose blood should be shed to bring it nearer to God and to bring its parts nearer to each other; and, therefore, St. John accordantly exclaims: "Brethren, if Christ laid down his life for us, ought we not to lay down our lives for the brethren?" There could be no happiness to a living body if chained to a dead body, or to a living organism if forced to tabernacle with rotting corpses, as the author of these lines tested by actual experience during the night which succeeded bloody Shiloh. And the Savior requires of us not more for humanity's sake, which is a sentiment to which very few are equal at rare seasons, than for our own sake to lift up with unselfish hands the old shattered wreck of humanity and present it to him as an offering which must precede any thought of our own admission to a reconstructed macrocosm. He whose love not only reached to the chief of sinners and to the chief of demoniacs, but which penetrated the dark penumbra beyond, and held the kingdoms of the dead in a warm embrace, will assuredly be satisfied with nothing less than a regenerated sphere as an offering from his deeply obligated disciples. There is nothing that holds together so tenaciously as the parts of gospel logic, unless it be the precious life of humanity which it defends; and to illustrate this proposition we need hardly say, in conclusion, that the way of truth is the way of duty, and that the path of safety is that in which the veiled form of happiness walks. In order to his translation, there is a crucifixion for every member of Christ's body, and differing nothing in character from His, only in the instance of the latter, it stood like a criminal badge at the close of his dying life, and of the former, its thorns and nails and heart-fracture are felt as soon as feared, and the dark form of the cross looms like a veritable gate of Inferno across the path of the pilgrim.

The Lottery Come to Judgment!

An almanac recently published in this city in the interest of the Louisiana State Lottery, purports to give the genesis of the Lottery, and claims for it a scriptural origin. It is, indeed, named for Lot, of whom vagabondage can be predicated more certainly than any other character in Bible history, not even excepting his cousin, Ishmael, or his more distant relative, the hairy Esau. He it was who was mean enough to take the choice of all the land from his magnanimous and aged kinsman when it was offered to him; who suffered his daughters to marry the wicked Sodomites; who ignobly took up his own slumbers in the abodes of those sons of Beelzebub, having suffered the choice of all the land to evaporate in the wages of idleness; who begged the little city of Zoar for a habitation when the goodness of God sought to lead him to repentance by the tempest of fire, while his later life was quite unutterably wicked, and soils the page of inspiration as does no other subject. Lot, indeed, was the most distinguished of ancient beggars, as the Lottery is of modern, and, like it, he would be satisfied with nothing less than an empire, if we except the memorable occasion when he was running for his life, when he consented to receive a city. Lot took all that he could get allotted to him, and so does the Lottery. But if the name is disreputable, the thing is infinitely more so, for lottery is sorcery or sortilege, and who the father of this wickedness is we need not stop to inquire. Who in this civilized country and age is unaware of the fact that the 'god of chance has horns and hoofs, and is not perfectly convinced, if we could say it without perpetrating a pun, that the man who plays the Lottery, plays the devil. The apologist of the almanac assevers that it is a political machine which the countries of Christendom do not hesitate to employ in retrenchment of their finances; but there must be some mistake about this, as a careful canvass of the European continent and of North America, where all the great governments are situated, reveals no example of such pernicious practice in high places, if we except poor Louisiana; and when he asserts that George Washington was once sponsor for a lottery, the object of which was to build a country road, he is speaking of an age of the republic that was almost devoid of moral teaching of any kind, and whose character is sufficiently declared by the statement that it could give birth to such a monster as Tom Paine in one department of morals, and as Benedict Arnold and Aaron Burr in another. But if this be not a slander, it is the only mean thing that is recorded of a patriot so pure that he would not receive honest pay for patriotic services from his country's treasury, and of a man so stainless that he would not touch in friendship the hand that had been soiled with either bribe-giving or bribe-taking, and for that infamy, if no other, the Lottery deserves, at least, as many deaths as lie concealed in the infant art of electrocution.

But it is asserted that the Lottery is generous. Is generous, in what?—bribes? How many millions has the Lottery given to poor debt-burdened Louisiana? How many levees has it built to save her inundated soil. How much has it given to take care of her destitute insane? How many public buildings erected for the metropolis that suffers its spoliations? When did the Lottery donate anything of consequence to anybody until it was driven to the wall? What would a petty million be to this cormorant; and yet it doles out thousands to drowning and starving Louisianians in distress whom it has sytematically robbed for a score of years or more. "You give me that which is mine," said Alexander to a prostrate foe who offered to enrich him. Did not the buccaneers shower gold upon their captors, and was not Lafitte foremost among the patriots when the galleys of the great commodore menaced him?

But Louisianians at this critical period of the history of their country, have not to decide between riches and poverty, (and may it not be that we are coming forward to that period of the great nation when scorn of riches will prove a common virtue?) but between God and Baal, and in view of the white-hot issue, in addressing them, we can but employ the impassioned challenge of the prophet: "How long halt ye between two opinions?"

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, May 1, 1890; Hon. Enoch L. Fancher, LL.D., president, in the chair.

Among the communications from foreign lands presented to the Board were letters from Mr. Bowen, in Egypt, in March; from Mr. Milne, describing his journey over the Andes from Buenos Ayres to Valparaiso, and thence to Callao, in February and March; from Mr. Bingham, in Honolulu, announcing that he had on April 11 completed the translation of the entire Bible into the language of the Gilbert Islanders; from Mr. Loomis and other gentlemen in Japan, reporting progress in arrangements for unifying the Bible work under the care of the three foreign Bible societies; from Mr. Carrington, in Bangkok, with plans for work he is commencing in Siam; from Mr. Emerson, of Honolulu, with a statement of what is being done for the spread of the Scriptures in the Sandwich Islands; from Mr. Scudder of the Arcot Mission, Mr. Gulick of the Spanish Mission, and Mr. Dardier of the Evangelical Society of Geneva, with reports of the work of the last year; from Mr. Kilbon of the Zulu Mission, Mr. Clark of the Austria Mission, and Mr. Prince of St. Petersburg, and numerous other correspondents.

Grants of books were made for gratuitous distribution to the value of about $4,123, including consignments to the society's Brazil and Siam agencies. Appropriations of funds were also made amounting in the aggregate to $23,767 20, including a grant to the Reformed Board for its Arcot Mission; to the American Board, for Bible work in Spain; to the Evangelical Society of Geneva, for work in France; and to the society's Cuba, La Plata, Siam, and Persia agencies.

One auxiliary society was recognized in Alabama, and one in Missouri.

The issues from the Bible House during the month of April were 78,239 volumes.

In the Austin *Deutche Zeitung* we find the following anecdote of General Early and the Lottery. One of the General's old soldiers sent him a dollar with instruction to invest in a Louisiana Lottery ticket, at the same time assuring him that he had followed him during the war until he had not clothing enough left to make wadding for his gun. The ex-reb commander replied promptly, returning the uninvested dollar and the following piece of advice, for which no charge was made: "If you follow the Lottery as long as you followed me, you will not have clothing enough left to make wadding for a toy shooter."

Notes.

The spokes keep up with the hub.

The man who thinks for himself is rarely solicited to think for others.

The best men of all religions and no religion are opposed to the Lottery.

The man who can do one thing distinguishedly is not insipid, and it is insipidity that bores.

The man who saves the four cents a week that would buy his church paper economizes backward.

Modesty is a good trait in any sort of an officer, but it is a fatal objection to any sort of a candidate.

Where the church paper does not circulate there are torpid extremities which no heart-beat can affect.

The merchant who has not faith enough in the future of his business to employ clerks can not expect custom.

In this as in other General Conferences it may be that the radicals will prove the conservatives, and the conservatives the radicals.

If we could but raise a contingent from our army of evangelists for China or Japan, a long-felt want would be met on both continents.

Let not the open door of Japan be closed by dissensions about union. It was the cackling of geese without, and not within, that saved Rome.

We admire the talents of Dr. T. D. Talmage, which are extraordinary; but we have two principal objections to the gospel he dispenses, viz: (1) gush, (2) mush.

We have infinite charity for sinning men, but none for the great passionless machine that destroys human life and property because it has been created to do it.

In less than one year after the Emperor Dom Pedro placed an interdict upon our Southern Methodist school in Piracicaba, he was a wanderer through Europe, crownless and homeless.

It is to be hoped that our legislative body, now in session, will not tinker with the Ritual, which is not a confession of faith, nor mend the General Rules, which the wise framers declared were made to be kept.

The man who wants any office wants little more than the man who wants an office. At the risk of offending the majority, we feel called upon to advise the electors of the church to sacrifice both to the good of a cause infinitely dearer than men.

The State of Louisiana, in spite of her patriotic governor, appealed to the god of chance from the God of providence, and lo! the Almighty "thundered from the heavens." "He wearied them with his thick cloud," and he divided the waters unto them by lot.

Let us increase our missionary army not by retrenchment, such as the diversion of money from other sacred funds, or entrenchment, such as the building of universities for the training of the barbarian intellect, but by giving five dollars where we now give one for the conversion of the world.

The brother who was successful in manipulating the votes of the Annual Conference will make himself felt as an electoral factor in the higher body. Look out for him under a number of aliases. When upon two recent occasions the General Conference elected Bishops from the ranks, it did both magnanimously and magnificently.

If we add the $500,000, with which the Lottery seeks to publicly bribe her citizens, to the $500,000, with which it seeks privately to bribe those who will swear upon their sacred honor to be true to her honor in framing laws for her welfare, we shall have a round million, which is many times less than the aggregate of its enormous tax steal. And where is the profit?

Mrs. King and Miss Riggs have long since redeemed their pledge to organize a Parsonage Extension Society in every church in New Orleans—eleven in number. All honor to them as true disciples of him "who went about doing good." If the brethren and sisters in the country will get themselves in the way or out of the way, they will do as much for the church in the regions beyond.

The names of our three clerical delegates to the General Conference—Carter, Walker and Sawyer—end in "er," and also the names of our two alternates—Parker and Harper—have a similar ending. That is er-coincidence or er-string of coincidences which we defy any sober man to match. We trust that our brethren of the great Sanhedrin will be kind to these er-ring ones.

Which is more sublime—St. Paul *en route* to bonds and imprisonment, and pathetically saying to the Ephesian elders, "What mean ye to weep and break my heart," or Bishop Coke, in tears before the Wesleyan Conference, and professing to his brethren that they would "break his heart" if they denied his request to go to India, and to contribute his fortune to the conversion of that heathen land?

Proceedings of the General Conference.

(Continued from First Page.)

there as the peer of any man on the floor. The laity were in the Conference the equals of the clergy, numerically and otherwise. They were ardent in their support of the church, and earnest in promoting its interests. They had never been charged with doing aught else. The lay representation in the General Conference contained lawyers, whose training and whose business made them competent to weigh and sift testimony. The Committee on Appeals did not try preachers: it sifted the testimony already submitted and passed upon the law. In such a committee lawyers were the most efficient members.

Dr. Peterson, who was a member of the Conference in 1866, in which laymen were admitted to representation, said that prior to the creation of the Committee of Appeals (in 1874), trials were before the whole General Conference. Even since 1866 laymen had been members of the Committee on Episcopacy.

The motion was put and Dr. Kelley's resolution admitting laymen to membership on all committees was carried by an overwhelming majority.

Until the vote no one seemed to know how the matter would go. The laity had expected a defeat and were very agreeably surprised. They regard their victory as of prime importance, for though they have never been restricted heretofore in their connection with the General Conference, they feared that a limiting of their rights at this time would be but the beginning of the revival of an opposition to lay representation, and would lead to greater restriction.

FOURTH DAY.*

Bishop Hargrove in the chair.

A resolution was introduced by the Louisiana delegation condemning lotteries, and particularly the one now seeking a franchise in Louisiana. It was unanimously adopted.

Mr. E. H. East, of Tennessee, introduced a resolution condemning traffic in and the use of intoxicating liquors, and holding that total prohibition is the duty of the government. Mr. East said that all laws for the regulation and control of the liquor traffic were of no avail at all, and were but attempts to compromise with evil.

Mr. Paul Whitehead, of Virginia, opposed the resolution. He said:

"We are in great danger of violating the fundamental principles of the church. We have no right under the law and constitution of the church of Jesus Christ to take any position in regard to civil law. While I am a temperance man as firm in my belief in temperance as any man, I do not believe, as a church, we have any right to make any utterance on the subject; we might as well nominate a candidate for the Presidency of the United States as attempt to indorse any plan of civil legislation."

Mr. H. V. Philpott, of Texas, called attention to the fact that the resolution on lotteries, which had been adopted without opposition or objection, was open to the same objections. The matter of the resolution was not wholly legal, but was a moral question. The resolution was referred to the Committee on Temperance.

A South Carolina delegate introduced a resolution calling on the government to stop delivering and carrying mails on Sunday.

A delegate from Mississippi introduced a memorial for deaconesses in connection with the work of the Board of Missions.

A delegate suggested reference of the memorial to the Committee on Itinerancy, and having made the suggestion stuck to it. He was not supported by the Conference, and the memorial went to the Committee on Revisal.

Though there has been and is a strong sentiment in the church against the admission of women to preach, women have, for a long time, been engaged in missionary work. A woman is at the head of an important branch of this work, and it is believed that the authorization of an order of deaconesses will be agreed to. It was thought when the Conference decided yesterday to admit lay delegates to membership on all committees that the fight against the rights of laymen was over.

However, an innocent resolution, which went to the Committee on Revisal, is calculated to reopen the question in another form. The resolution proposes to amend the Discipline by adding the following words:

"The lay representatives shall have the right to participate in all the business of the Conference except that which involves ministerial character."

In the opposition of the ministers to lay representation on all committees they held that laymen should not be admitted to the Committees on Appeals or Episcopacy, which have to do altogether with the clergy.

The chair appointed the following committee on fraternal correspondence: S. B. Jones, of South Carolina; W. B. Murray, of North Mississippi; C. W. Carter, of Louisiana; H. W. Lightfoot, of North Texas, and W. J. Sandford, of Alabama. Adjourned until Monday morning.

*From the *Times-Democrat*.

The following were the appointments for the Bishops on last Sunday at St. Louis: Bishop J. C. Keener, morning, at St. John's; Bishop A. W. Wilson, morning, at Lafayette, evening, at St. John's; Bishop Galloway, morning, at First Church, evening, at Cook Ave.; Bishop Key, morning, at Centenary, evening, at Carondolet; Bishop Duncan, morning, at St. Paul's, evening, at Centenary; Bishop Hargrove, morning, at Kirkwood, evening, at Benton; Bishop Granbery, morning, at Clayton. Bishop Hendrix had not arrived.

Everyone interested in the missionary movement of this age should read "The Coming Kingdom," by Rev. W. W. Wadsworth; sent by mail, prepaid, for $1. F. D. Van Valkenburgh, 106 Camp St.

Personal and Otherwise.

Dr. F. M. Grace, just returned from a steamboat excursion through the overflowed districts of Southern Louisiana, called on us Wednesday with a genial account of his trip. He leaves this week for East Tennessee.

Dr. J. B. A. Ahrens, editor of *Familienfreund*, and member of former General Conferences, left on Tuesday, last, for St. Louis, where he will note impressions of the laboring *Sanhedrin*.

Bros. Chauvers, Adams and Ellis, of the Mississippi Conference, made pleasant calls at the ADVOCATE office during the week, *en route* to the Seashore District Conference, at Pearlington, Miss.

Rev. John Foster, of the Simsport work, is drowned out by the overflow, but finds a warm welcome and congenial work in his native city.

Rev. J. J. Ransom writes to the *Nashville Advocate* of a communication that he has received from Mrs. Mary A. Vogt, donating $2,500 to the erection of a Southern Methodist Church in the city of Havana, Cuba.

Rev. C. K. Marshall, D. D., will preach the commencement sermon for Port Gibson Female College, June 15, next.

The *Daily Caucasian* publishes a long anti-Lottery address to the Senator and Representatives from Caddo, and signed by from three to four hundred of the most influential names of that populous city and parish. This is the sort of work that tells. Let every parish circulate its petition, publish its address and hold its mass meetings.

The Caligraph, of May 8, gives two columns to the anti-Lottery mass meeting held there May 3. An enthusiastic league was organized, and stirring resolutions adopted.

If you want to contribute money to the anti-Lottery campaign, subscribe for the ADVOCATE.

Books.

LETTERS FROM THE ORIENT. By Mrs. A. W. Wilson. Publishing House of the Methodist Episcopal Church, South. With an Introduction by Rev. Samuel Rodgers.

The ADVOCATE has received with pleasure this anticipated volume. It is charming in its physical make-up, but much more so in its breathing contents. It is a book with a soul, and that, too, regenerated and aglow with the spirit of the mighty Leader, who is still lifting up his eyes unto the whitened fields. We learned to admire the author's literary style, as well as the evangelistic trend of her thought, during her now famous tour through the East accompanying the Bishop and gleaning, like another Ruth, in his footsteps; but we were hardly prepared for this delightful book. It is scenic, graphic, soul-stirring, and will be worth many thousands to the missionary treasury. That a woman, sharp-eyed and cultivated, should have looked upon the modern "abomination of desolation" at the chief seats of its ignorance and misery, and then have written down her impressions in thrilling sentences, would be epochal in the history of the church; but the present volume has a much greater significance and should circulate everywhere. Next to its piety, that which impresses us most is its literary perfection. The illustrations are numerous, and both illustrate and narrate. It is a marvel for cheapness—the price being one dollar; but we apprehend for quite other reasons than the last mentioned that the book will have a great sale.

SOME ACCOUNT OF MR. MARK BEATLY AND HIS FAMILY. By Rev. Samuel Rodgers, D. D., with an Introduction by Bishop Wilson. Price, fifty cents.

The contents of this little book first appeared in the form of a series of anonymous contributions in the *Nashville Advocate*, where they met the warmest indorsement of the public and repeated calls from influential persons for publication in book form. The work, as it now appears, is both a literary gem and a household necessity. It furnishes in brief space the crystallized wisdom on all subjects referring to the Christian government of a family, of a wise and good man during the period of his life-time. It is specially adapted to young families, but indispensable for all. The Publishing House has done excellent work in its mechanical outfit, and it will make a beautiful gift book.

Postal Card Reports.

—Rev. H. O. White reports from Arcadia, La.: "I closed a meeting here last Sunday night (May 4) of eighteen days' duration. Result: 30 accessions by application, 3 by letter, and about 50 conversions, and, of course, the church is greatly revived. Our house was too small to hold the immense crowds of earnest men, women and children that came, especially at night. I had Bros. R. A. Davis and C. F. Staples with me part of the time. 'The Lord has been good to us.'"

—Rev. R. M. Blocker, Rayne, La., writes: "Large rice crop planted and being planted in this parish. Much rain of late. Prof. R. H. Bagby has a booming school at this place. Our church has purchased a new organ (from Mr. Werlein) which helps our music greatly. Bro. W. C. Chevis has a fine Sunday-school, and every Sunday-school on the work is doing well. Bro. Manly and his wife are with us now, and he is giving our folks good gospel at different points on the circuit."

—Rev. J. H. Callaway writes from Eden, La.: "We are moving on nicely. Have had some successful meetings. The Lord has been good to me. Bro. R. M. Walker has been doing some powerful preaching for us. He is one of the best preachers, for a young man, I ever heard. God bless our dear Bro. Walker! We do love him. He is here now because his (Black River) circuit is overflowed. Well, I believe most of the people or quite all of them are against the Lottery. I have found but two or three Lottery men, though there may be more. God bless the ADVOCATE!"

The Anti-Lottery League of Louisiana.

We publish, with cordial indorsement, the following extracts from the address of the Anti-Lottery League:

The Anti-Lottery League of Louisiana is an organization of citizens of Louisiana, the central body of which holds sessions in the city of New Orleans, with auxillary Leagues throughout the State.

The undersigned are a special committee of the central body of the League, and they are directed to correspond on the subject of federal legislation against the Louisiana Lottery Company.

As to the pernicious effects of lotteries and the debasement of public and private morals resulting from them, we deem it all-sufficient to quote the following language of the Supreme Court of the United States: "Experience has shown that the common forms of gambling are comparatively innocuous when placed in contrast with the wide-spread pestilence of lotteries. The former are confined to a few persons and places, but the latter infest the whole community; it enters every dwelling; it reaches every class; it preys upon the hard earnings of the poor; and it plunders the ignorant and simple." (Justice Grier, in 8 How., 163.) And also: "They" (lotteries) "are a species of gambling, and wrong in their influences. They disturb the checks and balances of a well-ordered community. Society built on such a foundation would almost of necessity bring forth a population of speculators and gamblers, living on the expectation of what by the casting of lots, or by lot, 'chance or otherwise,' might be 'awarded' to them from the accumulations of others." (Chief Justice Waite in 101 U. S. Repts., 821.)

The Louisiana Lottery Company was chartered by the Legislature of this State in 1868 for 25 years, from January 1, 1869, its charter expiring, therefore, December 31, 1893.

It is not a State institution, except as it may be improperly so called from the fact that it received its charter from the State. It is a private corporation carried on for the benefit of its stockholders, who are believed to be virtually less than twenty in number. About five of them control a very large majority of the stock. All the corporate proceedings of the Lottery Company, the roll of its stockholders, the numbers of shares held by each of them, the dividends paid, the expenses incurred and the objects of those expenses—in short, all its internal workings are carefully concealed from the public, and information concerning the same is denied to anyone who is not a stockholder. The 10,000 shares of the stock of the Lottery Company—none of which is on the market—are quoted as worth over twelve millions of dollars. The face value of the stock is $100 per share, and it is quoted as worth over $1,200 per share.

We have reason to believe that certain preferred stockholders, who are very few in number, take one-half of the net profits and then share the other half with the ordinary stockholders. We believe that for a number of years past the annual dividends, in which the ordinary stockholders share, have largely exceeded 100 per cent. on the face value of the stock, reaching in the year 1889, 170 per cent. We also believe that the semi-annual dividend paid in January, 1890, amounted to 115 per cent. on the face value. These dividends represent one-half of the declared profits. For instance, the 170 per cent. dividend for 1889 was distributed to the stockholders after the preferred stockholders had received a similar dividend of 170 per cent., making, therefore, a total distribution to the stockholders of declared profits of $3,400,000 for the single year 1889—after payment of all expenses and the setting aside of an enormous reserve fund which, doubtless, amounts to millions of dollars.

The Lottery Company has never paid a cent of taxes. Taxes, on the quoted value of its stock alone, would amount to about $360,000 each year. The only revenue which the State derives from it is an annual payment of $40,000.

It is manifest from the above statements that a perilous crisis is now upon us. The vital question whether this State is to be placed under the sway of the Lottery Company for the next quarter of a century, and probably for ever, must be decided in the next two years.

We are convinced that it behooves every citizen of Louisiana who cherishes civil liberty and who wishes to uphold public morality, to bend his every energy to the defeat of the Lottery Company.

We are fully conscious and deeply concerned that the Louisiana Lottery Company causes most serious injury not only to our own State, but also to the people of the other States of the Union, and we seek no evasion of our grave responsibility to the nation.

The Lottery Company declares that only 3 per cent. of its enormous revenue comes from the people of Louisiana. If this, its own statement, be true, then the people of the other States of the Union are made tributary to the Lottery Company in a sum amounting to millions of dollars each year.

Therefore, the Louisiana Lottery Company, besides being the bane of our own State, has long since attained the full proportions of a national evil. We understand that that fact does not relieve the people of Louisiana from the duty of using every means in their power to destroy it. But we believe that our responsibility must be shared by the national government in the power of which it lies to deal the Lottery Company its death blow by the enactment of a single law.

If the Lottery Company's statement that only a small percentage of its receipts comes from Louisiana be true, then a federal law depriving it of the means of continuing to collect tribute from the other States of the Union would so minimize its revenue that a new charter from this State would be worthless.

The main object of this communication is to appeal to you with all the earnestness of men who realize that a great peril is impending over their State, to assist us by every means in your power and especially to use your best efforts to arouse national sentiment on this subject and to press upon Congress the fact that the federal government must bear the greater share of responsibility for the evils resulting from the Louisiana Lottery Company.

We appeal to you to lend your aid and influence to secure the enactment by Congress, at its present session, of a law which will effectually close the mails against the Louisiana Lottery Company. We are informed that several bills to that effect are now pending before Congress. We urge your assistance in securing and expediting their passage. We beg leave to press upon you the great importance of immediate action.

The people of Louisiana are aroused on this momentous subject. Anti-Lottery Leagues are springing up all over this State. No effort will be spared to prevent the perpetuation of the Lottery Company. But we have a right to the powerful assistance of the national government which can, if it will, annihilate the Louisiana Lottery Company at one blow.

CHARLES PARLANGE, Chair'n,
EDWARD BOOTH,
N. D. WALLACE,
W. VAN BENTHUYSEN,
GIRAULT FARRAR,
Special Com. Anti-Lottery League of La.

Toothache, every ache flees from Johnson's Anodyne Liniment as from a wrath to come.

BEECHAM'S PILLS cure sick-headache.

LADIES
Needing a tonic, or children that want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, and Biliousness. All dealers keep it.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press*.

The beggar may think it a great misfortune to lose his legs, but he can pull through if he has his alms left

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, now customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum*.

When watermelons come up from the South, they invariably go down in the North.

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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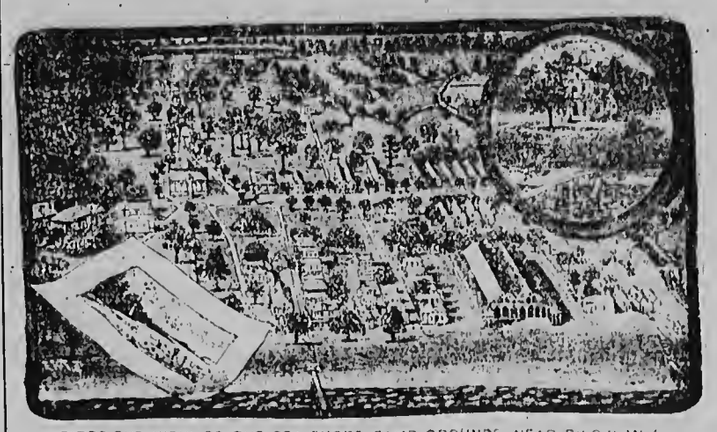

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The Nineteenth Annual Camp Meeting on the SEASHORE CAMP GROUND will open JULY 11TH, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

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New Orleans, La., March 20, 1889.

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Children's School Songs. ($5 cts.; $3.60 dozen.) 8 pages of simple explanations and 128 new and selected songs for general singing. This little book is being received with much favor.

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Get them all! They are most delightful books! Also try the sweet little Cantatas:

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Modern Classics, (Piano Music for advanced players). **Modern Juvenile Classics,** (Easy Piano Music). **Modern Soprano Songs,** (By the best Foreign Composers). **Modern Vocal Duets,** (Every piece in this collection is a gem). **Fifty Bass Songs,** (Convenient pocket edition). **Song Recital Album,** (A fine collection for different voices). **Selected Sacred Songs,** (The best of the best). **Practical Anthems,** (A fine collection by practical writers). **Palmer's Theory of Music,** (An invaluable book to every student of music). **The Great Tone Poets,** (Short sketches of the great Composers). **The College Minstrel,** (A splendid collection of Songs arranged for Male Voices). **Zanie,** (An Operetta by H. P. Danks). **The Gondoliers,** (Gilbert and Sullivan's latest and most popular work).

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Our Young People.

"JUST LIKE A COMET."

BY JOSEPHINE POLLARD.

A little maid, so wondrous wise
With speech, and with observing eyes,
Was wakened at the early morn,
And to an eastern window borne,
That she might see the comet bright,
And never more forget the sight.

The shining star was pointed out,
Its head with splendor rayed about,
And then, outspreading like a dress,
Its train of dazzling loveliness,
And all the points that made it far
More beautiful than any star.

This little maiden gazed and gazed;
At such a wonder much amazed;
And never had she seen before
The morning sky so spangled o'er,
Or fancied that the silver moon
Staid out so late, or rose so soon.

The stars kept winking overhead,
As if they longed to be in bed,
And two bright orbs in mama's lap
Were closed to finish out their nap,
While still the comet swept the skies,
The marvel of admiring eyes.

Next day within the nursery
The little maiden chanced to be,
When baby was on dress parade,
Its pretty finery well displayed,
As high in nurse's arms 'twas held
With all its frowns and fears dispelled,

Its flaxen head, with aureole bright,
Its lengthy train of dazzling white,
Were noted by the maid so wise,
Who stood, with widely opened eyes,
And said, "It looks"—her speech was slow—
"*Just like a comet!*" And 'twas so.

How Shall We Save Them?

Dear Children: I told you in a former letter of a little boy in the Kentucky mountains who had never heard of God, and who was such a heathen he knew no better than to kill his own dear little baby-sister. Now I read in the paper of a little boy in Iowa, about the same age—twelve years old—who not only killed his little sister while she was sleeping sweetly, but—this seems too terrible to tell—he killed his mother. O children, what can we do to save the children of our own country from such wickedness? The only way to save them is to preach the gospel to them; for the Bible says the name of Jesus is the only name given under heaven whereby men must be saved. But you can not preach the gospel to sinners; you are too small. What can you do, then, to save the children in your own country from such wickedness and from eternal death? You must do something; for Jesus, who has promised you a home in heaven, says you must try to save others. What can you do, then, children? What *are* you doing? Helping to build homes for the preachers—yes, and that is doing a great deal; for sometimes the preacher is sent to a place where there is no house for him to live in. He and his family can not stay in the street, you know. He will have to go away and leave the people there without anyone to tell the story of Jesus. But if you build him a house to live in, he can stay and try to save the children from sin. So, when you help to build homes for the preachers you make it possible for them to stay every place you build one. You see you *are* helping in a very important way to save the children in this country from becoming as wicked as some we read about.

Continue doing all you can, and God will bless you for it.

Your friend,

LUCINDA B. HELM.

Dr. Alexander Duff.

Alexander Duff was born April 25, 1806, in Auchuatoyle, Scotland. His parents were poor but godly, and he was early taught the Word of God and early learned to love and serve the Savior. He had three books that he loved to read and study while a boy. They were the Bible, "Paradise Lost" and the poetical works of Dugald Buchanan.

At the age of fifteen years he was presented with $100 by his father toward his education at the university, and from that time he was dependent upon his own exertions for means to finish his education and to care for himself.

When but twenty-three years of age he secured an appointment as a missionary to India, and on August 12, 1829, he was ordained. Soon afterward he was married to a Miss Drysdale, and on October 14, 1829, he and his wife sailed from England, the first missionaries sent to India by the Church of Scotland.

On the way they were shipwrecked twice, and it was eight months before they reached Calcutta.

On the 12th of July, 1830, he commenced a school in Calcutta, which, from a beginning of five scholars, became finally a missionary college attended by 800 natives of different castes. For thirty-four years he was a leader in missionary matters in India, and then returned to Scotland, where he was made the Convener of the Foreign Mission Committee of the Free Church of Scotland and a professor in the Edinburgh University. He died February 12, 1878. His name will always be cherished as one of the noble band of missionary heroes whose words and example greatly blessed the heathen world and inspired the church at home. —*Gospel in All Lands.*

MR. EDITOR: I am a boy thirteen years old, and am going to school at Centenary College. I like the school very much. We have a good Sunday-school here, too. I belong to Mrs. Schwing's class. I always enjoy reading the little cousins' letters. Whenever I take up the dear old CHRISTIAN ADVOCATE, the first thing I look for is the little cousins' letters. Mr. Editor, we ought to be very thankful to you for letting us have a column or two in your paper. I will close by answering one of the little cousin's questions: The shortest verse in the Bible is found in St. John xi, 35. Hoping this will not reach the waste-basket, I will close, wishing you much success.

Your true friend,

ABRAHAM FOSTER.

JACKSON, La.

MR. EDITOR: As I have not written a letter to our dear paper in some time, I thought I would write and ask the little friends a question: Who was Moses' mother, and whose daughter was she? I have been attending school this session. Miss Mattie Harbison is my teacher; and, oh! she is so good and sweet. Our school closes in a week, and then she is going to her home in Kentucky; but we are going to get her to come back next Fall. I have one brother and one sister, and we have fine times fishing and riding our pony. All of us get on and go over to grandmother's, on Saturday. I am nine years old. Hoping to see this in print, I am,

Your little friend.

TOM G. BRABSTON.

BOVINA, Miss.

MR. EDITOR: As I have never seen any letters from the little folks here, I thought I would write. I am eleven years of age. I am going to school. My teacher's name is Miss Allie Barnes. I like her very much; she is so kind and faithful. We have Sunday-school every Sunday. I hope this will be printed, as I wish mama to see it. She does not know I am writing.

BLANCHE PHILLIPS.

HELEN, Miss.

MR. EDITOR: I am a farmer's daughter. I am nine years old. I have two brothers and three sisters. Now, I want to ask the little cousins, Where in the New Testament is "brass" found? I will tell Myra Kellogg that "Jesus wept" is the shortest verse in the Bible. For pets I have a dog. I will close.

MARY LEE HARRIS.

WARREN COUNTY, Miss.

That tired feeling, so subtle and yet so overpowering, is entirely overcome by Hood's Sarsaparilla, which tones and strengthens the system and gives a good appetite. Be sure to get Hood's Sarsaparilla. "100 Doses One Dollar" is true only of this peculiar medicine.

It is not hasty reading, but seriously meditating, upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that *reads* most, but he that *meditates* most on divine truth that will prove the choicest, wisest, strongest Christian.—*Hall.*

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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

Economical Purchasing.

There are two golden rules in buying. The first is familiar: "Do not buy a thing because it is cheap." This is applicable in more ways than one, but I would place beside it another: "Do not buy a thing because it is high-priced." The sum of both rules is: Be guided by quality and not by price. Cheap goods are, as a general rule, of poor quality. Let the shopper remember always she can not get "something for nothing." To be sure, there are quite often bargains in goods, and it is a part of art in shopping to look out for these, but one must be wary and use careful judgment here. If one be not sure of herself, she would better avoid them altogether.

It is poor policy to buy things that will look shabby. Better have one dress of good quality than two of poor quality. It is bad economy also, and worse taste, to buy cheap imitation of costly goods. Better buy a good wool dress than a cheap silk. Better buy no embroidery at all than that which is coarse and on poor material. It will add no beauty to the garment on which it is placed, and it certainly will not be durable.

Again, high-priced goods are not always the most serviceable. Dress goods at $1 50 per yard are often no more durable, and sometimes less so, than those at $1. The extra price is often charged for fineness in finish or novelty in style. This is especially true, also, with reference to shoes, hose, handkerchiefs, etc. If one can afford to pay the extra price in finish or style, no doubt she will take pleasure in so doing, but we are now considering the subject of economical buying for a family. If one is in the habit of buying expensive goods, only such one will be shown her by the clerks, who know her taste; but no false pride should prevent her from asking to see the cheaper articles.

The habit of rapid calculation is valuable in shopping. For example, we are shown a piece of goods at $1, and another at $1 25 per yard, the difference in quality being slightly in favor of the latter. If no calculation in the matter is used, probably the first piece would be taken, the difference in quality not covering the difference in price; but when we stop to consider that the first is only 36 inches wide, and that will require 12 yards, the second piece is 44 inches wide, and only nine yards will be required. Thus it is really cheaper to buy the latter piece.

A Lady's Reasons for Not Dancing.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing will lead me into very close contact with pernicious company; and evil communication corrupts good manners.

3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with they knew not whom.

5. Ministers and good people generally disapprove of dancing, and I think it is not safe to set myself up against them. If a thing be even looked upon as doubtful, I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces most of the evils of the present time.

8. I am told that drinking is a very great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing to estrange me from my God and Savior.—*Central Baptist.*

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

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Scientific.

The Speed of Fishes.

The speed of fishes is almost an unknown quantity, being, as Prof. G. Brown Goode says, very difficult to measure. "If you could get a fish," said Prof. Goode to a *Post* reporter, "and put him in a trough of water 1,000 feet long, and start him from one end and make him swim to the other without stopping, the information could be easily obtained; but fish are unintelligent and they won't do this. Estimates of the speed of fish consequently are only approximated, and more or less founded on guessing. You can tell, however, at a glance whether a fish is built for speed or not. A fast fish looks trim and pointed, like a yacht. Its head is conical shaped, and its fins fit down close to its body, like a knife blade into its handle. Fish with large heads bigger than their bodies, and with short, stubby fins, are built for slow motion."

"What are the fastest fishes?"

"The predatory fish, those which live on prey, are the fastest swimmers. The food fishes are generally among the slowest, and are consequently easily captured. Their loss is recompensed, however, by the natural law which makes them very prolific in reproduction. Dolphins have been known to swim around an ocean steamer, and it is quite safe to say their speed is twenty miles an hour, but it may be twice as much. The bonito is a fast swimming fish. Just what its speed is I do not know. The head of the goose-fish is very large—twenty times as big as its body. It moves about very little, and swims at the bottom of the ocean. The Spanish mackerel is one of the fastest of the food fishes. Its body is cone-shaped and as smooth as burnished metal. Its speed is as matchless as the dolphin, and in motion it cuts the water like a yacht.—*Washington Post.*

Railway Notes.

There are 150,600 miles of railway in the United States—about one-half of the mileage of the world; they cost $9,000,000,000; employ more than 1,000,000 persons; fastest running time of any train, 92 miles in 93 minutes—one mile being made in 46 seconds—on the Philadelphia and Reading Railroad; an 18-wheel, high-class passenger locomotive costs about $8,500; a "palace" sleeping car costs $15,000, or, if vestibuled, $17,000; the longest mileage operated by a single system—the Atchison, Topeka and Santa Fe—about 8,000 miles; the longest span of a railway bridge is the cantilever in the Poughkeepsie (N. Y.) bridge, 548 feet; the highest railroad bridge in the United States, 305 feet; Peter Cooper built the first locomotive in the United States; the Manhattan elevated railroad in New York carries the largest number of passengers—525,000 a day, or 191,625,000 yearly; average daily earning of an American locomotive, about $100; the longest American railway tunnel is the Hoosac, on the Fitchburg (Mass.) Railway—4¾ miles; average cost of constructing a mile of railway at present, about $30,000; the highest railroad in the United States is over the Marshall Pass, on the Denver and Rio Grande Road, 10,852 feet; one person in 10,000,000 is killed while traveling on railways; the Canadian Pacific Railway, running from Quebec to the Pacific Ocean, extends farthest east and west, nearly 5,000 miles; with average wear a steel rail will last 18 years; Illinois Central Road carries the largest number of commutors—4,828,128 in 1887; fastest time between Jersey City, N. J., and San Francisco, special theatrical train in June, 1886—3 days, 7 hours, 39 minutes and 16 seconds.—*Scribner's Magazine.*

Last summer, the proprietor of a large building being erected in Omaha, had a large tank filled each morning with iced oatmeal water for the use of workmen during the day. The men testified that while they worked there they had no desire for beer or whisky, the oatmeal water satisfying them, and they could walk right by saloons without feeling tempted to enter them. Here is a chance for practical temperance work by builders; the workmen will not be the only ones benefited by this oatmeal water tank; keeping men out of saloons will help contractors to fill their contracts on time.

A SERIOUS MISTAKE

Much unbelief is done in the treatment of constipation. The common opinion is that all requirements are fulfilled if the medicine forces unloading of the bowels. A great error. Medicine simply purgative, corrects no morbid condition, consequently their use is followed by greater costiveness. A remedy, to be effectual and permanent, must be composed of tonic, alterative, corrective and cathartic properties. These are admirably combined in Dr. Tutt's Liver Pills. They will, in a short time, cure all the sufferings that result from inactive bowels. They give tone to the intestines, stimulate the secretions, and correct imperfect functional action of the stomach and liver.

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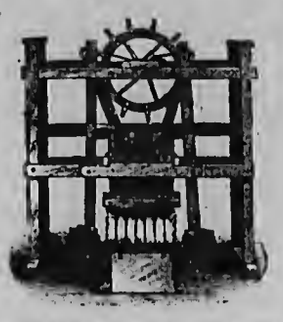

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Marriages.

WILKINSON-ULMER.—At the residence of the bride's father, in Simpson county, Miss., April 30, 1890, by Rev. R. A. Sibley, Dr. J. D. Wilkinson, of Smith county, Miss., and Miss V. B. Ulmer, of Simpson county, Miss.

DARMS—WEISS.—At the residence of the bride's mother, New Orleans, La., April 16, 1890, by Rev. J. M. Beard, Mr. Leonard Darms and Miss Nellie Weiss, both of this city.

DOTTERY—BAKER.—At Walthall, Miss., March 11, 1890, by Rev. T. C. Wier, Dr. W. L. Dottery to Miss Morgia Baker.

KNIGHTON—McGUIRE.—At the residence of Rev. P. L. Crews, in Pushmataha, Ala., April 10, 1890, Rev. B. D. Gayle officiating, Mr. Sam J. Knighton and Miss Ella V. McGuire.

MANEY—BATES.—Near Batesville, Miss., April 5, 1890, by Rev. Thomas Cameron, Mr. J. E. Maney, of Kentucky, to Miss Viola Bates, daughter of Rev. J. W. Bates, of the North Mississippi Conference.

WHITTEN—WATSON.—In the Methodist Church, in Batesville, Miss., May 1, 1890, by Rev. Thomas Cameron, Mr. J. W. Whitten, of Chapultowa, Miss., to Miss Ida Watson, of Batesville, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

DUBOSE—THOMAS W. DUBOSE, son of Rev. H. and Amanda DuBose, was born on January 14, 1851, and departed this life on October 22, 1889, aged thirty-eight years ten months and two days.

His father stated to me that Thomas was a good boy, and that he never gave him any trouble in his raising, and that he joined the Methodist Episcopal Church, South, in the town of Waynesboro, Miss., when young, and lived so consistent that he had a good influence among those with whom he associated. The writer became acquainted with Bro. T. W. DuBose in the year 1875, and loved him because he was so consistent and good.

He died with that dreadful disease—consumption. He was confined to his bed for several months. The writer visited him about two weeks before he died, and, while with him, he requested me to preach for him, and I complied with his request, and took for my text, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." (II. Timothy ii, 1). He was greatly strengthened by grace after preaching. I talked with him in regard to departing this life, and he said to me that he was ready to die. He said: "I feel that I have a clear record. I feel a clear conscience between me and my heavenly Father." When I parted with him he said to me, "Bro. Holland, I will meet you in heaven." He leaves behind a devoted father and mother, five brothers and six sisters. He has one brother preaching in California, Rev. H. M. DuBose. Look up, father, mother, brothers and sisters; Thomas is not dead; he is at the beautiful gate, waiting and watching for you. J. H. HOLLAND.

SIMPSON—Sister ANN SIMPSON was born in Georgia, February 22, 1818, and died March 8, 1890, aged seventy-two years. In childhood, with her parents, she immigrated to Mississippi, where she passed her early years. In 1837 she married Mr. J. J. Simpson. In 1842, with her husband and father's family, she immigrated to Caddo parish, La. They were among those first substantial, religious families that settled in Caddo, by whom the religious tone and moral character were inducted into the society of that region of country, which remains till this day. Sister Simpson was converted and joined the Methodist Episcopal Church when twelve years old, and lived and died a Methodist. Sister Simpson had the courage freely to express her religious feelings and opinions. A brother still living says the first time he saw her she was shouting and praising God, which was fifty-eight years ago.

For sixty years she witnessed for Jesus. She was emphatically the preacher's friend; ever able and ready to help him. Many a time on leaving her home, the good-by was accompanied with a sum of money.

Her last illness was protracted and painful. She said to her son during her sickness she was going to die and go to heaven; her peace was made with God, and her way was bright. She lived and acted her part well on the theater of time; then, like the patriarchs of old, fell on sleep. Her children and the church are poorer by reason of her daily prayers not being offered for them. J. P.

FARMER—Mrs. MARY JANE FARMER, daughter of Randolph and Elizabeth Hester, was born in Alabama in 1834, and departed this life near Downsville, La., March 22, 1890. On account of parental training, Sister Farmer early learned to love her Savior, and while quite young joined the Methodist Church, in which she lived and labored through life. Her parents moved to Louisiana in 1848 and settled in Union parish, near Downsville. In 1850 she was married to Mr. B. F. Farmer, with whom she lived happily until, in answer to the call of his country in 1861, he bade wife and little ones adieu to engage in war; during which engagement in 1862, while away from loved ones, he died, leaving his companion with five little children to struggle against the ravages of war and the hardships of life, which she did most successfully. She taught her children to serve God and to love and respect her, which training they most affectionately demonstrated even to the last.

Her suffering, which was caused by pneumonia, was very severe for two weeks, but the writer always found her patient and submissive. Upon my last visit, after invoking God's mercies and blessings upon the sufferer, and realizing that the thread of life was nearing its last tension, I inquired of her with reference to the future, when she said, "I am ready any time."

May the Lord comfort the bereaved friends and relatives, and help them to ever be ready for the summons!

W. J. PORTER.

McGEE—JOSEPH T. McGEE died at his home, near Richland, Holmes county, Miss., on Tuesday morning, February 18, 1890. He was the son of Joseph McGee, and was born in Jones county, Ga., January 16, 1821, and had passed, by one month and two days, into his seventieth year. With two older brothers who survive him, he accompanied his father from Georgia, and in 1834 became a Mississippian by adoption. He was twice married; first, to Miss Eliza E. Crawford, November 9, 1847, and, again, to Miss Lou McAdory, November 1, 1866. Both marriages were fortunate ones for him. A large family was born to him, some of the children being yet in their minority; but quite a number grown to the estate of manhood and womanhood occupy places of usefulness in the church and in society.

Bro. McGee became a Christian in early manhood, and a Methodist of the decided sort. He filled the offices of class leader, Sunday-school superintendent and steward, and was faithful to his work. At Richland, where he held his membership, and near which place he lived so long, his seat was seldom vacant in church till increasing and severe infirmity kept him away. He was an indulgent and helpful hearer, a friend to his pastor, liberal in his contributions, interested in the work and progress of the church at home and in foreign fields. He was esteemed by all the people as a friend, a citizen and neighbor. White and black were alike his friends. He was fluent and ready as a speaker, of more than average ability and culture. If an address was to be made at a neighborhood gathering, social or religious, all eyes turned to Bro. McGee, and the people were not disappointed.

His last years have been years of suffering, but for him they have been years of mellowing and maturity. He has often told the writer how he was in the past earlier years of his religious life vexed by a turbulent spirit, and how he grieved over fits of anger; but his testimony for years has been that the power of religion enabled him to triumph over all his foes, so that he became gentle, peaceful, and was thus kept to the end.

His prayers in his family circle were notably earnest and pathetic as the outer man gave way. His last testimony was strong, his faith intelligent and comforting. He was wonderfully sustained in his last sickness. We shall miss him in our rapidly depleting numbers, and his widow and children are sorely bereaved; but he has overtaken many comrades of his earlier conflicts, and those who are left may follow on. JOHN BARCROFT.

POWERS—At the first Quarterly Conference for Coekrum circuit, Sardis district, North Mississippi Conference, held at Independence, February 28, 1890, the pastor reported that, on February 12, our brother, the Rev. A. F. POWERS, had died. A committee of three members was appointed by the Rev. S. M. Thames, P. E., to draw up and place on record a suitable memorial of the life and labors of our deceased brother.

We find in his family record that he was born July 10, 1830; professed religion, was baptized and received into the Methodist Episcopal Church, South, September 11, 1856; he was licensed to preach in 1871; was ordained deacon by Bishop Paine in the year 1877. Married, first, to Miss Martha Ann Stephens, December 7, 1853. She dying, he was left with three children—two sons and a daughter. He was married to Miss Callie Jackson, May 20, 1868. He was made a Master Mason in 1856; was made Royal Arch Mason in 1858. Be it

Resolved, That in the death of Bro. Powers we feel bereaved, and are sensible of the loss sustained by the church in the death of so good a man.

Resolved, That, as a citizen, a Christian and a preacher, there never was a stain on his character.

Resolved, That we shall miss him in the Quarterly Conference and in our public worship, and in the Sunday-school of which he was a faithful and efficient superintendent.

Resolved, That the members of this Quarterly Conference deeply sympathize with this bereaved family in this, their deep affliction, and that a copy of the above memorial and resolutions be spread upon the minutes of the Quarterly Conference, and that a copy be sent to the NEW ORLEANS ADVOCATE for publication.

W. J. O'BRYANT, P. C.,
For Committee.

The seeking of God should be the prologue to all our affairs; we are enjoined first to pray, and then determine; "Thou shalt make thy prayer unto him; thou shalt also decree a thing, and it shall be established unto thee." The interesting providence in our concerns is the highway to success. The reason we miscarry is because we consult not God, but determine without him, and then we have no reason to complain of him for not prospering our way when we never commended our affairs to his conduct.—*Charnock.*

"Don't Give Up the Ship."

"Many that did ill under physicians' hands have happily escaped, when they have been given over by them, left to God and nature and themselves." "More danger there is from the physician than the disease." "Their art is wholly conjectural, if it is an art." All this was written long ago before the "Elixir of Life" was discovered and applied by the "regular faculty;" and the writer frankly adds: "I honor the doctors, as I am enjoined to honor the physicians, for necessity's sake." Though the doctors of the present day are, no doubt, very different from those referred to above, and in spite of the great progress in medical science, we are obliged to admit, that many, very many cases are still given over by them as hopeless. To such patients we say: Compound Oxygen is neither a drug nor a medicine, but a vitalizer, assisting nature.

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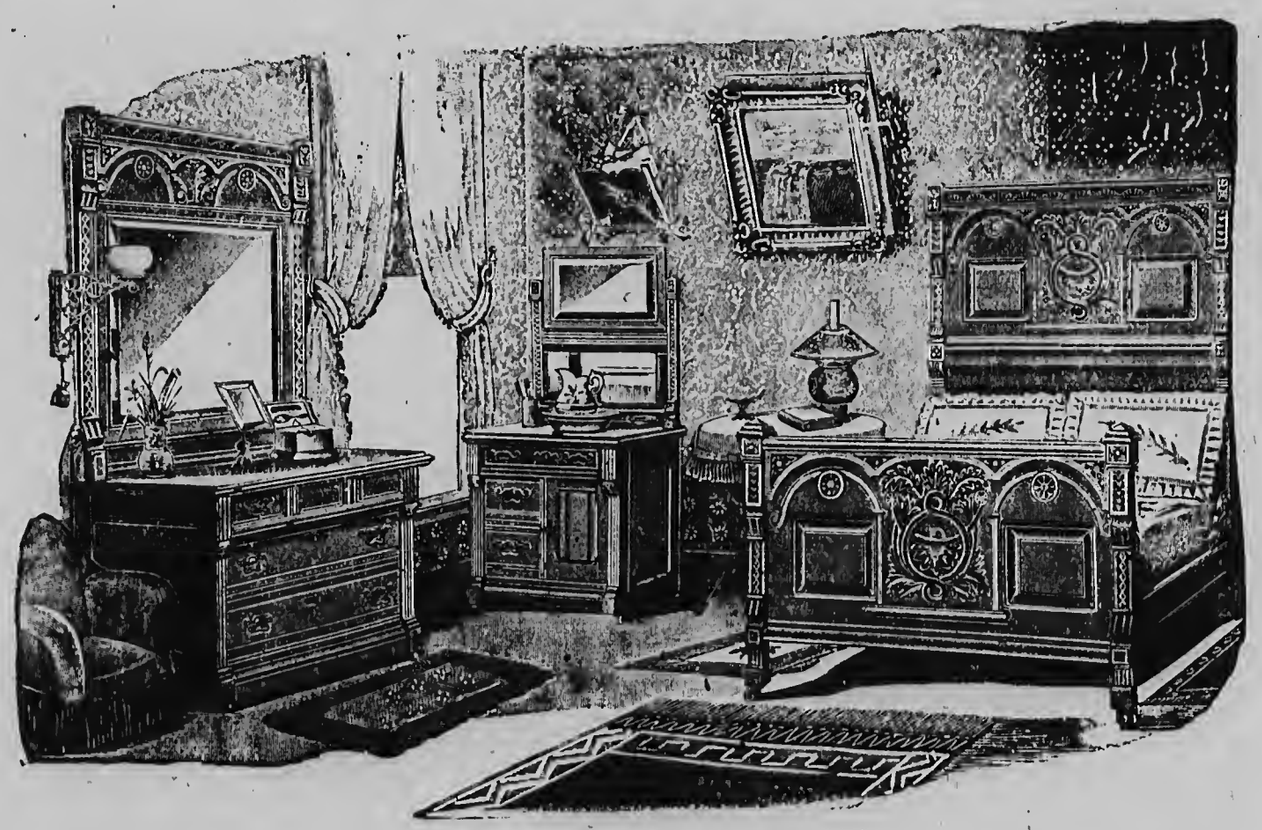

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Drive! Drive! Drive!

DURING the month of May we will offer goods at a sacrifice in order to run our stock down to the very lowest possible limit before the summer season arrives. Odds and ends of Shades—that is, where there are two or three shades left of a pattern which we do not propose running again—we will offer at less than cost. Floor Oil Cloth, 25 cents per yard, and up. Curtain Poles, with trimmings and ends complete, 25 cents. Mattings and Wall Paper at very low figures.

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16 CAMP STREET,

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Thursday, at 8 P. M., Young Men's Meeting Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

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DR. TAFT BROS., ROCHESTER, N.Y.

NEWS OF THE WEEK.

DOMESTIC.

The worst flood ever known in the Red river is sweeping away the levees in its course. The Mississippi is falling faster every day, the back water from crevasses is running off.

The gambling dens in Denver, Col., were closed by the police authorities on May 8, and the proprietors were bound over for trial. This is the first time in many years that gambling has been suppressed there.

Representatives of the river interests are hard at work, and plans have been devised to further the urgency bill of Mr. Blanchard, which asks for $1,000,000 for the maintenance of the levees.

The Providence, R. I., school committee has adopted a revision of its by-laws which banishes the Bible and devotional exercises from the city schools and restricts the application of corporal punishment to cases in which the parents' consent is obtained.

Representative Mason has introduced in Congress a resolution to authorize the Committee on Labor to make an investigation during the recess of Congress with the purpose of bringing about an 8-hour law.

Archbishop Ireland, of St. Paul, Minn., preached a sermon in the St. Augustine (colored) Catholic Church, at Washington, in which he asserted that there is no such thing as a color line except in the minds of those whose intellects are clouded by unjust reasoning; that whites, reds, blues and blacks are all children of the same God, and because of the simple accident of color it does not follow that the negroes are to be treated on different lines, religiously or socially.

Secretary Proctor has made a second allowance of $50,000 for the relief of Mississippi flood sufferers as recommended by Major Weston, who has charge of the distribution of reliefs. This leaves an unexpended balance of $50,000.

The Texas Spring Palace, at Fort Worth, threw open its gates for 1890 on May 10. Thousands of strangers were in the city. Business was suspended at noon, and the opening exercises took up the afternoon.

In the midst of a terrific cloudburst, Akron, Ohio, was struck by a cyclone on May 10, and fully 100 houses were demolished.

A company has been formed in Galveston, to be styled the Galveston Manufacturing, Trading and Importing Company, with a capital stock of $250,000. This company is to begin operations when $100,000 is subscribed. The object of the company is to trade with Mexico, Central and South America.

The saloons in Covington, Ky., were closed Sunday in obedience to the law. The officers of the Saloon-keepers' Association used their influence and authority to induce saloon-keepers to obey the law.

The furniture warehouse of J. G. Grant was burned to the ground, and its contents destroyed, on May 10. Loss about $100,000.

FOREIGN.

It is reported that a correspondence has been going on between Emperor William and Bismarck relative to certain newspaper articles inspired by the ex-chancellor, which are considered uncomplimentary to the Emperor.

For the first time in the history of London the lord mayor will make an official visit across the border into Scotland on Thursday, June 19. He will proceed in state.

The latest advices from Africa represents the king of Dahomey as very tired of his war against the French. He had expected to overwhelm the small French garrison on the coast at one blow, and either capture or drive them into the sea, and when his troops returned discomfited from the defences of Kolonou he was so enraged that he immediately beheaded the general in command, and followed up the act with the slaughter of several more of his officers next day.

The question of taking control of charitable institutions from the priests and placing it in the hands of civil power is arousing bitter controversy in the Italian Parliament.

The Mexican Senate has reported favorably on the bill granting an indefinite term to the President.

The King of Samoa and the American and German consuls have signed the Berlin treaty. Great interest was manifested in the event, and a large number of the natives and nearly all of the white residents of Apia assembled around the house during the ratification of the treaty.

It is said that the Pope is satisfied with the German government's concessions to the clergy, and disapproves the course of the centrists insisting upon further concessions.

The *Pall Mall Gazette* publishes an interview with an American engineer named Tetley, in which he unfolds a plan for bridging over the Thames from London to Putney, by a vast platform, to rest upon tubular tunnels, stretching from shore to shore. About five miles of additional space would thus be added to the superficial area of the metropolis, giving room for new avenues, trees.

Experiments are being made with American cotton seed in Turkestan, and the Russian government is prepared to enter upon its cultivation on a large scale, should the results prove favorable. In lower Russia, too, the cultivators have been ordered to plant the seed and report results to the Minister of the Interior.

Mr. Henry Stanley, regarding the German movements in Africa, said that he was wearied by England's apathy in regard to the operations being carried out by the Germans. If England continued to remain inactive, the Germans would secure paramount influence in Africa.

Emperor William has sent experts to examine the hygienic arrangements of the state mines at Saarbrucken. They are also to investigate the grievances of the miners employed there.

Every traveler should have Johnson's Anodyne Liniment in his satchel. Safe and reliable.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10⅛	— —
Ordinary	10⅝	— —
Good ordinary	11 1-16	— —
Low middling	11⅜	— —
Middling	11⅝	— —
Good middling	11⅞	— —
Middling fair	12⅛	— —
Fair	13	— —
Galveston middling	11½	— —
Mobile middling	11 7-16	— —
Memphis middling	11⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	5	5⅛
Fully fair	4¾	— —
Good fair	4½	— —
Common	4¼	— —
CENTRIFUGAL:		
Seconds	4⅛	5
Prime yellow	— —	5 7-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	— —
Good common	14	18
SYRUP	— —	36
RICE.		
No. 2	2⅛	2⅛
Good	5⅛	5⅝
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	3 75	4 75
POLISH, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	5 10	5 25
Fancy	— —	4 75
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 50
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	2 10	2 15
Cream meal	2 40	2 60
Grits	2 50	2 50
Hominy	— —	2 85
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	50
Yellow	— —	49
Mixed No. 2	47	48
OATS:		
Western	— —	39
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	90	97½
HAY:		
Prime	14 00	16 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	— —	8
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	11	11¾
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	— —	6⅛
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	13	14
Common	— —	6
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	28	29
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	3 25
POTATOES:		
New Louisiana	3 50	— —
Western	1 75	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 25	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8¼
Jute, 1¾ lb. ₩ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 25
Turkeys, Southern	9 00	11 00
EGGS:		
Western	— —	9
Southern	9	— —
WOOL:		
Lake, ₩ lb	21	22
Louisiana	21	— —
Burry	10	16
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, May 13.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

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Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent postpaid for eighty cents to any address.

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Camp Meeting.

The nineteenth annual camp meeting, on the Seashore Camp Grounds, will open on Friday evening, July 11, next, and continue for ten days. The trustees have made arrangements to provide ample accommodations for the increasing annual attendance. Eminent preachers will assist as heretofore in the public religious services. Steps have already been taken to secure reduced rates over the various connecting railroads. The camp grounds are located on the line of the Louisville and Nashville railroad, and are 78 miles distant from New Orleans, and 68 miles from Mobile. They have a width of 1,600 feet frontage on the Mississippi Sound. The sea bathing afforded here is unsurpassed. An abundance of fine shade trees provide shelter from the summer's sun; while pure refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and interior towns.

Parties desiring to rent rooms before the rush at the opening of the camp meeting should address their communications to W. B. Thomson, Esq., 68 South Rampart St., New Orleans, La. All inquiries regarding transportation should be sent to Capt. A. C. Danner, Mobile, Ala.

The Reception Committee, of which the president is chairman, will secure, as far as possible, lodging accommodations for all preachers free of charge, and tickets for meals at the restaurant at half-rates as heretofore. Private boarding-tents furnish accommodations to visitors at very moderate rates, in addition to those afforded by the trustees. A small gate-fee is charged for entering the grounds, which is employed towards defraying the expense of their care and improvement. The growing attractiveness of these grounds as a summer resting-place, and the experienced management of the public services, have advertised the place to thousands.

As the property of the Southern Methodist Church, only its members can own cottages or tents on the grounds. Members of other evangelical churches may rent accommodations, subject to the rules, and are heartily welcome. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of precious souls. For a copy of the rules and other data apply to

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	June 1, 2
Tibbee circuit, at Kilgore	7, 8
West Point	9
Macon	14, 15
Tampico circuit, at Siloam	21, 22
Louisville circuit, at Louisville	28, 29
Plattsburg circuit, at Mt. Pisgah	July 1
Macbalavelle ct., at Hickory Grove	5, 6
Starkville circuit, at Pearson Chapel	12, 13
Hebron circuit, at Memphis	19, 20
Shuqualak circuit, at Mohican	26, 27
Columbus circuit, at Mt. Pleasant	Aug. 2, 3
Columbus station	4
Sturges circuit, at Ebenezer	9, 10
Chester circuit, at South Union	16, 17
Lagrange circuit, at Antioch	22
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel	Sept. 6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.

W. T. J. Sullivan, P. E.

GREENVILLE DIST.—SECOND ROUND.

Falsonia (Sun.)	May 18
Duncan (Wed.)	21
Shaws (Sun.)	25
Rosedale (Wed.)	28
Dublin (Sun.)	June 1

R. M. Standifer, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Liberty	May 17, 18
Pleasant Ridge ct., at Pine Grove	24, 25
Ripley circuit	28
Ripley and New Albany, New Albany	31, June 1
New Albany ct., at Wesley Chapel	7, 8
Jonesboro	14, 15

W. S. Lagrone, P. E.

GRENADA DIST.—SECOND ROUND.

Pittsboro (Rev. G. W. Gordon)	May 17, 18
Banner (Rev. J. M. Wyatt)	24, 25
Atlanta (Dr. Newell)	24, 25
Toccopola (Rev. J. M. Huggin)	24, 25
Cherry Hill (Dr. Newell)	26

J. W. Price, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale, at Narkeeta (Th.)	May 15
De Kalb, at Pleasant Ridge	17, 18
Hlansville, at Scooba (Mon., Tues.)	19, 20
Marion, at Coker's	24, 25
Shubuta, at DeSoto (Thurs.)	29
Winchester, at Spring Hill	31, June 1
W. and State Line, at Waynesboro	1, 2

T. L. Mellen, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence circuit, at Georgetown	May 17, 18
Franklinton, at Mt Hermon	24, 25
Scotland, at Galatia	31, June 1
China Grove, at Sartins	7, 8
Lebanon, at Lebanon	14, 15
Pleasant Grove circuit, at Tilton	21, 22

District Conference at Hazlehurst, June 26-29.

W. B. Lewis, P. E.

BRANDON DIST.—SECOND ROUND.

Carthage circuit, at Rocky Point	May 17, 18
Carthage station, at Carthage	18, 19
Hillsboro, at Mt. Zion	24, 25
Mt Rose, at Cedar Grove	30
Raleigh, at Trinity	31, June 1
Trenton, at Gascu	1, 2
Westville, at Westville	7, 8
Marvin, at Poplar Springs	12
Shiloh, at Hebron	14, 15
Forest and Morton, at Pelahatchie	15, 16

P. A. Johnston, P. E.

JACKSON DIST.—SECOND ROUND.

Camden, at Soule Chapel	May 17, 18
Yazoo City	24, 25
Benton, at New Hope	31, June 1
Flora, at Bee Lake	7, 8
Silver Creek, (Tues.)	10
Yazoo circuit	14, 15
Bentonia and Dover	21, 22
Mt. Olivet	28, 29
Spring Ridge, (Wed.)	July 2

D. A. Little, P. E.

VICKSBERG DIST.—SECOND ROUND.

Kingston, at Kingston	May 17, 18
Natchez, at Jefferson St.	24, 25
Natchez, at Wesley Chapel	24, 25
Port Gibson	31, June 1
Mayersville	7, 8

John A. Ellis, P. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield, at James Chapel	May 15
Live Oak, at Live Oak	17, 18
Jackson station	21
St. Helena, at Nebo	24, 25
Amite City, at Tangipahoa	27
East Feliciana, at Clear Creek	June 7, 8
Clinton and Betoville	14, 15

C. McDonald, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—SECOND ROUND.

Winsboro, at Oakley	May 17, 18
Harrisonburg	24, 25
Richland, at Union	31, June 1
Floyd, at Lee Vaughn	7, 8
Waterproof, at Wesley Chapel	14, 15
Providence, at Pecan Grove	21, 22

J. D. Harper, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Ada, at Liberty	May 17, 18
Bayou Beouf, at Turkey Creek	24, 25
Simsport, at Mellville	June 7, 8
Centreville, at Nebo	14, 15
Vidalia and Tray, at Young's	21, 22
Black River, at South Bend	28, 29
Columbia, at Columbia	July 5, 6

B. F. Alexander, P. E.

HOMER DIST—SECOND ROUND.

Saline	May 16
Sparta	17, 18
Ringgold	20
Vienna, at Antioch	24, 25
Gibsland, at Gibsland	31, June 1
Arcadia, at Paynes Chapel	7, 8
Minden	10
Homer, at Homer	12
Haynesville, at New Salem	14, 15

Robert Randle, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane, at Logansport	May 17, 18
Natchitoches, at Natchitoches	24, 25
Anacoco	31, June 1
Caddo, at New Church	7, 8
South Bossier, at Benton	14, 15
North Bossier, at Concord	19
Valley, at Pleasant Valley	21, 22
Mooringsport	28, 29
Wesley	July 5, 6
Coushatta, at East Point	8
Many and Sabine	12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. B. Cassity, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles	May 17, 18
Sulphur Mine	24, 25
Opelousas	31, June 1
Washington	7, 8
Grand Chenier	14, 15
Sabine Mission	21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

Jno. A. Miller, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Craps Street	May 18
Morgan Street	18
Plaquemine and Donaldsonville	25
Algiers	June 1

Chas. F. Evans, P. E.

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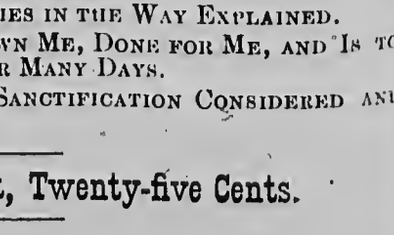

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Chaps. V. and VI.—What It Is.
Chap. VII.—Where It Is Symbolically Taught in the Bible.
Chap. VIII.—Where It Is Specifically Taught in the Bible.
Chap. IX.—How to Obtain the Blessing.
Chap. X.—Certain Difficulties in the Way Explained.
Chap. XI.—What It Has Shown Me, Done for Me, and Is to Me still after Many Days.
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A PRAYER.

BY PHŒBE CARY.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet.

But pray that, when the tempest's breath
Shall fiercely sweep my way about,
I make no shipwreck of my faith
In the unbottomed sea of doubt.

And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go
About the places of my dreams.

I do not ask for love below,
That friends shall never be estranged,
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth—Fate, I give thee these;
Leave faith and hope till life is past,
And leave my heart's best impulses
Fresh and unfailing to the last.

Proceedings of the General Conference.

FIFTH DAY.

The session on Monday was consumed principally in the reports of standing committees, and the offering and reference of resolutions. "Non-concurrence" is the order of the day. The two hundred "new men" do make this rather a black-haired Conference; but, from present indications, it will be level-headed, nevertheless.

Dr. A. S. Hunt, of the American Bible Society, the bearer of a fraternal message to the Conference, was introduced and made a touching reference to the sainted worthies who were with him on the platform when he was before the General Conference sixteen years ago; now all have crossed the flood except two.

Report No. 1 of the Committee on Boundaries was adopted as follows:

Your Committee on Boundaries, to whom was referred a memorial from the Council Grove District Conference, of the Western Conference, and one from the Atchison District Conference, Western Conference, asking that the boundaries of the Western Conference be changed, beg leave to recommend that the petition be granted, and that paragraph 210, page 337, of the Discipline, be amended so as to read, "Western Conference shall include the States of Kansas and Nebraska."

We recommend that the memorial from the Atchison District Conference, asking a change of the name of the Western Conference, be not granted.

Respectfully submitted.

R. H. MAHON, Chairman.

There were ten memorials presented, and thirty or more resolutions, some of which were referred to the appropriate committees; some tabled; some lost; some carried. The Conference adjourned early. The standing committees nearly all meet every afternoon at three o'clock, and what with preaching and walking and talking and writing to the home folks—the average delegate is a very busy man. While they are thus at work, let the whole church be at prayer.

SIXTH DAY.

The Conference assembled with promptness at nine A. M., with a smaller attendance than usual at the opening exercises, Bishop R. K. Hargrove in the chair.

Dr. D. Atkins, of Columbia Conference, conducted the devotional exercises of the day, opening with reading of the Scriptures, after which the 219th Hymn was sung, beginning:

"Let Zion's watchmen all awake,
And take th' alarm they give."

Dr. Atkins then led in prayer.

The minutes of Saturday's proceedings were read, corrected and approved.

REPORT OF THE COMMITTEE ON EPISCOPACY—NO. 1.

Our first report is one of sadness, and well suited to produce solemnity. We are called upon officially and formally to chronicle the death of our late senior Bishop, Holland N. McTyeire.

The episcopal message calls our attention to this event, and asks that a memoir be presented as a becoming token of the merits of the distinguished and lamented dead. This is done that a brief and permanent record may be made relating to his eminent character and services during his career. We fully appreciate the estimate placed on Bishop McTyeire by his surviving colleagues, and echo back the sentiments expressed not faintly, but with forceful emphasis. Your committee feel that time has not yet allayed the sorrow caused by his departure; and we doubt not that this General Conference realizes the great loss sustained by this sore bereavement. Four years ago he was with us almost in the very prime of a vigorous manhood—there were no indications of decay of either physical or mental power. Time had dealt gently with him; and expectation was indulged of a long protraction of his years. He had attained to a ripe maturity, to a commanding eminence in his high office. With rare endowments of both mind and body he was filling his vocation with honor and influence worthy of his title.

Uncertain is life always, and short at the longest, yet there was a shock at what seemed to all an untimely closing of his brilliant career. The mighty oak, with umbrageous foliage, beautiful and sublime in aspect, is stricken by a bolt which shivers the trunk, and puts in the dust life, limb and leaf. The sun was eclipsed in mid-heaven at its zenith, rather than by gradual decline made to sink below the horizon.

Your committee tender a brief memoir of Bishop McTyeire, not doubting that in due time a full biography will be written worthy of his name and deeds.

Bishop Holland N. McTyeire was born in Barnwell district, S. C., July 24, 1824. South Carolina has been very prolific of great men, and when McTyeire was born, another star was added to the already brilliant galaxy. He was very fond of the land of his nativity, and often attested this by his pen and his tongue. He had a Methodist parentage—the father having the most exalted admiration of the lamented Bishop Capers, and deeming him the foremost of religious guides.

Bishop McTyeire was converted at an early age, becoming a professor of religion in his thirteenth year. Passing childhood at home, he went to the higher schools, first at Cokesbury, S. C., then to Collinsworth Institute, Ga. By these schools he was prepared for college. He was among the earlier graduates of Randolph-Macon College, Va.; and this mother college of Methodism has given to the church and world no son of greater worth and distinction.

Finishing his collegiate course in 1845, already licensed to preach, in November, 1845, he was admitted on trial into the Virginia Conference, and began his career at the ancient capital of Williamsburg.

After one year's service in Virginia he was transferred to the Alabama Conference, and was admitted into full connection in due order of time in the first of the year 1848. The same year he was transferred to the Louisiana Conference, and he was ordained elder in 1849. He was editor of the NEW ORLEANS ADVOCATE from 1851 to 1858, when he was elected editor of the *Nashville Christian Advocate*, the central organ of his church. Interrupted in his editorial career by the misfortunes of war, he entered the pastorate again in the Alabama Conference, serving in the city of Montgomery till his election, in 1866, to the episcopal office. He was ordained Bishop in New Orleans at the same time with Wightman, Marvin and Doggett; and all were worthy compeers of their honored predecessors, and their colleagues. This quartet was a rare combination of men. The lamented Bishop served long enough in the usual work of the ministry to make high reputation as an able preacher of the gospel. Though he was not by reputation considered an eloquent preacher, he was by all critical minds adjudged an able expounder of the Word of God, possessing, as he did in high degree, a mind critical and analytical in its cast. His words were weighty and powerful, having the condensation of a great hydraulic press. To hear him was to understand him—there was not much of flaming rhetoric, but a more durable impression was made upon the mind by his forceful logic, uttered with thunderous emphasis. The tones of his voice, his slow, cautious speech, his commanding person, made him a man of power in the pulpit.

As an editor, he was pre-eminent. The pages of his paper flashed with wit and burning satire. His sententions, epigrammatic style was rarely excelled. The finish of his leading editorials made them to stand forth as a marble pillar polished to the perfection of a mirror. As a writer, especially as an editor, our church has never had one to surpass him among all its brilliant minds.

Bishop McTyeire did fine service with his pen in many ways, but he has gained lasting distinction by his latest production—"The History of Methodism." This is a ponderous volume, full of fact, and with none of the adornments and illusions of fiction. We are greatly indebted to him for this much-needed book. We do not deem it necessary to speak of all his writings. He was the author of the well-known "Manual of Discipline"—a great aid to the ministry in practical administration. By his writings widely extended, he is destined to a high place in our history and traditions.

The Bishop was a model presiding officer, being a thorough parliamentarian—a lawyer of acute and analytic mind, prompt and bold in his decisions, he ruled an assembly with marked success and ease. His executive ability was of a very high order; he seemed to have been born to command, and to have realized this capacity to control his fellow-men.

Our Bishop was wise in planning and efficient in executing church work. Nothing will give him more durable honor than the great service rendered in forming and directing Vanderbilt University. His agency in this magnificent enterprise justly entitles him to praise. He was the president of its Board of Trust, and, as such, had unusual prerogatives. Vanderbilt University is a grand monument to the memory of its founder, and hardly less so to the name of McTyeire.

The Bishop's impress has been deep on his generation, nor can it soon be erased, if ever, by the wear of time. He died February 15, 1889, after an illness of several months' duration. Peacefully he left the field of his labors, the high office he filled so well; and his departure was in serene, but victorious triumph. The vacancy in our episcopal ranks made by his death is so wide that we may well hesitate to say who can wear the mantle of the ascended leader in our Israel. Your committee close by offering the following resolutions:

Resolved, That in the death of Bishop Holland N. McTyeire the General Conference and the church have sustained the loss of an eminent and honored officer, whose death we deplore as a bereavement.

Resolved, That we record with melancholy feelings our high estimate of his abilities and unsullied character as a Bishop of the Methodist Episcopal Church, South; and, as a token of the same, it is hereby ordered that this memoir be recorded in our journal.

Resolved, That a copy of these resolutions be furnished the family of the deceased Bishop, as an expression of the sympathy of this Conference in their time of sorrow and bereavement.

Respectfully submitted.

J. W. HINTON, Chairman.
JAMES ATKINS, Secretary.

The report was adopted unanimously by a rising vote.

The Committee on Sunday-schools made the following reports:

REPORT NO. 3.

Your committee have had under consideration the memorial of the Mississippi Conference, in reference to allowing churches and Sunday-schools, in which collections are taken on Children's Day, to retain fifty per cent. of such collections, to apply to Sunday-school libraries.

They recommend non-concurrence.

Respectfully submitted.

T. J. MAGRUDER, Chairman.
JOHN S. CANDLER, Secretary.

The report was adopted.

REPORT NO. 4.

Your Committee on Sunday-schools have had under consideration a memorial of Edward Booth and T. D. Woodson, of Felicity Street Church, New Orleans, Louisiana Conference, in reference to changing election of Sunday-school superintendents from the Quarterly Conference to the Sunday-school. They recommend non-concurrence.

Respectfully submitted.

T. J. MAGRUDER, Chairman.
JOHN S. CANDLER, Secretary.

The report was adopted.

SEVENTH DAY.

When Bishop Duncan called the Conference to order this morning the auditorium was but partially filled with delegates, and the galleries had few spectators. Before the conclusion of the devotional exercises, however, the floor was filled, and there was a large number of ladies and gentlemen in the galleries.

Dr. J. W. Hinton, of South Georgia, conducted the religious exercises. The Scripture lesson was the first chapter of Paul's letter to the Romans, and Hymn 485 was sung:

"Ye servants of the Lord,
Each in his office wait."

The journal of yesterday was read, after which the proceedings of the day were as follows:

At the request of Bishop Duncan a communication from the Paine Institute, in reference to that institution, was read for the information of the Conference, and referred to the Committee on Education. Also a similar communication from the Lane Institute, which was similarly referred.

The Committee on Episcopacy made the following reports:

REPORT NO. 2.

Your committee having duly considered the official administration of the Bishops for the past four years, and also their Christian conduct and character, beg leave to report:

The names of John C. Keener, Alpheus W. Wilson, John C. Granbery, Robert K. Hargrove, William W. Duncan, Charles B. Galloway, Eugene R. Hendrix, and Joseph S. Key were called one by one, and your committee hereby report that their characters and official administration have been approved.

J. W. HINTON, Chairman.
JAMES ATKINS, Secretary.

J. W. Hinton, chairman, submitted Report No. 3 of the Committee on Episcopacy, which was taken up and adopted.

Following is the report:

REPORT NO. 3.

Your committee have duly considered the paper of R. H. Parker, D. Atkins, R. S. Clark and others, requesting that one of our Bishops have his residence somewhere on the Pacific coast, beg leave to report an approval without any dissent in the committee. The committee are fully aware that this is a matter beyond your control; and if the desired object be attained, it can only be by an arrangement among the Bishops themselves.

We deem it important to effect the object proposed in the petition, and so report, calling the attention of the episcopal college to the subject, hoping they will give it favorable consideration.

The committee offer for adoption the following resolution:

Resolved, That it is the sense of this General Conference that one of our Bishops ought to reside on the Pacific coast; and the Bishops are requested to take the matter into consideration at an early day.

Respectfully submitted.

J. W. HINTON, Chairman.
JAMES ATKINS, Secretary.

S. H. Dent, chairman, submitted Report No. 1 of the Committee on Publishing Interests, which was taken up and adopted.

Following is the report:

REPORT NO. 1.

Your committee begs leave to submit Report No. 1, as follows:

That it has had before it the memorial of the East Nashville District Conference, asking that the price of the *Nashville Advocate* be reduced to one dollar per year.

Your committee has duly considered the same, and respectfully recommend non-concurrence.

S. H. DENT, Chairman.
B. F. HAYNES, Secretary.

The Committee on Publishing Interests submitted the following report:

REPORT NO. 2.

Your committee begs leave to submit Report No. 2, as follows:

That it has had before it the resolution referred to it and signed by J. S. Candler, H. H. Parks and J. W. Quillian, asking that the General Conference instruct the Book Agent to publish the Ritual of our church in some edition of our Hymn Book.

Your committee has duly considered the same, and respectfully recommend concurrence.

S. H. DENT, Chairman.
B. F. HAYNES, Secretary.

The Committee on Temperance submitted the following report:

REPORT NO. 1.

To the Bishops and Brethren of the General Conference of the Methodist Episcopal Church, South:

Your Committee on Temperance begs leave to report that, having had under consideration the recommendation of H. M. Winslow and others, relative to the use of unfermented wine and a change in the Discipline relative thereto, respectfully recommend non-concurrence, for the reason that this privilege is already granted by the Discipline.

W. H. GOODALE, Chairman.
A. B. JONES, Secretary.

The report was laid over under the rule.

S. Rodgers, chairman, submitted Report No. 2 of the Committee on Missions, which was read, and went to its place on the calendar.

Following is the report:

REPORT NO. 2.

Your Committee on Missions, having duly considered the various papers referred to it, respectfully submits the following report:

1. A resolution from J. O. Branch, T. J. Christian and others, requesting that the Board of Missions be instructed to consider the question of establishing a Hebrew Mission, and, if found expedient and practicable, to organize such mission during the next quadrennium.

Your committee recommends concurrence, the resolution to be accordingly referred to the Board of Missions.

2. A petition signed by C. C. Mayhew, praying assistance for the Illinois Conference.

Your committee recommends its reference to the Board of Missions.

3. A paper signed by I. M. Wright, R. K. Brown and others, reciting certain facts relating to the Colored Methodist Episcopal Church in America, closes with the following resolution:

Resolved, That inasmuch as the Board of Missions is empowered to act in such cases, building houses and establishing schools, we refer these educational institutions (Paine and Lane Institutes) to the Board of Missions, requesting it to consider this appeal, and to grant such aid as their judgment may suggest.

We recommend concurrence.

4. A memorial from B. P. Walker, T. J. Ball, S. S. Hayes and others, the design of which is to secure modification of Article 12 of the Constitution of the Board of Missions, so that the relations of the Bishops and the Board to each other and to the work may be more clearly defined.

Also to change Article 5, so that some authority may be given to the Board in the appointment of missionaries to mission fields, and in their transfers from one mission field to another.

Your committee is not satisfied that it would be wise or safe to change the law as proposed in the memorial. We suggest instead of the desired changes in the Constitution of the Board of Missions, that, if at any time there should be such exercise of episcopal power as goes beyond the authority conferred upon the Bishops, there should be a prompt reference of the same to the Committee on Episcopacy.

We, therefore, respectfully recommend non-concurrence.

5. "Report of D. C. Kelley, Missionary Treasurer, to General Conference, Methodist Episcopal Church, South, to meet A. D. 1890."

This paper is respectfully returned to the General Conference, with the statement that we find nothing therein requiring the action of the Conference.

6. Memorial from the Mississippi Annual Conference, asking the General Conference to formulate a plan for employing godly women as deaconesses in the church.

We recommend non-concurrence.

7. Petition from T. J. Duncan, T. A. Kerley and S. V. Wall, praying that Ques. 12, in the order of business of the Quarterly Conference, be stricken out, and the following question inserted: "Is there a written report of the general state of the missionary cause in this pastoral charge?"

We recommend non-concurrence.

SAMUEL RODGERS, Chairman.

R. H. Mahon submitted Report No. 2 of the Committee on Boundaries, which, on motion of J. C. Morris, was recommitted.

A. S. Andrews, chairman, submitted Report No. 1 of the Special Committee on the Sabbath, which was read and went to its place on the calendar.

Following is the report:

THE CHRISTIAN SABBATH.

How shall we more effectually guard the sanctity of the Lord's Day?

1. By avoiding all secular and worldly pursuits and all popular amusements on that day, and by devoting the day only to those duties and exercises that nourish and build up Christian life and character.

2. By preaching, at least, once a year in every congregation upon the proper use of this holy day.

3. By employing all our influence, personal and official, against the profanation of the Christian Sabbath, by unnecessary travel, Sunday excursions, Sunday publications, and the transportation of freight and merchandise.

4. By requiring all our presiding elders at the third Quarterly Conference to ask the following question:

Is the law of the Christian Sabbath properly observed and duly enforced in this pastoral charge?

A. S. ANDREWS, Chairman.
E. H. EAST, Secretary.

There was a long and heated discussion of Report No. 2 of the Committee on Publishing Interests, relating to the incorporation of the Ritual in the new Hymn Book; but the matter was left undecided.

Dr. A. S. Hunt, representing the American Bible Society, was then introduced to the Conference, and made a long and characteristically eloquent address on the subject of his secretariat. The Conference, relieved from the spell of Dr. Hunt's eloquence and the thrilling passages referring to Bible evangelization in Italy, France and Spain, as by one impulse took up the coronation hymn,

"All hail the power of Jesus' name;"

and the strains of the song rolled like melodious thunder over the body, all rising to their feet. On motion the Conference adjourned with the benediction by Dr. A. S. Hunt.

EIGHTH DAY.

The Conference assembled at the usual hour this morning, with a goodly number of delegates in attendance; Bishop Galloway in the chair.

Rev. D. W. Carter, of the Central Mexican Mission, led the devotional exercises. The morning lesson consisted of the reading of fourteen verses of the fifth chapter of Galatians, and the singing of Hymn No. 1:

"Come, thou Almighty King;
Help us thy name to sing."

Bro. Carter then led in prayer.

The journal of yesterday was read, corrected and approved.

Bishop Hendrix took the chair.

Pending the reception of reports of standing committees, Bishop Hendrix (presiding) said:

Brethren, we have with us this morning two fraternal messengers from the Methodist Episcopal Church, whom I take great pleasure in now presenting to this body—Rev. R. F. Bristol, of Chicago, and ex-Gov. Robert E. Patterson, of Philadelphia.

The call for reports of standing committees was resumed.

H. C. Morrison, chairman, submitted Reports Nos. 1 and 2 of the Committee on Church Extension, which were read and sent to their places on the calendar.

REPORT NO. 1.

Your committee have carefully considered a resolution referred to them by the Church Extension Board, asking for the election of a secretary and an assistant secretary to the Board of Church Extension.

We recommend that this General Conference concur in the said request.

H. C. MORRISON, Chairman.
CHARLES W. WHITE, Secretary.

T. J. Magruder submitted Reports No. 7 and No. 8 of the Committee on Sunday-schools, which were read, and went to their place on the calendar.

REPORT NO. 7.

Your committee have had under consideration the memorial of the Church Conference of Trinity Methodist Episcopal Church, South, of Los Angeles, Cal., and after carefully examining the same, beg leave to report that the following be enacted by this Conference:

Add to Ans. 9, of ¶ 106, at the end of said answer, the following, to wit: "And they shall also cause to be organized Young People's Leagues, having for their object the promotion of piety and loyalty to our church, education in church history, and their encouragement in works of grace and charity, and shall prepare suitable constitutions and by-laws for the same, together with such other literature as may be required for their successful operation."

Your committee have also had under consideration the resolutions of H. C. Morrison and W. F. Lovejoy, and of John S. Candler, W. W. Turner and J. W. Quillian, all in reference to the creation of a literary and religious paper for the youth of our church and to provide an editor for the same, recommend the following as a substitute for both resolutions:

Resolved, That the General Book Agent shall be authorized to publish a weekly periodical or newspaper at Nashville, of religious and literary character adapted to the wants of our young people.

That an editor shall be elected by this General Conference, who shall have editorial control of said youths' paper, and who shall, in addition to his duties as editor aforesaid, edit the *Sunday-School Visitor*. Respectfully submitted.

T. J. MAGRUDER, Chairman.
JOHN S. CANDLER, Secretary.

The Committee on Education reported recommending a Board of Education, and furnishing a draft of its Constitution; and there were also other reports of committees at this protracted session which we can not publish, and many presentations of memorials and resolutions.

There was much discussion of a prize catechism, recommended in a report before the body, and Bishop Keener made the following remarks:

It is said that confession is good for the soul. I was very much impressed

(*Continued on Fifth Page.*)

Christian Advocate.

THURSDAY, MAY 22, 1890.

ONE DAY AT A TIME.

BY HELEN HUNT JACKSON.

"One day at a time!" That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.
One day at a time
It's a wholesome rhyme,
A good one to live by—
A day at a time.

"One day at a time!" Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks.
It's the darkened future, without a gleam.

"One day at a time." A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

"One day at a time!" When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

"One day at a time!" But a single day
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each, shall be our strength.

"One day at a time!" 'Tis the whole of life:
All sorrow, all joy, are measured therein.
The bound of our purpose, our noblest strife,
The one only countersign, sure to win!
One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

—*The Independent.*

Address of the Bishops.

The quadrennial address of the Bishops was read to the Conference by Bishop A. W. Wilson. It is as follows:

Dearly Beloved Brethren: We cordially greet you in the name of our Lord Jesus Christ. Your coming together is to us an evident token of the gracious care of our great Head over his church, and gives promise of blessing to accrue through your wise and faithful handling of the interests committed to your oversight. We shall not cease to pray for you, that "the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe."

We have reason to be grateful that the intellectual and moral activity of the age has disclosed no need of change in our "Articles of Religion," or standards of doctrine, nor has there been among us any serious demand for such change. The great body of our preachers and people hold firmly to the Methodistic statement of truth as being in full agreement with the words of our Lord Jesus Christ and the doctrine which is according to godliness." That statement has been subjected to close scrutiny by reason of its unavoidable relations to other forms of teaching, and has been fully tested in its application to individual and social life; and the results show it to be sufficient as the rule of faith and practice. Occasional sporadic efforts have been made to induce the church either to renounce its ancient confession, or to put upon it an interpretation not warranted by reason or by the "analogy of faith." These have been successfully resisted by the fidelity of our people to the teachings out of which the organic life of the church has grown, and by which its spiritual life has been nourished. We trust that the unity and power of the church may remain to the end of time unimpaired by the intrusion of heresies destructive to the simplicity and purity of its faith.

We rejoice to record our conviction that the spiritual life of the church has suffered no decline in the past four years. The faithful preaching of the truths characteristic of Methodism has been productive of gracious results; extensive revivals have been reported each year; large numbers have been added to the church; and very many of our members have made increase in faith and holiness. It has been demonstrated that our people are true to the principles of vital godliness, of experimental religion, by whomsoever they may be attacked, however subtle and enticing her appeal may be against them, and however strong the adverse current of public sentiment. In an age when the functions of the pulpit and pastorate are largely usurped by the secular press and platform, and doctrines are widely disseminated (sometimes from the pulpit itself) subversive of the authority of the Word of God and of the foundations of spiritual life, and when the attempt is made to substitute the amenities, culture and entertainments of educated society for the graces, virtues and fellowship of the church of God, it is gratifying to note the steadfastness with which our members adhere to the conviction that the church is a separate and divinely ordained association, taking its life and its law from its own living Head, and, by the terms of its existence, incapable of subjection or of conformity to this world.

As it is well known, the individual exceptions to this statement are many. Many walk of whom we have told you before that they are the enemies of the cross of Christ who mind earthly things. The instructions and exhortations of the pulpit, and the impressive and emphatic vows of the baptismal covenant, solemnly ratified and confirmed at the moment of their reception into our communion, are insufficient to restrain these from indulgences in dispositions and practices quite incompatible with Christian holiness and the purpose of the Christian Church. To them the exercises of godliness are tame and distasteful, the meaning of Christian fellowship is unknown, and the church is attractive only when it can strongly enough appeal to their sensuous tastes through an eccentric pulpit, an æsthetic service, and the sensational appliances so often employed as substitutes for the presence and power of the Holy Spirit. They would have the church enter the arena of this world, and compete with it upon its own ground and according to its own methods; and, failing in this, they refuse submission to the order and discipline of the church, bring confusion into our ranks, and by example and evil counsel pervert unwary and inexperienced souls.

Some of this evil is due to ignorance; some to the weakness and instability which offer no point of resistance to the enticements of the world; some to the arrogant claim, set up by wealth, culture and station, to exemption from the hard requirements of self-denial and unworldliness imposed by the gospel. Much of it, undoubtedly, might be abated by uniform, impartial, judicious and firm administration of discipline. The attitude of the church upon the question of conformity to the world is so pronounced, and has been so often authoritatively declared, that no one charged with the responsibilities of the pastoral office among us can show us any sufficient excuse for failure in its treatment. It is unnecessary to repeat deliverances that have gone forth in more than one pastoral address by authority of the General Conference, declaratory of the law and binding upon all our preachers and people. It will be well, if practicable, to indicate and provide for some satisfactory method of training, especially for our young converts, in "the doctrine which is according to godliness." The class meeting, whose province and power have been taken up by no other agency, has very generally fallen into disuse. Its revival, if it be possible, would be an incalculable gain to the church. But it can not again be made compulsory; and its voluntary observance seems to require a larger measure of spiritual life than is common with us. In its absence some more thorough and systematic method of pastoral instruction should be considered, in aid of which the sanctified abilities of the laity might be enlisted. No added office or order in the church is needed. We seek only the free and hearty co-operation in this pastoral service of the consecrated talents of the whole church. It is surely high time that the culture and skill of our members should be brought under contribution for the higher uses of religious life. By such means we may train up a generation exercised unto godliness, and prepare to assert and maintain the claims of personal holiness against all the seductions of the world and the wiles of the devil.

While we thus aim to secure our separateness from the world, we can not forget that by the terms of our gospel we are brought into special relations to it. Our responsibility is not restricted to the sphere of the interior life of the church. Our Lord's words, "Ye are the salt of the earth," "Ye are the light of the world," put upon us a sacred trust; while the apostolic exhortation, that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings, and all that are in authority, is prompted by the consideration that a healthful social order and righteous rule are necessary to the "quiet and peaceable life in all godliness and honesty," upon which the growth and prosperity of the church greatly depend. In the world, though not of it, the church acts intensely upon it, and in its turn, on many sides of its manifold life, is strongly influenced by it. These vital and responsible connections between the two should be consciously and constantly in view when regulating the affairs and shaping the economy of the church. Very many questions of social order are, on one side, principles of godliness, and the assertion and enforcement of them within the limits of its own life and action are the church's witness to the truth before the world. Our members have their names enrolled in the commonwealths and kingdoms of earth as well as written in heaven; and it is within the province of the church to exact that in the discharge of their functions as citizens, in the conduct of business, in the regulation of the family, and in the observance of social requirements they shall conform to and illustrate the law of life given in and by the Son of man. We can not hope, by impertinent and unwarranted interference in the affairs of government and society, to change the currents of human life; but by unequivocal testimony to the truth, and its constant and uniform application and enforcement within the sphere of the church's rightful authority, we may exert a healthful and saving influence upon the world. The careful observance of the scope and limit of the church's action, combined with bold, uncompromising enunciation of every ethical and spiritual principle of the gospel, will save us from embarrassment and entanglement in worldly schemes, and insure the greatest efficiency to our measures for saving men.

The unsettled state of the relations between men in the various conditions and callings of life—in many instances the positive antagonisms among them—make it obligatory upon the church to give more explicit expression to the law of Christian fellowship. The gospel of Christ—and that alone—gives promise of a satisfactory solution of the vexed and vexing problems of life and society. "Thou shalt love thy neighbor as thyself," and its practical correlative, "As ye would that men should do to you, do ye also to them likewise," "Take heed and beware of covetousness," "Honor all men," and such like self-renouncing principles and commands, which put all men upon the common ground of mutual respect and helpfulness, are the contributions of our faith to the attainment of peace on earth and good-will among men—the only satisfaction for the needs of a disordered, restless world. To let men see, within the communion of saints, that these are practicable and vigorous elements of life, is to give the highest assurance that the success of the gospel is the true and only guarantee of the rights and interests of all men.

The conduct of the affairs of the church during the quadrennial period has been attended with as little difficulty as can be expected under any system administered by men. With very few exceptions, the preachers have been blameless; nor have we to mourn many departures from rectitude and propriety of life among our members. Close inspection and more vigorous application of discipline would, perhaps, have brought to light offenses that have escaped publication and censure; but it may be questioned if in any age or under any conditions the church has enjoyed greater freedom from the vices and sins that dishonor humanity and exclude from the kingdom of God. As a whole, the administration has been faithful, and its results commend our system as thoroughly effective and suited to the conditions and needs of our widely extended territory. The part taken by the Bishops and Annual Conferences in the conduct of affairs will be submitted for your inspection in the journals of the Conferences. With entire frankness we offer ourselves and our work for your investigation and judgment.

Our existing regulations require but little change to adjust them to the conditions of the time and growing demands of the people. It has been proposed to alter those affecting our ministry so far as to admit to orders every man appointed to the charge of a circuit, station, or mission. This would practically annul all provisions for a due and necessary trial of candidates for the ministry, and open the way for many and grave abuses. The end sought would be better attained by prohibiting the appointment of unordained men to such charges. Difficulties would, undoubtedly, attend administration under such provision; but no abuse could arise, and, as the number of such appointments is few compared with the whole number, the difficulties may be adjusted, and would gradually disappear. We do not, however, recommend any change in this feature of our system.

It may be well to review carefully the regulations concerning local preachers, and, if it be found necessary, provide for more accurate definition of their place and work, and for their greater efficiency. The Discipline makes it their duty "to aid the preacher in charge of the circuit, station or mission to which they belong," puts them under his direction, and requires them to report in writing to the Quarterly Conference. Whatever may be the cause, these provisions are to a considerable extent inoperative; and many of this class assume the functions of evangelists at large and carry on their work, without regard to disciplinary limitations, wherever they can find an open house—and sufficient compensation. The church is much indebted to the local ministry, and in many sections of the work is still, in a great measure, dependent upon it, but should not consent that the regular itinerant ministry be supplanted by practically irresponsible agencies. In some instances it is known that traveling preachers have taken a location for the purpose of engaging in evangelistic work, untrammeled by the restrictions of appointment and responsibility. Would it not be wise to so change the law as to put local preachers under the direction of the presiding elder for assignment of their work in the district? Proper adjustment of the local service to the enlarging and increasingly complex movements of our itinerancy may add much to the strength and effectiveness of both.

Not many cases have occurred to test the provision made by the last General Conference, for an appeal by a traveling preacher, in case of trial and conviction, in advance of the meeting of the General Conference, to a committee from an adjacent Conference; but, in the few who have called for its application, suggestions of difficulty have been presented that seem to indicate the propriety of a change of the law. The present arrangement, being virtually an appeal from one Annual Conference to another, seems likely to put the Conferences concerned in attitude of disagreement, and has too little of the connectional character to command unqualified respect for its judgments.

Other proposals for change in the processes of trial, looking to the removal of ambiguities and uncertainties, and providing for an unembarrassed administration of the law, will, in all probability, be submitted to you. These will receive your careful attention, for the order and purity of the church depend, in no small degree, upon the clearness and certainty of the provision for indictment and trial and the simplicity of the methods of procedure.

Before referring specifically to the institutions and enterprises of the church, we should take note of its estimated forces and the increase made since the last General Conference. Four years ago there were reported in the General Minutes 4,106 traveling preachers, of which number 3,885 were effective; the report of the last year shows 4,862, of which 4,295 are effective, an increase of 456 in the itinerant ranks. The local ministry has grown in the same period from 5,943 to 6,269, an addition of 326. There were, according to the Minutes of 1885, 980,645 members. The last returns give 1,166,019, an increase of 185,384. The whole number of preachers and members at present estimated is 1,177,150, an addition to our force in the four years of 186,156. In such measure the blessing of God has been upon our heritage and has rewarded the labors and prayers of his servants.

We thank God and take courage, while constrained to confess that the gains have not been proportioned to the resources and capabilities of the church and to record our conviction that intenser holiness, instant prayer, uncompromising faith—in a word, more thorough and universal consecration to our Lord and his work—would have produced far greater results.

These figures represent an immense fund of material resources for the Lord's uses. We can no longer plead poverty. The increase of wealth in our territory, in which our members have shared as largely as any other section of the community, has been unprecedented. We have enough upon which the Son of God may rightfully make claim to multiply many times over the work we have in hand.

Moreover, these more than a million members present a vast array of every order of mind and form of character which, devoted not informally and irregularly, but systematically, to the the interests and uses of the church, would give intelligence to the faith of all our people, elevate the standard of Christian life in general estimation, set up an impregnable defense against the encroachments of infidel thought, and expose the hollow pretensions of arrogant and truculent worldliness. In truth, nothing is wanting in the providential and gracious provision for our church. The one thing needful is the baptism of the Holy Ghost and of fire upon the entire body.

The various departments of activity in which the life of the church finds expression will be duly reported to you in the details of their management and results.

Our mission work is first in importance, and, beyond question, demands the best thought and the most skillful and thorough treatment that can be given to it. The proportions of the enterprise are but imperfectly apprehended. If the greatness of the numbers and the depth and urgency of the need of those in foreign lands to whom, in the providence of God, our church is called to minister the gospel, were fully known, our apathy would surely give place to the compassion with which the Lord looked upon the multitudes "scattered abroad as sheep having no shepherd." The time is fully come when broader and more vigorous measures should be devised to satisfy this great and growing demand. Evasive pleas of ignorance, poverty and home wants will no longer relieve us of responsibility; and they find their more than sufficient answer in the abundant and constantly increasing wealth and luxury of our homes and the immense investments and skillfully planned and far-reaching business projects in which so many of the professed followers of Christ are concerned. It is the standing reproach of our Lord and leader that "the children of this world are in their generation wiser than the children of light." At this late day in the church's history it is more than a reproach; in the face of the demands and opportunities of the age it assumes the proportions of a crime. The foresight, skill, boldness, energy and self-sacrifice devoted to secular uses would, if turned to the purposes of the gospel, in a little while change the thought and heart of the world. The endeavors of our church thus far have been scarcely more than tentative, just disclosing the breadth of the field and the conditions under which the work must be carried forward, with enough of practical result to give assurance of complete success so soon as we shall make hearty and adequate response to the call of God.

The last General Conference directed the College of Bishops to include the foreign missions in their plan of visitation, and to give them, in common with the church at home, immediate supervision. In compliance with this requirement, China, Japan, and Brazil have each been visited twice, and Mexico annually. The results have justified this measure. Difficulties that threaten the harmony and progress of the work have been adjusted, our brethren abroad have been brought into closer sympathy with us, and their hopefulness and zeal have been stimulated afresh by these touches of home life, while the more immediate report to the churches at home has given greater confidence in our mission work, and enhanced the interest in our operations.

The missions in China and Brazil have, according to the order of the last General Conference, been erected into Annual Conferences. The mission in Japan has taken on very compact form, and has vindicated the wisdom of its establishment by the number and character of its converts and its extended and growing influence upon Japanese life.

In China, our oldest, and we must consider it, our most important mission, we are suffering for want of men. The extent of that densely populated field and the enormous exactions made upon our laborers under most trying conditions of climate and life call imperatively for large accessions to the force. We are not adequately furnished in any department—educational, medical or evangelistic. The changes going on in China will undoubtedly create a greatly increased demand for the education given by Christian missionaries. Other mission establishments are preparing on a large scale, with heavy endowments, or appropriations and full staff of teachers, to keep up with the demand. Our facilities are not equal to the present necessities, and must be strongly re-enforced before we can hope to offer our fair contribution to the educational agencies of the empire. A plan to bring our institutions in China into the unity of a system is now under consideration. It promises advantage to the work. With this effected, and a sufficient increase of teaching force provided, we shall have a powerful adjunct to our evangelical ministry, insuring stability, permanency and steady growth to our church in China. Still larger additions should be made to the regular ministerial force, until, with the native helpers in our service, we shall be able to occupy the commanding points in the province, to which our present work is confined.

Japan, our latest mission, has been so compactly and effectively organized, and has wrought so successfully, that its members feel impelled to ask that it be erected into an Annual Conference. The thoroughness of their administration and the reasons given in their memorial seem to us to justify the petition. We recommend that it be granted. Beyond the organization of the Annual Conference, they anticipate the union of the various Methodist bodies of Japan in one independent native church. Overtures have been made looking to this end, and the proposal will be submitted to you in due form, but we deem it inexpedient to take action.

A few years' experience in the working of an Annual Conference will be of service in training our mission for the wider movements of an independent native church.

It ought to be observed that in this mission no grants have been made for the election of churches or the education or support of native preachers. The only payments to natives are those made to interpreters and teachers for our missionaries. The Japanese converts supply out of their own meager resources the funds necessary for the training of their ministry, and are building according to their power such churches as will suit their uses. A bequest of the late Thomas Branch, of Richmond, Va., enabled the Board of Missions, at its meeting in May, 1889, to provide for the erection and establishment of a school of high grade at Kobe—an institution much needed in this region where Buddhism has taken a strongly aggressive attitude, and brought to its aid the appliances of modern thought and Christian civilization. It is very evident that in both China and Japan the work of the ministry must be supplemented by that of the school, and provision must be made for the training of men who can by sound speech stop the mouths of gainsayers. Indeed, though much has been done in Japan calling for gratitude and exciting wonder, the indications, if we are not deceived, point to difficulty and struggle in the days to come, and not far distant. We must not cajole ourselves into the belief that an easy conquest awaits us. All the forces of heathenism are bestirring themselves, and, learning wisdom from their adversaries, are industriously employing the agencies of education and propagandism to check the advancing power of the Christian faith. They have allies in the various forms of infidel thought and teaching, which have grown up in the midst of our Christian civilization, and are now seeking to enshrine and intrench themselves in the heart of heathendom. They must be met with all the weapons that the armory of God will supply, and no sluggish, defensive attitude will avail. Only eager, determined, aggressive movement, with all the forces at our command, will insure success in the final conflict.

The missions in Mexico and Brazil are making steady progress. The forms of opposition encountered here are widely different from those of heathenism, but hardly less fanatical and malignant. Yet the providence of God has so directed the affairs of government and society in both these lands that obstructions to the work of the gospel have, for the most part, been taken out of the way, and among even the prejudiced masses our pure Protestant faith and worship are supplanting the superstitions which have so long had rule over them.

Indeed, in every land the hand of God has so evidently prepared the way for the introduction of the gospel that the refusal of the church to enter with its message and witness to the truth must involve the guilt of deliberate disobedience to the heavenly call; while the aroused antagonism of the old faiths dreading their overthrow calls for the energetic forward movement of all the available forces of the church of God under alert, skillful, enterprising leaders. This is not a skirmish of picket lines. It is the collision of hostile worlds. A general conscription is the demand of our day. The great and effectual door is open to us, but the many adversaries confront us.

All the conditions abroad call for the inauguration of plans more liberal and more positive in our treatment of the church's relation to missions. A timid, hesitating, vacillating policy defeats itself. To put work demanding the brain and energy of half a dozen of the best of God's elect upon one man, and then tie his hands by the restrictions of a narrow economy, is to proclaim want of faith in our avowed purpose and invite the indifference of the church to our enterprise. Parsimony and illiberality on one side are as hurtful and sinful as prodigacy and extravagance on the other. Your Board of Missions—a body of prudent, earnest, prayerful men—has been constantly embarrassed in its endeavor to provide for present and pressing need by the insufficiency of its means of communication with and appeal to our people. To the majority—we venture to say—this Board is a remote and ineffective agency, out of sympathy with the real struggling life of the church and known chiefly by its occasional vociferous clamor for moneys to be expended in visionary and fruitless undertaking in foreign lands. It belongs to this General Conference to make ampler provision for bringing this supreme purpose of the Lord and Head of the church closer to the understanding and sympathy of his people. We beg you, brethren, to give wise and thorough consideration to this great need and to the best methods of furnishing for it adequate supply.

The election of two secretaries, instead of one, is, in our judgment, required for this service; and it would tend to secure more general and more generous contributions if the General Conference should insist that this collection be made in connection with no other.

The Board of Missions chosen by the last General Conference has, by the fidelity, painstaking and practical wisdom with which it has discharged its functions, proved itself worthy of the confidence reposed in it.

The work of the Women's Board of Missions deserves your attention. With great patience and zeal these fellow-helpers of ours in the gospel of Christ have prosecuted their labors with no small measure of success. In China and Brazil, in Mexico and on the border, and in the Indian Territory, in the schools under their care, through Bible women and by hospital work they have diligently ministered to the wants of women and children and prepared the way of the Lord. Much of the success of our regular missionary service is due to their efforts, and in many places this form of work has become indispensable. In the church at home their zeal has provoked many; and a wider and more intelligent interest in the extension of the kingdom of Christ has attended upon the organization and working of their societies.

It has been questioned whether, under the terms of the Discipline, which restrict woman's work to "women and children in heathen lands," the Woman's Board had authority to enter Mexico, Brazil and the Indian Territory. To remove all embarrassment, we suggest that the action taken by them heretofore be ratified, and their Constitution so changed as to include non-Protestant lands, with the Mexicans of the border and Indians of the Territories.

Difficulties and delays occurring and, in some instances, actual loss incurred in the transmission of their funds under the present arrangement moved the Woman's Board, at its annual meeting in May, 1889, to adopt a memorial to this General Conference, asking that they be authorized to send their funds direct to the missions by their own treasurer. This request may be safely granted, with a provision for quarterly and annual examination and audit of the treasurer's accounts by the parent Board. Every proper facility should be afforded these faithful women for the prosecution of their work, and every reasonable precaution taken against unnecessary interference with their plans. The church has had much benefit from them, and may, without distrust, anticipate greater results from their services in the future. The publications of both the parent and the Woman's Board have been useful to the cause and are indispensable to the wider diffusion of information. The more abundant use of the press and distribution of missionary literature in its various forms for the instruction of the church, deserve your consideration. Some means should be adopted for giving all our members the fullest possible statement of our missionary movements.

In response to invitation duly extended, two delegates, under direction of the Board of Missions, represented our church in the World's Mission Conference held in London in June, 1888. It was a remarkable exhibition of the growth and power of the modern missionary movement. More than fifteen hundred men and women from every part of the world, and speaking among them nearly every known tongue, discussed for ten days every phase and problem of missionary life and work. The intensely evangelical character of the meeting was one notable feature, and another was the unity of sentiment and harmony of action declared and reported from almost every field. It was a truer testimony to the oneness of the church of God than could be furnished by the obliteration of denominational lines and the reduction of the whole to absolute uniformity under one administration. Such an assembly, gathered under such auspices, is itself notice to the world that the work begun and brought to such proportions will be carried on to completion. The zeal of the Lord of Hosts will do it.

The Board of Church Extension has proven a valuable adjunct to the Board of Missions in our Western territory, and has aided in no insignificant degree in conserving and building up much of our work in the older Conferences. The statistics and reports of this Board, which are worthy of careful study, exhibit an astonishing result from the energetic and wise management of comparatively limited resources, and clearly indicate the great advantage that would accrue to the church from a more generous outlay in this direction. The work is so well organized and skillfully conducted that nothing seems to be required for its continued and enlarging success beyond provision for ampler supplies. The Woman's Department of this Board, organized to procure funds to purchase or secure parsonages, has not received the attention that it merits. The annual contributions have been insignificant, and the interest in its purpose and plans so slight that much difficulty has been found in establishing the necessary local societies and enlisting the services of the women of the church in this behalf. The same objections have been raised to its operation that have been encountered at the inception of every other enterprise of the church—objections answered in each recurring instance by the event, and which should long since have lost their force with godly and unprejudiced men and women. Due consideration of what has been done by this agency with very small means will show great benefit conferred and to be conferred by it upon many weak charges and destitute preachers, who without it would hardly be able to provide homes of any sort for their families. The funds of this department are distributed by the Board of Church Extension with the same caution and sound judgment that mark its other transactions. We trust that the church may come to a more thorough knowledge of this movement and extend to it a more liberal hand.

The church in the West, aided by both Boards, has made gratifying progress. In the face of difficulties hardly appreciable by our brethren in the older Conferences, and under pressure of sore poverty, the devoted and self-sacrificing men to whom our interests in that section have been committed have worked their way to compactness of organization which gives assurance of permanency and shows what an efficient and faithful ministry can accomplish even in the midst of unfriendly surroundings. Churches, parsonages and schools have been built, and the institutions and character of our church have been maintained and vindicated. These men deserve honorable mention for their achievements, and ought to be re-enforced and supplied with the means requisite for advancement in those rapidly developing regions.

As a very efficient aid in the prosecution of their work we think it advisable that the Book Agent be directed to provide for the publication of a weekly paper in the city of San Francisco, Cal., the editor thereof to be elected by the General Conference.

The greatly increased sales of the Publishing House, the additions to the list of its publications, the multiplications of issues of the periodicals, the decrease of its bonded debt, and the creation of a sinking fund sufficient to take up all outstanding bonds whenever they may be presented, the absence of any new indebtedness, and the distribution under the restrictive rule of a considerable proportion of its proceeds among the Annual Conferences give assurance of the continued prosperity of that institution. Improvement has been made in almost every department of the House; and there is promise that energetic prosecution of its legitimate business under the same careful management will, in a few years, enable it to satisfy all demands of the church for a strong, wholesome and attractive religious literature.

The conditions of the Publishing House justify the recommendations that it shall make provisions for the translation and publication of our Sunday-school and other needed religious literature in Spanish and Portuguese for the use of our missions in Mexico and Brazil. It will thus aid materially in conserving and extending our work abroad as well as at home.

The committee ordered by the last General Conference for the revision of the Hymn Book was duly appointed and made no delay in the discharge of

their duty. The result is before the church in the shape of a collection of hymns retaining all the best characteristics, lyrical and doctrinal, of its predecessor, while much of the old material has been removed and a judicious selection from the best of the more modern hymns introduced. It will, we believe, compare favorably with the hymn-books of other denominations, and supply the wants of the church for, at least, another generation.

The Sunday-school department shows progress in the number of schools and of officers, teachers and pupils, as also in the amount and quality of its literature. This is one of those providential agencies whose precise character and relations to the general work have hardly yet been finally determined. In its efficient ordering so much depends upon local and individual influences that our laws wisely constituted the Quarterly Conference a Board of Managers for the Sunday-school, thus putting its operation and control in the hands of responsible men conversant with the conditions of the church and community, and fettering them with no restriction constraining to uniformity of method.

The international series of lessons is generally, if not universally adopted, and, in so far, furnishes a bond of unity between the schools of the entire church. Unhappily, in many instances, these lessons, which are but excerpts in systematic order from the Scriptures, are accepted as a sufficient substitute for the whole Word of God. The evils of such a violation of the integrity of the Bible are apparent. Every pupil should be taught to compare Scripture—with Scripture and learn to interpret every part according to the "analogy of faith." We are of the opinion, also, that the catechetical method of instruction has special advantages, and regret its disuse in so many of the schools. The catechisms of the Church ought to go into every class in every school.

There is in some localities an excessive disposition to make the Sunday-school a place and means of entertainment for young people. There seems to be an apprehension that the minds of the children are insensible to the attractions of the gospel and that, if we would keep them under our influence, we must appeal to the sensuous side of their nature—"make provision for the flesh." The Lord has taught us more truly, and out of the mouth of babes and sucklings has ordained his own praise. Care must be taken lest, in the cultivation of these natural proclivities, foundations be laid for habitual and ruinous self-indulgence in the later years of life.

It is hoped that, in the Sunday-school, the new Hymn Book may supplant the evanescent and unauthorized collections of songs so widely current. There is in these more of loose, unscriptural expressions and maudlin sentiment, damaging to healthful faith, than can be compensated by the satisfaction of the demand for novelty and the attractiveness of the music.

Under the gracious guidance of the Holy Spirit and the wise and firm administration of the men charged with, this responsibility, we doubt not these evils will disappear and the Sunday-school become more and more a sound and strong saving agency for the young of the church. Its spiritual quality improves steadily. The number of conversions in the Sunday-school is larger in the present report than in any previous year. The church and the Sunday-school are being compacted together, having the same aims, moved by the same spirit. It is impossible to foresee the final form of this institution, but it requires no prophetic vision to anticipate that in it will be seen the last and fullest expression of the church's fatherly care for its young. It will call out the sympathy and enlist the energies of all who love our Lord Jesus Christ, and in its turn, like childhood in the home, will evoke and cultivate the highest and finest qualities of our nature. In view of the great interest attached to this cause and the far-reaching results anticipated, it may be wise to put the Sunday-school department upon a broader foundation and give added force to the editorial staff.

The general prosperity of the church has been shared in their measure by our educational institutions. Debts have been removed, endowments secured, facilities provided for larger and more liberal as well as more thorough education and opportunity given to greater numbers of our young people, whose conditions in life forbid them, without such help, to seek scholastic training. At the same time the spiritual life is not subordinated to the requirements of intellectual growth. Christ is set forth as the life of men and the light of the world, and his supremacy over every side of our composite nature is constantly asserted. Increasing numbers of young men are preparing in our schools for the ministry, giving promise of such trained faculty for the pulpit and pastorate as will, under the baptism of the Holy Spirit, greatly enhance the efficiency of those functions. All our schools labor under the embarrassment of sharp competition with other institutions which, by reason of State aid or heavy endowments, can offer the advantages of secular education at very little or no cost for tuition. Our successes have been achieved in spite of these disadvantages, and speak well for the fidelity to the church and the cause of Christian education of the faculties and trustees of our schools. The incalculable importance of educating our young under the auspices and within the atmosphere of our own church ought to commend large benefactions for the full endowment of our schools.

With great propriety, in view of its history and large promise to our church, we may make special mention of Vanderbilt University, a worthy monument of its benefactors and of Bishop McTyeire, who so faithfully and ably administered the trust committed to him by the sagacity of its generous founder, which continues its contributions to the high purpose of Christian education. In its seven departments with their various schools, all thoroughly equipped, the present register shows more than seventy professors and other appointees for instruction and service in its different lines, and more than six hundred students. It is especially gratifying to note that while larger requirements have been made for admission to the classes, and for the securement of the degrees of its Theological Department, there has also been an increase in the number of its students. More than fifty young men are now pursuing their studies in the University, preparatory to the work of Christian ministry. Of these twenty-three are A. B. graduates of different colleges. This advancement in the grade and number of its students is due in part to scholarships established and awarded for distinguished attainments to the A. B. graduates of our colleges.

It is also cause for congratulation that a number of the friends of the institution are quietly and generously founding scholarships to be awarded as premiums for excellence of character and attainments to young men in the preparatory schools of the country, who, without such aid, could not procure a university course. By the generosity of Cornelius Vanderbilt, a grandson of the founder and bearing his honored name, Mechanical Hall has been added during the quadrennium to the buildings on the grounds and equipped for instruction in manual technology. Also a magnificent building has been erected in the heart of the city of Nashville for the use of the Law and Dental Departments of the University. We are persuaded that you will not fail to regard this institution as a providential trust, affording the amplest facilities for thorough culture to the young men of our church of our Southern country and calling for devout gratitude to God.

It is right that mention be made here of another institution closely connected with our Western work.

Corvallis College, which, for twenty years, has conducted, as one of its departments, the Agricultural College of Oregon under a contract formally entered into by its trustees with the Legislature of the State, and in specific terms made perpetual, has of late been crippled by an effort to withdraw the funds, now increased to more than $25 000 per annum, from the institution, and also to invalidate its title to the Agricultural Farm, purchased by and deeded to the college, for the uses of said department. With the aid of very able counsel the church has endeavored to maintain its rights under the contract before the courts of Oregon. It is gratifying to know, from the decisions already rendered by the courts and from the assurances of counsel familiar with all the facts, that there is good ground to believe that our rights will ultimately be vindicated and the college be perpetuated with increasing usefulness to the church and the country.

The literary enticements of our time constitute a positive threat to the manhood and womanhood of the coming generation. All the worst and vilest elements of life are pushed forth daily from the press in the attractive guise of fiction, and become the almost exclusive nutriment of thousands of young minds. We are not disposed to deny that there is much in the form of fictitious literature not to be condemned; but the largest circulation is accorded to the sensational, sentimental, dissipating, salacious expressions of men of corrupt minds and the vagaries of infidel thought so attired that they may surreptitiously make their way into the inner sanctuaries of uncorrupted natures, and poison the fountain of their faith. At any cost our young people should be secured against this pest; and no means of security appears to us except that which is found in a thorough Christian education: A trained mind, impregnated with Christian principles, is proof against the enticement. In view of this immeasurable evil, as well as many others to which our children are exposed, it is hardly too much to say that it is the church's duty to give Christian education to all her sons and daughters.

We owe a vast debt of gratitude to God for the onward movement along these lines; and, believing in the perpetual guidance of the church by the Holy Spirit, we look forward to the time when all embarrassments shall be removed, Christian education will become the common right of all the children of the church, and Christ will have the place in art, literature, and science that he holds in the faith of his true disciples.

The General Conference of 1882 committed the church (we may say wisely) to the support of the educational undertakings of the Colored Methodist Episcopal Church in America. This movement is of grave importance in the present aspect of social affairs and to the future of our country. It represents our attitude upon the question of the relations between ourselves and the colored people. We can not disregard their claim upon us. We can not refuse to aid, as far as in us lies, in providing a safe and sound ministry for home in educating and elevating them, and by all Christian means preparing home for a higher life in this world, and for the fellowship of the kingdom of God. The scope of their schools at Augusta, Ga., and Jackson, Tenn., is limited to the education of teachers and preachers for the Colored Methodist Episcopal Church. They are in charge of ministers of our own communion, appointed by your Bishops, whose character, together with the oversight by trustees selected from both churches, is guarantee that the work done shall be in agreement with the original purpose, sound and fruitful, such as shall commend itself to the sober judgment of godly, thoughtful men. Both the schools are in need, and are making strong appeal to us for help. Christian principle and the strong bond of Christian fellowship between the two churches move us to commend their interests to your care.

In the establishment and regulation of these agencies the church has been directed by the providence of God, and is thus furnished with a large—we dare not say complete—equipment for the final fulfillment of its mission to the world. For their perfect working and the adequate discharge of their various functions, reinforcements of men and means are needed. Their scope requires to be extended and their energies made more intense and multiplied. All the fields of the world lie open before us, and all possible products of the Christian faith and labor are expected of us. The Word of God must not be bound by our ignorance, indolence, covetousness, or self-indulgence. Every channel of our activity must be unobstructed, and through all the Word must have their course. It may be that as the conditions of human life become more complex and difficult new and more effective agencies will be required for the entire fulfillment of the purpose of God concerning us. In every such case a living and faithful church will be led by the Holy Spirit, in the divine order of its development, to the recognition of the need and due provision for it. For the church is the only authorized, accredited and empowered agent to do the work of Christ in the earth. It is the body of Christ, the organ of expression of his truth and his power. Sustaining such relation to its great Head, it forms its own agencies and gives to them its sanction in the measure of their subordination to its great purpose and conformity to its law. It omits nothing from its provision that is included in its great commission, and orders its entire system of teaching and training so as most surely to secure the attainments of holiness, "without which no man shall see the Lord." It has not abandoned the truth of entire sanctification taught by its founder, nor turned away from his expressed aim to "spread scriptural holiness through these lands." Nor can it agree that this one purpose of its whole being shall be taken out of its hands by unauthorized, self-constituted agencies, working upon eccentric lines, and claiming exclusive right and power for methods and movements not included in the economy of the church, and not in agreement with its order and administration. It will not delegate its responsibility, nor give its glory to another. It is quite competent to discharge its own functions; and, until its candlestick is removed out of its place, will not consent that any shall usurp its prerogative and wield its authority.

The baptism of the Holy Spirit upon its ordered and united hosts is the one sufficient guarantee that its labor, in whatever direction expended, shall not be in vain. Let the fires of God be kept burning upon the altars of heart, home and church, and ceaseless and unstinted sacrifice of self, substance, and energy be made to the Lord who died for us and is alive forevermore, and then the sacred presence that led Israel through the wilderness, gave his people statute and ordinance from the throne of his holiness, and brought them in triumph to the land which he had sworn to their fathers to give them for a possession, will be our guide and law-giver, and give us an abundant entrance into the everlasting kingdom.

Since the last General Conference many who were prominent in the councils of the church have gone to their reward. Among them—and some of them were men of renown—none has made a broader and more indelible impression in the history and economy of the church than our late senior Bishop, Holland N. McTyeire. As an able minister of the New Testament, a lucid and cogent writer, a wise and vigorous administrator and sound expositor of Methodist law and usage, he had but few peers. He filled, in due order, the places of pastor, editor and Bishop, and in each and all of them was "blameless in life and official administration." His last word was "Peace," and with this he entered into rest February 15, 1889. "Mark the perfect man, and behold the upright: for the end of that man is peace." You will provide for due memorial of one so eminently worthy.

The loss thus sustained calls, in our judgment, for the addition of one man to the present College of Bishops.

Finally, brethren, we desire and pray that all your deliberation may be conducted in the spirit of love and peace, and that your conclusions may be so wise and fruitful that our whole body shall be fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, and make increase unto the edifying of itself in love.

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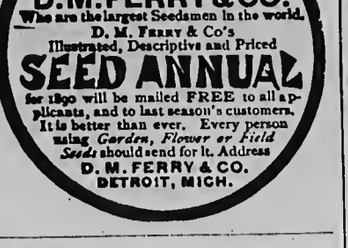

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No. 5.....10:10 am	No. 8.....3:30 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..8:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:10 pm	No. 2 Passen'r. 9:15 am
No. 5 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 3:30 pm
No. 3 Acc'm....0:30 am	No. 6 Acc'm....5:00 pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
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THURSDAY, MAY 22, 1890.

Two New Bishops.

At the election for Bishops, on Monday, Rev. A. G. Haygood, D. D., received 171 votes on the first ballot, and was elected. Rev. O. P. Fitzgerald, D.D., was elected on the third ballot.

Editorial Correspondence.

The fourth day of the Conference was a busy one. Standing committees began making reports. The Committees on Boundaries, Sunday-schools, and Itinerancy, all made reports which were laid over under the rule. Resolutions, petitions and memorials looking to various changes in our polity came in from many sections of the church. The readers of the ADVOCATE will read with pleasure the action of this General Conference in regard to *our special pet*, the Louisiana Lottery. The following paper introduced by the entire delegations from Louisiana, North Mississippi and Mississippi Conferences was passed with an enthusiastic and unanimous rising vote:

Whereas, Beyond question, the Louisiana State Lottery is a recognized evil and a national disgrace, corrupting the morals of the people from one end of this land to the other, and is, therefore, the enemy of the people of all the States and of the church of God throughout our country; and

Whereas, All of our Methodists in Louisiana, together with all of the other good people of that State, headed by their noble Governor, are at this time engaged in a mighty resistance to the attempt now being made to extend the life and ruinous work of that monstrous iniquity for twenty-five years longer; therefore, be it

Resolved, That this General Conference are moved with profound sympathy for their brethren of Louisiana, and will, by all proper means in their power, aid them in their effort to forever rid themselves of the Louisiana State Lottery and of all other lotteries.

On this subject, the *Daily Advocate* spoke as follows:

The condemnation of the Louisiana Lottery abomination by rising vote was timely. We hope it may strengthen the hands of the friends of honesty and truth in that commonwealth in their fight against that disgraceful and pernicious institution, whose days, we trust, are nearly numbered.

The Conference adjourned at an early hour. The evening was taken up by earnest work in the committees, much being accomplished.

The Sabbath was spent in the usual way. All the Methodist pulpits were occupied by members of the Conference, and many of the pulpits of the other denominations. I had the pleasure of preaching for the Lafayette Park Presbyterian Church. I am nearly always put off on our good Presbyterian friends; but why I can not tell. I hear reports of great sermons yesterday by many of the brethren, but as it would be invidious to mention names, I forbear.

The fifth day began with a full house and a determination to accomplish something. A call of standing committees brought quite a number of well-digested papers before the Conference for action. The Committees on Sunday-schools, Boundaries, Episcopacy, Revisal, all made reports which lie over under the rule. The Special Committee on Introduction reported, and appointed Wednesday and Thursday evenings next as the time of the reception of fraternal messengers from other Christian bodies, the reception to take place at Centenary Church.

The work of the sixth day was very heavy. Four hours in Conference in the morning session, three hours of the afternoon in committee work and two hours at night in the same work, made up a day of solid employment, wearying to the flesh. The standing committees, by the number of their reports, gave evidence that they had spent much labor upon the matter referred to them. The Committee on Episcopacy brought in a resolution which was promptly passed by the Conference, which will give satisfaction to the people on the Pacific Coast. The resolution is that "one of our Bishops ought to reside on the Pacific Coast." During the morning session Dr. A. S. Hunt, secretary of the American Bible Society, represented that great interest before the body. His address was a clear and forcible presentation of the work of spreading the Scriptures over the world, and was listened to with profound attention by the Conference. At its close, Bro. Peterson, of Virginia, struck up "Coronation," which was sung with great feeling by the audience. Quite a spirited debate was sprung upon the question of printing the Ritual of the church in the twenty-five cents' edition of the Hymn Book. The drift of the opinion seemed to be that our people needed to be familiarized with the Ritual, and that printing the same in the Hymn Book would be a good way to effect that object. The final action was that the Book Agent was instructed to publish in *all* our Hymn Books those parts of the Ritual relating to the Recognition of Members, the Burial of the Dead, and the Sacraments.

Some good stories are leaking out on some delegates. For instance, a delegate, who is quartered at the Lindell Hotel, being accustomed, when attending Annual Conferences to excuse himself to his hostess when invited out to dine, said to the waiter as he left the breakfast room: "Tell Mrs. Lindell for me, that I am invited out to dine to-day and she need not wait dinner for me." In this connection, I will simply say that none of the Louisiana delegation are quartered at the Lindell!

The seventh day was also a busy day, and very much work was accomplished. The record is now about the same for each day. Four hours in the Conference-room and from four to six hours in the committee-rooms make up the day's doings. This day, however, had a very fine close. In the evening, at Centenary Church, was the reception of the fraternal delegate from the British Conference, Rev. D. J. Waller. He was introduced by Bishop Keener. Mr. Waller is a man of very fine and commanding appearance, and his manner quite easy and unaffected. His address was one hour and twenty minutes long, but was heard with profoundest attention, and elicited frequent applause from the enthusiastic audience. I hope the readers of the ADVOCATE will soon have the pleasure of reading this eloquent speech from the first fraternal messenger which the British Conference has ever sent to the Methodist Episcopal Church, South.

C. W. CARTER.

The Governor's message is a statesman-like document, and reflects great credit upon its author's head and heart. It is exhaustive upon all topics of political moment to Louisianians. It treats soundly of State eleemosynary interests, schools, levees, criminal laws, etc., and that chief of criminal subjects, the Lottery. The political tone is comprehensive and moderate, and the literary above praise. We do not remember to have seen a finer body of pure English than that which conveys his unanswerable arraignment of the Lottery. When Morris had heard it read, he doubled his bid for the State.

Roman Catholic Unity and the Trinity of Methodist Missions in Japan.

The *Holy Family*, a Roman Catholic paper of this city, quotes Bro. Chapman, in a late number of the CHRISTIAN ADVOCATE, about the necessity of an union between the three Methodist bodies in Japan, and then grows dithyrambic, first, over the want of continuity in Protestant effort for the conversion of the world, and then over the oneness of Roman thought and effort in the same direction. We thought this discussion had been tabled long ago when the mighty Bossuet laid down his pen in despair, and when Edgar, the eloquent, swept the field until "the last armed foe expired;" but the editor of the *Holy Family* proves himself to be no mean exorcist, and will have us to look upon this ghost of centuries once more.

Indeed, the trouble with Roman Catholics seems to be the haunt that that church is what it once was, before the lightning of the Reformation struck it in Germany in Luther's time, and in France, England and Scotland in the time of Calvin and Knox, leaving it a branchless and splintered trunk, and that what it acquired in former times, as an influential branch of the one only and true church, is far more to be considered than its future territorial conquest in the name of Christ. The unity of the church—that is to say, its past unity—must stand for its present inanity and barrenness. Union, it is admitted, is a good thing for a living body, but it is a quite uninteresting feature of a dead one. A body without brain or heart could never communicate life to another body, though it might, with a great deal of truthfulness, insist upon its unity. Alas! the brother can never make us believe that "one Lord, one faith, one baptism," means the Roman Catholic Church. There is one authority in that church, it is true, wielded by one hand of despotism to guard its feeble autonomy, but the matter of union ends there. The voice of the Pope and the priest is mighty in human politics where external unity is everything and the biggest show of hands (wielding ballots) wins the day; but what about an union of hearts? Spiritual union is far more to be desired for both human and divine ends than corporate, and we marvel that on this subject our contemporary should take so little account of it. "Militarism" is a new coinage of the word "mint" of the age, and it expresses what we never desire to see in the church of Christ. What Christ desires in his followers is not a thousand soldiers that stand shoulder to shoulder, but a thousand hearts that beat as one; not an union of submerged and characterless drops, but of free, glad waves catching the sunshine and singing the praises of their Maker.

Rather than be told what physical union can do, we should be glad to hear what it has done and is doing. That the Roman Catholic Church is not at all in the race for world-conquest, as it is expressed in mission fields, is so vital a fact to this discussion that the wonder is that the writer of the *Holy Family* article did not begin by admitting it. If corporosity proves so much, figures ought to be admitted to prove something, and we should be glad to know from the editor of the *Holy Family*, how much more Roman Catholicism is doing for the conversion of Africa, China, India, Japan and the countries of the East than Protestantism. Or, failing in this, if he would explain to us how it happens that the periods of missionary renascence that have reached that effete body, though occurring at very rare intervals, have all been communicated by Protestant activity for the salvation of the heathen. Neither—if we may be permitted to continue in this strain, since there is so much at stake—is Roman Catholic unity a good thing for home evangelization if we consider the countries of the world which are dominated by it. *That* unity has been almost too heavy a burden for Spain, Portugal, Italy, Austria, Ireland, the countries of South America, Mexico and France (its whole dominion), and, if we may except the last, which was more than half Protestant three centuries ago, and which is now most restive under the mere shadow of papal authority that rests upon her bright domain, we should say that that dark array ought to be forever conclusive against her pretensions to a gospel mission to any heathen but her own. For centuries there have been no Francis Xaviers or St. Bernards in the Roman fold, and that aged matron has had nothing to do but to play with her apron-strings in monasteries and convents and to fulminate in decrees the virtue of that sort of unity which the rulers of the earth naturally find it impossible to avoid identifying with the most vulgar kind of political dominion. Some time last year one of her priests died of leprosy, and the thing was so much out of the natural order that it nearly took her patrician breath, and was wafted on the journalistic winds everywhither, yet the same thing is repeatedly occurring (and during this decade) in Protestant mission fields, and not the slightest mention is made of it. Rome should interest herself in beating up a crusade among the nations of Europe against the giant evil of slavery a quarter of a century after it has disappeared from the earth, or in establishing, by archiepiscopal proclamations, the absolute political equality of the Africo-American for an equally extended period of time after it has been grafted upon the organic law of the land, for political effect; or in keeping jesuitical watch upon secular newspapers and upon the treasuries of the republican nations of the earth, great and small, for the promotion of her unity; and let the missionary shibboleth alone for conscience sake, if not for argument's sake. The combined forces of heathendom could not imprison Paul or Peter or the gospel they preached for any appreciable period of time; but, alas! their successor is a close captive to the god of mammon and could hardly find locomotive power enough in Italy to move the vaults of the Vatican beyond her borders. Paul had a chain of iron which his zeal for world-conquest wore in twain; but Leo has one of gold which has bound an hundred Popes to a destiny of slothful inaction. But let us say, in conclusion, by way of explanation, that the only true and apostolical church has been endeavoring to capture Japan ever since the days of the soldier-priest, St. Xavier, and, if it be not wholly impertinent, in the same connection to inquire if she has such a patent right upon heathendom, as a monopoly of this virtue of union ought to confer, why has she in despair turned the job over to the Methodists (?).

Bishop Keener at Centenary.

It was a noble audience that greeted the senior Bishop at Centenary Church on Sunday morning. The great building was crowded on the main floor and in the galleries to its utmost capacity. On the platform sat many distinguished men, including Dr. Waller, of the British Conference. The sermon was worthy of the occasion. It was based on John iv, 21-23, and was as distinct and lofty an assertion of the spirituality of true religion as it has ever been our privilege to hear. A new revelation of God, a new worship and a new worshiper—these were the three organizing thoughts of the discourse; and around them were grouped an array of compact, orderly and luminous truths. Some of the separate sentences were full to the overflow of profound and subtle emotion. As we listened to them, we felt as if we were in contact with a charged electric battery. What could be better than this: "Under the old dispensation, God was always represented by symbols. But in this conversation with the Samaritan woman, Jesus dispenses with all these symbols, and makes a final statement that contains no symbol. There is now nothing between men and God—no wall, no veil, no filament. There is absolute contact!" Could anything surpass this: "As a Father God seeks our worship. He comes to us in infinite mercy, and comes on the danger side. I was always afraid of myself on that side, and I thank him from my heart that he approaches me in that way." There was another utterance to which many hearts said amen: "The Christian is a new creature. The old man in him is not shaded off into the new man, nor polished up into the new man, nor repaired into the new man. The old man dies, and the new man is raised up by a distinct creation."

At many points there was a sensible quiver in the Bishop's lips. He was evidently preaching out of the depths of his heart. We thank God for such deliverances. Coming from one whose whole life has been given to Christ, they have special force. Long may our great leader be spared to march at the head of the Methodist column.—*Daily Advocate*.

Aberdeen Surrendered to Christ.

From April 13 to 20, 1890, was the most powerful week ever witnessed in Aberdeen. Indeed, it was a week of salvation to hundreds of souls! Rev. Sam P. Jones, assisted by Rev. G. R. Stuart and Prof. E. O. Excell, began their work promptly according to appointment.

They held four services a day for eight days. The interest and congregations increased at every service. The arrangements were complete, the order perfect. Three days before Bro. Jones arrived union services were conducted in the tabernacle, and the Spirit of power was upon the people. The meeting captured the town and surrounding country for Christ. Our presiding elder, Bro. Kendall, was correct when he said this is "New Aberdeen." Thousands of people were convicted of sin; hundreds were powerfully converted. I never witnessed so many Holy Ghost conversions in one meeting. The preaching, singing and praying were just such as we needed, and all the people profited by it. Gambling, drunkenness, saloons, lawlessness, profanity, lewdness, the Louisiana State Lottery—all received a death-blow in this part of the State. Dancing, cards and worldliness generally, in the church and out of the church, were demolished.

The latest and best style in Aberdeen is to get religion, join the church, attend prayer meeting and fight sin! "Come and see."

Up to date ninety-two persons have joined our church, "and many more to follow." Seventy-four were received at one time! Among them were Bishop Paine's younger son and five of his grandsons. Hundreds attend our weekly prayer meetings. Our Sabbath-school has increased wonderfully. A men's prayer meeting, with an attendance of seventy-five, and a ladies' prayer meeting, with forty members, also a young ladies' meeting of seventeen members, are some of the immediate results of the meeting. Our citizens will see to it that the law is executed, and that good order shall prevail.

During the meeting we enjoyed the presence and help of fifty preachers attending the meeting. The railroads report that they brought fifteen thousand visitors. With pleasure we heard a powerful sermon from Bishop Galloway and a good sermon from Bro. Joe Jones during the meeting. The responsibility of properly organizing new members is great. Please pray for us.

J. A. BOWEN.

ABERDEEN, MISS., May 9, 1890.

Reception of the Rev. David J. Waller.

Centenary Church was packed Wednesday night on the occasion of the reception of the Rev. David J. Waller, fraternal delegate from the British Wesleyan Conference. The noble address delivered by him held the delighted attention of the audience from the first sentence to the close, and was applauded freely. It was the expression of a strong, cultured and devout man, who lives in the present.

Bishop Keener's brief response was characteristic and good.

Notes.

The church that pays not, prays not.

Let us change the name of the State to Morrisiana. A name is a thing for use.

Cuba is ripe for revolt against the powers of darkness. Send her the gospel.

Read our thrilling correspondence from Mexico City in this number of the ADVOCATE.

Dr. Talmage's committee of millionaires find it easier to build colossal fortunes than a cheap place of worship for a gospel of *freedom*.

When the Lottery builds a sugar refinery to bestow its spoils and to reap interest on its financial overflow, is it, therefore, a public benefactor?

Alas! that men should submit themselves to a fetich as age-worn and profitless as the form of godliness. The shadow of a thing is its negative.

The Pope is mad again. Cause: the erection of a statue in Rome, the subject this time being Mazzini, the Italian patriot and religious reformer.

He is a fine preacher and a good pastor, but— He is first-class in all respects, but— And in a very short space of time they had butted the poor man to death.

If our great Sanhedrin, like that which occasionally met at Jerusalem, was compelled to sit on its toes, we should, perhaps, have more of both speed and brevity.

If the Lottery can buy the newspapers of the State of Louisiana and bribe its Legislature now, what could it do a quarter of a century from now, or at the close of the period of its proposed oligarchy?

That body will be consigned to deserved infamy which shall sell and deliver a great State, with all its franchises and revenues and ancient liberties, to a private individual, and that person an alien.

Two hundred copies of the last number of the CHRISTIAN ADVOCATE were forwarded to Baton Rouge, to be placed on the desks of legislators and State officers. It should have been a good campaign document.

While the monthly, the quarterly, the semi-annual and the annual drawings of the Great Iniquity are a curse to the whole country, it is the daily drawing that, like a tireless maelstrom, sucks the life out of New Orleans.

The watchword of Methodism from the days of John Wesley has been "organization." It will prove the *bete noir* of Romanism not only in this country, but in every other if it can preserve a more compact organization.

It is said that the word "caucus" has a profane derivation and was originally written "caw-cuss," and literally described the otherwise untranslatable proceedings of a conference of crows over a forbidden corn patch. If so, we can easily account for the absence of the vicious subject from ecclesiastical councils.

The New Delta—the anti-Lottery paper—long expected, appeared last Monday, May 12, and it is to be published, we learn by a card appearing in its columns, daily at two P. M., by the Louisiana Printing and Publishing Co., Limited. Judging from the first number, it will have a neat typographical appearance and be ably edited. We wish it success.

Perhaps the New Zealander now lives who will take his stand upon the remains of that great work of art that spans the Cumberland at Nashville, and group the picturesque fragments of a great Publishing House in ruins into an instructive homily upon the madness which in the effort to acquire sudden riches consumes both the producer and the incubator.

The Southern Methodist Church should join at once the missionary forces who are marching to the reduction of Satan's stronghold on the dark continent. Never was there a religious soil more productive than the African intellect, nor a religious opportunity grander than that which lies behind the flapping sails of British and German commerce in the southern hemisphere.

No wonder that the Methodist ministry has produced so many great men, when it is remembered that it is expected of each that he shall possess the eloquence of Demosthenes, the patience of Job, the courage of Julius Cæsar, the financial ability of John Law, and last, but not least, the diplomatic genius of Talleyrand. While the race continues, no other ecclesiasticism can dominate these Western shores.

Once traveling in a crowded car from the seat of Conference, a Hebrew of education and moderation pointed to a tall minister of the gospel sitting near, and said, "We called him the thunderbolt when he lived in this part of the State." But we apprehend that both this eulogist and the editor of the *Wesleyan* put it too strong, and that "son of thunder" would be a more fitting term to apply to a prospective Bishop.

Proceedings of the General Conference.

(Continued from First Page.)

with what a brother said, speaking in a distant part of the house, that this General Conference ought to pick out several men and insist on having a catechism. I wish I could pick out several men who could write a catechism. I don't know how plentiful they are, but they are certainly not as plentiful as blackberries in North Carolina. (Laughter.) I don't think the Lord has raised up a great many men capable of writing a catechism. This vast quantity of catechisms the Book Editor tells you about—I reckon if you look them over you will find they are all about the same thing, copied one from the other. I never knew of but one man, and he lived over the water—Richard Watson—who was capable of writing a catechism. He did write one; he has written one for the ages. I think you might as well pass a resolution that these men should appoint a committee to write Watson's Institutes, as to write a Methodist Episcopal Catechism. There will be about just as much propriety in it. (Laughter.) You told us to write a catechism. We are your obedient servants, and we started in upon it. We did not go very far—not very far, before we saw that we were not specially called to the work. (Laughter.) We found out that in formulating the great thoughts of the church during the ages past, was no easy matter. The Book Editor has very well said, you may get to a word, and never get beyond it. You will expire right there. We expired, along about there. (Laughter.) We had sense enough to expire. (Laughter.) There are a great many men who, if you tell them to do a thing, think they must do it whether they can or not. St. Paul had sense enough to see that all men have not faith. I can say certainly that all men have not sense enough, nor grace enough, to write a catechism. If there is a man in this house that can write a catechism—as it was once said in a meeting, that "a man was not fit to die unless he was very religious, and if there was any man in the house who was ready to die let him stand up." I say if there is any man here who can write a catechism, let him stand up. (Laughter.) I will say to you that we did make a pretty good effort, but we are pretty much like the artist who took his fine painting and hung it in the market place, and upon it he placed a ticket, saying that if anyone found any fault with the painting he should mark it on the picture. By the picture he left a piece of chalk. He went away and came back again shortly, and found that there was nothing on the picture that was not marked. He rubbed out the marks, and changed the ticket requesting that the good points of the picture should be marked. He went away, and came back again and found the picture marked all over as before. So we sent out these blank catechisms with the request that they should be returned with criticisms, and you ought to see them come in. (Laughter.) We have one of the most valuable catechisms that I have known, written by our great Bishop Capers. That great work has not been sufficiently admired—not sufficiently to appreciate its beauty of expression, its accuracy in definition and all the qualities that go to make up a catechism for the young. I do not think if we were to labor for months together, the men of this Conference could surpass it. I wrote a note not very long ago to the Book Agent requesting him to bring the fact before the Book Editor and try to introduce those catechisms generally throughout all of our Sunday-schools. I think the Lord has raised up no man who could produce the like of it, and I hardly know whether the work is surpassed by Richard Watson or not.

(And much more in the same strain.)

NINTH DAY.

The galleries and rear seats of Centenary Church indicated the unabated popular interest in the proceedings of the General Conference. Dr. J. B. Walker, of the Louisiana Conference, conducted fervent devotional exercises. Bishop Key presided with dignity and brotherly kindness, keeping a watchful eye on the members and on the order of business.

An interesting episode of this session was the introduction of the Rev. Dr. E. W. Mosely, fraternal delegate from the Colored Methodist Episcopal Church in America. His speech was fraternal, anecdotical, humorous and eloquent, and was heartily applauded. The heart of the mother church throbs with kindly affection for this her ecclesiastical child.

Dr. Morton's address to the Conference on church extension matters was earnest, luminous and convincing.

The communication from a representative of the Woman's Christian Temperance Union was read and referred to the proper committee, from which a suitable response will, doubtless, be made.

The fraternal delegates from the Methodist Episcopal Church were formally presented to the General Conference at night.

Dr. Bristol, who spoke first, swept all the chords of eloquence, and was applauded to the echo. He was sharp, rapid, coruscating, thrilling. Gov. Patterson was manly, strong and eloquently fraternal. Bishop Keener was especially felicitous in responding to the honored messengers of our sister church.
—*Daily Advocate.*

TENTH DAY.

The General Conference discussed worldiness to-day. Delegate McGee explained that a Georgia newspaper had published a statement that a resolution condemning card-playing, theatre-going, etc., had been laid on the table by the General Conference of the Methodist Episcopal Church, South, by an overwhelming vote. He asked for the reconsideration of the resolution because an erroneous impression had gone out over the country as to their real action, and the opinion had gained ground that the Conference was afraid to place itself on record as opposed to worldiness, and boldly face the question as other denominations had done.

Delegate Duncan, of Tennessee, made a long and heated argument against worldiness.

After much hedging a committee of fifteen was appointed to draft a resolution on worldliness and insert it in the book of discipline. A series of resolutions, signed by several delegates, were read denouncing Romanism, and recommending that the Sunday-school teachers be instructed to have such instructions as they deem necessary placed in the catechism, posting the children on Protestantism and teaching them why they are Protestants and impressing on them the great evils of Romanism. They were referred to the Committee on Sunday-schools.

The Committee on Episcopacy made a report recommending the election of two Bishops.

The Committee on Revisals made majority and minority reports on the question of permitting laymen to be represented on all committees of the church; the minority being in favor, the majority against the proposition.

The Committee on Publishing Interests recommended the establishment of a church organ on the Pacific coast.

A memorial was read from Dr. Marshall, of Vicksburg, Miss., recommending the distribution of healthy light church literature.

Personal and Otherwise.

Correspondents must exercise patience until the General Conference has made itself heard.

There has been great delay in getting recent editions of the ADVOCATE through the mails.

Rev. J. T. Cunningham, of North Mississippi Conference, will preach the commencement sermon at Cooper Normal College, Sunday, June 1.

We regret to have been compelled, in this number of the ADVOCATE, to use the hand of discipline upon our neighbor, *The Holy Family*, which is ordinarily a well-behaved journal, and, moreover, has done yeoman service on the right side in the Lottery contest.

Bro. Wood, pastor of Covington charge, Mississippi Conference, just recovering from a severe spell of typhoid fever, and *en route* with his wife to more northerly recruiting ground, gave the ADVOCATE a pleasant call on Monday. We trust that he will be speedily restored to health and usefulness.

We learn from the Shreveport *Caucasian* that Hon. John L. Scales died at his home in Mansfield, La., May 10. Bro. Scales was a landmark of Methodism in North Louisiana, and belonged to one of the oldest and most honored Methodist families of the South. His death will prove a serious loss to both Church and State. An obituary will be furnished in due time.

A charming little book, The Broken Home; or, Lessons in Sorrow, by B. M. Palmer, pastor; and published by E. S. Upton, New Orleans, has been placed upon the ADVOCATE table. The narrative is designed to comfort those who mourn we learn from the publisher's note, while we gather from the subject itself that it is a heart-record of the divine dealing in affliction with the family of the author. The literary clothing of this touching domestic story is, indeed, exquisite, and it abounds in incidents and passages which can but be helpful to the sorrowing. But the book will prove a blessing to all classes of readers, and it could hardly possess a higher recommendation to either a New Orleans or a national audience than the name of its author. Price, sixty cents.

Anyone interested in the sick-benefit, funeral-aid, and death-benefit-ary associations of the United States can help make the statistics of their organizations for the forthcoming census more complete and disseminate the knowledge of the good work they are doing by sending the names of such societies as they may know of, and the addresses of their principal officers, to Mr. CHARLES A. JENNEY, Special Agent of the Eleventh Census, 58 William street, New York City.

Read the advertisement of Prof. Smith, of Lexington, Ky., *whose College received the Gold Medal at the World's Exposition* for business education. Summer session now open.

A Most Worthy Cause.

MR. EDITOR: In response to Sister Weems' call to build a church in Mexico, I send you a list of names and amounts to publish as a beginning of the work so much needed, feeling sure that other friends will respond. Just consider the money safe. I am responsible for it, and will send it when I collect from a few others I have not yet seen. A word from you at the head of the column, I suggest, would be a help to present the great need of a church, as set before us in Sister Weems' letters. God help us to help them in every effort to do good!

Mrs. Fannie M. Stewart	$1 00
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(All Crystal Springs ladies.)

LAURA FORSYTHE.

Carpenters and mechanics use Johnson's Anodyne Liniment. It is healing and very soothing.

Postal Card Reports.

—Rev. W. W. Hopper writes from Meridian, Miss., May 9: "I am assisting Bro. Crymes at West End. Good congregations; church awake and at work; sinners being converted every night. Deep and lasting work being done by the Holy Spirit. I begin with Bro. Rayner at McComb City, May 12."

—Rev. J. W. Malone, Minter City, Miss., writes: "Minter City and Strathmore charge, North Mississippi Conference, reports at the close of the second quarter a net increase of nine members, salaries of pastor and presiding elder paid up to date, collections in full in cash, and fifty dollars for furnishing our district parsonage at Water Valley. We will forward our gift to the Oxford Church in a few days."

—Rev. J. G. Cammack writes from Union, Miss.: "We feel like praising God for the results here yesterday (May 11). Truly it was a great day for this place. We had two delightful services. We raised a collection and secured $4 over the assessment for the entire circuit for all the Conference collections. We have been passing through a trying ordeal here for some months, and our skies were somewhat clouded; but the light has burst in upon us more powerfully than ever. Thank God who giveth us the victory."

—Mrs. E. B. Foust writes from Oak Ridge, La., May 5.: "The money raised by Dr. Hopkins, of Lafayette, for my husband's benefit has not yet been received. My dear husband has been a great sufferer since February 17. At times his case seemed almost a hopeless one. But I believe now that God will yet spare him. For the past week he has been improving rapidly. With all his suffering, I never witnessed such Christian patience and resignation as he has exemplified. It has been a great trial to me; but God's grace has been sufficient."

—Rev. Wilson Moore, writing from Sugartown circuit, reports: "We gladly say, that we are progressing on this circuit. Our water has not become unhealthy, nor our air impure. At some of our appointments, where only 25 or 30 assembled to hear the gospel heretofore, we have a regular attendance of from 50 to 75. The church is being revived, and sinners are being awakened to a consciousness of their guilt and, we believe, will return unto the Lord and he saved from sin. I, therefore, have the satisfaction of knowing that I am not trifling, as some tried to make it appear at the last Conference. We have received six into the church."

—The pastor and official Board of Holly Springs write, May 12, as follows: "We have just closed a three weeks' meeting in Holly Springs, conducted by Bro. George S. Inge, resulting in more than fifty conversions, and forty-two have already joined the church. Bro. Inge preached the closing sermon last night, which was his fortieth on this occasion. Auditorium and gallery were filled to overflowing with anxious hearers, and many could not be accommodated with seats. Bro. Inge preached the doctrine of our church in its purity, but did it in such a manner as to have the hearty cooperation of all Christians. He did not use abusive language, slang phrases or any clap-trap means to count numbers, but preached Christ as the all-sufficient Savior of men from sin which damns in this world and in the world to come. Bro. Inge has returned to the Church, South, to stay; but for reasons satisfactory to himself, he will labor among us as a local preacher, doing such work as may be demanded by the church and his pastor. He will hold his membership in Holly Springs, where the church receives him with open arms and appreciates him as they do no other living man."

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Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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SANCTIFICATION.

By Rev. B. CARRADINE, D. D.

CHAP. I.—MY REASONS FOR WRITING.
CHAP. II.—HOW I OBTAINED THE BLESSING.
CHAPS. III. and IV.—WHAT IT IS NOT.
CHAPS. V. and VI.—WHAT IT IS.
CHAP. VII.—WHERE IT IS SYMBOLICALLY TAUGHT IN THE BIBLE.
CHAP. VIII.—WHERE IT IS SPECIFICALLY TAUGHT IN THE BIBLE.
CHAP. IX.—HOW TO OBTAIN THE BLESSING.
CHAP. X.—CERTAIN DIFFICULTIES IN THE WAY EXPLAINED.
CHAP. XI.—WHAT IT HAS SHOWN ME, DONE FOR ME, AND IS TO ME STILL AFTER MANY DAYS.
CHAP. XII.—OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

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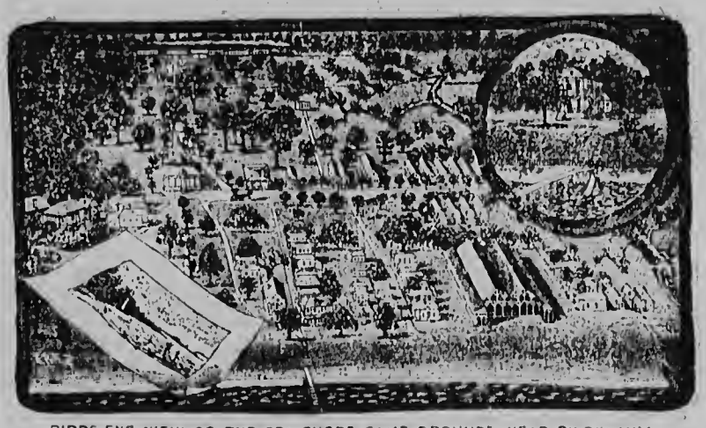

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Missionary.

The Fifth of May.

MR. EDITOR: This is a day of great demonstration in Mexico. From every town and hamlet within its bounds there will be patriotic addresses to commemorate this day. The history of the celebration is this: Early on the morning of the fifth of May, 1862, the Mexican forces, numbering 4,000 infantry and 500 cavalry, were drawn up at Puebla in battle array; General Saragossa, the commanding general, and our President Juaz, his subordinate officer. In that encounter the Mexican arms were covered with victory, and this triumph is yearly celebrated with great pomp. This ancient and historic city has put on its holiday attire, and since sunrise the Mexican flag has floated from telegraph pole and housetop, and been saluted by firing cannons and ringing of bells. The President presented each crippled veteran of that battle a gold coin in the name of the city.

At night there was a national feast celebrated in our church. It was beautifully and artistically adorned with the national colors, and pictures and statues of the great men who figured in that battle. We had a string band, and music on the organ. It was a treat to hear the children sing, and see what force was thrown in the national hymn. I never saw a more patriotic people, and their love of country is infectious. The Alemeda is a bower of roses, and all kinds of lovely flowers, cushions of flowers, most beautifully arranged. The red, white and green lanterns to-night make a lovely scene of beautiful lights and flowers.

Mr. Weems held his last quarterly meeting on this round, in our Temple of Messiah, in this city. While in the midst of the business a huge stone was hurled into our midst, making a noise as it struck the bench and then the floor, as if a cannon had been fired among us. Mr. Weems and Bro. Watkins ran out to catch the man; but he was too quick. He came inside the vestibule and threw the stone in the door of the church. Several barely escaped being struck; and if it had struck them, they would have been killed. There was much fear among the Mexicans, and some went home. Mr. Weems restored order and concluded the business of the meeting.

To-night I am informed by our Bible-woman that a Presbyterian preacher has fallen a victim to the fury of the fanatics in a little town near Zacatecas. He was killed as was our Bro. Stevens; he had his head cut off and carried some distance from the body in their blind fury. There is much sadness felt on account of this awful event. The Bible-woman wrote me to "tell dear Bro. Weems to take great care and go well armed on his journeys, and not 'cast pearls before swine.'" These troubles indicate that there is good being done in the Lord's vineyard. For you know at such times the *devil* is always *mad*. I hope that you will all pray that no more may have to fill a martyr's grave—no more blood be shed. Alas! alas! poor Mexico! It would make you sad to see how discouraged such news renders the converted Mexicans; they became intimidated, and no wonder, when the priests even cause the children to move against the Protestants.

Mr. Weems is still meeting with success, and I earnestly entreat our friends to pray for us daily for success, for health, for strength and courage.

There were fully five thousand soldiers in the streets to-day being reviewed by the President.

We are well, and hard at work.

S. G. WEEMS.

Avenida Halderas No. 11.
MEXICO CITY, May 5, 1890.

The Lottery.

Has It Come to This?

We can as well afford a State Lottery as a John A. Morris Lottery, and the former would be decidedly more business-like. We are surprised that the strictly business advocates of the Lottery do not see it in this light and advocate a State Lottery instead of a Morris Lottery. If we are going into the Lottery business for the sake of the revenue, let the State and not the individuals get the revenue.—*Homer (La.) Journal.*

"Has our contemporary reflected that it requires the strictest integrity to run successfully such an institution as is proposed? The very highest financial credit is essential to secure purchasers for the tickets? This the Louisiana Lottery Company has gained slowly, but by scrupulous fidelity to its promises to pay; hence its big profits in recent years. Does the financial management of this State, its many unpaid treasury warrants for services and supplies, its dishonored coupons from bonds, etc., warrant the belief that the purchasing world would have that faith in a 'State Lottery' that they exhibit in a 'John A. Morris' Lottery.'"—*N. O. City Item.*

It is the policy of the Lottery papers to make it appear that the State of Louisiana is but a weak and shattered hulk, only kept afloat by the benign providence of the Lottery Company, and that its only hope of salvation is centered in the fostering care and protection of this institution; that the creature has superseded the creator, and has acquired all of the power, influence and credit originally possessed by the former; that this is no longer the State of Louisiana, but the State of "John A. Morris." This is as they would have it to be, and this is what it will be, unless the State asserts her sovereign power and strangles this ambitious and audacious offspring of her folly. Truly has the Lottery Company proved to be Louisiana's "Frankenstein," and is bringing her to sorrow and desolation.

The *Item* in casting the reflection above quoted has probably cut deeper than it intended. It has placed the State below the "Cuba Lottery," the "Mexican Lotteries," and other foreign institutions of like character; for heretofore in its columns has appeared the argument that it is natural for our people to indulge in this species of gambling, and unless the monopoly of the Louisiana Lottery was continued they would purchase tickets from these foreign institutions, and the money which (it has assumed) is now kept among us would go to enrich foreigners. Therefore, these infamous and outlawed institutions possess the confidence of our people and *can sell* their tickets, while our native State has sunk so low in public estimation that she no longer holds its confidence to the extent of the price of a Lottery ticket. Men of Louisiana, shall we tamely submit to this presentation of the case, and like a puny child who has cut its finger run whimpering to the Lottery Company to tie it up with a little brown sugar in a rag? Is it true that the world at large no longer regards us as a manly, independent and honorable people? Can it be that we have no backbone, no "snap," none of that elastic energy which rises superior to adversity, and from the wreck of the past grapples forth the jewel of experience and moves onward to build better and stronger? We can not and will not believe it. On the contrary, we believe our representatives (we speak confidently of our own parish and senatorial district) are imbued with the will and the spirit to make relentless war upon this would-be usurper until it be exterminated. It has come to this: We must fight like men, or, like the weak and simpering courtier, "bend the supple hinges of the knee, that thrift may follow fawning."—*Lafayette Advertiser.*

Parish Anti-Lottery League.

CLINTON, LA., May 2, 1890.

At a meeting of citizens of East Feliciana parish, held at the courthouse to-day, Dr. L. G. Perkins was called to the chair and J. L. Cravens elected secretary.

Capt. T. S. Adams was called upon and explained the object of the meeting. Upon motion the Anti-Lottery League of East Feliciana was organized with Dr. L. G. Perkins as president, J. L. Cravens, secretary, and A. E. Miller, treasurer.

The following resolution offered by Hon. T. S. Adams, on motion duly seconded, was adopted.

Resolved, That we, speaking for the people of the parish of East Feliciana, declare in the most emphatic terms unqualified opposition to re-chartering the Louisiana Lottery for the following reasons, to-wit:

The Louisiana State Lottery is the child of the trying days of reconstruction, and survives as the last and only nightmare of the dark and dismal night which preceeded the dawn. It is a gambling institution, and gambling is prohibited by the organic law of the State. Thus conceived in sin and born in iniquity, it is perpetuated against law, in vice and crime. Article 176 of the Constitution provides that after January, 1895, lotteries "are and remain prohibited."

It corrupts the youth by inducing the belief that fortunes are to be made by chance, not by energy and economy. It fosters theft by encouraging trusted servants to smuggle money for the purchase of tickets. It debauches governmental functions, defeating the will of the people, manipulating conventions, buying and disbursing officers for their following. To re-charter the lottery would be *contra bonam legem*, as well as *contra bonus mores*.

It now proposes the payment of half a million dollars annually to the State while it sells 28,000,000 tickets per annum, realizing therefrom nearly 47 per cent., or $1,000,000 per month, aggregating $12,000,000 a year, and all this without capital or license; such an overture is an affront to the State, declaring by innuendo, that a great commonwealth can not, without artificial and sinister aid, sustain its commercial credit and maintain its public charities.

It has branded the name of Louisiana with infamy such as no other civilized community bears, and it proposes to more indelibly impress the infamy by the expense of an election and a further grant to the disgraceful franchise.

If this great State is to accept overtures, emasculating its autonomy, let it at once establish a syndicate similar to the old East India Company, and sell at public auction its offices and the emoluments thereof.

A resolution was then adopted endorsing the *Mirror*, and pledging the assistance of the League both morally and financially.

Resolutions instructing the president to appoint delegates to a general convention of the State League, and providing for the future meetings of the Parish League, were adopted.

It was resolved that the CHRISTIAN ADVOCATE and *Picayune*, of New Orleans, and the press of this parish be requested to publish these proceedings.

L. G. PERKINS, Chair'n.
J. L. CRAVENS, Sec.

YOU CAN'T STRADDLE THE LOTTERY QUESTION.—The keen-scented politician smells danger from afar, and, taking counsel of his fears, argues for inaction thus:

Why make an issue with the Lottery question; why bring it into the Democratic party as a disturbing element? The Republicans of the State are on the side of the Lottery; many Democrats are friendly to the Lottery; and if these combine, may they not defeat the Democracy and destroy white supremacy, and return the State to radical rule and ruin? Had we better not wait until, well—until we have secured a decidedly large majority of white Democrats through immigration and natural increase, and then mash the monster? Bless your precious, doubting soul, who made the Lottery question an issue at this time? Were not the Democrats satisfied with the Constitution, and willing to let the old cat die, according to law? Who revived it; who make it a political question, and is seeking to perpetuate its power? The Lottery Company and its friends.

It is a thing that should be blotted out, you say. Will you wait, for fear you will drive away white Democrats, who so love the Lottery Company that they will give up white supremacy and welcome radical rule rather than oppose the Lottery Company?

No, the Lottery Company won't let you straddle, nor will the true Democracy—one side or the other. Talk out. —*Patriot-Democrat.*

Lottery Notes.

Among other subjects discussed by Senator Ingalls, in his recent illustrated interview in the New York *World*, was the Louisiana Lottery. The reporter asked what he thought of the institution, and the Senator replied: "The Louisiana Lottery is a plague spot, a moral ulcer, that should be cauterized; it is a disgrace to our civilization that it is permitted to use the mails and the postoffice department to debauch and plunder the nation to the extent of $20,000,000 or $30,000,000 every year.

We clip the following from the *Louisiana Journal*, which also publishes an anti-Lottery petition to the Legislature, with many signers:

The two representatives and the senator from this parish will be solid against the Lottery, first, last, and all the time. If every parish would do as well as Claiborne in this respect, there would be no question about the disgrace of the Lottery being removed from the good name of our State forever. We have reason to be proud of the record our parish will make in this matter.

We publish this extract from a correspondent of that paper to the editor of the *Mirror:*

Dear Sir: I see you are again to the front in an article which defines your position squarely and unmistakably on the Lottery issue. But no part of that article struck me so forcibly as your words "too cheap," and no fact strikes me so forcibly as the one that, instead of offering the people a "magnificent gift" of $12,500,000, they are really only offering that sum in exchange for $500,000,000. A fact! There's no labor required! No capital required! The State would get $12,500,000 out of that charter. The Lottery Company would get $500,000,000! These are the figures. If there's an error in them, its in favor of the Lottery.

The *Mirror*, of this week, announces a mass meeting of anti-Lottery citizens, and formation of a League.

The editor who wrote this article, having no interest in the paper, goes out with its present issue. Why can such a man not secure distinguished employment on the press of this State. Echo answers, Why?

There is a tremendous boom in country newspaper properties in Louisiana just at present. Several esteemed contemporaries announce the retirement of their old, and the installation of new editors. The writer who has occupied the position of editor of this paper since October, 1885, joins the procession of outgoers. Having no proprietary interest in the paper and no control as to the matter of its ownership, very naturally, perhaps, he was not consulted in the change.

Somebody is bulling the newspaper market in Louisiana!—*Patriot-Democrat.*

We are in receipt of a notice from Mr. C. Harrison Parker that an anti-Lottery paper will be issued next week in New Orleans. We will readily exchange and comply with request. We hope it will prove a power in the destruction of that great old green bottle fly that pollutes and contaminates all that comes in contact with it. It has now set a price on the people of Louisiana, and it remains to be seen if the people of the State will sell their honor, integrity and morals, to serve a gambling machine. Mr. Morris does not secretly, but openly prices the moral worth of our people, and offers to buy us, morally and politically speaking, both soul and body. He has bought the press of the State, and stands to-day the champion of all gambling institutions. The question is, Will Louisiana sacrifice her honor and her manhood? It is to be hoped that she will not.—*Robeline News.*

Without a count, we should say that considerably more than one-half of our Louisiana exchanges are uncompromisingly opposed to the Lottery.

There is an "irrepressible conflict" brewing between the old ring-tailed politicians who are determined to turn the State over into the clutches of the Louisiana Lottery Company, in order that they may participate in the "divy" of the spoils, and all citizens who have the true interest of the State at heart, to be fought out in the Republican State Convention and at the polls next fall. The Lottery organs are opening the campaign in a characteristic manner, misrepresenting, traducing and throwing mud at all persons who have been at all prominent in opposing the nefarious designs of the lottery gang. 'Tis a contemptible and unholy cause that is bolstered up by such methods and backed up by such demagogues. He who dodges this issue and fails to speak and act for the cause of right and decency by opposing the designs and machinations of the Lottery looters, is either blind in his duties as an honorable citizen or too cowardly to assert his manhood. 'Let the conflict come! The Lottery hordes of guerillas will be opposed by an army of volunteer patriots, whom they will find to be foemen worthy of their steel!—*Casselton Reporter.*

Marriages.

SIMPSON—THOMPKINS.—At Bethel Church, Washington circuit, La., May 11, 1890, by Rev. J. E. Denson, Mr. R. P. Simpson, of Big Cane, La., to Miss Fannie L. Thompkins, of Bethel, La.

ELLIS—BETTIS.—At the residence of the bride's mother May 6, 1890, by Rev. H. Armstrong, Mr. J. C. Ellis, of Madison parish, and Miss Agnes E. Bettis, of Tensas parish, La.

STARLING—MILLER.—In the Methodist Church, at Walnut Grove, Miss., May 7, 1890, by Rev. W. W. Cammack, Mr. Luther Starling to Miss Gussie Miller, daughter of Rev. Irvin Miller.

HENDERSON—THOMPSON.—At Hillsboro, Scott county, Miss., April 30, 1890, by Rev. H. H. Barr, Mr. David Henderson, of Walnut Grove, and Mrs. Thompson, of Hillsboro, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, two cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KENDRICK—Mr. MARY PAMELIA KENDRICK, subject of this notice, was born in the parish of Washington, January 12, 1806, and died in Franklin parish, La., at the residence of her son, Dudley Kendrick, Esq., November 13, 1889. She was the daughter of Judge Thomas C. Warner and Tabitha Cargill. January 11, 1827, she was married happily to Benjamin Kendrick, who survives her, and of the marriage ten children were born—all of whom died before her, except two, Dudley Kendrick and Mrs. Davis. One of her daughters was the wife of the late Gen. Francis Asbury Harper. Doctors George W. Kendrick and Thomas W. Kendrick, who died in early manhood, were her sons—men of great promise, whose deaths were universally lamented. A number of grandchildren survive, all leading useful and honorable lives.

Mrs. Kendrick was noted for the beauty of her person, for her engaging manners, and her gentle, affectionate nature. Her kind heart and sweet disposition instinctively drew to her all who knew her. She was a dutiful, loving wife, and a devoted, tender mother. Throughout a long useful life she illustrated, in her daily walk and conduct, all the graces that beautify and adorn a noble womanhood. Mrs. Kendrick was of a family of Christians distinguished for true religion and good works. In 1820 she was converted and joined the Methodist Church, of which her husband was also a member. From that date to the hour of her death she was a consistent, whole-souled Christian. Her parents and all of her brothers and sisters, except one, preceded her to the spirit land; and her ten children, beautiful, sweet-spirited daughters, and noble-hearted manly sons—she saw eight pass from this troubled life; so that afflictions and sorrows cast their shadows over her pathway; but, upon their darkness beamed the light of her Christian faith, and her implicit trust in the goodness of God, and resignation to his providence, and her childlike submission to his will sustained her in every trial. Her piety was deep and abiding. She loved the church and the people of God, and was keenly alive to her duties as a church member. Her house was a house of prayer, as it even was the abode of true Christian hospitality.

For some time preceding her death she was afflicted and a sufferer; but trustingly she leaned on the arm of her faith in the Savior, and calmly awaited his call. But for the grief, which her loss would bring to the aged husband—the partner of all her joys and sorrows—there was naught to disturb the closing hours of her life, and even unto that grief and distress came her comforting assurance that the separation would not be long.

Thus dying, as she had lived, her spirit passed away to rejoin her loved ones above, where sorrow and parting and death come not. "With long life" was she "blessed," and its end was "peace." For her death had no sting. What we call death was to her but a happy translation to an enduring and higher life.

Precious memories come to us, even as a living presence, at the mention of her name. She was "pure in heart," and "faithful in all things." Her record stands without reproach. To her sorrowing family, it remains a priceless legacy. Sweet will be her rest till the resurrection morn. E.

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Tutt's Liver Pills

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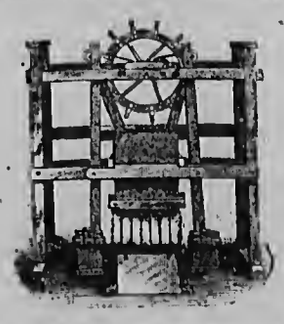

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Second Quarter—Studies in Luke.

LESSON IX.—June 1.

THE GOOD SAMARITAN.

Luke x, 25-37.

GOLDEN TEXT.—*Thou shalt love thy neighbor as thyself.*—Lev. xix, 18.

TIME AND PLACE.—A. D. 29 or 30; probably in Perea.

25. *A certain lawyer*—A "lawyer," not in the modern, but in the Jewish sense—not an advocate or barrister, but a professed student and teacher of the law of Moses. The law embraced in this man's profession consisted of two parts, the oral and the written. The written was contained in the Pentateuch of Moses; the oral was professedly derived by unwritten tradition from the seventy elders appointed by Moses to aid in the government of Israel. (Num. xi, 16.) Both these formed a mass of rules and regulations, civil, moral, and religious, boundless in extent, complicated in character, exercising a controlling influence over the whole of Jewish life, and forming a subject for an infinite variety of subtle distinctions, and questionings. *Stood up*—In a formal way before the people, for a controversy with Jesus. *Tempted him*—The evangelist means that the lawyer subjected Jesus to the searching ordeal of a quizzing examination. *What shall I do*—The case, though similar, is by no means identical with that recorded in Matt. xix, 16-22 and Mark x, 17-22 and Luke xviii, 18-25—a case of one whose still powerful and besetting sin was his love of riches, yet whose spirit at first appeared teachable and hopeful, and of whom Mark reported that Jesus, "beholding him, loved him"—for he could say with honesty (as he supposed) of the great precepts of the law: "All these have I kept from my youth up; what lack I yet?" But the man now before us was more subtle than honest; came rather to show off himself and to entangle the Master than to learn the way of life for his own practice and salvation.

26. *How readest thou*—Jesus's interrogative reply is a model of wisdom and skill. Each soul must be convicted by its own moral sense, not by that of another.

27. *Thou shalt love the Lord thy God*—This was the summary of the law. If love to God prevailed there would be no—(1) Idolatry; (2) Superstition; (3) Profanation; (4) Opposition to truth; (5) Corruption of truth; (6) Perjury; (7) Despising the good; (8) Ingratitude; (9) Pride; (10) Discontent; (11) Suicide; (12) Violent deaths; (13) Duels; (14) Wars; (15) Rivalry; (16) Breach of contracts, national or individual; (17) Envy; (18) Wrongs; (19) Slanders; (20) Intrigues; (21) Deceit; (22) Fraud; (23) False statements; (24) Oppression; (25) Injury to person, property, or character; (26) Cruelty (27) Indifference; (28) Disobedience; (29) Unkindness; (30) Resentments; (31) Haunts of wickedness; (32) Social evils; (33) Complaining in our streets. *And thy neighbor as thyself*—Hillel had given this part of the answer to an inquirer who similarly came to put him to the test, and, as far as it went, it was a right answer (Rom. xiii, 9; Gal. v, 13, 14; Jas. ii, 8); but it became futile if left to stand alone, without the first commandment.

28. *Thou hast answered right*—Jesus found no fault with his answer, but said: "Do this, and thou shalt have the eternal life of which thou hast inquired of me the conditions." Is this reply unevangelical? Is it inconsistent with Rom. ii, 20? No. He that does this shall live: he needs no evangel; they that be sick need a physician, not they that are whole; the gospel is for those, and only for those, who are conscious that they have not done this, and still desire to enter into life. The preaching of the law here and everywhere in the New Testament is to produce conviction of sin and the sense of the need of a Savior.

29. *Willing to justify himself*—Determined to vindicate himself. *Who is my neighbor*—He wants his moral duties to be labeled and defined with the Talmudic precision to which ceremonial duties had been reduced. The element of the genuine love of man is that most pure feeling which does not ask, "Who is my neighbor?" but in every man beholds a brother, and in the unhappy man first of all.

30. *Jesus answering said, a certain man*—Clearly, as the tenor of the parable implies, a Jew. *Went down from Jerusalem to Jericho*—A rocky, dangerous gorge haunted by marauding Bedouin, and known as "the bloody way." The "went down" is strictly accurate, for the road descends very rapidly from Jerusalem to the Jordan valley. The journey was of about twenty-one miles, for the most part over rocks and deserts. *Thieves*—Rather, *robbers, brigands.* Palestine was and is notorious for those plundering Arabs. Herod the Great had rendered real service to the country in extirpating them from their haunts, but they constantly sprang up again, and even the Romans could not effectually put them down.

31. *By chance*—Rather, by *coincidence*; that is, at the same time. The word "chance" does not occur in Scripture. Chance to the sacred writers, as to the most thoughtful of the Greeks, is "the daughter of Forethought." It is God's unseen providence, by men nicknamed chance. *A certain priest*—Jericho was at this time a priestly city, and so the journey of the priest from Jerusalem, as if returning from his week of sacerdotal offices there, has a touch of vivid naturalness. He, too, like his questioner, had been doing his duty to God, according to his measure of that duty. No less than twelve thousand priests here lived, one or more of whom was daily seen walking this route. *Passed by*—The priest shrank, it might be, (1) from the trouble and peril of meddling with a man whom robbers had just attacked, and from the risk of sharing his fate; and (2) from the fear of incurring ceremonial defilement by coming into contact with what might be a corpse before he reached it.

32. *A Levite* was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites performed the humble services of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers, and literati. The scribes and lawyers were frequently of this tribe, which, in fact, was set apart by Moses as the intellectual body in the nation.

33. *A certain Samaritan*—He was not, as the others were, near a home to which they might have taken the wounded sufferer. *Had compassion on him*—Thereby showing himself, in spite of his heresy and ignorance, a better man than the orthodox priest and Levite. Christ contrasts the Samaritan with the priest and Levite, not to honor Samaria, nor to do despite to priests and Levites, but to teach that the most despised outcast who fulfills the law of love is better than the most honored minister of religion who disregards it.

34. *Went to him*—All fear of risk from robbers, or from the police of Romo, who might take him for a robber, is put aside. *Bound up his wounds*—Bind up a fresh cut immediately in a soft rag or lint, moistened with pure olive oil, and the parts will heal by what is called the first intention, and more speedily than by any other means. *Pouring in oil and wine*—This was a favorite application for wounds in ancient surgery. It was considered a sovereign remedy, especially for wounds produced by violence; wool, lint, or pounded olive being first laid upon the wound. The wine was supposed to cleanse, and the oil to soothe and heal. The two were sometimes made into a compound. *Set him on his own beast*—The Samaritan was not, like the others, a mere foot-passenger between the two cities; but he comes upon a beast, doubtless, to be supposed an ass, from a distance. He is himself little likely to be treated with any favor in this latitude. *To an inn*—This is the only place where "an inn," as we understand the word—a house for travelers, kept by a host, as distinguished from an empty caravansary—is mentioned in Scripture.

35. *On the morrow*—The Samaritan sets us an example of perseverance in kindness. He was as careful about the man on the morrow as he was when first he saw him, and did not leave him till he had made full provision for his wants. *Took out*—Literally, *throwing out. Two pence*—That is *denarii*, according to Matt. xx, 2, the average wages of a laborer for two days; or, taking the estimate of Mark vi, 37, enough for a meal of twenty-five men. It was, therefore, a sufficient and liberal provision for all probable contingencies. This, however was not, in the Samaritan's judgment, enough, and he gave a *carte-blanche* for whatever else might be required.

36. *Which now*—There could be but one answer. The neighbor Jews became strangers, the stranger Samaritan became neighbor, to the wounded traveler. The scribe is not permitted to ride off upon a speculative inquiry about the abstract rights of other men; he is pinned down to a personal practical duty.

37. *He that showed mercy on him*—By this poor periphrasis the lawyer avoids the shock to his own perjudices which would have been involved in the hated word, "the Samaritan." He will not name the Samaritan, the haughty hypocrite! So, then, it is not place, but love, which makes neighborhood. Here is clear recognition of the principle that he who shows mercy is the real neighbor, irrespective of creed or nation. There seems a significance in this command to *go*. The lawyer is not to stay questioning about the theory of religion; he is to go out and practice it wherever human need calls for human help. To all captious critics the direction of the Lord is to go and do.

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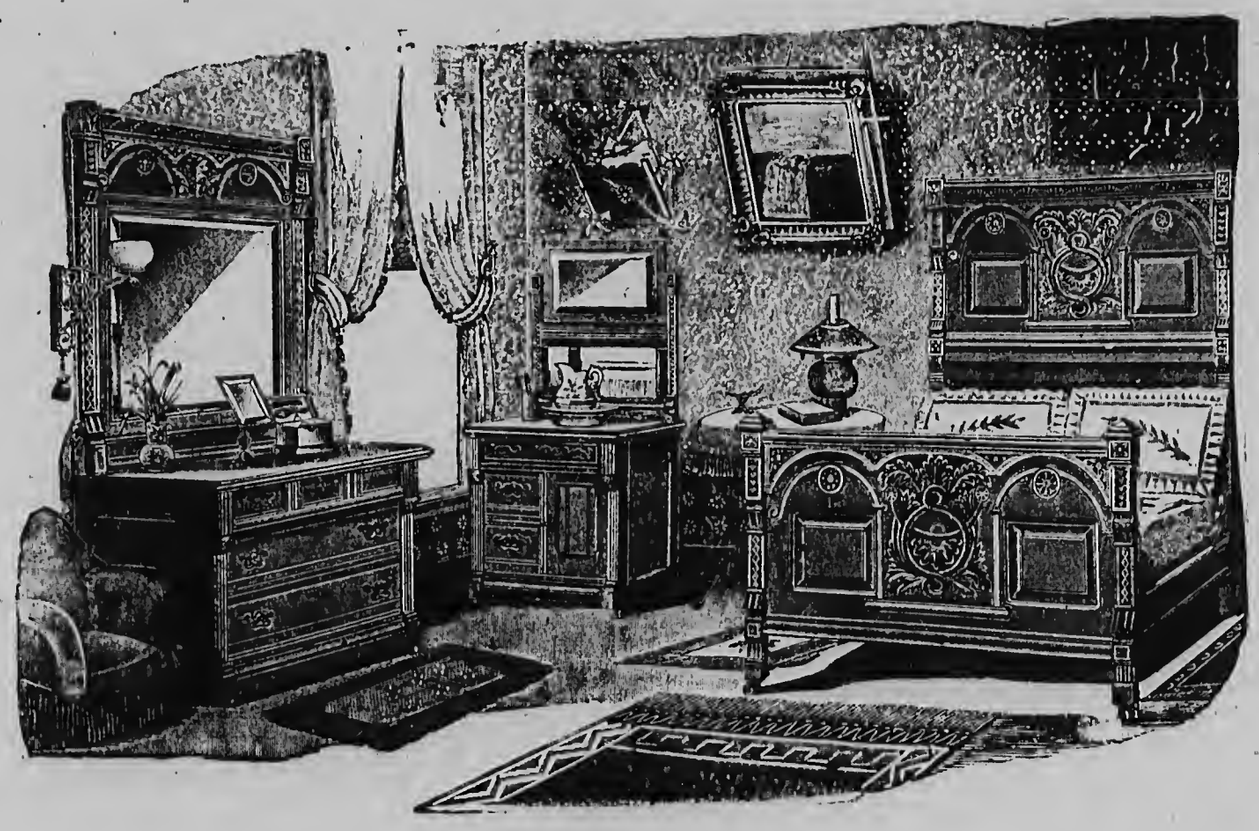

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NEWS OF THE WEEK.

DOMESTIC.

The Universal Association Bank and Trust Company will begin its operations in New York City before the summer ends. Nearly every preliminary detail has been completed for the establishment of a great financial enterprise upon a wholly new system and little remains to be done excepting to carry out the plans. Officers have been elected, capital subscribed and applications for the indorsement of not less than $100,000,000 in bonds have already come up for consideration.

In consequence of a disagreement with the faculty, the graduating class of the State University (of Louisiana) resigned in a body on May 15. The dispute is said to have grown out of the selection of a valedictorian.

Hon. John G. Carlisle has been nominated to succeed Senator Beck by the Democratic caucus of the Kentucky Legislature.

The chances of the levee appropriation bill, now in the Senate Commerce Committee, are regarded as favorable by the Louisiana members and the delegates from the Vicksburg convention.

Heavy frosts in Kansas and Missouri, last week, did some damage to the crops of early vegetables and fruit.

In response to requests from reliable people, Gov. Stone, of Mississippi, has recommended to Capt. Weston the distribution of government rations to 1,200 people for twenty days, at Gum Ridge, Jefferson county.

Silver will be the principal topic of discussion in the Senate this week. The Silver Coinage measure, it is said, can not pass without Democratic votes, and will not be permitted to pass unless the bill providing for federal control of elections is shelved.

Bishop Hurst, of the Methodist Episcopal Church, has left Washington for a four months' tour through Europe, during which he will visit the principal universities of Great Britain and Ireland for the purpose of securing plans and ideas for the proposed Methodist University just outside of Washington.

The Supreme Lodge Knights of Honor, in session at Detroit, decided to meet in New Orleans next year. A special invitation was extended by General Alger, commander-in-chief of the Grand Army of the Republic, to the ex-Confederate soldiers in the Supreme Lodge to attend a grand reception at his residence. The ex-Confederate soldiers were taken special care of by the Grand Army men, and the treat was mutually enjoyed.

The President has sent to the Senate a letter of the Secretary of State submitting the plan for the preliminary survey for a railway line to connect the principal cities of the American hemisphere in accordance with the recommendations of the Pan-American Conference. The President recommends prompt action by Congress to enable this government to participate in the promotion of the enterprise.

FOREIGN.

It is announced that the Pope has addressed a circular letter to a hundred bishops of various countries asking whether they considered the time opportune for proclaiming the dogma asserting the temporal power of the holy see. Sixty-six bishops answered in the affirmative, but all the Italian prelates opposed the dogma. The Jesuits urge the Pope to proclaim the dogma without delay.

A syndicate has been formed of wealthy French Jews, for the purpose of purchasing for the custody of the Jews the copy of the Hebrew Bible which is in the Vatican. The offer which has been made for it is $200,000. It is the most famous Bible there is in existence, and this is not the first time that the Hebrews of Europe have tried to purchase it.

France is showing more activity in Africa than any other power, not excepting Germany. Besides her conquests in the Soudan and the war with Dahomey, France is taking steps to extend her interests in Madagascar, where the French have had for many years a precarious foothold.

It is said that France and Germany, in order to avoid frontier disputes, have agreed to strip a wide space of ground on either side of the frontier and to place large boundary stakes in conspicuous positions.

The Dominion Parliament, at Ottawa, Ont., adjourned on May 16. The governor in his address reviewed the most notable legislation and practically expressed the belief that whatever was was good. He said the Behring Sea differences were being adjusted.

In the German Reichstag, on May 16, General Von Caprivi said he believed that the foreign policy of the government continued more and more to harmonize with the feeling of the people. The army bill did not deal with the question of impending war, but rather with the question of providing against the burdens of possible war. He advised longer military service for German youth.

The Argentine Republic and Chili are said to be firmly determined to reject Mr. Blaine's proposition for a delusive commercial convention to dictate their internal and external policy.

Horrible scenes are reported as having occurred during the burning of Tomsk, the capital of Western Siberia. The place was visited simultaneously by a conflagration and a cyclone, the result of the combined disasters being the destruction of three-quarters of the buildings, which were of wood, and the loss of hundreds of lives.

General Boulanger has written a letter from the island of Jersey, in which he says that he no longer desires an intermediary between himself and his supporters, and he therefore, dissolves the Boulangist National Committee.

The nuns in a Catholic convent at Durno have been evicted by the Russian authorities, and the nunnery has been converted into a magazine.

"My wife cured me of a very severe colic in five minutes with Johnson's Anodyne Liniment."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10 3-16	— —
Ordinary	10 11-16	— —
Good ordinary	11⅛	— —
Low middling	11 7-16	— —
Middling	11 11-16	— —
Good middling	11 15-16	— —
Middling fair	12 5-16	— —
Fair	13 1-16	— —
Galveston middling	11⅛	— —
Mobile middling	11 7-16	— —
Memphis middling	11⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅞	4 15-16
Fully fair	4⅝	— —
Good fair	4⅜	— —
Common	4¼	— —
CENTRIFUGAL:		
Seconds	4⅛	5⅛
Prime yellow	— —	5 7-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	18	15
SYRUP	— —	30
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅝
Fair	4¾	5
Prime	5⅛	5⅝
Rough, ₱ bbl	2 75	4 75
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	5 10	5 25
Fancy	— —	4 75
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 50
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	2 10	— —
Cream meal	2 40	2 50
Grits	2 50	2 00
Hominy	— —	2 65
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	50
Yellow	51	— —
Mixed No. 2	49	— —
OATS:		
Western	— —	41
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	90	95
HAY:		
Prime	14 00	16 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	— —
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy breakfast	8¾	9
Shoulders	— —	6
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	— —	6⅛
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	19	20
Western Dairy	13	13½
Common	— —	7
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	30
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	3 25
POTATOES:		
New Louisiana	1 50	2 00
Western	1 50	— —
ONIONS:		
New Louisiana	— —	— —
Western	9 25	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	7¾	8¼
Jute, 1¾ lb, ₱ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 25
Turkeys, Southern	9 00	11 00
EGGS:		
Western	— —	10
Southern	10	— —
WOOL:		
Lake, ₱ lb	22	28
Louisiana	21	21½
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, May 20.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Has any Southern religious book ever sold like "The Man of Galilee?" Appeared May, 1889; the tenth thousand in press March, 1890. Sent postpaid for eighty cents to any address.
F. D. VANVALKENBURGH.
106 Camp St., New Orleans, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	June 1, 2
Tibbee circuit, at Kilgore	7, 8
West Point	9
Macon	14, 15
Tampico circuit, at Siloam	21, 22
Louisville circuit, at Louisville	28, 29
Plattsburg circuit, at Mt. Pisgah	July 1
Mashulaville ct., at Hickory Grove	5, 6
Starkville circuit, at Pearson Chapel	12, 13
Hebron circuit, at Memphis	19, 20
Shuqualak circuit, at Mohican	26, 27
Columbus circuit, at Mt. Pleasant	Aug. 2, 3
Columbus station	4
Sturges circuit, at Ebenezer	9, 10
Chester circuit, at South Union	16, 17
Lagrange circuit, at Antioch	22
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel	Sept. 6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.
W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—SECOND ROUND.

Shaws	(Sun.)..May 25
Rosedale	(Wed.).. 28
Dublin	(Sun.)..June 1

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Pleasant Ridge ct., at Pine Grove	May 24, 25
Ripley circuit	28
Ripley and New Albany, New Albany	31, June 1
New Albany ct., at Wesley Chapel	7, 8
Jonesboro	14, 15

W. S. LAGRONE, P. E.

GRENADA DIST.—SECOND ROUND.

Bannor	(Rev. J. M. Wyatt)..May 24, 25
Atlanta	(Dr. Newell).. 24, 25
Tocopola	(Rev. J. M. Huggin).. 24, 25
Cherry Hill	(Dr. Newell).. 26

J. W. PRICE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Poplarville, at Purvis	31, June 1
Fairview Male and Female College	8
East Leaf, at Hopewell	14, 15
Augusta, at Smith's	(Wed.).. 18
Vancleave, at Mt. Lion	(Thu., Fri.).. 19, 20
Amorieus, at Pleasant Hill	21, 22
Bay St. Louis, at Handsboro	23, 24
Hattiesburg, at Enoa	July 5, 6
Ocean Springs, at Ulloxi	12
Whittington, at Steep Hollow	19, 20
Tallisheek, at Pleasant Valley	26, 27
Columbia, at Hopewell	27, 28
Moss Point	Aug. 2, 3
Scranton, at Orange Grove	3, 4
Pearlington, at Logtown	5
Covington, at Madisonville	7
Mt. Carmel	16, 17
Williamsburg	23, 24

I. W. COOPER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Marion, at Coker's	May 24, 25
Shubuta, at Desoto	(Thurs.).. 26
Winchester, at Spring Hill	31, June 1
W. and State Line, at Wayneboro	1, 2

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Franklinton, at Mt Hermon	May 24, 25
Scotland, at Galatia	31, Jun. 1
China Grove, at Sartlas	7, 8
Lebanon, at Lebanon	14, 15
Pleasant Grove circuit, at Tilton	21, 22

District Conference at Hazlehurst, June 26-29.
W. H. LEWIS, P. E.

BRANDON DIST.—SECOND ROUND.

Hillsboro, at Mt. Zion	May 24, 25
Mt Rose, at Cedar Grove	30
Raleigh, at Trinity	31, June 1
Trenton, at Gascu	1, 2
Westville, at Westville	7, 8
Marvin, at Poplar Springs	12
Shiloh, at Hebron	14, 15
Forest and Morton, at Pelahatchie	15, 16

P. A. JOHNSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City	May 24, 25
Benton, at New Hope	31, June 1
Flora, at Roe Lake	7, 8
Silver Creek,	(Tues.).. 10
Yazoo circuit	14, 15
Bentonia and Dover	21, 22
Mt. Olivet	28, 29
Spring Ridge	(Wed.)..July 2

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez, at Jefferson St.	May 24, 25
Natchez, at Wesley Chapel	21, 25
Port Gibson	31, June 1
Mayersville	7, 8

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

St. Helena, at Nebo	May 24, 25
Amite City, at Tangipahoa	27
East Feliciana, at Clear Creek	June 7, 8
Clinton and Betoville	14, 15

C. McDONALD, P. E.

LOUISIANA CONFERENCE.

DELTA DISTRICT.—SECOND ROUND.

Harrisonburg	May 24, 25
Richland, at Union	31, June 1
Floyd, at Lee Vaughn	7, 8
Waterproof, at Wesley Chapel	14, 15
Providence, at Pecan Grove	21, 22

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Beouf, at Turkey Creek	May 24, 25
Simsport, at Melleville	June 7, 8
Centreville, at Nebo	14, 15
Vidalia and Tray, at Young's	21, 22
Black River, at South Bend	28, 29
Columbia, at Columbia	July 5, 6

B. F. ALEXANDER, P. E.

HOMER DIST—SECOND ROUND.

Vienna, at Antioch	May 24, 25
Gibsland, at Gibsland	31, June 1
Arcadia, at Payaes Chapel	7, 8
Minden	10
Homer, at Homer	12
Haynesville, at New Salem	14, 15

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Natchitoches, at Natchitoches	May 24, 25
Anacoco	31, June 1
Caddo, at New Church	7, 8
South Bossier, at Benton	14, 15
North Bossier, at Concord	19
Valley, at Pleasant Valley	21, 22
Mooringsport	28, 29
Wesley	July 5, 6
Coushatta, at East Point	8
Many and Sabine	12, 13

The Shreveport District Conference will convene on Wednesday, July 10, at Robeline, La.
J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Sulphur Mine	May 24, 25
Opelousas	31, June 1
Washington	7, 8
Grand Chenier	14, 15
Sabine Mission	21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.
JNO. A. MILLER, P. E.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.
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For sale by all druggists at 25c. per box.

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Maguire's Benne Plant for nearly 50 years the Infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.
Royal Baking Powder
ABSOLUTELY PURE

State Normal College, Florence, Ala.

SEVENTEENTH COMMENCEMENT.

SUNDAY, MAY 25.

11 A. M.—Commencement sermon; Bishop A. G. Haygood, Sheffield.

MONDAY, MAY 26.

9 A. M.—Opening exercises of Peabody Normal Institute. 10 A. M.—Annual meeting of the Board of Directors. 8 P. M.—Joint Anniversary of the Literary Societies.

TUESDAY, MAY 27.

8 P. M.—Essays and orations, graduating class.

WEDNESDAY, MAY 28—COMMENCEMENT DAY.

10 A. M.—Annual address, Pres. B F. Riley, Howard College. 8 P. M.—Alumni anniversary. Address, John S. Kennedy, Esq., class of '84. Essay, Miss Eliole Powers, class of '85.
JAS. K. POWERS.

CAMP MEETING.

The Rapides Camp Ground is located about twenty miles west of Alexandria, and about seven miles south of Boyce. Our second annual camp meeting will commence on Sunday, August 24, and will continue for eight or ten days. Hotel accommodations for those not otherwise provided for. A general invitation is extended. J. I. McGINNIS for Com.

The Destruction of J. G. Grant's Furniture House on Baronne Street.

The burning of the handsome structure occupied by J. G. Grant as a furniture emporium attracted a large throng of people on Saturday night, and Baronne street for hours was made impassible by the blockade of human spectators. It must have been gratifying to Mr. Grant to hear the expressions of sorrow from those present at the burning of his magnificent establishment. Mr. Grant is not an old resident of New Orleans, but since he has been in this city he has endeared himself to a very large class, who recognize in him not only a thorough business man, but a public-spirited citizen and Christian gentleman. The destruction of his immense stock will be a serious blow to a large class of dependents who rely upon him to help them in their efforts to make home comfortable and attractive. It is to be hoped that this enterprising gentleman will soon be re-established in business, and that his success will be as great in the future as it has been in the past. —*Times-Democrat.*

BROWN'S IRON BITTERS
Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

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For the finest line of Pronouncing Parallel Family Bibles now out. Liberal terms. Write at once for Catalogue and terms to agents. F. D. Van Valkenburgh, 106 Camp St.

Many Persons
Are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

Everyone interested in the missionary movement of this age should read "The Coming Kingdom," by Rev. W. W. Wadsworth; sent by mail, prepaid, for $1. F. D. Van Valkenburgh, 106 Camp St.

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JACKSON, LA.

Jackson, La., is near Etbel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt President.

Mansfield Female College
Conservatory of Music and Art.
MANSFIELD, LA.

One of the most popular and flourishing institutions of the South. The Sixty-sixth Session opened September 11, 1889, and the Spring Term begins February 1, 1890, with an able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as is the best conservatories. The pianos are new and of the best make. The Technicon and the Techalchone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.

The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

For catalogue and particulars address
A. D. M'VOY, A. M., Pres.

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PORT GIBSON, MISS.

Opens Sept. 16, 1890. Closes June 16, 1891.

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54 and 56 Baronne Street,
NEW ORLEANS.

Road Cart like this, but made without Seat Bars, and with long Spring under Seat, $10.
Buggy Harness, $5.
CASH WITH ORDER.
Send for Catalog. Mention this paper.

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OF NEW ORLEANS.
54 - - CAMP STREET - - 54
Paid up Capital, $300,000. Assets, $504,376.52.
FIRE, RIVER AND MARINE INSURANCE.
This company, by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.
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Frank Roder, J. H. Meage, M. Schwabacher, F. G. Ernst, T. J. Woodward.
LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Christian Advocate.

VOL. 37.—NO. 22. NEW ORLEANS, THURSDAY, MAY 29, 1890. WHOLE NO. 1762.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

Rev. C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

OFFICE: 113 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $2 PER ANNUM.
Ministers and wives of deceased preachers, $1.

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

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NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

COMING INTO PORT.

I have weathered the turbulent cape of storms,
Where the winds of passion blow;
I have sheered by the reefs that gnash to foam
The shadows that lurk below;
I have joyed in the surge of the whistling sea,
And the wild strong stress of the gale,
As my brave bark quivered and leaped, alive,
To the strain of its crowded sail.
Then the masterful spirit was on me,
And with nature I wrestled glad;
And danger was like a passionate bride,
And love was itself half mad.
Then life was a storm that blew me on,
And flew as the wild winds fly,
And hope was a pennon streaming out
High up—to play with the sky.

Oh! the golden days, the glorious days
That so slavish of life we spent!
Oh! the dreaming nights with the silent stars
'Neath the sky's mysterious tent!
Oh! the light, light heart and the strong desire
And the pulse's quickening thrill,
When joy lived with us, and beauty smiled,
And youth had its free, full will!
The whole wide world was before us then,
And never our spirits failed,
And we never looked back, but onward, onward
Into the future we sailed,
Ever before us the fair horizon
Whose dim and exquisite line
Alone divided our earth from heaven,
Our life from a life divine.

Now my voyage is well-nigh over,
And my stanchest spars are gone;
And my sails are rent, and my barnacled bark
Drags slowly and heavily on.
The faint breeze comes from the distant shore
With its odor dim and sweet,
And soon in the silent harbor of peace
Long-parted friends I shall greet.
The voyage is well-nigh over,
Tho' at times a capful of wind
Will rattle the ropes and fill the sails
And furrow a wake behind.
But the sea has become a weariness,
And glad into port I shall come
With my sails all furled, and my anchor dropped,
And my cargo carried home.

—*Blackwood's Magazine.*

Proceedings of the General Conference.

ELEVENTH DAY.*

A resolution was introduced, signed by J. W. Lewis, J. C. Morris, B. H. Greathouse, T. McKennon, S. B. Nicholson, W. C. Black, H. M. Winslow and others, condemning Sunday papers.

The resolution said that it was a lamentable fact that the circulation of Sunday papers was on the increase, that they contain accounts of crimes and matters of worldly interest to such an extent, that readers are not fitted for the proper observance of the Sabbath. The resolution also charged that the preparation of Sunday papers involves a large amount of work on the Sabbath.

The Committee on Fraternal Correspondence, to whom was referred a communication asking the General Conference to appoint commissioners, to confer with commissioners to be appointed by the House of Bishops and House of Deputies of the Protestant Episcopal Church, for conference on organic union, etc., reported, recommending non-concurrence. The committee held that the spirit of the church had always been broad and catholic. It had welcomed to membership all who wished to be saved and had resolved to lead a new life, without regard to race or color. That policy would never be abandoned. As for organic union with the memorialists, the committee would regard it as an unmixed evil.

The M. E. Church, South, had never divided from any church, and the committee wanted those who had made division to make overtures for reunion.

The report was very tart in tone, and excited smiles from the Bishops and delegates. The vote of the Conference was unanimous in favor of the report.

The relations of the church to the colored people was discussed.

Mr. D. C. Kelley, of Tennessee, said:

The messenger from the Colored Methodist Episcopal Church, who spoke here the other day, spoke the truth when he said his people depended upon us for material and spiritual benefits. We have shown the North and the West that in the South we do not talk sympathy with the negro: we practice it. The Southern people are the friends of the negro, and it is from them and from this church that colored people expect and will receive help.

TWELFTH DAY.

Conference met at the appointed hour, Bishop Wilson in the chair.

Devotional exercises were conducted by Rev. J. H. McLean, of the North Texas Conference.

Minutes of Saturday's session were read and approved.

Bishop Granbery took the chair.

J. W. Hinton, chairman, submitted Report No. 8 of the Committee on Episcopacy, recommending that the Bishops elected at this General Conference shall reside, one on the Pacific slope and one on the Mexican border.

S. Rodgers, chairman, submitted Report No. 4 of the Committee on Missions, which was read and placed on the calendar. The report recommends changes in the Constitution of the Woman's Board of Missions.

The hour of ten A. M. having arrived, after appropriate religious services the following ballots were had for the two Bishops ordered by a previous vote of the Conference:

FIRST BALLOT.

Whole number of votes cast, 272; necessary to a choice, 137; of which A. G. Haygood received 171; O. P. Fitzgerald, 53; David Morton, 32; H. C. Morrison, 29; P. A. Peterson, 26; R. N. Sledd, 25; W. T. Harris, 20; B. M. Messick, 20; W. A. Candler, 17; J. D. Barbee, 16; E. E. Hoss, 16; E. M. Bounds, 12; C. W. Carter, 9; J. D. Hammond, 9; R. H. Mahon, 9; A. C. Smith, 7; J. H. McLean, 6; J. E. Mann, 5; J. H. Pritchett, 4; J. Atkins, 4; W. D. Anderson, 4; W. C. Black, 3; J. J. Tigert, 3; J. A. Kern, 3; J. W. Hinton, 3; S. Rodgers, 3; H. A. Bourland, 3; M. H. Neeley, 2; Paul Whitehead, 2; E. A. Yates, 1; J. O. Branch, 1; A. H. Sutherland, 1; R. Smithson, 1; T. Christian, 1; J. W. Lewis, 1; I. S. Hopkins, 1; A. S. Andrews, 1; A. Hunter, 1.

The chair announced that A. G. Haygood, having received a majority of the votes cast, was duly elected a Bishop of the Methodist Episcopal Church, South.

SECOND BALLOT.

Whole number of votes cast, 270; necessary to a choice, 136; of which O. P. Fitzgerald received 91; D. Morton, 40; R. N. Sledd, 35; H. C. Morrison, 28; P. A. Peterson, 18; E. E. Hoss, 15; B. M. Messick, 14; W. T. Harris, 8; W. A. Candler, 7; J. D. Barbee, 3; J. R. Brooks, 2; E. M. Bounds, 2; James Atkins, 2; C. G. Andrews, 1; S. P. Wright, 1; R. H. Mahon, 1; Z. T. Bennett, 1; W. C. Black, 1; J. D. Hammond, 1.

The Chair announced that there was no election.

THIRD BALLOT.

Whole number of votes cast, 270; necessary to a choice, 136; of which O. P. Fitzgerald received 135; R. N. Sledd, 58; D. Morton, 43; H. C. Morrison, 13; P. A. Peterson, 5; W. A. Candler, 4; E. E. Hoss, 3; W. T. Harris, 2; J. Fred Cox, 1; W. P. Harrison, 1; W. M. Leftwich, 1; C. G. Andrews, 1; B. M. Messick, 1; A. R. Wilson, 1.

FOURTH BALLOT.

Whole number of votes cast, 270; necessary to a choice, 136; of which O. P. Fitzgerald received 159; R. N. Sledd, 91; David Morton, 15; W. T. Harris, 3; C. G. Andrews, 1; H. C. Morrison, 1.

The Chair announced that Oscar P. Fitzgerald, having received a majority of the votes cast, was duly elected a Bishop of the Methodist Episcopal Church, South.

The Conference adjourned after announcements, with the benediction of Bishop Granbery.

FOURTEENTH DAY.

Conference met at the appointed hour, Bishop Granbery in the chair.

Devotional exercises were conducted by Rev. J. M. Binkley, of the North Texas Conference.

Minutes of yesterday's session were read and approved.

Bishop Hargrove took the chair.

S. H. Dent, chairman, submitted Report No. 9 of the Committee on Publishing Interests, which was read and placed on the calendar. And also Report No. 10, which is as follows:

Your committee beg leave to submit Report No. 10, as follows:

The general condition of the Publishing House as shown in the quadrennial report of the Agent and Business Manager:

1. The available assets over and above all liabilities are estimated to be worth the handsome sum of $560,739 75—an increase for the quadrennium of $227,172 56. The liabilities of the House are so small, to wit: $6,746 81, that we may safely consider this institution free from debt.

The volume of business for the four years ending March 31, 1890, amounting to $1,253,708 20, shows an increase in the sum of $293,091 06 for the quadrennium.

The financial status and continued prosperity of our Publishing House should fill our hearts with thankfulness to Almighty God, the Supreme Author of all our blessings.

Among the available assets above referred to we find outstanding accounts of $164,491 45, of which sum $25,325 16 has been charged to loss and gain. Your committee recognize the fact that it is almost, if not altogether, impossible to conduct a business of the magnitude shown by the report on a strictly cash basis; yet we do think this amount outstanding should be reduced as rapidly as possible.

PERIODICAL LITERATURE.

2. The *Christian Advocate* has reached a circulation of 27,000, and has recently been enlarged and improved.

We regret that the quadrennial report does not give us the fiscal exhibit of the *Advocate* for each year of the quadrennium just past; but for the year just closed we have the following facts:

Cash received	$42,125 20
Cash paid out	40,266 67
Balance in favor of *Advocate*	$1,858 53

We further find that of the sum credited to the *Advocate*, to wit: $42,125 20, that $2,750 was credited to it on account of advertisements of the publications of the Publishing House itself.

As the editor expended only $3,911 75 of the $10,000 allowed him for contributions during the past quadrennium, your committee conclude that so large an appropriation is unnecessary, and, therefore, recommend that the Book Agent be authorized to furnish the editors $1,500 per annum for this special purpose.

THE QUARTERLY REVIEW.

6. We regret that this valuable publication has been issued at a loss. We find that the loss for the year ending March 31, 1890, is $1,270 64. Notwithstanding this loss, we regard this as a valuable publication for the church, and have in a former report recommended its continuance and the sum to be allowed for its maintenance.

SUNDAY-SCHOOL PERIODICALS.

7. Our Sunday-school periodicals have yielded for this year the sum of $101,426 57; paid out on account of same, $65,917 03; showing a net gain of $38,509 54, in addition to which profits have been made on our Standard Sunday-school Libraries, of which the number of 900 have been sold in the last eighteen months. The phenomenal increase of our Sunday-school work, and the large profits made on sales to our Sunday-schools, imperatively demands a more abundant supply of Sunday-school periodicals and standard literature.

REVISED HYMNAL.

8. The House has printed 310,000 copies of this book since April 1, 1889; of this number 235,055 were sold prior to April 1, 1890, at profit.

We rejoice to know that this book has met with ready sale and been received with great favor in our churches.

While the general condition of our Publishing House, as shown in the general report of our Book Agent and Business Manager, shows gratifying increase, the membership of our church has increased during the quadrennium more rapidly than have our facilities to supply them with a sound, religious literature.

The inauguration of a system of colportage, it is hoped, will give our books and periodicals a much wider field and a more thorough circulation.

Our Church Extension and Missionary Boards are opening now a fruitful field, and creating new and increasing demands for Southern Methodist literature, which our Publishing House must prepare to meet with large and enlightened enterprise and liberality. Your committee deem it important to have a comparative statement at the end of each quadrennium, giving the facts and figures of each year, so the General Conference can compare every year of the last quadrennium with the corresponding year of the preceding quadrennium.

We further recommend that said reports be made out separately for the *Advocate*, the *Review*, the Sunday-school literature, merchandise department and any other periodical ordered by the church, so everyone will show cost of production and proceeds, and consequent profit or loss.

Respectfully submitted.

S. H. DENT, Chairman.
B. F. HAYNES, Secretary.

W. H. Goodale, chairman, submitted Report No. 4 of the Committee on Temperance, which was read and taken up under a suspension of the rule, and, on motion, was adopted by a unanimous vote. The report is good reading, and warm enough for the strongest friend of the cause.

The Committee on Fraternal Correspondence, to whom was referred a communication signed David S. Monroe, secretary, on the subject of the Ecumenical Conference proposed to be held in the fall of 1891, made their report, to which was appended the following resolution:

Resolved, That a committee of two Bishops, three ministers and three laymen be appointed by the college of Bishops as the Committee of Correspondence from the Methodist Episcopal Church, South, and that the names of the members of said committee and the address of its chairman be forwarded by the secretary of this Conference to the Rev. David S. Monroe, D. D., secretary, Altoona, Penn.

Respectfully submitted.

SAMUEL B. JONES, Chair'n.

Also Report No. 5 of the same committee, which was read, and under a suspension of the rule was taken up and adopted.

Following is the report:

REPORT NO. 5.

The Committee on Fraternal Correspondence begs leave to submit the following preamble and resolutions, and asks for its immediate consideration:

Whereas, The Rev. David J. Waller, D. D., fraternal delegate from the Wesleyan Methodist Conference of Great Britain and Ireland, has won the heart of this Conference not only by the brotherly message which he brought us, and the spirit of love in which he delivered it, but by the power of his preaching and the charm of his social intercourse; *And, whereas*, He is now about to leave us for his distant home; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church, South, cordially reciprocates the expressions of brotherly love and friendship brought to us by our brother from the eastern shore of the Atlantic, and rejoices with him in the success and enlargement of the mother of us all.

Resolved, That the visit of Dr. Waller has been to us a source of unmixed pleasure; that we have listened, with glowing hearts, to his eloquent words of wisdom and truth; and that in parting with him, our prayers shall ascend to the throne of Grace, that he may be returned, in safety, to the home he loves, and to the church in which he is so honored a minister.

Respectfully submitted.

SAM B. JONES, Chair'n.

The report of the special committee on the spiritual state of the church was read by the chairman, J. J. Tigert, and provoked a lively and protracted discussion.

The proceedings of the morning were suspended at this point by Bishop Hargrove, who stated that Dr. Frank M. Bristol, who had been in regular attendance upon the sessions of the Conference as a fraternal delegate of the Methodist Episcopal Church, was about to take his departure, and now wished to say a word of farewell.

Dr. Bristol said:

Mr. President and Brethren of the General Conference: I desire to thank you for the cordiality with which you have met me as the fraternal delegate of the Methodist Episcopal Church, and to say that every day of my stay in your midst has been made delightful by the fraternal courtesies of your laymen, of the delegates, and of your honored Bishops. While I have been flattered with the kindly attentions that have been showered upon me, I feel the greater honor and the greator satisfaction in the belief that your kindly attentions to me have been but your expressions of Christian love for and your fraternal feeling toward the Methodist Episcopal Church. (Applause.) As your honored senior Bishop suggested, I have found that this beautiful Southland is, indeed, a goodly land. And, sir, I must also carry the report back with me that the land is full of giants (laughter and applause); not the giant sons of Anak, however, but veritably the giant sons of God, as gentle as they are strong, and as fraternal as they are full of affection and kindness. I thank you and bid you farewell. (Applause.)

On motion the Conference adjourned, after announcements and the doxology, with the benediction by Bishop Galloway.

FIFTEENTH DAY.*

The General Conference of the Methodist Episcopal Church, South, sat down very hard this morning on the Episcopal Church. The question of accepting or declining the proposition of the Episcopal Church to appoint a committee to confer with a committee from that church on Christian unity was opened by the motion of Dr. Hammond, of Missouri, to reconsider the report of the committee which rejected the proposition, and declared that such a conference was not desirable.

Dr. Hammond's motion awakened rather a lively debate, and some sharp remarks were made concerning the church which made the proposition, and undertook to say that the Methodist Church should recognize historical orders, and admit that it was without orders.

One of the members said that Dr. Phillips Brooks himself, a man who stood like Saul above the others in the convention of the Episcopal Church, had declared that the proposition was "a piece of impotent impertinence," and he agreed with Dr. Brooks.

The report of the committee declining Christian unity was adopted.

SIXTEENTH DAY.

Several matters of interest were up for discussion during the day. By a nearly unanimous vote the Conference resolved to postpone for, at least, another quadrennium the subject of Methodist union in Japan. This action has much significance, and insures, as we think, the growth and enlargement of our missionary enterprises in that quarter. By a large majority it was determined to elect three Missionary Secretaries—one for the office and two for the field. The election of a Treasurer was committed to the Board. After much debate the project looking to the publication of a youth's paper was indefinitely postponed.

Rev. Dr. Schaffer, of the African Methodist Episcopal Church, was introduced, and delivered an excellent fraternal address, to which Bishop Galloway responded in fitting terms.

At 3:30 P. M., Bishops Haygood and Fitzgerald were ordained in Centenary Church. There was a great crowd present. Bishop Keener preached an admirable sermon on Ephesians i, 3-6, after which Dr. Haygood was presented for ordination by Rev. Warren A. Candler and Rev. H. J. Adams, and Dr. Fitzgerald by Rev. E. E. Hoss and Rev. Sam Brown. When the services were over, the new Bishops received many congratulations from their friends.

SEVENTEENTH DAY.*

The General Conference of the Methodist Episcopal Church, South, was presided over by Bishop Haygood to-day. A great debate arose over a committee report recommending that the Board of Church Extension establish a system of mutual insurance for churches. The regular order was suspended in order to approve this report, as it was thought there would be no difficulty in securing approval.

David Morton, secretary of the Board of Church Extension, opposed the report vehemently.

He said that the plan was not practicable. The Board could not have local agents because it would then be compelled to pay licenses, commissions, and in many States deposit a guaranty fund in the hands of an insurance commissioner. It might adopt another plan. It might have central agencies in Louisville. But insurance companies adopting this scheme send adjusters out when a fire occurred. These adjusters have been arrested in some States for violating the insurance laws. They have escaped from penalties by pleading technicalities; but the speaker wanted to know what would be the position of the church if it was placed in the same situation. An insurance business was an entirely secular business, in which a religious organization should not engage. The speaker continued at some length and turned the tide against the report, which was not passed.

A proposition was made to establish a paper on the Pacific coast, and it was recommended that the Book Committee and Publishing Agent do this. An editor was to be elected by the General Conference, and $10,000 for the quadrennium was to be allowed to establish the paper.

Delegate Paul Whitehead recalled the failure of the Richmond (Va.) *Advocate*, which had been subsidized by the General Conference, and warned against similar mistakes.

J. J. Lafferty told how, by hard work, he and another had resuscitated the Richmond paper after the subsidy had been withdrawn. His speech was full of homely proverbs.

"What was the reason Kentucky had no more four-mile horses?" he asked, and was told why. Formerly the colts were turned out in the lot in winter to forage for themselves, to find the nubbin that had been overlooked—to rough it. Then they were strong and capable of running four miles. Now the colts are tenderly cared for in the stable, their food prepared and served for them, and they run one mile. A paper that has to root and forage for a living may make a living, and it will tell the truth; but a subsidized paper stops rooting and drifts.

The Californians advocated the report, as did also Judge Dent, the chairman of the committee bringing in the report. It was adopted.

Rev. E. E. Hoss, of Vanderbilt University, was elected editor of the *Advocate*, the church organ.

EIGHTEENTH DAY.*

The General Conference elected a number of officials to-day. D. M. Smith, who has been manager of the Publishing House, was elected assistant book agent at a salary of $2,500. Two missionary secretaries at the same salary—I. G. John, of Galveston, and A. Coke Smith, of Wofford College—were elected.

E. M. Bounds, of St. Louis, was elected assistant editor of the *Nashville Christian Advocate*, and J. D. Barbee, the present incumbent, was elected Book Agent at $3,000 a year.

The General Conference received a communication from the National Reform Association, addressed to the Bishops and delegates, calling their attention to the question of divorce, and asking some action, such as would aid in the elevation of public opinion on the subject.

Rev. Samuel Rodgers, of Baltimore, prepared and presented a response in the form of a resolution. The whereases contained the information that in the past twenty years 378,716 divorces had been granted in the country. In that period the population of the country had increased 66 per cent., while divorces had increased 157 per cent. There are forty-six sets of laws in the States and Territories, no two being alike. Thirty causes for divorce are recognized in these laws.

The resolution was that the Methodist Episcopal Church, South, recognized but one (the scriptural) cause of divorce; and it will rejoice in the day when the laws of all States accord with the law of the church in the matter.

The report of the Committee on Boundaries was taken up. The report recommended the creation of a new Conference by separating part of New Mexico from Colorado. There were two reports, the majority giving the Conference power to divide itself, and the minority making division mandatory. The latter was adopted. The States of Illinois and Indiana, with the exception of Jeffersonville, Ind., which is added to the Louisville Conference, now make the Illinois Conference.

Rev. J. E. Mann, a delegate from Newbern, N. C., died suddenly to-day.

*From the *Times-Democrat*.

Christian Advocate.

THURSDAY, MAY 29, 1890.

PHUSSANDPHRET.

Have you ever heard of the land called Phussandphret,
Where people live upon woes and regret?
Its climate is bad, I have heard folks say,
There's seldom, if ever, a pleasant day
'Tis either too gloomy from clouded skies,
Or so bright the sunshine dazzles one's eyes;
'Tis either so cold one is all of a chill,
Or else 'tis so warm it makes one ill;
The season is either too damp or too dry,
And mildew or drought is always nigh,
For nothing that ever happened yet,
Was just as it should be in Phussandphret.

And the children—it really makes me sad
To think they never look happy and glad.
It is "O, dear me!" until school is done,
And 'tis then, "There never is time for fun
Their teachers are cross, they all declare,
And examinations are never fair.
Each little duty they're apt to shirk,
Because they're tired or 'tis too hard work
Everyone is as grave as an owl,
And has pouting lips or a gloomy scowl;
The voices whine and the eyes are wet
In this doleful country of Phussandphret.

Now, if ever you find your feet are set
On the down-hill road into Phussandphret,
Turn and travel the other way,
Or you will never know a happy day.
Follow some cheerful face—'twill guide
To the land of Look-at-the-Pleasant-Side.
Then something bright you will always see,
No matter how dark the way may be,
You'll smile at your tasks and laugh in your dreams,
And learn that no ill is as it seems;
So lose no time, but haste to get
As far as you can from Phussandphret.

—*Our Youth.*

Speeches of Fraternal Delegates from the Methodist Episcopal Church.

Bishop Keener introduced the Rev. Dr. Frank M. Bristol, of Chicago, as follows:

We have met to-night, brethren, to hear the fraternal greetings of the Methodist Episcopal Church, our neighbor, and to cultivate a good neighborly feeling. We shall have pleasure to-night in hearing from both Dr. Bristol and Gov. Pattison.

Fathers and Brethren Beloved:

In the name of the Methodist Episcopal Church, I have the honor to bring fraternal greeting and the assurances of profound esteem and hearty good-will to the Methodist Episcopal Church, South, representatively assembled in General Conference.

In this agreeable duty I have the honor to accompany that distinguished layman, honored alike in Church and State, the Hon. Robert E. Pattison, of Philadelphia, ex-governor of the commonwealth of Pennsylvania.

In the olden time an embassador would be expected, on occasion of great moment, to bear his message in a case of precious fabric, and in sentences enhessed with gold. We bring our fraternal greeting in our hearts, and only with the golden language of sincerity would we adorn the expression of our Christian love.

As a ministerial delegate I am not expected to address nor to represent ecclesiastical politicians.

I do not speak to nor for that happily decreasing element of hyper-conscientious agitators whose self-imposed mission it is to "tear agapo the bleeding wounds afresh."

I come a messenger to and of that great progressive Methodism, which is spiritual-minded enough to see that "there are diversities of gifts, but the same Spirit, there are differences of administrations, but the same Lord, and there are diversities, but it is the same God which worketh all in all."

Permit me, sir, to assure you that your fraternal delegates are most cordially welcomed by the General Conference of the Methodist Episcopal Church. The messages they bring grow in interest and importance. More and more unction blesses their words, closer and closer do they seem bound to us in Christian fellowship, and our people take increasing delight in entertaining them with a generosity which we will allow none can excel except those who were born and bred to the graces of Southern hospitality.

We have reason to acknowledge the considerate wisdom of your choice in sending as your last fraternal messenger to the Methodist Episcopal Church, Rev. Samuel A. Steel, D. D.

You knew by happy experience that Methodist preachers and Methodist laymen admire that charming combination of human power, the thoughtful mind, the generous heart and the eloquent tongue.

And while with vigor of thought, and remarkable felicity of expression, your delegate delivered your message, we were assured that it came not only from the lips of an eloquent speaker, but also from the great heart of the Methodist Episcopal Church, South.

Brethren, I shall count it one of the joys of my life if I may be able to convey to you the message of good-will with the warmth and sincerity with which the Methodist Episcopal Church has sent it.

These fraternal meetings and interchanges of Christian courtesies are not meaningless formalities.

They grow significant. God grant they may preserve a spiritual, if they may not result in cementing an organic union between us that will prove a blessing of joy and power to our entire American Methodism.

I can not speak of these two great sister churches as of two Methodisms any more than I can speak of the two great political parties of this country as of two Americanisms. In the spirit of Methodism, as in the spirit of Americanism, we are one—one in the inheritance of the faith delivered to the saints, one in the genius of a liberty-achieving Protestantism, one in the wealth of our holy Methodist traditions, one in kinship with the mighty men "that made the old time splendid," one in that diviner unity for which the Savior prayed, one in our hopes of the ultimate triumphs of the cross, and of the everlasting glory of the saints in light.

Mr. President, we have heard from the eloquent lips of your messengers, and not from them alone, that God has given you great prosperity in the conversion of souls, and the large increase of your church membership, in the development of your educational facilities, in the growth and success of your missions in Mexico, South America, China, Japan and all the regions beyond.

We have watched your triumphant advances against the strongholds of sin and idolatry and a world's unrighteousness not with the eye of envy, but as Lafayette at Yorktown watched the gallant assault of Hamilton upon the works of the enemy, with an eye of grateful admiration. We hail your achievements with thanksgivings, and pray the blessings of God upon you and your great work in multiplied grace and power. We felicitate ourselves that this joy in the success of Methodism is mutual, and our congratulations are reciprocal. As a people and a ministry that glory in nothing but the cross of our Lord Jesus Christ, we have reached "the purer air and broader view" where we can join each other to hail the victories of the cross, and we are ever ready to raise the holy paean, whoever may be the honored head to plant the crimson standard on the heights, and win another field for God and righteousness.

We congratulate you, dear brethren, on your maintenance of the genuine spirit and purpose of Methodism. In origin and development this Methodism has been a revival movement, educational and missionary in method. It will not be claimed that it introduced a new theology, though it gave a new emphasis and spirit to the doctrines it taught, and, to its glory be it said, Methodism has carried from the rear to the fore-front of theological thought the standard of the Arminian scheme. To that rational and scriptural standard is now rallying the progressive faith of evangelical Christianity. It can not be said that Methodism has found its chief strength in its polity, nor that its boast should be in the splendor of its ecclesiasticism. It has not attempted to formulate for the people their expression of religious hope and feeling in an elaborate ritualism, but has believed in the holy power and influence of religious spontaniety of free, independent and individual expression of religious conditions in personal testimony, in voluntary prayer, in congregational singing, in the exultant hallelujahs that signal the victories of faith and the triumphs of redeeming grace.

Our Methodist Episcopal ecclesiasticism is proving itself to be the most efficient machinery that has ever been invented by human wisdom for utilizing all its available forces for all they are worth, in reaching all men, at all times, in all places, with all the light and power of the all-sufficient gospel. We do not believe in the ecclesiastical tinker. We believe in the machine, as we believe in keeping the rules and not mending them. But as with the Cunarder, so with Methodism, we know that her progress, her speed, her ability to breast the waves, wrestle with the tempests and bear her precious burden havenward, depend more upon the power within than upon the machinery. Great, staunch, sea-worthy as may be our Methodist Episcopal ecclesiasticism, without the controlling presence and power of the Holy Ghost it would soon become a lumbering and useless hulk. Evangelistic life, missionary spirit and educational power, these are still and ever must be characteristics of a progressive and aggressive Methodism.

Brethren, we rejoice with you that Methodism is still a revival. From the Northern lakes to the Southern gulf, from Atlantic to Pacific, from Mexico to Brazil, from Brazil to Africa, from Africa to China, from China to the uttermost parts of the earth, Methodism means revival. This it has meant to their two great sister churches by whose efforts 650,000 souls have been brought to their altars during the last four years. Our cry has been, "A million dollars for missions," but the grander cry in trumpet tones rings forth from all our American Methodism, "A million souls for Christ."

In 1735 John Wesley came to Georgia as a missionary to the Indians. Missionary zeal was the first characteristic manifestation of the newly awakened religious genius of the founder of Methodism. On that missionary journey, and in that unhappy missionary adventure Wesley was providentially led to see his deepest spiritual need, and to seek for that experience of the witness of the Spirit without which there could have been no Methodism. American Methodism is indebted to the missionary spirit of British Methodism. In the Conference held at Leeds, in 1769, Mr. Wesley said: "We have a pressing call from our brethren in New York to come over and help them. Who will go?" Richard Boardman and Joseph Pilmoor volunteered to go as missionaries to America, and a collection was then and there raised to pay their passage and to assist the brethren in New York. Since that day the Methodists have heard from India, China, Japan, Africa, Italy, Mexico, South America, and the isles of the sea the same Macedonian cry: "Come over and help us." And the same spirit which sent Boardman and Pilmoor with financial aid to our great-grandfathers is inspiring American Methodism to send missionaries to the great-grandsires of coming Christian empires.

Christianity is missionary. Jesus said unto his church: "Go." "Go ye into all the world." "Go disciple all nations." In obedience to that command, the missionary has carried the gospel to every land, and with the gospel every civilized good. There is no philosophy of modern history worth the writing or the reading that does not recognize the history-making power of the Christian missionary. The most tremendous force for righteousness and moral revolution in modern progress has been the teacher divinely sent. The torch-bearers of new eras, the heralds of new enlightenments to the nations of the earth, have not been conquering soldiers, not commercial adventurers, not clever diplomats, but consecrated missionaries. When I began a serious study of history I scanned the battlefields to find the most powerful fashioners of social manners and national destinies. But the more I studied the profounder grew the conviction that back of famous generals, making their greatness possible, were wise statesmen and legislators. So I began to look into senates and parliaments for the truly great end, the historically potential. But I found that these framers of constitutions and architects of states were largely what they had been religiously taught to be. Therefore Alfred, Charlemagne, and the signers of '76, there laying the superstructure and law-protected liberty, could not have been possible without the work of certain taller men—men who stood back of them, men lifting the cross before the eyes of savagery, men heralding the divine Christ to idolatrous tribes, men opening in the darkness of heathenism that heavenly Word, which was destined to become a lamp to the feet and a light to the path of every nation's progress.

And so to-day the men who crowd our admiring vision as the mighty of the past, as the truly heroic, as the "men with Christian empires in their brains," are those missionaries who have gone forth into the darkness ere the prophecy of morning had touched the hills or the stubborn soil had yielded the promise of a harvest, and with their giant stride and swing have planted great hereafters in the now, have scattered the vital seed from which have sprung the constitutions, the sociologies, the letters, arts and laws which make each dawning day more splendid than the past.

Carlyle insists that, "The true epic of our time is not 'Arms and the man' but 'Tools and the man,' an infinitely wider kind of epic." But he who shall give us the profoundest philosophy of our modern history must come to say: "The true epic of our time is not 'Arms and the man' nor 'Tools and the man,' but the 'Cross and the man,' infinitely the widest kind of epic.

Study St. Paul to find the most potent instrument of Divine Providence in the overthrow of Pagan empire and the founding of a new and righteous sociology.

Follow the missionary routes from Paul's day to this and you follow the course of civilization. Twelve centuries ago Augustine left Rome to evangelize the Anglo-Saxons, the barbarous ancestors of Bacon, Shakespeare, Milton, Wesley, Newton and Gladstone. A century later Boniface went from England as a missionary to the tribes of Germany, the pagan ancestors of Goethe, Schiller, Luther, Mozart and Bismarck. Yes, we are the descendents of idolators, and less than forty generations removed from an ancestry of barbarians. But to-day, with a literature greater than the Greeks, a science greater than the Egyptians, a jurisprudence greater than the Romans, and a moral genius and purpose greater than the Hebrews, this dominant Anglo-Saxon civilization becomes the miracle of his story, wrought by Divine Power through the heroic agency of the missionary. The same missionary spirit that came with light to the heathen darkness of our ancestors thrills the bounding heart of the nineteenth century Methodism, and forth from our fire-touched altars pour consecrated missionaries toward all the gleaming horizons, crying, "The world for Christ," "The heathen for his inheritance and the uttermost parts of the earth for his possession." Back of this consecration stands the most benevolent Christian laity the world has ever known, crying to the advancing missionary hosts in the very spirit and language of the Lord Jesus, "Ask and it shall be given unto you," and unto these two missionary treasuries annually pours the golden stream of $1,700,000, and the fountain of this grand benevolence is as deep and exhaustless as the manhood and womanhood of Methodism. We rejoice, brethren, to report with you a glorious advance along all our missionary lines. Not only Christianity, but Methodist Christianity seems remarkably well adapted to every clime, and color, and tongue, and name, of all the sons of man. It is one of the highest civilizing agencies of history.

Methodists are not given to a blind idolatry of John Wesley, but with all intelligent people they appreciate the fact that this revival and missionary movement called "Methodism" originated in the brain of a Greek lecturer of classic tastes and profound erudition. It is worthy of note that the moral reformation of the Italian Renaissance was attempted by Savonarola, a professor of the College of Bologna. The Bohemian reformation was started by Huss, a professor of the University of Prague. The German reformation was championed by Luther, a professor of the University of Wittenburg. The reformation in France was promoted by Calvin, a professor of the University of Strasburg. And the reformation in England was brought to its highest spiritual expression by John Wesley, a professor of the University of Oxford. John Wesley's father and his grandfathers and great-grandfathers on both sides were not only ministers, but college-bred men of classical tastes and liberal education. The first people that were called "Methodists," though often of the humbler class, were instructed in the faith of the gospel by scholars of profound learning, and orators who spoke with the eloquence of a classic English. Not that all those early Methodist preachers were scholars, but the chief among them were men of educational training. It gave no little pleasure, on one occasion, to listen to Archdeacon Farrar, as he preached his annual charity sermon in St. Margaret's Chapel, Westminster. The discourse was replete with all those graces of thought and diction for which that preacher is justly distinguished. But in that sermon of rare beauty he came to his most impassioned climax with a quotation from John Wesley. I am confident that it was not my Methodism alone that took pride in the sentiments and language of Wesley quoted from a Church-of-England pulpit. It was intellectual admiration for the genius, learning and eloquence of the man that brought to my mind the simile: "Wesley's words in Farrar's sermon are like apples of gold in pictures of silver." The history of the Methodist pulpit is adorned with the names of men who, either by self-training or the advantage of the schools, have achieved a fame for pure and lofty eloquence that will live forever with the best traditions of the church. With legitimate pride American Methodists recall the sacred fire of McKendree and the wit of Jesse Lee, Asbury's resistless logic and Capers' golden speech, the stately eloquence of Bascom and Thomson's classic grace; Soule's astute legal wisdom and Summers' scholarship; the philosophic depth of Whedon and the learning of McClintock, Simpson's pathetic unction and the rare acumen of McTyeire.

"We sprung from loins of stalwart men," and have inherited from our fathers the conviction that no language is too pure, no style too chaste, no logic too vigorous, no scholarship too thorough, no eloquence too rich and copious to convey the divine beauties and heavenly charms of the gospel of him who spoke as never man spake in wonderful words of life.

Methodism believes in an educated ministry. And, though eloquence seems to belong by nature to this warm and luxurious Southern genius, you believe in an educated eloquence, in a scholarly eloquence, in a Wesleyan and Pauline eloquence, an eloquence that is eloquent with sanctified wisdom, knowledge, truth and earnestness. In this respect the Methodist Episcopal Church would unite with you in maintaining a high standard of ministerial education. Our thirteen theological institutions, and conspicuously Drew, Garrett, Gammon and Boston, prosperous beyond the dreams of their noble founders, are sending into our pulpits and mission fields a class of men whose gifts, graces and attainments fit them for a nineteenth century success.

Methodism believes in an educated people, and in this it possesses the true enlightening and elevating genius of Christianity. Literature, science and art have followed the church of Christ in its evangelizing progress. The revival of Greek learning in England is due to Theodore, Archbishop of Canterbury. The first library in that country was established by Egbert, Archbishop of York. Oxford, the cradle of Methodism, was founded by William, Rector of Durham. Glasgow University was founded by Bishop Thornbull, and Cambridge by Joffred, a Christian abbot. From those centers has streamed the light by which nations have found their way to greatness. When the religion which had been planting schools and colleges throughout Europe came on into America, it brought the educational spirit and purpose. Harvard University was founded by a minister who consecrated £700 to the enterprise. Ten clergymen brought their books together, and Yale was founded on those books. Methodism born in the halls of Oxford, nourished on Greek roots, rocked in the cradle of sacred poetry, introduced to church history by classical scholars, came with a power not only to melt the heart of humble and unlettered toil, but also to charm the highest intellectuality of the age. At one and the same time it began to build the mourner's bench and the student's desk, the chapel and the college. When it swept on into America stigmatized, nay, glorified as the church of the ignorant and the poor, it came with an educating light, and in a single century it has built in this country not only fifty thousand churches, but also more than two hundred educational institutions. Humble, indeed, have been the beginnings of these schools. Cambridge University, of England, began in a barn. Many a Methodist college was begun at a hitching post or a stump in the frontier forest. But now by hundreds rise the flourishing schools, in which American Methodism has invested more than thirty million dollars.

The Methodist Episcopal Church prides herself on the fact that with you she has preserved the educational no less than the evangelistic genius that ennobled her origin. With you she believes that by the power of sanctified knowledge, by the enlightenment of universal education, the Spirit of God would lead the people into all truth, and the truth shall make them free. From these colleges of Methodism are to come poets, statesmen, scientists, teachers, reformers, ministers, presidents, the ornaments of the age to be. Think of the influence of Oxford on English history in sending forth from her halls such men as Tyndale, Bacon, Raleigh, Sidney, Johnson, Addison, Whitefield, Wesley. Think of the power of Cambridge in her sons, Chaucer, Coverdale, Spencer, Milton, Dryden, Cromwell, Newton, Pitt, Macaulay, Wilberforce and Tennyson. Dream, if you can, with all the extravagance of bright imagination, of the greatness and glory which these colleges, even of Methodist planting, may yet reflect upon this people and this nation. The living church, the church of the present, the church of the future, the eternal church, must be an educating light and intellectualizing power to the race. Such must be our beloved Methodism.

Brethren, do not think that I have been delegated to boast of our development and prosperity more than to congratulate you in the name of our common Lord upon the splendid success of your devout labors. Indulge me, however, in the privilege of calling your attention to some of the new features of our growing church. New days bring new problems. An aggressive Methodism must adjust itself to its opportunity. In the growth of our large cities, centers of power and centers of danger, the immigration of vast numbers of foreigners who pour into these centers has pressed upon the church the problem of their evangelization. It has been found that in cities of rapid growth, like New York, Chicago, and St. Louis, these foreign populations will often mass in localities to the number of twenty, thirty, or even forty thousand souls without an evangelical church or Sunday-school. By the wise and tireless benevolence of our laymen, local city mission and church extension societies have been organized in several cities. They plant and support missions in the neglected districts, open Sunday-schools, gather in the children by thousands, conduct preaching and revival services, form classes which rapidly grow into self-sustaining societies, and build chapels, or make possible by assistance the building of churches for the accommodation of these societies as they grow to need them. Methodism is making a rapid and healthy growth in all the cities where these societies have been established. Chicago Methodism is putting $15,000 into this work annually, while New York Methodism has reached thirty or forty thousand dollars. There is no work of a local character, in the estimation of our thoughtful and benevolent laymen, where a dollar will go farther in its evangelizing power, or where the church can reach the race more quickly with the gospel, or be of great service as a safeguard to the peace of society and the stability of the nation than in this city mission work.

We invite your congratulations on another newly-developed gospel agency in our church. It has doubtless been a frequent question with the thoughtful why, in a polity so ambitious, so extensive and complicate, so world-wide and heaven-high in its aim, so liberal in genius as our Episcopal Methodism, has there been such scant provision made for utilizing the next-to-divine powers of womanhood? The noble activity and success of woman in gospel temperance, and in home and foreign missionary work have swept away the old prejudices, which were once called arguments against the more public Christian activity of woman. Many new doors have been providentially opened to invite her to a wider usefulness for Christ and humanity. Out of the women missionary idea grew the training-school idea, and out of the training-school idea, which has prepared women for city, home and foreign mission fields, grew the revival of that Christianizing agency of the apostolic age, the office of deaconesses. And almost before history knew it the Methodist deaconesses were here, just as before Wesley knew it or could prevent it, the Methodist lay evangelist was here. The Methodist Episcopal Church had the pious wisdom to interpret the providential character of this movement, and the last General Conference, recognizing the fact that there were and were to be deaconesses in the church, said: "The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities." These devout women are educated to this work by a two years' course of training. A large proportion of them take special instruction in scientific nursing in our hospitals. For the accommodation of these workers, homes for deaconesses have been established in Chicago, Boston, New York, St. Louis, Philadelphia, Cincinnati, Cleveland, Washington and Minneapolis. These homes are not nunneries. These deaconesses are not nuns, not bound by any oath to continue in the work for life. They are free to lay aside this mode of activity at any time. The homes are open to visitors at all hours of the day. There is no Romishness about them. They are centers of heavenly light to the dark places. And these fleet ladies, free as your own daughters, are God's gentle and gracious ministers to the poor and sick and dying. They go to where our poor humanity are suffering in squalor, sin and wretchedness. No filthiness is so loathsome, no disease so contagious as to daunt the courage of their kindness or check the zeal of their devotion. They toil without recompense of gold, but they are growing rich in the abounding favor of God. The name of deaconess is the synonym of charity in all the churches, and the blessings of the people follow these angels of mercy as, in the spirit of their Master, they go about our cities doing good.

Another branch, blossoming with the promise of abundant fruitfulness, has sprung forth in the growth of our church. It is well known to you that in this age of intense activity, intellectual, social, spiritual and evangelistic, there have been developing in the church various young people's societies. Each has sprung into existence vitalized by some newly emphasized idea that may have been growing in neglect. It was the social idea, or the literary and educational idea, or the holiness idea, or the revival idea. The development of these societies was a sign of the times. It demonstrated the existence of a power in the church that was growing restless of its limitations and was demanding greater and more varied opportunity. It also said: "There is more power in the youth of the church than is being utilized; there is more lightning here than you have harnessed." Doubtless each society had its own indisputable *raison d'etre*. But it came to be seen that the broadest Christian culture and usefulness of the young people of the church demanded their organization into one society all-comprehensive in its moral and educational scope. A society was demanded combining the ideas of Christian and denominational education of sociability, and of evangelistic activity, a society broad enough to give room to our young people for the freest intellectual and spiritual growth, and for the most extensive Christian activity. Such a society has been realized in the Epworth League. It is now one year old and has a membership of one hundred and fifty thousand and of the most progressive young people in Methodism. In the interests of this society and of the young people generally, the *Epworth Herald* has been founded, a bright, thoughtful, spiritual paper, published weekly and promising a wide circulation. We expect the Epworth League will be a social power in the church to largely settle the vexed question of worldly amusements. We expect it will be a power for a higher intelligence and broader culture to counteract the influences of pernicious, infidel and impure literature. We expect it will be a power for revival and salvation, a power for evangelical propaganda, and a power for a more fraternal unification of American Methodism. Pardon me if I have the desire to find this power in every new thing.

And now, my brethren, to approach a vital theme, may I not make bold to affirm that the time has come when to be progressive, to measure up to the demands of the age, to realize the highest prophesied destiny of our glorious Christianity, we must hail with sincere joy every honest, legitimate agency which promises to close up the ranks and unify the aims and purposes, if not the methods, of this growing and aggressive American Methodism?

It is said that our fathers will never see eye to eye; in the nature of the case the memories of the past will retard the growth of fraternity. But, sons of Wesley and sons of God, we believe in the regenerated nature of the case, that the hopes of the future will dominate the memories of the past, and fraternity is the precious burden of the brightest prophecy. I find that the most irreconcilable men of the country on both sides, whether in the church or out of it, are not the men who measured swords upon the field of battle, but men who would measure ink bottles over the tombs and monuments of the brave and gallant dead; politicians who care more for place than peace, more for the spoils of office than for the sanctity of law and order. Those braver, grander men of the chivalric spirit urge us out of the dust and out of the stars; they urge us to a broad and generous fraternity. Two soldiers rose in my congregation during a revival to give their testimony. One had fought with Logan, the other with Stonewall Jackson. The latter was a Virginian, and the son of a Methodist preacher, and he had recently been converted at the altar. That night, with an eloquence that electrified the congregation, he cried to the other soldier: "Brother, we fought under different banners during the war, and followed different generals; but to-night we march together, keeping step to the same music; the cross alone is our standard, and Jesus leads us on." It was Southern; it was Christian; it was thrilling. The praises of God filled the sanctuary. Oh, brethren, have not the greater soldiers met beyond the taps and reveille to grasp each other's hand in lasting brotherhood?—and does not the very pathos of their earthly sleep and silence urge us to the moral greatness of universal fraternity?

What we have neither the conscience nor the courage to do, we should never have the audacity to demand. But is it not possible for a wise and divinely enlightened people to bury their prejudices without burying their principles?

May not our fraternity last a quadrennium—nay, a millennium? If, as its delegate, I extend to you the fraternal hand of the Methodist Episcopal Church, I do not propose to withdraw it from your warm grasp when I depart. Hold it. We must be in touch. It is in the prayer of all Methodism; it is in the grand "Amen" of God. Brethren, we hear a great deal in these days about the "New South." There is magic in the words. They made the lips of Grady eloquent; they graced the speech of Gordon; they fell like music from the lips of Dr. Steele. But is there not a "New North?" Is it the "New South" and the old North? God forbid. Let it be the New South and the New North, the New East and the New West, and let the voice of the reconciling Providence be heard in the progress, prosperity and fraternity of the land: "Behold, I make all things new."

There are vast problems for this new age to consider, possibly to solve. And Methodism stands related to every moral issue of the times. She has held her proud position in the van of God's advancing hosts by a thoughtful study and candid discussion of every social question that has affected public morals. What is Christianity here for if not to Christianize sociology and save the community as well as the individual?

The temperance question, the labor question, the race question, the question of social purity, of the Sabbath, of the common school, and of foreignisms, are all here. They will not down. We are face to face with them. Methodism can not, without moral suicide, assume an indifferent nor an unrighteous attitude on any of these great issues. Do not think that I speak without premeditation when I submit that not one of these problems is a local issue. They are all vital questions, affecting the very integrity of the social fabric and of Christian civilization. They are not Northern issues, nor Southern issues merely—they are American issues—nay, moral issues—are universal issues.

The temperance war is on. It is not a local problem. Kansas is but one of the battlefields; Iowa is but one of the battlefields; Georgia is but one of the battlefields. The map of this war covers the continent. The recent decision of the Supreme Court has opened our eyes to the fact that Prohibition Iowa is not safe so long as Illinois can pour her "original packages" of bottled hell into that temperance State, and so long as Missouri may distill whisky for Kansas, and Massachusetts may brew beer for Maine. The Prohibition State becomes a lamb in the midst of howling wolves, to be torn to pieces and devoured. The temperance sentiment of the country must be a Christian sentiment, united sentiment, a universal, a national sentiment. In its development no organization on the continent has a greater opportunity, a greater responsibility, a greater power, than our total abstinence and prohibition Methodism. I am not pleading for a political Christianity, nor for a political Methodism. I am pleading for such a universal development of conscience and sentiment on this temperance problem as that legislators who are paid to make laws for the people, and not for parties, will give us temperance laws, and mayors and governors who pledge themselves to execute the law will not dare, even for party ends, to violate their oath of office. It has been stated by no less an authority than Theodore L. Cuyler, that the first important publication in this country in the direction of temperance, was "An Inquiry into the Effects of Ardent Spirits upon the Human Mind and Body," written in 1785 by Dr. Benjamin Rush, one of the signers of the Declaration of Independence. I respectfully challenge the historical correctness of the statement in the name of a little book known as the Methodist Discipline," wherein from the founding of the Methodist Episcopal Church total abstinence has been demanded of the people called "Methodists." The General Rules were not in the first edition of the Discipline of 1785, but in the questions and answers was the doctrine of total abstinence for ministers and laymen. It may be doubted whether any agency has been more potent in the development of temperance sentiment in this country than Methodism, including its founder—that leader in the vanguard of reform—John Wesley. We belong to

the apostolic succession of teetotalers and to the school of the prohibition prophets. Methodism stands for prohibition, as it stands for God, and home, and native land.

Brethren, I know—for it belongs to our best traditions, to our proudest history, to our highest song—that Southern manhood cherishes above every other institution the home; he honors before every other jewel the good name of woman, and he is the last of all the sons of men to violate by crime, or by the tricks of the law, the sanctity of marriage. But let it not seem out of place for me in such a presence to plead for the development of a more universal Christian sentiment against the increase of divorces in our country. The very existence of the Christian American home is threatened by the laxity of our divorce systems. It may be that at the present time this evil is more characteristic of certain States than of others, and of the North than of the South. It may be that a citizen of Chicago should speak with reserve on this subject. But the moral contagion of easy and numerous divorces spread from city to city, and from State to State. Like gangrene in the body physical is the spread of any social evil in the body social. Divorces are increasing more rapidly in the United States than in any other country. Divorces are increasing in their ratio to marriages and population. During the past ten years the population of the country has increased 25 per cent., marriages 28 per cent., and divorces 100 per cent. Methodism is pledged by her Discipline, by her doctrines, by her history, by her hopes, to stand for the integrity of the home, and resist every encroachment made upon the sanctity of marriage.

Every person who is awake to the signs of the times acknowledges that in the labor question the church and the nation are face to face with one of the most difficult economic problems of history—a problem whose solution will test not only the stability of our free institutions, but the civilizing adequacy of our holy Christianity. There can be no doubt that the genetic force at the heart of this rapidly evolving problem is moral. Superficially, this is a problem in political economy; but in the last analysis it is a problem in manhood, fundamental in sociology, in government, in Christian evangelization. It is not difficult to find the influences that must wear the blame or glory for the uprising and self-assertion of golden-palmed, sweet-jeweled American industry. If there be any blame, the very genius of our free institutions is to blame, our common schools are to blame, the enlightening, educating power of the press is to blame, the growth of our common manhood is to blame, and, in a very large measure, Methodism is to blame. Yes, Methodism is to blame—that Methodism which went to the colliers of Kingswood, the sinners of Cornwall, and the potters of Wedgewood, to the brawny tollers felling the forests and throwing up the highways, to the swarthy sailors of the seas, to the mechanics of the workshop and spinners in the busy mills, and, in England and America, with its educating and ennobling power, has proven to be a pillar of cloud and fire to the advancing hosts of the sons of toil. But are the times so changing that struggling industry no longer feels the warm sympathy of the church of Christ? Is Methodism losing its spiritual hold on the poor? Have the workingmen and women become alienated from our communion? Is there any justification for the charge that the churches court wealth and snub poverty, look up deferringly to capital, and look down disparagingly or condescendingly on toil? If so, it was not always true. I am aware that Wesley and Whitefield, like their divine Master, attracted to their ministry many of the learned and wealthy; but the divinity of their ministry, like that of their Lord's, was demonstrated by the fact that the poor had the gospel preached unto them. It was once the glory of Methodism that it was the poor man's church. Gray sang of "The short and simple annals of the poor." If I were a poet, I should study the best history of the church of God, array the names of the great in the religious progress of the world, and then sing of

"The long and glorious annals of the poor."

I'd sing of John, the fisherman, and Paul, the maker of tents; of Luther, the son of a miner, and Bunyan, the tinker of Bedford; of Carey, the English cobbler, and Livingston, the spinner of Blantyre. Yes, I'd sing, too, of Clarke, the son of the cotter, and Asbury, the humble mechanic; of Emory, the carpenter, and Strawbridge, the brawny backwoodsman; of Abbott, the butler's apprentice; of Kavanaugh, the printer, and Morris, the clerk; of the pump-maker Bascom, the farmer-boy Hedding, the poor orphaned Simpson, and the artisan's son, the silver-tongued Jones. Surely from the homes of obscurity and the sturdy loins of the toiling poor have come not a few of those great souls who ornament the history of the church. And if Methodism to-day can boast of wealth, social refinement, culture and learning, these belong to a generation that have sprung from the humble. However aristocratic Methodism may assume in some quarters to be to-day, it certainly has not an aristocratic ancestry. If there is a proof possible that Christianity is a saving, refining, educational, uplifting power in human life, that proof is found in the history of Methodism where the gospel has been preached to the poor for their salvation, their refinement, their moral, mental and social uplift.

Are we losing the wisdom of our fathers? Are we neglecting the poor? Is our message only to the rich and the cultured? Do we think that the power of the church resides in wealth, refinement, social station, and culture alone, and not also in the hard palm of meanly toil, in the modest virtues of humble life, in the integrity and devotion of our common manhood, and in the fervent, effectual prayer of the righteous poor? There is no Christ in a religion that neglects the poor; there is no divine life in a church that turns its back upon the laborer. The living church of Christ must come to the poor, the struggling, the sorrowing, or Christ's kingdom can make no progress, his cross can make no conquests. The rich and educated and influential and benevolent of the future will be the children and grandchildren of the converted toiling poor to-day. A church without the poor is a church without a future. The church that stands sympathetically near the home and the workshop, and gives a heart of courage to the honest man of toil, will dominate the coming age. It was one of the conspicuous evils of Israel's decline that the wealthy oppressed the hireling in his wages. It was one of the crimes of the best civilization of Greece and of Rome that the laborer was despised, and the workshop was looked upon as a place of inferiority. But, thanks to the gospel of the divine Carpenter! a better sociology has dawned. And it is for the church to preserve the humane element of the new ethics, and to impress the rising generation with the dignity of labor, the Christian manliness of faithful industry. It is also the duty of the church to so guard the interests of home and manhood as that the hireling shall not be oppressed in his wages, nor so ground down by excessive toil as to find no time for personal improvement in mind and heart. It is the mission of the church of God to protest when wealth becomes so greedy, ambitious and tyrannical as to treat labor as a mere commodity and the laborer as a soulless machine. It is just as undeniably the duty of the church to warn labor of the dangers of socialism, the ruinous expense of strikes, the crime of the interference of organizations with the personal liberty of the individual, and the damnable treason of the doctrine of anarchy.

Brethren, you are certainly too brave and manly in your own thoughts and utterances to suppose that I could be silent on this sad and pathetic race problem. You know too well the attitude of the Methodist Episcopal Church toward the negro for me to attempt an analysis of the situation. I am not ignorant, brethren, of the fact that the colored people of the South are indebted to your fathers for their Christianity, and for their Methodism. Sir, the time is not too remote, nor will it ever be for the church to remember the days when Andrew, and Massey, Honour, Capers, Dougherty, McKendree and Ashury were foremost in zeal for the evangelization of the negro. And knowing the devotion of my own grandmother to the religious training of her servants, I can not, for a moment, believe that there was any other than the very spirit of Jesus Christ in the efforts of those godly men to Christianize the negro. But the time came when your altars were in ashes. Think not, my brethren, that your people alone wept over the desolation of your beautiful Zion. But out of the crimson dust came forth again this mighty Southern Methodism, and the growth of your church since 1865 is one of the marvels of history. Do us not the injustice to suppose that your people alone look with wonder and gratitude upon your last twenty-five years of magnificent development. There came a time when the Methodist Episcopal Church owed it to you, owed it to the memory of your fathers, owed it to the country, owed it to the negro, owed it to posterity, owed it to the cross of our Lord Jesus Christ to assist in the religious and intellectual training of the colored people of the South. We have looked upon this difficult problem of the education and evangelization of the negroes, not as a local problem, not as a Southern problem, but as an American problem—nay, as a problem of civilization. It may be a false philosophy, but we have proceeded on the assumption, and still do, that, whatever may be the social, or the ethical elements entering into the problem, if the church of Christ, if our united Methodism can only in the providence of God solve the moral, the spiritual, the educational parts of the problem, the other parts will solve themselves. I know the hearts of our laymen who are contributing to the support of the Freedmen's Aid Society. I knew that rarely, very rarely, is a benevolence prompted by a political prejudice. I am safe in saying that with our people their freedmen's aid contributions are as unpolitical and as disinterestedly benevolent in origin and in aim as their missionary or church extension contributions. Some of our noble-hearted, finest-brained men and women are giving themselves to this educational work among the negroes, and with most encouraging success. They are leaving the best pulpits and most promising professorships in the North, not to come into your midst and boorishly strut about with the chip of impudent challenge on their shoulder, but to put their shoulder side by side with yours beneath the burdening problem that oppresses the whole land, and to lift the heavy night from the soul of a race. Our prayers are with them. Our money must back their devotion. Your sympathy will multiply their power. Sir, when Dr. Steel affirmed with an eloquent sincerity, "We believe as firmly as you do, that the negro is a man, a redeemed man, a freeman, and is entitled to all that manhood confers," the splendid sentence and noble truths were greeted with the enthusiasm which they deserved. Remembering those words, the charm and music of them, O Methodists of our great and free America, may we not join hands, and hearts, and brains, and prayers in as great a work as saving India, in as great a work as evangelizing China, in as great a work as Christianizing Japan, in the work of the most thorough spiritual regeneration and most liberal education of the colored people of the United States? Were you not men of a ripe wisdom, men bred to the most generous courtesies of debate, men as true to the promptings of the Divine Spirit as those I represent, I might ask for your indulgence in thus expressing my personal feelings and the attitude of the Methodist Episcopal Church toward this great problem.

I have already taxed your courteous patience and can only emphasize by a word the importance of what we may call the problem of foreignism. It involves the question of the existence of the common-school system, of the preservation of the Christian Sabbath, of the dangerous power of great cities, of the integrity of labor, of the security of capital, of the political domination of Romanism. It goes without the saying that the purest Americanism is in the South. But the marvelous industrial developments of the South will soon fill your cities with foreign population. And one of the serious questions, universal, national in its importance, is this: "How shall we make a homogeneous body politic out of our heterogeneous population? The common school is doubtless the greatest secular factor in the solution of this problem. But the spirit of foreignism is attacking the common-school system. And Romanism, foreign in genius and method, is joining every other form of foreignism to close the common school and obtain public moneys for the support of sectarian education. There is a purpose on the part of certain alien-spirited citizens to foreignize the very language in which United States history is to be taught to the coming generation. But a vigorous Americanism is asserting itself and demanding that the common school shall stand unfettered by any sectarian restrictions, unembarrassed by any denominational interference. This Americanism, broader than any mere Northernism or Southernism, is also demanding that the Sabbath of Paris, or of Berlin, shall not be substituted for the quiet, peaceful and holy American Sabbath, the Sabbath of the best Puritans and the best Huguenots. And this Americanism is also protesting in no uncertain tones against the political intrigues of the Romish hierarchy and the cunning attempt of an Italian citizen to make the Mississippi a tributary of the Tiber. Free conscience, free speech, free press, free schools, free church, free ballot, free men—these are the priceless jewels of a free State, and these are the gifts of a free gospel. It becomes us as Methodists, as five million of Methodists, to stand strong, firm, united, invincible, against the tide of godless, Sabbath-breaking foreignism, and against the political ambitions of undemocratic, un-American, unrighteous Romanism.

These, it would seem to me, are some of the most pressing problems of this age, and in their attempted solution we may unite our energies and push toward the better understanding and the conquering power of Methodist unity. Methodist unity means Methodist might.

"I am not to fight the battles of my fathers, but of my boys. I am not to vindicate the yesterdays, but to emancipate the to-morrows. The past is dead, the future is to live. I may send myself on, but never back. Standing on the summit of this hour, give me nerve for the next." This is the language of that great Methodism whose outlook is toward the sun risings and the destinies. Hail, Sister Methodism of the South, crowned with your million stars! Hail, royal priesthood, whose feet are beautiful upon the mountains! Hail, fathers of a noble line whose descending mantles still are charged with power! Hail, spirit of fraternity, as we have sat with discord in sackcloth, let us walk with thee in white! I bring you, dear brethren, the blessing of our people; you have the blessings of our God.

At the conclusion of Dr. Bristol's address, Bishop Keener responded as follows:

I have not forgotten that we were—

"One people in our early prime,
One in our stormy youth,
Drinking one stream of human thought,
One spring of heavenly truth;
One in our earliest home on earth,
One in our heavenly home—
We'll fight the battles of our Lord,
Until his kingdom come."

You are ahead of us, sir, in a great many things; but in some things I believe we are before you. This great problem of deaconesses, etc., we have long since solved. Our church is full of deaconesses. We found an easy route for making them; we simply marry a deaconess to a deacon, and it is done. (Great applause and laughter.)

Dear brother, I think we got ahead of you on the great matter of temperance. I know that you drink spruce beer, but we drink it unfermented. It has been found out that all fermentation is an abomination according to Pasteur. We go to the bottom: we employ the Pasteur filter, which filters out the microbes. We drink the purest water in the world, and it is the assurance and the insurance of an entire deliverance from everything connected with the fermentation.

Now as to fraternity: Ah, my brethren, mighty ashes sleep in the North and sleep in the South, awaiting the resurrection morn. And when that trump sounds, there will be a true fraternity. We are willing to wait till then. So far as concerns those that are gone, I shall not tear down the Vendome Column, as the Communists did to their own eternal shame. I will let the column stand. We have a hearty, good feeling, a brotherly feeling, a spiritual feeling, but it takes the grace of God to have it. (Applause and laughter.)

It is well for us that the apostle says that we have grace and more grace. Now, sir, there are other great points in which you are ahead of us; you certainly are in your missionary movements. We look at you, sir, with admiration. I know you look at us with admiration. I have no doubt in the world, that the admiration of the North for the South, and the South for the North, was vastly increased by the events of the war—no doubt of it. That is good out of evil. During the war we were brethren; like Romulus and Remus, we sucked the same wolf. (Great applause and laughter.) I congratulate you and congratulate myself that we are all wonned. (Applause.) I want no more of that for a long time. Now let us sing Hymn 733:

"All praise to our redeeming Lord,
Who joins us by his grace."

Gov. Pattison's address followed, which, like Dr. Bristol's, was read from manuscript. Bishop Keener made the following response, which was received with great demonstration of laughter and applause:

Dear Brother: We believe you are a sincere man, and you have struck a true chord, sir. We want nothing but deep Christian sincerity to bring all our differences together, in so far as they need to be softened and neutralized. It can only be done through the blessed Savior. It can only be done through that divine antagonism to sin which God gives to us. On that great battlefield we are one. We have the same harness, we have the same standard, we have the same hope of victory. Never mind the division, never mind whether one moves forward and marches under the standard of the lion, and another under the standard of the eagle. Even Israel had her banners and her clans. Never mind, we are following the same mark: we move along in parallel lines; we attack the same foe, and when victory is gained at one end of the column it will be heard in its shout and pean at the other. (Applause.)

We have had very great pleasure, sir, in hearing both you and your distinguished colleague; very great, indeed, and we are very hearty in expression. We mean all we say, and, sir, I believe, as I have said, that we can stand up and look at each other and admire each other, and if we were melted together we should have no audience. There are very mysterious forces at work in the South, the attraction of cohesion reducing all to solidity, so that they speak of the "Solid South," I declare to you I can not analyze it. You sit off and wonder at it, and look at us as we sit off and look at the Pension Bureau, and can't get in. (Great applause and laughter.) I have but a word to say, lest there might be some misunderstanding upon a great question of a great problem. I have my own way of solving it after very long acquaintance with the elements necessary to its solution. I may say, sir, in the first place, that be well assured, we are spending more money in the South for common schools in proportion to our property than you are in the North, and I speak by the census, and know what I say. And be assured that we are spending $4,000,000 a year for the education of this brother in black of whom you have heard. Now, we are very glad to see the help that is coming, but it is a mere nothing as compared with what we are doing. Who pays these four million dollars? Who constitutes the great body of the people of the South? Why, the Methodist Episcopal Church, South. (Laughter and applause.) We are doing a great deal—in fact, I won't say we are doing too much; but our own children, sir, are at school but a very small part of the year. We do for others—those who pay no taxes—what you good friends are praying, and wishing and wondering is not done. It is done. We have a good record there, a very fine record. We have a good conscience. (Laughter and applause.) I just mention this lest there might be some misunderstanding. As a church we have done a vast amount for the colored man. I preached for twenty years every Sunday afternoon to a colored congregation, and had in my care a great part of that time two thousand negroes. I know what I am talking about. We did a magnificent work. We do not allow anybody to undervalue it. There it stands. There it is, speaking for itself. We have had the care of these wards, or whatever you might please to call them, for a great while; we raised them up from Dahomey to where they are. We have 250,000 of them under our care, and they came from Africa. I do not know what they were when they came, but when we got through with them they were Bishops and Senators. (Great applause and laughter.) And if you are educating a people, you can not be expected to educate them forever and ever and ever. As with the missionaries in the Sandwich Islands, when their work is done let them retire. We have done our work grandly, conscientiously, and we have now a solidly white church, for which we thank God. (Applause.) We have four or five hundred colored people, sextons generally (Laughter), who have joined out of compliment to us; but then we have alongside of us, as you heard to-day, a grand body of men united to us, who are running along upon parallel lines—our own colored people—and we have solved that problem as far as the church is concerned. Do not let anybody deceive you; there is nothing to be done. Do not send down to the waste and neglected places, as if nothing had been done. It is all a mistake, sir. There are 25,000 public schools for the colored people, and of this number 15,800 are taught by colored teachers. What tremendous work that is. No sir, these people have graduated; they have gone off to themselves, and God is with them. I just mention this for your encouragement. You live a little beyond the border, and it is hard to get news exactly true, but I am in a position to convey the truth. (Great applause and laughter.)

I repeat, sir, that we are glad to have had you with us, and we hope when you go back home you will carry a good report from this land. There are two of you, and you can carry the bunch of grapes between you. As of old, but two had faith.

After singing the doxology, Rev. F. M. Bristol pronounced the benediction, and the audience was dismissed.

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No. 3 Lim. Ex. 7:00 am	No. 1 Fast Ex... 8:15 am
No. 1 Fast Ex... 7:20 pm	No. 5 Coast.... 3:40 pm
No. 5 Coast.... 9:05 am	No. 3 Lim. Ex.. 3:15 pm

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No. 3 Chic. and N. O. Lim.... 7:30 am	No. 4 St. Louis and Chic Ex. 6:30 pm
No. 5 Acc'm.... 3:00 am	No. 6 Acc'm.... 5:00 pm

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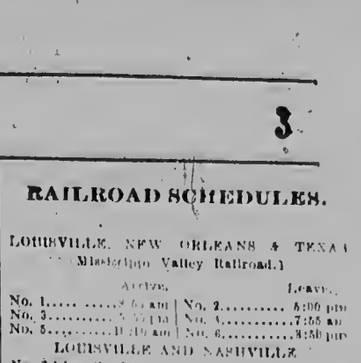

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Rev. C. W. CARTER, D. D., Editor.

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THURSDAY, MAY 29, 1890.

Editorial Correspondence.

When you sit in Conference from 9 A. M. until 1:30 P. M., and then work in a committee meeting from 3:30 P. M. until 6 P. M., and then attend a Board meeting which lasts from eight until 10 P. M., you do not feel much like writing an article for a newspaper. The above has been the regular routine for the past week. The seventh day revealed the fact that the brethren were on the watch and ready to tackle anything that made its appearance. A report of the Committee on Publishing Interests, in regard to Sunday-school publications, brought various guns to bear, and so vigorous was the firing that the friends of the report succeeded in having it retired in good order to the Committee on Sunday-schools. The main point in the discussion seemed to be the difficulty or easiness of writing a Catechism. Bishop Keener gave the Conference to understand that the college of Bishops had tried to accomplish that work and had—not yet done it.

The Conference received fraternal greetings by letter from the Woman's Christian Temperance Union, Mrs. Mary Read Goodale, of Baton Rouge, being the bearer; and also greetings by telegraph from the Southern Baptist Convention assembled at Fort Worth, Texas.

The Committee on Education reported in favor of a General Board of Education, similar in form and constitution to the other General Boards of the church.

The evening session was devoted to hearing the fraternal messengers from the Methodist Episcopal Church—Rev. F. M. Bristol, of the Rock River Conference, and ex-Governor Pattison, of Pennsylvania. Dr. Bristol is quite a youthful looking man, but his address seemed to reach the popular ear. It was a most fluent address, touching upon almost everything under the sun with which a church has had or can have anything to do. The address of Gov. Pattison was quite the opposite, being a sober statement of the salient points in Methodism and its history. Both addresses were read. Bishop Keener's reply was the most felicitous thing we have heard in many a day. Thus ended the seventh day.

The first thing after reading the Minutes on the eighth day was the adoption of the report of the Finance Committee authorizing the treasurer of the Conference Fund to pay the actual traveling expenses of each delegate. So if the money holds out, the delegates will have their expenses paid, which is something new; it having never been done before. The most important matter acted upon to-day was the adoption of the following resolutions:

Resolved, That a commission consisting of three persons be appointed by the college of Bishops to revise chapters seven and eight of the Discipline, relating to trials and appeals, and that said commission be authorized to make such changes in said chapters as they may deem advisable and report the result of their labor to the General Conference of 1894.

Resolved, That all the papers which have been presented to this General Conference, looking to changes in the before-mentioned chapters, be preserved by the secretary and placed in the hands of the commission.

Resolved, That the Book Agent be directed to print 350 copies of the completed work of the aforesaid commission, for the use of the General Conference of 1894.

Friday, the ninth day, was no less a busy day than any other. Memorials and resolutions did not come in as fast, but more reports of committees were considered. A committee of fifteen, to be appointed by the chair, was ordered to formulate for publication in the appendix of the Discipline a deliverance of the church on the subject of amusements. The Conference adopted a resolution inviting the second Methodist Ecumenical Conference to convene in the United States in 1891, to hold its session in Nashville, Tenn. To-morrow I go to visit an old friend and college-mate who resides somewhere near the rim of this great city. I expect to spend the Sabbath with him and his family, and talk over old school days, and then return in time to participate in the election of two new Bishops; the Conference to-day having ordered the election of two men for that office, and made the election the order of the day for Monday, at ten A. M.

As it is now past eleven P. M., and the flesh is weak and weary, I say, Good-night! C. W. C.

ST. LOUIS, May 16.

Saturday found the members of the body filling their places and ready for action. A good deal of preliminary business seems to be an absolute necessity before the members settle down to the day's work. To-day a part of Report No. 1. of the Committee on Revisal, which had been passed, was reconsidered and debated at considerable length by Binkley and Morrison for the report, and Sullivan and others against. The question was, whether the law should be changed so as to give the presiding elder the authority to nominate the district steward. The committee had reported in favor of the change, and the Conference adopted the report.

The Committee on Colportage brought in a report favorable to the introduction of a new section in the Discipline on the subject of colportage, empowering each Annual Conference to organize a Conference Board of Colportage. Whereunto will this thing of having a Conference Board for every department of church work grow?

The tobacco question came up again in the form of a preamble and resolutions, and there were evident signs of a stirring time when some brother moved an "indefinite postponement," which was carried, and the storm passed around over on the other side. The question of authorizing the unordained preacher to administer the sacraments has been settled by this body in favor of the present law and practice on that subject. The vote on the subject of deaconesses showed that our church is not yet ready for that departure. Thus ended Saturday, the tenth day of the session.

I had the great pleasure of spending the Sabbath with my old school-mates, Dr. James E. Gibson and wife. In the old log school-house on the bank of the Tensas river, under the guiding hand of Gen. Francis A. F. Harper, Miss Ellen D. King and myself plodded through the "ordinary branches of an English education," and for three years James E. Gibson and myself learned Greek roots and Latin endings and *tried* to master the intricacies of conic sections together at Centenary College. It was a rare treat to enjoy the hospitalities of these old and true friends. This visit to their elegant and beautifully situated home was a most agreeable episode to the wearying work of Conference routine, and I was not permitted to leave without a promise to return before the session closes.

Monday was the great day of the Conference. The order of the day was the election of *two new* Bishops, and the Conference-room was crowded with expectant and eager visitors. The knowing ones predicted that Dr. Haygood would be elected on the first ballot, and they prophesied correctly. The voting was done by calling the roll of Conferences, when the chairman of each delegation announced the number of ballots cast, and when all were cast the tellers counted the votes. On the first ballot 272 votes were cast, and it required 137 votes to elect. Dr. Haygood received 171 votes, and was declared elected. On the second and third ballots there was no election. On the fourth ballot Dr. Fitzgerald received 159 votes, and was declared elected. The election occupied the Conference for three hours and a half.

It is needless for me to say anything in regard to these new Bishops. Dr. Haygood has been a frequent contributor to the columns of our paper, and our readers have already recognized him as one of the foremost men in our church. For twelve years Dr. Fitzgerald has been editing the *Nashville Christian Advocate*, and is known far and wide through the church. Thus one question has been settled for, at least, four years.

The work will move forward more rapidly now, for the reason that after this no new business is allowed to come in. The committees are pretty well through with their work, and the Conference has only to act upon reports already brought in. The impression prevails that we will come to the end about the second or third day of next week.

C. W. C.

MONDAY, May 19.

Tuesday's session was spiced by several spirited debates. The report of the Committee on Spiritual Interests provoked an animated discussion, which was participated in by quite a number. After many motions and much parliamentary tactics, the report was adopted.

There was adopted, with a hearty enthusiasm, a ringing paper on the subject of temperance. This deliverance is couched in strong words, and its meaning is unmistakable.

The Conference, with a rising vote, passed resolutions complimentary to Dr. D. J. Waller, the British delegate. This gentlemen, by his eloquence on the platform and in the pulpit, and by his suavity and dignity in the social circle, won the esteem of everybody, and he returns to his home with the good wishes and prayers of all for his welfare.

Wednesday was another busy day. The committees having about finished their work, and no new business being allowed to be introduced, the Conference addressed itself to the consideration and passage of reports already made. A motion to reconsider the adoption of the report of the Committee on Fraternal Correspondence in regard to the overture from the Protestant Episcopal Church, sprung a lively debate. After various speeches and many motions, the report was reconsidered, but the motion to recommit was lost, whereupon the report was adopted the second time. The report of the Committee on Publishing Interests, recommending *two* Agents for the Book Concern, was adopted.

The evening was devoted to a general missionary mass meeting held in Centenary Church. Representatives from our foreign fields occupied the platform. Short speeches from these missionaries gave the audience a pretty good idea of the nature and extent of our work in those lands. As these men of God from other nations rehearsed the doings of God among their people, and showed that the gospel is the power of God unto salvation even in China and Japan, it sounded very much like a chapter in the Acts of the Apostles. The progress of our work in distant lands is very gratifying and produces larger hope and greater expectation for a more rapid progress in the future.

Thursday, the report of the Committee on Missions, which recommended the election of *three* missionary secretaries, was discussed fully and freely, and was adopted by a decided majority. Thus our church takes a very decided step forward on the missionary line. Some seem to think that this is a rather perilous experiment; but the vote was so hearty and heavy in favor of *three* secretaries instead of one, that it may be taken as the mind of the church on this question.

The report of the Committee on Sunday-schools, authorizing the Book Agents to establish a weekly paper of high literary and religious character for the young people of our church, elicited a warm and general discussion. It was shown that nearly all efforts made in this direction in time past by other denominations had been failures, and that while we needed some such weekly journal, we were not in a condition to make the experiment, and so the matter was indefinitely postponed.

In the evening the new Bishops were consecrated to their office and work. Bishop Keener preached the sermon from Eph. i, 3-6, after which A. G. Haygood and O. P. Fitzgerald were consecrated Bishops of the Methodist Episcopal Church, South. Thus ended the fourteenth day. C. W. C.

Not Elected.

To our brethren who were not elected to the first office in the gift of the church we wish to speak a few words by way of congratulation. The honors of that office they already possess, being veritable New Testament *episcopoi;* and now that the election is over, they can well afford to despise its toils. What temptations to pride, selfishness, ambition, luxury; the unlawful use of power, the corrupt use of patronage, lurked in that main chance which resolutely turned away from them! What a snare of Satan swept by them, perhaps, far to leeward, when the vision of an annual draft, signed by the Book Agent, resolved itself first into smoke and then into thin air! What long absences from home, what pains of palace-car solitude, what perils in the sea, of ocean steamer wrecks; what perils on the shore of railway collisions; what "perils among false brethren:" what "perils among the heathen;" what "journeyings often;" have disappeared from their gaze like retiring shoals in the wake of a prosperous voyage! What weight of obligation to preach not only big sermons, but the biggest; to have treasured up in memory not only some ecclesiastical law, but everything that has been written on that subject, together with a vast fund of precedents both recorded and unrecorded; to be a Cushing in that most mysterious of sciences that reveals when the previous question is or is not previous at the exact moment, and when a motion to lay on the table may be laid on the table without a motion; to look dignified on the most undignified occasions; and to give the best appointment to the man whom we are afraid the Lord did not intend to honor thus; is forever sunk in the mire of unsuccessful electioneering! How are they delivered, by the trifling circumstance of a few misdirected ballots, at once and forever, of personating the difficult office of a smoked herring in midnight cabinet meetings; of flying in terror on midnight trains from the tumultuous scene where every man received a good appointment but the presiding officer; of having to submit to be reviewed in the public prints in that impersonal way which succeeds so signally in saddling all the sins of the episcopal office, present and past, upon each of its living members, without reply; and of having constantly to bear about with them all that sense of grandeur which, we have sometimes imagined, must bear like another world upon the spirits of the man "up in a balloon!" And then, moreover, they never wanted the office, and have always thought each of himself as the man of all men who, under the most provoking circumstances, could smite his breast, and say, with interjectional fervor, "*Nolo episcopari!*"

Yes, yes, let us one and all be consoled by these remembrances and by the fact, which we can not have overlooked, that the church is the greatest loser after all. Time, it is said, rights all wrongs and extinguishes all sorrows, besides being exceedingly swift of wing; and when another quadrennium shall have swept by like a sand-storm in an Arabian desert, there will be another distribution of mantles and prizes, and until that time we are permitted to indulge the hope that we or our candidate will be unanimously elected on the first ballot.

American Bible Society.

The following resolutions were adopted by the General Assembly of the Southern Presbyterian Church at the recent session:

Whereas, The distribution of the Scriptures among the people we recognize to be a most important department of Christian work, essential to proper success in evangelizing the world.

Whereas, The American Bible Society, organized by our fathers to be the representative of the Protestant Churches in America in promoting this work, has often been endorsed by our church as an aid in this department of Christian evangelization, and as such has been and is still serving in this capacity.

Whereas, This society, according to a provision, circulates both at home and abroad only the pure Word of God without note or comment, leaving it altogether to the church and the individual to interpret; therefore, be it

Resolved, That this assembly again recognize the American Bible Society according to the constitution upon which it is organized and the principles upon which it is at present conducted as an aid of our church in the distribution of the Scriptures, and as such commend it to the confidence and support of all our people.

Resolved, That we recommend our churches to place the Bible cause among the objects of beneficence and to make an annual contribution for it, to be turned over to the auxiliary societies in their neighborhood or directly to the parent society in New York.

Resolved, That the stated clerk of the assembly be instructed to add to the blanks sent out to the stated clerks of the Presbyteries statistical tables for contribution to the Bible cause in order that our churches may be reminded of their duty, and an annual exhibit may be made of their contributions.

Resolved, That the General Assembly at each meeting appoint a standing committee on the Bible cause in our own and other lands, especially in our own church.

The modesty of the editor *pro tem.*, Rev. J. M. Beard, forbids his mentioning that the title of "D. D." was conferred upon himself by the Illwassee College. It will be as worthily worn as it has been justly bestowed. May the shadow of our brother never grow less!—*S. S. K.*

The General Conference was nonconcurrent to an alarming degree. It showed its back squarely to the Protestant Episcopal memorialists for union, and it laughed in the face of the fraternal delegates of the Methodist Episcopal Church when they so far forgot the purport of their mission as to advocate union instead of fraternity. Who else wants a rich and coquettish bride?

The New Bishops.

The two men who were elected to the office of Bishop have been more prominently before the church for a decade past than any of her sons. She knows them and trusts them, and they will delight to honor her as she has thus and aforetime signally honored them. They are equally distinguished as writers and orators, and each, if it were not for the other, might be almost *primus inter pares* among the honored of the church in each sphere. They entered the ministry in the same Conference, resemble each other closely in their views upon all theological and political questions, both failed of an election to this General Conference, and their separate careers as servants of the church have been synchronous in many other particulars besides those mentioned here, and their election and ordination simultaneously to the chief office in the gift of the church. Dr. Haygood was once before elected to the office, but declined it for adequate reasons, and four years ago Dr. Fitzgerald received the largest vote of any candidate who failed of election. They are hard-working and energetic, as well as brilliant accessions to our episcopal college, and the church is to be congratulated upon the event of their election.

Rev. Atticus G. Haygood was born at Watkinsville, Ga., November 19, 1839. He graduated at Emory College, Oxford, Ga., in 1856. In 1870 was elected Sunday-school editor. In 1876 he was made president of Emory College, and remained there until 1884. He was also for years the successful administrator of the Slater Educational Fund.

Rev. O. P. Fitzgerald was born in Caswell county, N. C., August 24, 1820; was converted while employed on the staff of the Richmond *Examiner* during a severe spell of sickness; joined the Georgia Conference in 1854, and was sent to Savannah as junior preacher. Upon a call for volunteers in that (then) distant field, he went in 1855 to California, where he served with distinction as station preacher, editor, college agent, and superintendent of public instruction. In 1878 he was elected editor of the *Nashville Christian Advocate*, the official organ of the Methodist Episcopal Church, South, where he continued until his election and ordination as Bishop.

Notes.

The Mexican Lottery blind deceives nobody.

The man who enjoys religion does not enjoy controversy.

The man who listens to an argument will not listen to a bribe.

If the Methodists hold Louisiana, they must build churches.

Tell your neighbors what great things the Lord has done for you.

Perhaps Gov. Nicholls "came to the kingdom for such a time as this."

The single-tax advocates seem to be people of one idea, but many words.

The United States will give millions for levee defense, but not a cent for lottery tribute.

The *New Delta*, from present appearances, will prove a good campaigner. "A little more grape, Mr. Bragg."

The church that does not hold, at least, one revival service during the year is not bothering Satan much.

Let the patriotic thirty-eight stand firm and earn for themselves and their applauding fellow-countrymen what money could never buy.

Man was made for variety; let him stay in one place and commune with the same objects from year to year and he will inevitably diminish in soul power.

Why can not somebody get up a public lottery meeting in New Orleans? An orator who could discourse an hour on the virtues of that corporation would be worth hearing.

What a friend the preacher has in the ADVOCATE! It pleads for him at every hearthstone, and when he is silent it lifts an eloquent voice and discourses to his scattered flock.

If we could only convert Joseph Cook, the negro politician, into Joseph Cook, the African missionary, for once "the wrath of man would be caused to praise the Almighty." In comparison with Cook, Wendell Phillips was "child-like and bland."

The more we reflect upon the subject, the more are we convinced that the gospel was made for the human voice. Who was ever successful in reading one of Whitefield's sermons through without *ennui?* and is there a duller book than the latest volume of sermons by the pulpit celebrity?

Some one quotes Bishop Seabury (with a view to influence sentiment in favor of the Lottery) as thanking God for a winning ticket in a lottery, in continental times. Why, bless you! in that age the clergy of the church to which this prelate belonged were hardly quotable on the law and order side of any question.

Personal and Otherwise.

The names of those legislators who oppose the demands of the Lottery will make a roll of honor that will be read with applause from sea to sea and from the gulf to the lakes.

Bro. J. W. Malone writes that Minter City and Strathmore station has just forwarded $66 50 for Oxford Church, in addition to $5 previously contributed.

Rev. C. W. Carter, D. D., will preach the commencement sermon at Centenary College on Sunday, June 1. Wednesday thereafter will be commencement day.

The ADVOCATE has received the report of the treasurer of Louisiana State University and A. and M. College.

The ADVOCATE has received an invitation to attend the fifth annual commencement of Centenary College, Cleveland, Tenn. Bishop C. B. Galloway will preach the commencement sermon, June 1, at eleven A. M. Rev. J. A. Richardson will deliver a sermon to the Y. W. C. A. on the evening of the same day, and Gov. R. L. Taylor an address before the Literary Society, June 4, at ten A. M.

The *Epworth Herald*, New York, has been received at this office. It is a new journal in the interest of the Epworth League, a young people's society in the Methodist Episcopal Church. It is ably edited by Dr. Berry, and will be a success in its line.

Rev. A. W. Mangum, D. D., of the North Carolina Conference, and professor of moral and mental science in the University of North Carolina, died May 12. Dr. Mangum was one of our strong men, and his death will be a subject of lament throughout the entire church.

Postal Card Reports.

—Rev. N. J. Roberts writes of Utica charge, Mississippi Conference, as follows: "We had a good day yesterday. Children's Day at Cayuga Church; collected $8 40. We are moving on nicely. The revival influence is being felt all over the circuit; some applicants for membership at nearly every service. I send you four names for the ADVOCATE—two new subscribers."

—Rev. R. M. Bloeker reports from Plaquemine Brulee, La., May 15, 1890: "Our quarterly meeting at this place, last Saturday and Sunday, was largely attended. Presiding Elder Miller did fine preaching, and his sermon on Sunday, at 11 A. M., contained a clause against the Louisiana Lottery that ranks with the best I have heard on the subject. We have many strong friends who stand up against this monster evil. Yet there are lottery advocates in all this parish. Bro. Carter and I have our hands and hearts full, and are overrun with work."

—Rev. J. H. Evans, writing from Williamsburg, Miss., says: "We are through with our second Quarterly Conference, which was held May 17 and 18, 1890. The presiding elder was not with us. The Confereuce was well represented. We had 13 officials and 3 itinerant preachers—Rev. M. H. Moore, G. D. Anders, N. B. Young—and we had a good sermon out of each of them. We were disappointed on account of the absence of the presiding elder. We had a good meeting. Sacrament on Sunday at eleven o'clock, with a number of communicants that partook of the emblems while they were praising God."

—Rev. J. H. Callaway writes from Eden, La.: "I send you a postal card report of our meeting at Trout Creek Church in Bro. Phineas Whatley's neigborhood. We started the meeting Friday night, and closed Sunday night amid shouts of victory. One brother—E. G. Whatley—told me it was the best meeting that was ever at Trout Creek Church since it has been a church. Some say we had the largest congregation that was ever at the place. About 200 people, I suppose, attended on Sunday. Praise the Lord! We had five services, and a good time every service during the meeting. Received four into the church, baptized six children; received some money. We are so glad the people were stirred so. God bless the dear people here!—especially Bro. Samuel Whatley, who is afflicted with heart disease. I am preaching holiness straight, all the way through."

Missionary Notice.

READ.

The Woman's Missionary Society of the North Mississippi Conferonce will convene in Senatobia (instead of West Point), on Saturday, June 28, 1890, at seven A. M.

All auxiliaries and juvenile societies are earnestly requested to send delegates to this meeting. All societies sending delegates should notify the corresponding secretary of Senatobia Auxiliary (Mrs. R. F. Porter) at once, so homes can be given them.

The brethren and all friends of our work are cordially invited to attend our meeting.

MRS. W. H. WALL,
Rec'g Sec'y W. M. S., North Miss. Con.

Revival at Houston, Miss.

We have just closed a meeting of wonderful power. The services began two weeks ago and continued twelve days without any abatement of interest. Congregations were large and increased to the close. The church was most powerfully revived and Christians of all denominations were put upon a higher spiritual plane. A great many cold church members were reclaimed and began anew to work for God, and many sinners professed faith in the Lord Jesus Christ. The preaching was attended with power at every service and the church worked faithfully. There were 50 accessions, and a number of students expressed a determination to join the church immediately after going home. Thirty-six joined the Methodist Church. Only 6 out of the 49 joining the different churches were students from abroad, and hence we reasonably expect a number of accessions from this class. This was a great meeting, and eternity alone will reveal the good done. The singing was conducted by Rev. J. R. Roberson, and was most excellent.

It would pay any of our brethren to secure the services of Bro. Roberson to assist them in their protracted meetings. We were assisted also at different times by Rev. Amos Kendall P. E.; Rev. R. A. Burroughs, Rev. W. D. Bass and Rev. T. J. Lowry, and all did faithful and efficient work. We thank these brethren. We give God all the glory.

HESLEP R. TUCKER, P. C.
HOUSTON, Miss., May 19, 1890.

P. S.—The meeting has been transferred to the Presbyterian Church, and may continue some days.

The National Temperance Congress.

Circulars will be ready for distribution June 1, in which will be given full particulars as to railway and hotel reductions to persons attending the National Temperance Congress, to meet in New York, June 11 and 12. These circulars will also give the programme for the sessions of the Congress. For copies of the circular address the secretary of the committee, Joseph A. Bogardus, 167 Chambers St., New York.

The programme will open at 10 o'clock, June 11, with an address by Gen. Neal Dow on "State and National Prohibition," to be followed by Robert Graham, the secretary of the Church Temperance Society. On all questions like the above, over which there is controversy among temperance men, the rule adopted by the committee is to permit a representative of either side to open the question, and then these addresses to be followed by five minutes' "talks."

Among those who have already agreed to participate in the Congress are ex-Pres. McCosh, of Princeton; Joseph Cook; Gen. Greene Clay Smith, of Kentucky; Gen. Palmer, of Pennsylvania; Judge Bonney, of Chicago; Judge Noah Davis, Col. Cheves, Mary A. Hunt, N. S. Davis, M. D., of Chicago; Howard Crosby; the Silver Lake Quartette; Eugene Clapp, of Boston, and a host of others representing every shade of temperance opinion. All persons opposed to the saloon will be welcome.

CHARLES F. DEEMS, D. D.,
Chair'n of Com. of Arrangements.
JOS. A. BOGARDUS, Sec.,
167 Chambers St., New York.

Revival at Byhalia.

MR. EDITOR: We have just closed one of the most successful meetings ever held in North Mississippi. We began a union meeting in the Methodist Church on Sunday, April 20, and continued for ten days; the different pastors alternating in holding service. On the tenth day we were reinforced by Bro. Joe J. Jones and singer, and then on three times a day for eight days we had the grandest revival I was ever in. More than fifty persons were brought to Christ and united with the different churches. All ages from twelve to eighty and all classes were converted. It is the general verdict in Byhalia that Bro. Jones is a true man of God. Not vulgar and rough, as some have said; but a bold, courageous, faithful minister of Christ, dividing the Word, giving each his portion in due season. Our people—both saints and sinners—unite in thanks to the Almighty Disposer of events for sending Bro. Jones to our midst.

The meeting closed on Tuesday night, and while the choir sang, "God be with you till we meet again," numbers, with streaming eyes, bade adieu to Bro. Jones and his sweet-spirited wife. To God be all the praise!

J. A. LEECH.
BYHALIA, Miss., May 10, 1890.

The CHRISTIAN ADVOCATE has received the June number of the *Magazine of Art*. It is a first-class journal of its kind, and this is a first-class number. Yearly, $3 50; single number, 35 cents.

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COMMENCEMENT EXERCISES.

SUNDAY, JUNE 15.

Commencement Sermon by Rev. R. S. Woodward, of Yazoo City, Miss.

MONDAY, JUNE 16.

10 A. M.—Annual meeting of the Board of Trustees. Night—Art Exhibition.

TUESDAY, JUNE 17.

Anniversary of the Alumnæ Association; Address by Rev. R. M. Saunders.

WEDNESDAY, JUNE 18.

Night—Annual Concert by the pupils.

THURSDAY, JUNE 19.

Night—Graduating Exercises. Literary Address by Rev. A. F. Watkins, of Jackson, Miss.

A special invitation is extended to the members of the Mississippi Annual Conference to attend the commencement. Homes will be provided for all who notify the president of their coming.

REV. R. M. SAUNDERS, Pres.

State Normal School, Natchitoches, Louisiana.

COMMENCEMENT, 1889-'90.

SUNDAY, MAY 25.

11 A. M.—Commencement Sermon by Dr. W. T. D. Dalzell, of Shreveport.

MONDAY, MAY 26.

7 P. M.—Exhibition of Primary Grades of the Practice School.

TUESDAY, MAY 27.

7 P. M.—Exercises of Grammar Grades and of "A" and Junior Normal Classes.

WEDNESDAY, MAY 28.

10 A. M.—Awarding Peabody Medal. Essays by members of Senior Class. Awarding Diplomas by Col. W. H. Wise, of Shreveport, President of the Board of Administrators. Valedictory. Address on "The Mission of the Public School," by Supt. M. G. Brumbaugh, of Pennsylvania. 8 P. M.—Normal Club reception.

All friends of education are cordially invited. THOS. D. BOYD, Pres.

Grenada Collegiate Institute.

COMMENCEMENT EXERCISES, 1890.

SUNDAY, JUNE 15.

11 A. M.—Sermon by Rev. J. B. Stone, D. D. 8 P. M.—Sermon by Rev. J. W. Price, D. D.

MONDAY, JUNE 16.

10 A. M.—Alumnæ Reunion. Address by Hon. W. C. McClean. 3:30 P. M.—Art Levee and Callisthenics. 8 P. M.—Concert from Preparatory Department.

TUESDAY, JUNE 17.

10 A. M.—Graduating Exercises; Address by Prof. R. W. Jones, LL.D. 8 P. M.—Annual Concert.

The Board of Trustees will meet June 16, at three o'clock P. M.

THOS. J. NEWELL, Pres.

Invaluable to Clergymen of All Denominations—New Evangelical Work.

The Statistical Bureau of Religious Information was organized in the year 1880, and is principally devoted to a plan of obtaining the most accurate facts, in the most practical manner, as to the moral and spiritual condition of the people both of city and country in the interest of a larger church and Sunday-school attendance. This new evangelical work is the outcome of a plan suggested by the late Henry Ward Beecher. Its present efficiency has grown out of the experience of communities here and abroad in which it has been tested with the most fruitful results. The adoption thereof will enable the church both of city and country to enter every avenue of usefulness and make her presence felt in all grades of society.

For further particulars address Statistical Bureau of Religious Information—Main Offices: 459 W. 21st Street, New York, N. Y.

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Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Life of Bishop Simpson,
OF THE METHODIST EPISCOPAL CHURCH.
BY GEO. R. CROOKS, D. D.
The early years of Simpson's life are described in a modest and charming style by the Bishop himself. It was fortunate that he was led to do this. Otherwise much that he has written of his boyhood days would have been lost, and we should have missed some very entertaining chapters. The story of how this awkward, bashful young man finally made his way to the topmost round of pulpit fame is a captivating one. His autobiography shows in how unpromising the beginnings were; but for his successes we must depend on the full and glowing descriptions which his diligent biographer has gathered from various sources and woven together with true literary and dramatic skill.
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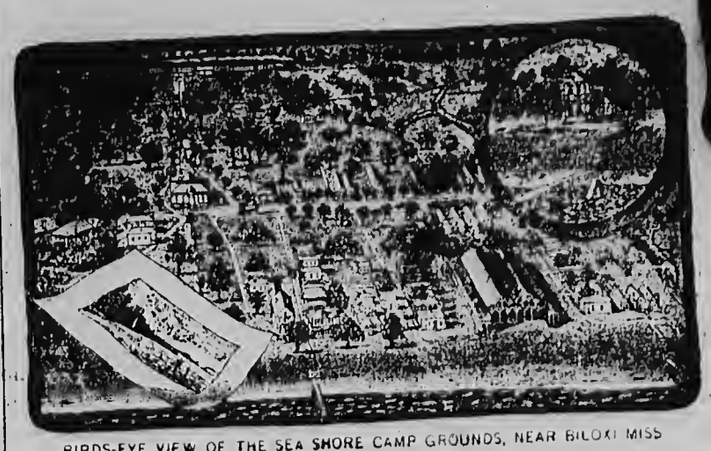
New Orleans, La., March 20, 1889.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Parsonage Extension in New Orleans.

MR. EDITOR: For the encouragement of our co-laborers in other districts, and all who are in sympathy with the work known as "Woman's Department of Church Extension," and at the same time, hoping to engage the interest of those who have not heretofore given the subject much thought, we would like to make known through the ADVOCATE what we have done, under the blessing of God, for the parsonage cause in the New Orleans district. Since March 1, last, we have organized parsonage societies in the following named churches: Rayne Memorial Church—members, twenty; Carondelet Street Church—members, fifteen; Felicity Street Church—members, fifty-eight; Moreau Street Church—members, fourteen; Parker Chapel—members, fifteen; Dryades Street Church—members, thirty; Carrollton Church—members, fourteen; Crsps Street Church—members, thirteen; Algiers Church—members, sixteen; Gretna Church—members, nine—making in all ten societies. It is in no spirit of boasting that we make this statement, but with a feeling of humble thankfulness to our blessed Master that he has crowned and blessed our labors thus far.

While the Woman's Department of Church Extension is comparatively a new enterprise, its object is very generally known to those who are readers of our church papers. And the summary of the last two years' work shows that it is no longer an experiment, but an established work of the church.

Because of circumstances over which the church had no control, this work in the Louisiana Conference has fallen behind that of other Conferences of the Southern Church; but now we have the opportunity of showing what we are willing to do. And we trust that every true-hearted Methodist will rally to the work.

One church may not be able to accomplish *great things*; but a *combined* effort will produce a result that we, as a Conference, need not be ashamed of.

It only remains for us to say whether we will unite our efforts with those of our sister Conferences in advancing this cause to a grand and glorious success, or sit idly by and see them carry forward the good work, and receive the just reward of their labors, the great blessing which *surely comes* of doing unto others as we would have them do unto us.

Remember the words of our dear Lord and Savior: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." SALLIE L. KING,

Cont. Sec., Woman's Dept. of Church Ex.

Hiwassee College.

MR. EDITOR: I write from this well-known seat of learning to inform you that the past year has been one of great success in the administration of this institution. A full school has been in attendance, and six young men have been graduated this commencement. Several handsome donations have been made to the college property, the principal one being that of E. W. Marsh, of Atlanta, Ga., who purchased for us eighty acres of beautiful land adjoining the old grounds. This will afford an opportunity for persons desiring to build near the college to obtain lots on a lease-hold that may be improved and transferred to others, or sold back to the college. A large new building was erected last year, and the facilities for boarding and instruction are constantly increasing.

In the reorganization to-day Dr. F. M. Grace was added to the faculty, and will at once enter upon his new duties with the consent of the church authorities in Louisiana.

Rev. C. A. Hyland, of your city, will deliver the alumni address to-night.

The degree of Doctor of Divinity was conferred upon Rev. James M. Beard, of Rayne Memorial Church, New Orleans.

Dr. Brunner remains at the head of the college, and in due season will send you his annual announcement.

Yours truly, CORRESPONDENT.

MAY 19, 1890.

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Seashore District Conference.

Pursuant to announcement, the Seashore District Conference met in Pearlington, Miss., May 9, 1890, with about fifty per cent. of the members present. After reading a short lesson from the Word of God, singing and prayer, the Conference was called to order at 9 o'clock, A. M., by the presiding elder, Bro. T. W. Cooper. Bro. T. W. Adams was elected secretary of the Conference. The first day's session was occupied in receiving reports from the preachers relative to the spiritual condition of their respective charges. Some gave flattering reports, others encouraging, but not so flattering, while others reported their work as not measuring up to a very high standard in the divine life. Taken as a whole though, the district is in a fair spiritual condition and steadily moving upward. To say that the Conference was a grand thing from beginning to ending would be faintly describing it. The business of it was transacted with caution, system and dispatch. Bro. Cooper filled the chair with an ease and dignity that would do honor to those who have been working in the presiding elder's harness for years, and with his suavity drew all hearts to him. The pulpit was filled, from time to time, by Rev. D. L. Mitchel, business manager of the NEW ORLEANS ADVOCATE; Dr. J. W. Harmon, of Ocean Springs; Miss.; Rev. George D. Anders, of Hattiesburg, and Rev. J. H. Holland, of Whittington circuit, and the presiding elder. The preaching of these brethren was according to the gospel of the Son of God, and was accompanied by his Holy Spirit, his two-edged sword cutting its way into the hearts of the hearers, bringing joy and gladness to the Christian, and stamping conviction upon the heart of the sinner. It was remarked by many that it surpassed any District Conference they had ever attended, and even several old veterans, who had been in the heat of the battle over forty years, said that they "never before saw it on this wise.", in a word, our District Conference was a "season of refreshing from the presence of the Lord."

I can not think of closing this article, Mr. Editor, without slipping in a word of commendation for the good people of Pearlington. They are proverbial for their *religious principles*, *hospitality* and *good looks*. Never was a set of preachers and delegates more royally entertained than those of the Seashore District Conference by the kind people of Pearlington, Miss.; and may everyone of them continue to enjoy religion, die happy, and go home to glory at last! is the prayer of

G. R. ELLIS.

The following resolutions were passed unanimously by the Seashore District Conference:

Whereas, The Louisiana Lottery business is now prominently before the public in the State of Louisiana seeking an extension of its franchise; *And, whereas*, We regard it as a great iniquity, and a great burthen upon our country; *And, whereas*, We regard the war now being waged upon it by the good people of the State of Louisiana as a righteous one, calling forth our sympathies and helpful efforts to give it success; therefore, be it

Resolved, That we deeply sympathize with the brave and noble men and women of Louisiana in their unremitting efforts to suppress this monster evil, and give them assurance that our prayers shall constantly ascend unto him whose ears are open to the cry of the righteous for their complete success.

Resolved, That we most heartily endorse the course of the NEW ORLEANS CHRISTIAN ADVOCATE in this matter, in heaping unqualified and unmeasured condemnation upon the Louisiana Lottery, the pampered child of the prince of darkness. T. W. ADAMS.
G. R. ELLIS.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

CRESCENT CITY ANTI SERIES (No. 1). Consisting of two addresses, by Rev. H. Carradine, D. D., on the Louisiana State Lottery Company.

This is a good campaign document and should circulate. The second address is the sermon already published, which reached a circulation of three thousand. It is to be regretted that in this second edition what is there said of the attitude of the church towards the Lottery is not rendered more definitive. To serve the ends of hyperbole, even in the most righteous undertaking, is not sufficient cause for classing the innocent with the guilty. But Bro. Carradino's ricochet shot will break up the soil wherever it strikes, and where it slays one honest man will kill an hundred rogues. It is profusely illustrated and means business. It is cheap at twenty-five cents, the selling price.

PERIODICALS.

—From the National Railway Publication Company, 46 Bond street, New York, we have received a copy of the Traveler's Official Guide of the railway and steam navigation lines in the United States and Canada, copiously furnished with maps and schedules. A vast deal of information for travelers and others is furnished in this volume, which is sold at the reasonable price of fifty cents.

—Owing to the great demand upon our space by the proceedings of the General Conference, our literary notices are necessarily curtailed. Among readable monthlies that have reached us this week and last, none are more interesting than Wide Awake, Cassell's Family Magazine, The Journal of Art, Harper's Young Folks, Our Day, Literary Digest, Ladies' Home Journal, Demorest's Ladies' Magazine, and the Chautauquan. The country in which we live has no rival among the nations of the earth in her magazine literature.

—The ADVOCATE has received the Biennial Report of the Board of Administrators of the Insane Asylum—a pamphlet; and also, with the compliments of the Commissioner, the Biennial Report of the Commissioner of Agriculture of Louisiana—a large volume of six hundred pages, neatly bound in library style. Of the latter we hope to give a more extended notice.

The Lottery.

Anti-Lottery Mass Meeting at Franklin.

In response to a call made by some of the citizens of Franklin, a large and enthusiastic meeting of the citizens of Franklin and vicinity was held in the court-house for the purpose of protesting against the extension of the charter of the Louisiana State Lottery Company. Dr. J. D. Saint called the meeting to order and proposed the name of Hon. Don Caffery as chairman, and Mr. G. B. Shepherd as secretary. They were elected. The Committee on Resolutions retired, and on returning presented the following resolutions, which were unanimously adopted:

Whereas, That monstrous iniquity, the Louisiana State Lottery, is now seeking an extension of its charter for a period of twenty-five years, by offering one million dollars per annum to the people under the cloak of pretended sympathy and charities.

Whereas, This institution is a moral leper and gangrenous ulcer permeating every part of the moral, social and political body with its unholy virus, degrading the old and young, debasing honest labor by holding out inducements to idleness and dishonest practices in the alluring hope of obtaining something for nothing.

Whereas, The people of the State have already, in the Constitution adopted in 1879, placed the seal of condemnation upon the proposition, declaring "gambling to be a vice," and that no Lottery shall exist after the year 1895.

Whereas, This offer of one million of dollars being an open attempt to bribe and corrupt the people of the State, in their present calamitous circumstances, and flagrantly violative of law and morals, should be rejected with scorn and contempt, as unworthy of acceptance or even consideration; therefore, be it

Resolved, By the people of the town of Franklin and vicinity, in mass meeting assembled, that we hereby denounce the proposition to extend the charter of the Louisiana State Lottery as being *contra bonos mores*, and call upon our senators and representatives in the General Assembly, now in session at Baton Rouge, to use their utmost endeavors, by all honorable means, to defeat the proposition, and to preserve the fair name of our beloved State from the infamy and disgrace sought to be placed upon it; be it further

Resolved, That we heartily approve and endorse the manly, upright and patriotic stand taken by Gov. Nicholls, and bid him God-speed in his opposition to the proposed degradation of the State.

The chairman, being called on to address the house on the subject of the resolutions, made an effective speech, touching on every feature of the case; after which Mr. Don Caffery, Jr., moved that the body go into a permanent organization, to be known as the Franklin Anti Lottery League. This motion was carried. A call was then made for members, and about fifty of the principal citizens enrolled themselves as members. Officers were then elected, and it was decided to push the fight into the country roundabout. BRISCOE CARTER.

Anti-Lottery in Feliciana.

CLINTON, La., May 2, 1890.

To the Editor of the *Picayune*: At a meeting of citizens of East Feliciana, held at the court-house to-day, Dr. L. G. Perkins was called to the chair, and Captain J. L. Cravens requested to act as secretary. Captain Thos. S. Adams was called upon and explained the object of the meeting.

Upon motion, the Anti-Lottery League of East Feliciana was organized with Dr. L. G. Perkins as president, J. L. Cravens, secretary, and E. A. Miller, treasurer.

The following resolution, offered by Hon. Thos. S. Adams, on motion duly seconded, was adopted:

Resolved, That we, speaking for the people of the parish of East Feliciana, declare, in the most emphatic terms, unqualified opposition to rechartering the Louisiana Lottery.

A resolution was then adopted endorsing the *Mirror* and pledging the assistance of the League both morally and financially.

Resolutions instructing the president to appoint delegates to a general convention of the State League and providing for the future meetings of the Parish League were adopted.

It was also resolved that the CHRISTIAN ADVOCATE and *Picayune*, of New Orleans, and the press of this parish be requested to publish these proceedings.

Eloquent speeches were made by Hon. T. S. Adams, president of the State Farmers' Alliance, Colonel J. H. Stone, General G. W. Munday, Mr. A. E. Miller, editor of the *Mirror*, and others.

LOUISIANA'S PROBLEM.—The Louisiana State Lottery Company has long been a disgrace to the State. It has used its money successfully in the past to corrupt the Legislature, the Judiciary and the Executive, and has been able to secure all the privileges and protection it has needed for its monster gambling shop. It has now the audacity to ask of the Legislature, which met at Baton Rouge yesterday, the initiation of a constitutional amendment which shall recognize and legitimatize its nefarious business in the organic law of the State. Gov. Nicholls in his message, we are pleased to see, plants himself squarely against giving new life to the grasping monster.

It is believed, though, that a majority of the members of the Legislature have been secured in favor of the Lottery. But if there are any reputable citizens in Louisiana, do they not reflect on the infamy their State will incur by being known as the only gambling State in the Union and sanctioning in its Constitution what is branded in every civilized community as a crime? Are they blind to the fact that this Lottery is a curse to the State; that its allurements tempt its citizens from lawful business pursuits by impregnating them with the insane passion for gambling and by stealing their money and impoverishing them in their hopeless effort to win a sudden fortune? Have they not sense enough to know that honest business men will avoid a State which sanctions gambling in its organic law and throws the shield of its Constitution over Lottery monopolists and their decoy ducks?

If there is any self-respect, any honesty or any patriotism left in Louisiana, the Lottery gamblers will be scourged from the halls of legislation. No money inducements they can offer could compensate the State for the loss and disgrace it would suffer by yielding its government wholly into the hands of these cormorants.—*New York World.*

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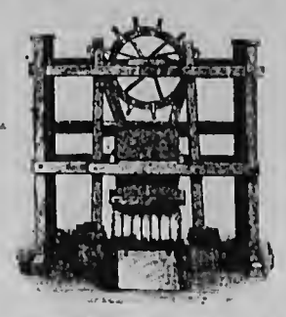

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LESSON X.—June 8.

TEACHING TO PRAY.

Luke xi, 1-13.

GOLDEN TEXT.—*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*—Luke xi, 9.

TIME.—After the third passover, probably; between the feast of tabernacles and that of the dedication.

PLACE.—Possibly Bethany.

1. Teach us to pray—The prayer here related by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. That in Matthew seems to have been given after the second passover; and this in Luke was probably after the third passover, between the feast of tabernacles and that of the dedication.

2. When ye pray—It is evident that this order does not mean that the formula was to be slavishly repeated on every occasion of prayer; it was the type which was to give its impression to every Christian prayer, but in a free, varied, and spontaneous manner. *Our Father*—First, God is to be addressed, not precisely as Creator, or Ruler, or as providential Disposer, or as the omnipotent One—but as Father. This comprehensive word gives us virtually all the rest. *Hallowed*—The hallowing of God's name includes reverence, honor, homage; and forbids us to rush into his presence with no just sense of his majesty, purity, and ineffable glory. *Thy name*—The child of God prays him to assert his holy character effectually in the minds of men, in order that all impure idolatry, gross or refined, as well as all Pharisaic formalism, may forever come to an end, and that every human being may exclaim with the seraphim, in rapt adoration: "Holy, holy, holy!" *Thy kingdom come*—That the first petition should be, not for ourselves, but for the interests of his kingdom, is supremely appropriate. This petition can be presented with perfect intelligence only by such as have formed for themselves a clear conception of the ideal spiritual republic or commonwealth. The term "kingdom of God" denotes an external and social state of things, but one which results from an inward and individual change.

3. Give us this day our daily bread—The fathers in general understood the word "bread" in a spiritual sense: the bread of life (John vi); but the literal sense seems to us clearly to flow from the very general nature of this prayer, which demands at least one petition relating to the support of our present life. The asking each day for the bread of the day—for so much and so much only—is beautifully suggestive of dependence on God for the common comforts and necessities of life; of modest, moderate desires as to the amount of earthly good; and of the wisdom of merging all anxious solicitudes for the future in a daily trust for each day's supply.

4. Forgive us our sins; for we also forgive everyone—The prayer that God would forgive us because we also forgive our fellows indebted to us should raise in every mind the question, Upon the condition, what will be my chance of forgiveness? *Lead*—Rev. Ver. gives *bring us not*, which, beside being a more accurate rendering of the word, avoids the invidious hint of seducing or enticing which attaches to *lead*. *Not into temptation*—As the prayer for daily bread raises us above care for to-day, and the prayer for the forgiveness of sins is meant to quiet us concerning the past, so is the prayer against temptation a weapon for the uncertain future. The temptation is here the more critical probation occasioned by the previously-named guilt, and the "Lead us not into it" the consequence of the "Forgive us." Let us not experience the consequences of our guilt in intenser probationary trials. The word "tempt" takes two meanings in Scripture: to put a free being in the position of deciding for himself between good and evil, obedience and rebellion; it is in this sense that God tempts: "God did tempt Abraham" (Gen. xxii, 1); or, to impel inwardly to evil, to make sin appear in a light so seducing that the frail and deceived being ends by yielding to it; thus it is that Satan tempts, and that, according to Jas. i, 13, God can not tempt. If the occasion of sinning presents itself, grant that the desire may not be found in me; if the desire is there, grant that the occasion may not present itself. *Deliver us from evil*—The words of the original may be either masculine, so as to indicate a person (namely, the devil), in which case the true rendering would be "the evil one" (as in Rev. Ver.), or they may be in the neuter gender, and then the phrase would signify evil in general, or perhaps more specifically the "evil" into which the deprecated temptation might lead. This is the sense expressed in our Auth. Ver., and it fully answers all the requirements of the case. The prayer does not end, as our prayers now commonly do, with the formula, "for Christ's sake;" nor could it, consistently, with the supposition that it proceeded from Jesus. No prayer given by him for the present use of his disciples, before his death, could have such an ending, because the plea it contains was not intelligible to them previous to that event. The twelve did not yet know what "Christ's sake" meant, nor would they till after their Lord has ascended, and the Spirit had descended and revealed to them the true meaning of the facts of Christ's early history. Hence we find Jesus, on the eve of his passion, telling his disciples that up to that time they had asked nothing in his name, and representing the use of his name, as a plea to be heard, as one of the privileges awaiting them in the future. "Hitherto," he said, "have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." And in another part of the discourse: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

5. And he said—Now follows a parable on continuing instant in prayer, of the same nature as that in chap. xviii. 2. In both parables the argument is that called *a fortiori* "If selfish man can be won by prayer and importunity to give, and unjust man to do right, much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice."

6. In his journey—In the East it was and is the custom to travel late at night, for coolness' sake.

7. My children are with me in bed—A whole family—parents, children, and servants—sleep in the same room. Jesus states the case as disadvantageously for himself as possible; he selects for illustration not good samples of men, but persons below the ordinary standard of human virtue.

8. Importunity—A very striking word to describe persistence, literally, *shamelessness*, used only here in New Testament. As related to prayer, it is illustrated in the case of Abraham's intercession for Sodom, and of the Syro-Phenician woman. It is presupposed here that the postulant goes on knocking and asking. Let none overlook the connection of this entire passage with the prayer that precedes. Certainly it bears on prayer to God, and is part of Christ's answer to the request, "Lord, teach us to pray." The case for illustration puts the utmost stress upon persistent importunity.

9. I say unto you, Ask—He argues from their own thoughts of God that they should still hope in him. "Suppose," he says in effect, "God to be what you fancy, indifferent and heartless, still pray on; see. In the case I put, what perseverance can effect. Ask as the man who wanted loaves asked, and ye shall also receive from Him who seems at present deaf to your petitions. Appearances, I grant, may be very unfavorable, but they can not be more so in your case than in that of the petitioner in the parable; and yet you observe how he fared through not being too easily disheartened." *Ask, . . . seek, . . . knock*—The three repetitions of the command are more than mere repetitions; since to seek is more than to ask, and to knock than to seek. Here also, as so often throughout the Old Testament, we have a God who permits himself to be entreated, and in the conflict with praying faith to be voluntarily overcome.

10. This verse declares to us not merely a result observable here among men (in which sense it is not universally true), but a great law of our Father's spiritual kingdom: a clause out of the eternal covenant, which can not be changed.

11. In this verse our version scarcely brings out the full force of the question; indeed the idioms of our tongue will hardly bear an exact reproduction of the Greek. The appeal is made more impressive and pointed if we put it thus: *Of which of you, being a real father, will his son ask bread and he will give him a stone?* Do you think a father can do that? Is there a father among you all who would or could? Put the case to your own hearts. And then when your parental, loving heart has made its answer, consider that your heavenly Father loves his child more than you love yours, and that he has one great gift to bestow which is beyond all comparison better than even bread for your hungry son.

13. If ye then, being evil, . . . give good gifts—Since our natural affections are only imperfectly good, and therefore relatively evil, how much more shall God, who is, in his very nature, essential goodness, bestow the best gifts upon his favored creatures who seek him in prayer. *Your heavenly Father*—Mark how the force of this illustration is heightened by this heaven-wide difference between "evil," imperfect, sometimes petulant and passionate human fathers on the one hand, and the perfectly loving, compassionate, and wise heavenly Father on the other! *The Holy Spirit*—God has one great blessing in store which is always a good; which is always bread for the life of human souls; which can never be to men what a stone would be for bread, or a serpent or scorpion in place of fish and egg. The best good gifts which human fathers know how to give to their children are gloriously surpassed in value by this one great gift which God has for his children. Observe what is supposed to be the leading subject of prayer in connection with this argument. The thing upon which Jesus assumes his disciples to have set their hearts is personal sanctification. He takes for granted that they seek first the kingdom of God and his righteousness. Therefore though he inserted a petition for daily bread in the form of prayer, he now drops that object out of view; both because it is by hypothesis not the chief object of desire, and also because, for all who truly give God's kingdom the first place in their regards, food and raiment are thrown into the bargain.

There is but one pursuit in life which it is in the power of all to follow, and of all to obtain. It is subject to no disappointments, since he that perseveres makes every difficulty an advancement, and every contest a victory—and this is the pursuit of virtue.—*Colton.*

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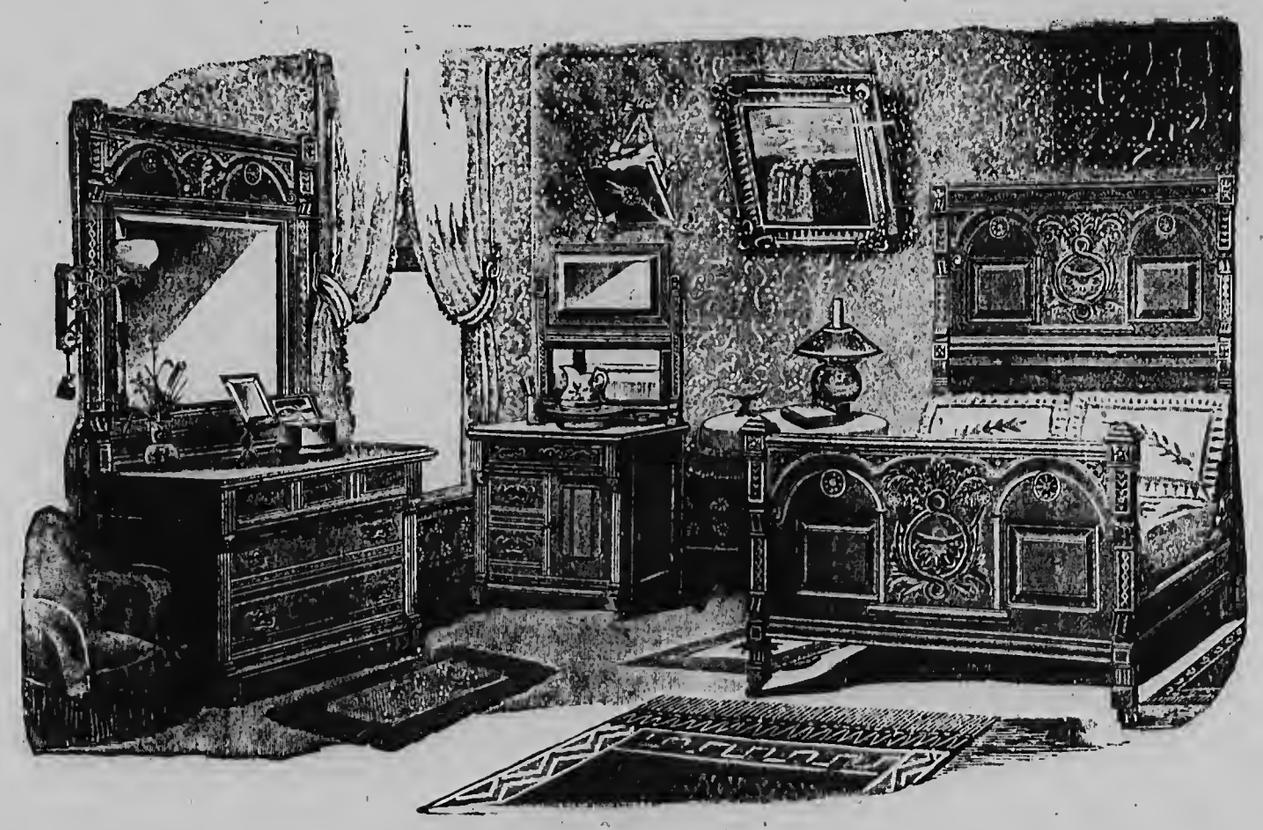

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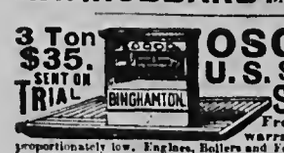

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NEWS OF THE WEEK.

DOMESTIC.

For the first time in the history of the House Judiciary Committee a majority of the members, on May 22, agreed to a favorable report upon a joint resolution (introduced by Representative Baker, of New York) providing for a constitutional amendment to grant the right of suffrage to women.

The delegation of the Pan-American Congress were in Virginia, last week, where they visited the Natural Bridge, the grave of Stonewall Jackson and the mausoleum of Gen. Lee.

In the Louisiana Legislature, on May 22, Senator Foster introduced a resolution calling for a full investigation into charges of attempted bribery of members of the House and Senate by the lobbyists of the Louisiana and Mexican Lotteries. The resolution has been made the special order for Thursday, and lively times are expected.

The Piedmont Exposition directors have decided to invite as guests President Harrison, President Diaz of Mexico, ex-President Cleveland, and Secretaries Blaine and Rusk, Senator Carlisle; Governor Campbell, of Ohio; Colonel Polk, president of the National Alliance, and other prominent gentlemen.

In the general session of the American Medical Congress, in Nashville, Tenn., on May 22, Washington was selected as the place for the next annual meeting. Dr. Samuel Logan, of New Orleans, delivered the annual address on general surgery.

The school book publishing trust has been completed, and ninety per cent. of the entire business of the United States has been taken in. Negotiations were begun with Harper Bros., who threatened the perpetuity of the trust, and the announcement is made that for a consideration, estimated at between $750,000 and $1,000,000, that firm has consented to go out of the school book publishing branch of the business.

An anarchist plot was discovered in Chicago, on May 24. A quantity of dynamite was found at the base of the Haymarket monument. It is believed that the heavy rain of the night previous prevented an explosion, which would have been most disastrous in its consequences.

George Francis Train completed his trip around the world on May 25, arriving at Tacoma, Wash., on that date. The time was sixty-seven days, thirteen hours and three seconds.

Conservative members of Congress are beginning to feel a little uneasy about the way the appropriation bills are piling up this season. The amount of appropriations on bills already passed and pending point to an aggregate that will exceed government revenues by many millions during the coming fiscal year.

The first of July has been fixed as the date of the unveiling of the monument of the late Vice-President Hendricks, in Indianapolis.

Johnstown Valley (Pa.) is flooded again by rain storms. The rivers are rising rapidly, but it is not thought they will do much damage.

Mercie's magnificent statue of Robert E. Lee will be unveiled in Richmond, Va., May 29, with impressive ceremonies.

Hon. John G. Carlisle, of Kentucky, ex-speaker of the House of Representatives, appeared on the floor of the Senate, May 26, and was sworn in.

The Blue and Gray reunion at Vicksburg will be an unqualified success. On May 26 visitors were arriving by every train from all parts of Louisiana and Mississippi.

FOREIGN.

It is stated that Chancellor Von Caprivi intends to submit a measure to the Reichstag imposing a tax upon all Germans who are ineligible for service in the army and upon all German residents who reside abroad.

Labor riots occurred in Ravenna, Italy, on May 22. Three peasants were killed and numerous soldiers and peasants wounded. The latter only earned 7 pence a day. The anarchists are fomenting the trouble among the workers.

Emperor William has subscribed 20,000 marks to the Evangelical Missions for a school at Zanzibar.

The English Liberals are anxious to force a general election at as early a date as possible, owing to the discontent aroused among the British taxpayers by the land purchase bill, and the belief that that discontent would involve a liberal victory. Lord Salisbury, however, shows no disposition to accept advice from antagonists. He has a safe working majority in Parliament and a legal lease of official life for three years longer, unless a failure to support the ministry on some vital question should involve an appeal to the country. His partisans stand by him on every vote.

The Japan *Mail* says about 100 earthquakes were felt on Myake Island, in the Izu group, from April 17 to 19. Many houses were destroyed and landslides occurred in various parts of the island.

President Carnot, who is making a tour of the provinces, arrived at Montepelier on May 24. The town was gayly decorated with flags in his honor.

The National Japanese Exhibition during April was visited by half a million people, the receipts from the sale of tickets amounting to about $50,000. It is now expected that the exhibition will remain open until August.

The Emperor of Germany will depart for Russia on August 14. He will be the guest of the Czar about ten days.

Father Muller, of the Jesuits, at Malgore, claims to have cured several lepers by Count Matei's system. An agent of the government at Calcutta has had similar success, it is said.

The British, German and American consuls in Samoa have established the new government and have opened a custom-house.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10⅜	— —
Ordinary	10⅞	— —
Good ordinary	11 5-16	— —
Low middling	11⅝	— —
Middling	11⅞	— —
Good middling	12⅛	— —
Middling fair	12½	— —
Fair	13 1-16	— —
Galveston middling	11⅝	— —
Mobile middling	11⅝	— —
Memphis middling	11¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅞	4 15-16
Fully fair	4⅝	— —
Good fair	4⅜	— —
Common	4⅛	— —
CENTRIFUGAL:		
Seconds	4⅛	5⅛
Prime yellow	— —	5⅜
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	18	15
SYRUP	— —	30
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	2 75	4 75
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	5 10	5 25
Fancy	— —	4 75
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 50
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	— —	2 65
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	48
Yellow	48	49
Mixed No. 2	47	48
OATS:		
Western	38	39
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	82½	00
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	18 00	— —
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	— —	6
Sides, short rib	— —	6½
Sides, long clear	— —	6¾
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	— —	6⅛
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20
Common	— —	17¼
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	— —	18
Western Dairy	12	18
Common	— —	7
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	31
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	3 25
POTATOES:		
New Louisiana	— —	1 75
Western	1 25	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 50	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8¼
Jute, 1¾ lb. ₩ yard	7⅛	7½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 25
Turkeys, Southern	9 00	11 00
EGGS:		
Western	11	12
Southern	— —	12
WOOL:		
Lake, ₩ lb	22	23
Louisiana	21	21½
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, May 27.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

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QUARTERLY CONFERENCES.

SOUTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	June	1, 2
Tibbee circuit, at Kilgore		7, 8
West Point		9
Macon		14, 15
Tampico circuit, at Siloam		21, 22
Louisville circuit, at Louisville		28, 29
Plattsburg circuit, at Mt. Pisgah	July	1
Mashulaville ct., at Hickory Grove		5, 6
Starkville circuit, at Pearson Chapel		12, 13
Hebron circuit, at Memphis		10, 20
Shuqualak circuit, at Mohican		26, 27
Columbus circuit, at Mt. Pleasant	Aug.	2, 3
Columbus station		4
Sturges circuit, at Ebenezer		9, 10
Chester circuit, at South Union		16, 17
Lagrange circuit, at Antioch		22
Walthall circuit		23, 24
Brooksville ct., at New Bethel		30, 31
Crawford circuit, at Shafer Chapel	Sept.	6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit, at Salem (Sa., Su.)	June	7, 8
Greenwood station (Wed.)		11
Carrollton, at Longview (Sa., Su.)		14, 15
Black Hawk, at Sweetwater "		21, 22
Ebenezer, at Ebenezer "		28, 29
Richland, at Richland	July	5, 6
Vaiden, at New Prospect (Thu.)		10
Wust, at Brook's Chapel (Sa., Su.)		12, 13
Poplar Creek, at Friendship (Thu.)		17
Newport, at Bethel (Sa., Su.)		19 20
Ethel (Thu.)		24
Sallis, at Bethel (Sa., Su.)		26, 27
Kosciusko and D., at Kos. "	Aug.	2, 3
Kosciusko circuit "		9, 10
Lexington, at Roebuck "		16, 17
Belzona circuit (Wed.)		20
Weir (Sa., Su.)		23, 24
Winona station "		30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Water Valley	June	1
Oxford		8
Grenada		15
Charleston		22
McNutt and Sunnyside		29
Minter City (Tues.)	July	1
Tillatoba		6
Grenada circuit		13
Coffeeville		20
Water Valley circuit (Thur.)		24
Abbeville		27
Carrollton	Aug.	3
Chapel Hill		10
Atlanta		17
Cherry Hill (Tues.)		19
Pittsboro (Thurs.)		21
Banner		24
Toccopola		31

District Conference at Sunnyside will begin June 28, and close June 30.

J. W. PRICE, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley and New Albany, New Albany	31, June	1
New Albany ct., at Wesley Chapel		7, 8
Jonesboro		14, 15

W. S. LAGRONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Poplarville, at Purvis	31, June	1
Fairview Male and Female College		8
East Leaf, at Hopewell		14, 15
Augusta, at Smith's (Wed.)		18
Vancleave, at Mt. Lion (Thu., Fri.)		19, 20
Americus, at Pleasant Hill		21, 22
Bay St. Louis, at Handsboro		23, 24
Hattiesburg, at Enon	July	5, 6
Ocean Springs, at Biloxi		12
Whittington, at Steep Hollow		19, 20
Tallabeek, at Pleasant Valley		26, 27
Columbia, at Hopewell		27, 28
Moss Point	Aug.	2, 3
Scranton, at Orange Grove		3, 4
Pearlington, at Logtown		5
Covington at Madisonville		7
Mt. Carmel		16, 17
Williamsburg		23, 24

I. W. COOPER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Scotland, at Galatia	31, Jun.	1
China Grove, at Sartins		7, 8
Lebanon, at Lebanon		14, 15
Pleasant Grove circuit, at Tilton		21, 22

District Conference at Hazlehurst, June 26-29.

W. B. LEWIS, P. E.

BRANDON DIST.—SECOND ROUND.

Mt Hose, at Cedar Grove	May	30
Raleigh, at Trinity	31, June	1
Treutou, at Gascu		1, 2
Westville, at Westville		7, 8
Marvin, at Poplar Springs		12
Shiloh, at Hebron		14, 15
Forest and Morton, at Pelahatchie		15, 16

P. A. JOHNSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Benton, at New Hope	31, June	1
Flora, at Bee Lake		7, 8
Silver Creek (Tues.)		10
Yazoo circuit		14, 15
Bentonia and Dover		21, 22
Mt. Olivet		28, 29
Spring Ridge (Wed.)	July	2

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—SECOND ROUND.

Richland, at Union	31, June	1
Floyd, at Lee Vaughn		7, 8
Waterproof, at Wesley Chapel		14, 15
Providence, at Pecan Grove		21, 22

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Simsport, at Melville	June	7, 8
Centreville, at Nebo		14, 15
Vidalia and Troy, at Young's		21, 22
Black River, at South Bend		28, 29
Columbia, at Columbia	July	5, 6

B. F. ALEXANDER, P. E.

HOMER DIST—SECOND ROUND.

Gibsland, at Gibsland	31, June	1
Arcadia, at Paynes Chapel		7, 8
Minden		10
Homer, at Homer		12
Hayuesville, at New Salem		14, 15

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Anacoco	31, June	1
Caddo, at New Church		7, 8
South Bossier, at Benton		14, 15
North Bossier, at Concord		19
Valley, at Pleasant Valley		21, 22
Mooringsport		28, 29
Wesley	July	5, 6
Coushatta, at East Point		8
Many and Sabine		12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. B. OASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	31, June	1
Washington		7, 8
Grand Chenier		14, 15
Sabine Mission		21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

CAMP MEETING.

The Rapides Camp Ground is located about twenty miles west of Alexandria, and about seven miles south of Boyce. Our second annual camp meeting will commence on Sunday, August 24, and will continue for eight or ten days. Hotel accommodations for those not otherwise provided for. A general invitation is extended. J. J. MCGINNIS for Com.

A fair trial of Hood's Sarsaparilla for scrofula, salt rheum, or any affection caused by impure blood, or low state of the system, will be sufficient to convince any one of the superior and peculiar curative powers of this medicine. Buy it of your druggist. 100 Doses One Dollar.

In three of the Southern States movements of a political nature are under way which may effect a complete change in the control of affairs. In Alabama and South Carolina the candidates for the farmers are preparing for a struggle to secure the Democratic nomination, and against them is arrayed the field of office holders, while in Louisiana the Lottery, backed by the most influential portion of the press, is seeking to retain or increase its influence in the Democratic party of the State. Taking advantage of the disasters which the floods in that region are occasioning, the Lottery is posing as an angel of merey, and the checks which in every direction it is offering are increasing its popularity, while the governor, who is simply striving to do his duty, is exposed to the harsh criticism of the papers. Whoever may win or lose in Alabama or South Carolina, the result is trifling in comparison with what will follow upon a possible triumph of the Lottery in Louisiana. The people of that State are put to the severest test—to refuse the lottery grant will seem an act of ingratitude; to make the grant will be perfidious.—*Wichita Eagle.*

Used up ball players and athletes find Johnson's Anodyne Liniment a balm in Gilead.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

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Need perfect Days for June—and here they are!

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Elaine. A Love Song. - Van de Water. 50c
Mizpah. Song. - - - Adam Geibel. 35c
Signal Bells at Sea. Song. - W. S. Hays. 40c
Old Home Down on the Farm. - Dubois. 40c
Visions of Best Waltzes. - - F. T. Baker. 60c
Danse Evossaise. - - - F. T. Baker. 60c
Edelweiss. Glide Waltz. T. E. Vanderbeck. 60c
Battle Won. Triumphal March. E. Holst. 50c

IN BOOK FORM.

SABBATH DAY MUSIC. For Piano. Very beautiful music. More than 40 sacred airs. Arranged by Leon Reach.
OPERATIC PIANO COLLECTION. The best of the music of 19 operas. Arr. for Piano.
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KELLER'S ROW,
[Magnolia St., bet. Felicity and St. Andrew,]
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SUNDAY SCHOOL.

Every SUNDAY AFTERNOON, at 4:30 o'clock.

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We cordially solicit your co-operation in carrying on this work, by your presence at the Meetings, or by contributions of Money, Clothing (men or women's), Bibles, Testaments, Tracts, etc.

Donations for the Mission, sent to the Bible House, No. 163 Camp St., will be gratefully received.

Thanking our friends for past favors, we are
Yours truly, E. A. VAIL,
H. BEIN,
H. N. HARRISON.

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JACKSON, LA.

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Conservatory of Music and Art.
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Christian Advocate.

VOL. 37.—NO. 23. NEW ORLEANS, THURSDAY, JUNE 5, 1890. WHOLE NO. 1763.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Proceedings of the General Conference.

SEVENTEENTH DAY—AFTERNOON SESSION.

David Morton, chairman of the committee to report nominations for the Book Committee, made the following report, which was on motion adopted:

E. H. East, Nashville, Tenn.; R. A. Young, Nashville, Tenn.; George A. Dazey, Nashville, Tenn.; T. D. Fite, Nashville, Tenn.; B. D. Macrae, Clarksville, Tenn.; B. J. Tarver, Lebanon, Tenn.; John A. Carter, Louisville, Ky.; R. W. Millsaps, Jackson, Miss.; James Odell, Greensboro, N. C.; T. J. Pearce, Columbus, Ga.; Rev. H. A. Bourland, Northwest Texas Conference: Rev. T. S. Wade, West Virginia Conference.

Bishop Fitzgerald, rising to a question of privilege, presented Dr. T. M. Finney with a silver bowl as a testimonial from the General Conference, in view of his faithful and courteous attention during the session.

Bishop Fitzgerald said:

I am suddenly called upon to suddenly call on you. If I had known what was coming, I would have carefully prepared myself for a few extemporaneous remarks. (Laughter.) But while you are listening to me, you will have the advantage of making a premeditated response to the very brief, but brilliant address which I am now about to make to you. (Laughter.)

In view of your services as the chairman of the Committee on Entertainment; in view of your long and efficient services, and of the character that you have established as being as wise as a serpent, as harmless as a dove, with an eye like an eagle, and as steady as a well-trained Missouri ox (laughter); and in view of the high appreciation of the members of the General Conference of your unremitting assiduity in looking after their comfort—your patience, your imperturbable good nature, your constant oversight of all those innumerable details that make up the duties of a host of a body so large, comprising so much dignity, eloquence and other characteristics that belong to a General Conference not equaled by any other assembly of equal numbers in the world; in consideration of all this, we propose, the members of this General Conference, to present you with this silver bowl (applause), with the prayer that it may be long, my dear brother, before the golden bowl shall be broken and your footsteps that have led our hosts so long in this part of the militant church of God, and that your last days may be the best; and when you cease to serve the church of God on earth, you may join the ransomed millions in the church triumphant in glory. (Applause.)

Dr. Finney responded as follows:

It is usual on such occasions as this to profess embarrassment. The only embarrassment in the case just now is this—I scarcely knew who I am. (Laughter.) Some of the brethren wanted to know what had become of their resolutions; but I would like to know who I am! (Laughter.) I have understood that by name I belong to the finny tribe; but in your speech it seems that I belong to various orders, inhabitant of earth and sky—ox and eagle. In a body like this it is very common to define your position. I am at a loss, sir, to define mine now—the classification of the animal creation to which I belong. (Laughter.)

Now, I am not in the least embarrassed in saying that I appreciate the kindness and courtesy involved in this proceeding. If it were remuneration for services rendered, in any commercial sense, I should not appreciate it at all. I recollect that in my earlier ministry that I heard this expression from the lips of the sainted Bishop Pierce—that he thanked God that he had opportunity, in the course of his public life and ministry, to render unpaid services. And I incorporated that sentiment into my thoughts when I was a young man and a young minister; and it is my delight to render services to the church everywhere and in anything in which I may be of service. You are mistaken in supposing that I am the chairman of this committee, and the embarrassment I have in this case arises from this circumstance—that it singles me out as the author and the source of all the courtesies, kindnesses and favors that you have received. I can not allow this without a disclaimer; your thanks are due alike to the chairman of the committee, to the pastors of the churches in this city, and to the members of the Local Committee, who have heartily co-operated. And I want to say I receive your expression in this as made to them as well as to myself. (Applause.)

And now, let me say that the chief value of what I hold in my hand is that it is a token of the success of our efforts to accommodate the business of the Conference, and to promote the comfort and enjoyment of the delegates during their sojourn in our city. And I shall be gratified beyond all expression if you shall leave this city with pleasurable recollections of your sojourn. I thank you heartily for this token and expression of your kindness. (Applause.)

On motion of H. V. Philpott and E. S. Smith, the following resolution was unanimously adopted:

Whereas, This General Conference has been served by a company of handsome, polite boys in the capacity of pages, whose presence has been a pleasure to us all, and whose services have added much to our comfort; therefore, be it

Resolved, That the thanks of this General Conference are due to these courteous boys, and they are rendered to them in connection with the expressed wish that they may live long to serve in the church in whose service they take such delight.

On motion of S. B. Jones and A. B. Smith, the following resolutions were adopted:

Resolved, That the college of Bishops be requested to appoint fraternal delegates to the approaching sessions of the Wesleyan Conference of Great Britain and Ireland, the Methodist Episcopal Church, the Methodist Church of Canada, the African Methodist Episcopal Church, the Colored Methodist Episcopal Church in America.

Resolved, That the Book Agents are instructed to arrange for the expense of said delegates.

On motion of T. J. Duncan and others, the following resolution was adopted:

Whereas, The schools under the fostering care of the Methodist Episcopal Church, South, are often the property of corporations or individuals, and not the church; *And, whereas*, These schools are sometimes built up by Methodist patronage, and afterward handed over to educational management of other than Methodists; therefore, be it

Resolved, That all schools seeking the fostering care of the Annual Conferences of the Methodist Episcopal Church, South, be required to file with the Conference Board of Education a guarantee that the presidency or principalship and educational control of said school shall not pass out of Methodist hands until the property shall have changed ownership.

W. A. CANDLER,
A. COKE SMITH,
C. W. CARTER.

NINETEENTH DAY—MORNING SESSION.

The Conference was called to order by Bishop A. W. Wilson at the usual hour.

Dr. J. W. Lewis conducted the religious exercises of the morning by reading six verses of the fiftieth Psalm, and announcing the 47th hymn:

"Jesus, my truth, my way,
My sure, unerring light."

Bishop Hendrix took the chair.

J. N. Brown offered the following resolution:

Resolved, That the Book Committee be and they are hereby authorized to employ an assistant editor for the Sunday-school literature, whose duty it shall be to aid in editing the same; and they are also authorized to appropriate $2,500 annually in payment for such services, or as much of said sum as may be found to be necessary.

H. Hainsworth:

I move to amend by substituting the words, "shall be elected by the General Conference," instead of being appointed by the committee.

The motion was declared out of order on the ground that it proposed a change of the Discipline, which could not be made now.

W. P. Lovejoy offered a substitute for the resolution, which was also declared out of order on the ground that it embraced the same matter substantially that had already been acted upon by the Conference and indefinitely postponed.

J. J. Tigert:

I move to amend the resolution of Brown (of Texas) by striking out all after the words, "Sunday-school literature," so that the resolution shall read:

Resolved, That the Book Committee be and they are hereby authorized to employ an assistant editor for the Sunday-school literature.

The amendment was adopted, and the resolution of J. N. Brown, as amended, was adopted.

On motion Report No. 4 of the Committee on Boundaries was taken from the calendar and put upon its passage. Section 1 was read and adopted; Section 2 was read and adopted; Section 3 was read and adopted; Section 4 was read and adopted; Section 5 was read and adopted; Section 6 was read and adopted. The report, as a whole, was adopted.

On motion Report No. 6 of the Committee on Boundaries was taken from the calendar and put upon its passage. E. E. Wiley moved to amend by adding to that part of the report which defines the boundaries of the Western North Carolina Conference the following words: "Except that part of North Carolina which now belongs to the Holston Conference." Dr. Wiley having the floor, and his time having expired, it was extended. R. N. Price took the floor, and his time having expired, it was extended. E. E. Hoss took the floor, and his time having expired, it was extended. On motion the session of the Conference was prolonged until the matter under discussion could be disposed of. The previous question was ordered. R. H. Mahon, chairman of the committee, took the floor, and his time having expired, it was extended. The question recurring on the amendment of E. E. Wiley, it did not prevail. The question recurring upon the report of the committee, it was adopted.

The Conference then adjourned with the benediction by Dr. A. H. Mitchell, of Alabama.

AFTERNOON SESSION.

The Conference met pursuant to adjournment.

Bishop Hendrix in the chair.

Religious exercises were conducted by Rev. E. L. Armstrong, of the Northwest Texas Conference.

The Minutes of Saturday afternoon and this morning's sessions were read and approved.

Bishop Granbery took the chair.

A. West moved that the hour of six o'clock P. M. be fixed as the hour for final adjournment.

A. H. Mitchell moved to lay the motion of A. West on the table, which was done.

J. N. Brown offered the following resolution, which was adopted:

Resolved, That the thanks of this General Conference are hereby tendered the reporters of the daily press for the faithful and impartial manner in which they have reported the proceedings of the session.

J. N. BROWN,
B. D. ORGAIN.

E. L. Armstrong offered the following resolution:

Resolved, That the Northwest Texas Conference be and is hereby authorized to divide into two Conferences, at any session during the next quadrennium, provided, that two-thirds of the members concur in said division, and the Bishop presiding approving.

E. L. ARMSTRONG,
H. BISHOP,
S. P. WRIGHT,
J. D. THOMAS,
JAS. CAMPBELL,
H. A. BOURLAND.

The resolution was adopted.

A. D. Bright offered the following resolution, which was adopted:

Resolved, That the thanks of this General Conference are hereby tendered to R. M. Scruggs and Dr. T. M. Finney, of the Local Committee of Arrangements, for entertaining this Conference, and their untiring and ceaseless kindness and Christian courtesy shown us.

A. D. BRIGHT,
R. H. MAHON,
DAVID W. CARTER,
J. W. LOWRANCE.

Bishop Hargrove reported the following as the committees appointed by the Bishops:

Revision of the Law for Church Trials—R. H. Mahon, A. West, and Edward Mayes.

Arrangements for Ecumenical Conference—Bishop R. K. Hargrove, Bishop E. R. Hendrix, Rev. W. P. Harrison, D. D.; Rev. P. A. Peterson, D. D.; Rev. P. H. Whistnor, D. D.; Chancellor L. C. Garland, LL.D.; Walter B. Hill, Esq., and Julian S. Carr, Esq.

On motion the Bishops were authorized to appoint the delegates to the Ecumenical Conference.

R. D. Smart offered the following resolution, which was adopted:

Resolved, That the thanks of this Conference are hereby tendered our Secretaries for their efficient and untiring services during the entire session.

R. D. SMART,
JOSEPHUS ANDERSON.

S. H. Dent, O. R. Blue, and V. A. Sharp offered the following resolution, which was adopted:

Resolved, That the thanks of this General Conference are due and are hereby tendered to the various railroads that have favored us with reduced rates.

Z. T. Bennett, A. L. Malone, W. D. Kirkland, C. W. Carter and J. R. Pepper offered the following resolution, which was adopted:

Resolved, That the Book Committee be requested to have edited and stereotyped and transmitted to all our papers which will agree to use it, as much matter as four columns of the *Nashville Christian Advocate*, specially suited to our Methodist youth and Sunday-school pupils, to be used simultaneously in such papers.

Report No. 1 of the Committee on Trusteeship was taken up.

T. M. Finney offered an amendment that instead of a new chapter, his amendment should constitute the present chapter of devises, which amendment was adopted.

The report, as amended, was adopted.

J. N. Brown moved that the Chair appoint a committee of five to retire and bring in nominations for trustees provided for in the report.

On motion the vote was reconsidered, by which Report No. 1 of the Committee on Trusteeship was adopted.

T. J. Duncan moved to amend by adding after the words, "Agents of the Publishing House," the words, "and their successors in office," which was adopted.

The amendment, as amended, was adopted.

The report, as amended, was adopted.

The Chair nominated the following Committee on Arrangement and Entertainment for the General Conference of 1894:

E. W. Cole, J. T. Fant, J. C. Courtney, T. M. Finney and A. G. Brown.

The Chair announced the following committee to nominate trustees for the Methodist Episcopal Church, South:

E. E. Hoss, T. M. Finney, S. V. Wall, J. W. R. Erwin and R. K. Brown.

E. E. Hoss, from Nominating Committee, reported the following nominations for trustees:

For four years: E. W. Cole, J. L. Parkes, R. K. Brown and J. J. Tigert.

For eight years: D. C. Scales, Samuel Cupples, T. M. Finney and Auson West.

Report No. 10 of the Committee on Publishing Interests was taken up.

J. J. Tigert moved that $2,500 be substituted for $1,500 in the report as the amount to be appropriated annually to the *Christian Advocate*, to procure contributions, which was adopted.

S. Cupples offered the following resolution, which was adopted:

Whereas, This General Conference has directed that all money collected on account of Bishops' salary be transmitted to Joint Boards of Finance, and that the Chairman of each Joint Board forward the same to the Book Agent for the distribution among the Bishops; *And, whereas*, It is probable that very little or no moneys will be forwarded to the Book Agent in advance of the sessions of the Annual Conferences, and a hardship will thus be imposed on the Bishop; therefore, be it

Resolved, That the operation of the aforesaid act of this General Conference be suspended until November 1, 1890.

J. R. Heartsill offered the following resolution, which was adopted:

Resolved, That the thanks of this General Conference are due and are hereby expressed to the various evangelical churches of the city of St. Louis and vicinity for their Christian courtesy in tendering the use of their houses of worship by our ministry during the present session.

J. R. HEARTSILL,
J. N. BROWN.

The following resolution was offered by Z. T. Bennett, M. M. Smith and A. L. Malone, which was adopted:

Resolved, That it is the sense of this Conference that its action to-day should not be construed as declining to accept the hospitality of any city which may give the Committee on General Conference Entertainment satisfactory assurance of simple, comfortable and gratuitous entertainment for the next session of this Conference; and, provided, such offer of entertainment be accepted by the committee, no assessment shall be made upon the church for Board of Delegates during Conference session.

EVENING SESSION.

The Conference met pursuant to adjournment, Bishop Granbery in the chair. Religious services were conducted by Rev. A. R. Wilson, of the Memphis Conference.

The Minutes of the afternoon session were read and approved.

Bishop Duncan took the chair.

P. A. Peterson and J. A. Kern offered the following resolution, which was adopted:

Resolved, That the thanks of the Conference be tendered to the proprietors of the various hotels in the city for a reduction of rates to the delegates and their families.

S. H. Dent and A. J. Lamar offered the following resolution, which was adopted:

Resolved, That the thanks of this General Conference are hereby tendered to the editors, reporters and stenographers of the *Daily Advocate* for their prompt and, in the main, accurate reports of the proceedings of this Conference.

R. H. Mahon moved that the first Wednesday in May, 1894, be designated as the day on which the next General Conference shall meet.

D. B. Nicholson moved to amend by striking out "Wednesday" and inserting "Thursday."

C. G. Rankin moved to lay the original motion and the amendment on the table.

The motion did not prevail.

R. H. Mahon accepted the amendment of D. B. Nicholson as part of the original motion.

The motion was then adopted.

Dr. A. G. Brown offered a resolution of thanks to Dr. Mathews and the congregation of Centenary Church for the use of their church, in which to hold the General Conference. Adopted by a rising vote.

On motion of R. S. Mahon the Conference resolved to adjourn, after reading and approving the Minutes.

The Minutes of the evening session were read and approved.

The Conference then adjourned *sine die*.

Hymn No. 222 was sung, the Conference was led in prayer by Samuel Rodgers, and the benediction was pronounced by Bishop Keener.

Pre-Adamite Man.

BY "BARNABAS."

It may as well be said, first as last, that I am opposed to pre-Adamite man. So long as he kept his place—if he had one—in the wastes of geologic time, and attended to his own business—whatever that was—I was disposed to let him pass. But when he leaves the sphere to which he properly belongs, and insists upon projecting himself, or being projected, into the affairs of our present life, I think it is about time to put a stop to him. As a mere speculation, he may be a success; but as a present potential entity, he is a nuisance that ought to be abated. To put it legally, he is *functus officio*, competent only to be forgotten along with the fish-lizards and trilobites. Indeed, in whatever light we view this hypothetical ancestor of ours, he is altogether uncouth and undesirable. Intellectually, he had not mind enough, so far as the evidence goes, to construct a brush arbor or an alphabet; socially, he was a little lower than the gorilla; morally, there was not enough of him to sin or to be saved.

But I don't want to be narrow or bigoted in the matter. It seems that there are people who find a sort of mental pabulum in things dead and gone; who discover no small part of revelation in a knotty Greek root, and kindle into rapture over a strange Hebrew accent, howbeit it may turn out to be only a fly-speck after all. To such, perhaps, pre-Adamite man might be given up as congenial and even inspiring company. Further than this I decline to go, though at the risk of being considered too Methodistic to be broad.

While the Woodrow matter was perplexing a sister denomination in the South recently, not a few of the people called Methodists congratulated themselves that at the head of our highest school there was a man with both the wisdom and the nerve to deal with such questions promptly and finally. Some of us, with no little pride, were accustomed to contrast the decisive action of Bishop McTyeire in the Winchell case with the tedious course pursued by our Presbyterian brethren in dealing with Dr. Woodrow. It is, therefore, with no small mortification, if not dismay, that we read the inner history of our great Vanderbilt University, lately published over the signature of one who seems to have been *magna pars* of that and a number of other leading enterprises of the church. Iconoclasts are not pleasant people to deal with generally; but the purpose of the writer mentioned is ostensibly to enhance, rather than to detract from the true glory, as he views it, of a great name. It is not his fault, doubtless, if the scrap of history he gives out takes our great senior Bishop off a pedestal and exhibits him in what may appear to unscientific Methodists a less admirable attitude towards certain questions which we vainly hoped had been set at rest. But it comforts us to reflect that the leveling in one direction has been fully compensated by an elevation in another. Our admiration need not be without an object. We may yet rejoice that there was a great mind somewhere in the early history of Vanderbilt. But all merely personal consideration sinks into insignificance before the dangers which, all unknown to us, for some time threatened our single institution for higher education. Naturally solicitous for the moral and religious influence of the school, we would have been quick to discern anything of doubtful tendency in the life or conversation of anyone of its officers or teachers. It was, some of us thought, of first importance that these should be Christians, and, above all, Methodist Christians. Their professional fitness we could entrust to the wisdom of those by whom they were selected. Had there been any failure in these respects, we might have been prepared for trouble. It never occurred to us that our great university was dependent for a respectable position among the colleges of the world upon its relations to pre-Adamite man. We were not prepared to believe that a hand, or claw, or other prehensile member would reach from out the geologic past and write, *Mene tekel*, or its pre-Adamite equivalent, upon the walls of that devoted institution. We are glad, however, that there was an eye to perceive the threatened danger and a mind capable of showing how its worst consequences might be averted. It is a matter of sincere congratulation that Vanderbilt is recovering from this great false step of its trustees, and their well-meaning, but misguided president. There is even a sort of security in the suggestion that the later management of the university, if less positively denominational, is gradually restoring it to the respect of the scientific world. At the same time there are those among us who claim the right to plead the statute of limitations against that suppositional ancestor of ours, who has been the occasion, if not the cause, of this trouble. For myself, at least, I want to say that I recognize no doubtful relations antecedent to Adam. I repudiate the whole rabble rout: and, seeing how near Vanderbilt has been to losing the respect of the German universities, on the one hand, and the confidence of every-day Methodism on the other, by reason of its ill-adjusted relations with pre-Adamitism, I am constrained to sound a note of warning. It may be too late to do much for existing institutions; but certainly we may save such as are yet to be established from the clutches of the Old Man of the Sea. Therefore, I would exhort our brethren who are laying the foundations of Millsaps Methodist College to have a care in the matter. While their Mississippi hands are in at Constitution-making, let them be sure that they so frame the organic law of this latest of Methodist schools as to secure it against every power of heathenism, whether it march under the banner of the Canaanite, or the Ammonite, the Perezzite, the Hivite, the Jebusite, or the pre-Adamite.

Christian Advocate.

THURSDAY, JUNE 5, 1890.

A JUNE SUNRISE.

Hush!
Sunrise in the heavens is holding sway,
And with its ungovernable blush,
Running down to burn the edge of day,
Floods the thrush
To a sweet wild rapture borne away,
Singing, singing
With a throb of starlight in his tune,
And with fires of music, springing
To the listening heart of June;
It is June! June!

Stay!
Every bird that sings to heaven can tell
There has come a change since yesterday;
Wings of summer, won through spring's farewell,
In some way
O'er the earth have thrown a mystic spell,
Showing, showing
Roses reddened by the last red moon
In a scarlet transport blowing
On the happy heart of June;
It is June! June!

Hush!
Sunrise soon will lose itself in blue,
And through crystal air the birds will rush,
Singing tireless songs and sweet hours through;
Day will flush
Roses' petals to more splendid hue,
Showing, showing
Passion of the moonlight, sunrise, noon,
Through their gold hearts tidal flowing
To the golden heart of June;
It is June! June!

—*Wide Awake.*

Speech of Dr. Stone, Canadian Fraternal Delegate, and Response by the Senior Bishop.

Bishop Keener introduced Dr. Stone as follows:

We have met to-night to receive the message from the Methodist Church in Canada by our brother, its messenger, Rev. Dr. Samuel G. Stone, who brings his credentials, which the secretary will please read.

At the conclusion of the reading, Dr. Stone then addressed the Conference as follows:

Mr. President and Brethren of the General Conference:

It is with a due sense of the honor put upon me by my brethren of the church, whose messenger I am, that I appear before you as the bearer of their fraternal greetings, with the assurance of our profound sympathy with this great church, and the highly successful and important work you are accomplishing, not only in your own land, but for those foreign people among whom your missionaries are planting the standard of our blessed Lord and Savior, Jesus Christ.

Though before that period deeply interested in your operations, as a great and aggressive church, we have been especially observant of you since our first fraternal delegate, the majestic Douglass, returned to us with his great heart and head full of your achievements, and in thrilling words told us of your marvelous success and of your apostolic zeal. That interest has been still further intensified by the visits of the distinguished men from your body, whom it has been our high privilege to greet upon occasions similar to this—men who will live in our memories, by reason of their eloquent utterances on our platform and from our pulpit, and who made for themselves a place in our affectionate esteem second to none of the distinguished visitors who have honored us with their presence, and if any further stimulus to our regard for you were needed it was furnished by the tidings brought us by my immediate predecessor, the eloquent and gifted Dr. Briggs, who four years ago visited you at the city of Richmond. Your literature is also familiar to many of us, and the names of your illustrious heroes whose zeal for Christ and whose high endowments ranked them as priuces in Israel are with us household words. In such expression I bring these greetings of the Methodism of Canada to you of the Methodist Episcopal Church, South, assuring you that if our climate be more rigorous than yours, our hearts are as warm as any that throb under the most genial skies. What that northern part of this continent which we occupy is in its resources and possibilities is probably to many, if not to most of the people of this Sunny South, if not indeed to those of a larger area of this nation, an unsolved problem. Your country is so vast, its resources are so unlimited, the regions yet waiting development are so great, its business competition is so keen, the problems, social, political and religious, which are constantly springing up and which are of such vital consequence to your teeming millions, are so many, the assimilation of the vast immigration pouring into your country from all nations, and composed, to a considerable extent, of restless, feverish men, who, by reason of tyranny in the land of their birth, and in whose breasts hatred to oppression and class legislation have so long rankled, have lost faith in the fraternity of all governments, and have become hostile to all laws of restraint—these are reasons which may excuse busy men occupied with the solution of problems of such magnitude, if they find little time and have less inclination to give much attention to the affairs of other people who give them no trouble and mind their own business.

It may be also that to some extent, this may be attributable to those geographies which, by reason of the limited information they give of Canada, and by the peculiar methods of illustrating the sub-divisions of North America which they have adopted, leave their students to infer that ours is a country of perpetual snow, mostly inhabited by a people who have nowhere elsewhere to go, or had not wisdom enough to choose, between such a country and that south of the great lakes, which constitute your northern boundary, or it may be that there has been a fixed persuasion that the shrewdness of American diplomacy had secured all this continent which was worth having and, therefore, that the rest of it was of little consequence to anybody. If by reason of any or all these considerations it has been assumed that Canada makes such an insignificant figure on the map of this Western world as this would imply, or that it is not to constitute an important factor in the destiny of this continent, it is not surprising that those holding such opinions should give it little attention.

Well, if it be so, we do not complain. We do not envy this country its greatness nor are we indifferent to the great problems that engage its attention, the solution of which will require its best wisdom, sanctified by righteousness. Your triumphs are the triumphs of the Anglo-Saxon race to which hitherto no obstacles have been insurmountable—a race whose enterprise has whitened the sea with its commerce and whose inventions have made a path under the sea for the lightning and have harnessed the forces of nature to its chariots, and commanded them to lift the weightiest burdens from the shoulders of men, and to be the messengers and yoke-steeds of civilization. Furthermore, we have but to date history back a little more than a century to find ourselves one people politically. Your history up to that period was our history, and both are heirs to all that constitutes the pride and glory of the motherland. Who among you does not feel his pulses quicken as he thinks of Agincourt and Cressy, of the achievements in literature where shine the names of these illustrious men who have done so much to immortalize the English language, to unshackle the human mind, to stimulate inquiry after truth, to conform civil law to the ethics of the New Testament, and to cover the pages of history with imperishable glory, and who among you, even now, though you have built up a great nation since you broke your allegiance to the Crown of England, does not feel the inspiration of kinship when the name of Victoria, the model mother and the model queen, is mentioned. Moreover, our early history as a church was interwoven with your own for nearly half a century. It was American Methodism whose missionaries first pressed their way through trackless forests and across bridgeless streams, braving and enduring the dangers and privations incident to pioneer life, that the scattered settlers of our country might enjoy the blessings of a preached gospel. What thought they of the citizenship of those to whom they were the messengers of life, if only they could carry the gospel to the destitute wherever it was possible to reach them! Canadian Methodism, while in the East, planted and promoted by the Methodism of England, many of whose noblest sons have been identified with her history—to whom and to the church that sent them no measure of gratitude is too great—forgets not her obligation to the Methodism of America from which she received the kindest fostering care until, by her own wish, she was given an independent autonomy. But, sir, notwithstanding our admiration of your greatness and of the lustre of your achievements, as a nation, we thank God for the goodly heritage which, in his providence, remains to us.

To the north of you, sir, we have a country nearly as large as the whole of Europe, a country of "magnificent distances"—as has been said of your own—a country whose enterprise and prosperity we look upon with pride, and whose future is bright with the promise of no mean place among the nations. Already, if not the fourth, we are the fifth maritime power of the world. We have the largest wheat-growing area of this continent, and if our anticipations are realized, will ere long be able to produce enough to meet the demands of Europe.

Our country abounds also in minerals, and our vast northern forests of pine and other valuable timber constitute a source of immense income.

The waters which lave our eastern shores teem with another source of wealth toward which a large class of your people on the Atlantic coast look with an appreciative longing, and which is of sufficient importance to constitute an important feature in the diplomatic relations of the two countries, while on the western coast, where the gentler breath of heaven perpetuates the bloom of flowers, large cities are springing up like magic, inviting through their ports and over our transcontinental line of railway the commerce of the far East. Our political relations with England, while securing to us many advantages, and in constituting us an integral part of the empire, stimulate the loftiest ambition of our sons to emulate in all the walks of life the long line of illustrious heroes, patriots, statesmen and philanthropists, with which the pages of English history are crowded, are more nominal than real in so far as our internal government is concerned, and no country on earth possesses, in a higher degree, the advantages of self-government than do the Canadian people. If we are not well governed, it is our own fault and not the fault of England, which advises, it may be, but without dictation, and whose warmth of maternal regard assures us of her helpfulness, if there shall ever come to us an hour of need. Situated as we are, alongside of this mighty nation for a distance of 4,000 miles and more, we feel also the stimulus of your phenomenal growth and enterprise, and, it is possible, walk with quicker step that we may keep ourselves abreast of you. That our relations shall ever be fraternal is the faith, we believe, of the best citizens of both countries, and we believe the time has come to stay when the Christian sentiment of this and our own land will find no international question beyond the possibility of settlement by arbitration. Thus far, you will bear with me as a Canadian, but I must not forget that I am here especially to tell you of our condition and progress as a church. Canadian Methodism is happily now one and undivided. The time is not long since when we were five denominations occupying to a large extent the same territory, and all or most of them in many instances having churches in the same country villages and towns, thus dividing resources of both men and money, without any correspondingly valuable result. All this is now happily at an end, old times are rapidly fading out and men are forgetting to which of the branches they formally belonged. The prophets of evil have been happily disappointed, and among them it is now difficult to find any who do not regard the union of 1884 as an unmixed good.

It is now but six years since the union was consummated, but in that brief time our membership has increased by more than thirty-five per cent. and all our connectional funds in about the same proportion. In all the great centers of population our churches are among the most conspicuous, both for their capacity and elegance, and what is yet better, they are generally filled with worshipers. Numerically, we are by many thousands the largest Protestant Church in the Dominion, and, as demonstrated by the last census, are increasing our numbers by a larger percentage than any of the sister churches, and also more rapid than the growth of population. Our present membership is approximated 1,700 ministers and 230,000 members. True to our history, we are vigorously pushing our missionary work in all its departments, our agents having lost none of the fire and self-devotion of the fathers. Men of the nerve of the sainted McDougall, who fell under the smiting blizzards of the far North—the stars of heaven and the angels alone the witnesses of his death—yet answer with heroic enthusiasm, "Here am I; send me," whenever there is a demand for personal sacrifice or endurance, whether it be to labor among the Indians, shut out from civilization for months of the year by frost and snow, or to do the no less arduous work of the back-woods missions. Our Missionary Board has under its management at the present time 396 domestic missions, 44 Indian missions, 6 missions among the French, 3 among the Chinese in British Columbia and 13 in Japan, upon which are employed in all 596 paid agents, including native assistants, teachers and interpreters. To carry on this work our income has reached $215,775, or an average of nearly one dollar per member, thus indicating that our people are keenly alive to the importance and value of this great agency of the church. Our motto now is, A quarter of a million for missions and a revival on every charge.

To the religious instruction of the children of the church we are giving our best attention and are rewarded with the most encouraging success, the total number of Sabbath-schools now under our care being 2,979, with an attendance of 220,302 scholars—the increase for the past year being 108 schools, and 22,764 scholars. It is one of the emphatic duties of our pastors to organize the children into classes for religious instruction wherever practicable, and also to promote the organization of Sabbath-schools where it has not already been done. It is now affirmed that in the Province of Ontario, the largest and most popular in the Dominion, two-fifths of all the children attending Protestant Sunday-schools are in those of the Methodist Church.

To meet the demands of this important department of church work for current literature, our Publishing House issues nearly half a million copies of Sunday-school papers and other helps for teachers and scholars monthly.

EDUCATION.

To the promotion of "higher education" in the establishment of institutions for the culture of both sexes our best energies and talent have been from an early period in our history employed, a work in which we have been loyally sustained and encouraged by the generous devotion of the whole church. Of such institutions we have now two universities and eight colleges with an attendance of over 2,000 students, exclusive of the Anglo-Japanese College at Tokyo, the ladies' schools at Tokyo, Shidzuoka and Kofu, Japan, the French Institute at Montreal, the several schools among the Chinese and Indians, and the day-schools in Newfoundland, in all of which much efficient work is being done. To the training of young men for our ministry we are giving that special attention which their high calling and the demands of the time make imperative. Doubtless the Methodist Church everywhere has always done its best with the means at its command, and in view of the pressing calls for men which its rapid expansion has involved. She had to take the best material at hand and make the most of it, and many a young man with his hands yet hard and his complexion browned from exposure in the field or at the mechanic's bench has gone forth with little culture, but much consecration, and in demonstration of the Spirit and with power has done mighty work for the Master. He could not dispute in the terminology of the schools, but he could tell his experience. He could not read essays upon the stars, nor discuss the strata beneath his feet, but his face did shine with beams from the Sun of Righteousness, and he could tell men where to look for life, and how to build upon foundations that would not fail. But the times are upon us when we must have an educated ministry to meet the demands of an educated people. In the Province of Ontario—and other Protestant provinces are much after the same model—our whole school system is graded from the kindergarten to the university, the public schools being absolutely free, and the high schools, collegiate institutes and university so nearly so that a liberal education is within the reach of the children of the most humble parents, if they choose to avail themselves of it. The teachers in our public schools must, without exception, have a professional training. After passing through our high schools or collegiate institutes, in the latter of which the teacher at the head of each department must be a specialist who has taken honors in his university course, these candidates for certificates as public-school teachers must attend for a specified period at the Normal School. An applicant may be a university graduate, but he, too, must have this special training, for we demand not only that our teachers shall themselves be educated and clever, but they must also know how to teach, and in themselves and their methods furnish an incentive to the students under their care to press forward to the higher grades. There were in attendance in our high schools and collegiate institutes last year in Ontario alone nearly 20,000 pupils, drawn from all the walks of life, a large percentage of whom were the sons and daughters of farmers who, upon the completion of their studies, return again to their farms, others devote themselves to business, some to their professions, and a liberal percentage to the university.

With such facilities, and with the growing wealth of the people, we must anticipate a rapid elevation of public intelligence, and, therefore, if we may reasonably expect to hold our position as a church and command public respect for our pulpits, we must provide for the thorough training of our candidates for the ministry, not in theology only, but on the broader lines of the universities. These are times of critical investigation. Men are not less hungry because they doubt. Indeed, is not doubt the expression of mental or spiritual hunger? Does it not mean that the doubter is not at rest, but would gladly have rest if only he could find how? No one should have words of censure for honest doubt; it is better than dishonest belief. But honest doubt is a searcher after truths and will not down at the command of an ecclesiastical trumpet. We must be prepared to meet these men upon the premises they do understand—must be able to walk beside them over the paths they are accustomed to tread, that we may take them by the hand and lead them to the light; and, therefore, we have organized a society, by the aid of which all young men coming into our ministry may reach graduation in both arts and theology. It so happens that much of our best material is drawn from the homes of the humble—it may be, it not infrequently is, from a back-woods' mission, or from following the plow in some more favored section, yet from rural life. Their associations have probably been pure, and their pursuits have given them strong physical development, having promise of strong manhood. They have made the best use of the country school, but beyond this they have not been able to go because they have not had the means. It is to meet the needs of such a class of candidates that our "educational society" has been formed, the management of which is vested in a secretary and treasurer, with a Board of Managers appointed by the General Conference, and the objects of which are to assist in maintaining our universities, theological schools and higher mission schools, to defray the expenses of the examination of candidates for the ministry in our church, and to aid such candidates in obtaining a suitable education. Branch societies are formed in each Annual Conference under local management and upon the circuits where practicable.

Sermons are preached and collections made in this behalf in all our churches, and preaching-places at such time as the district meeting may determine. The distribution of these funds as indicated by the objects specified, is determined in so far as percentages are concerned by the General Conference, a certain percentage going to the universities and theological colleges, and the balance being applied directly to the assistance of candidates for the university who may need it, and to such extent as they may require, whether in full or in part of his expenses, the amount granted over and above the college fees being a loan without interest, repayable in ten years, and for which the candidate gives his note. By this means we have been able to give necessary assistance to all young men whose circumstances have not been such as to enable them to pay their own way, and by granting it as a loan we have preserved their self-respect, and perpetuated so much of the principal of the fund as is thus applied. With these facilities available, we have so elevated our standard as to make it impracticable for any young man to reach ordination without a fairly liberal education, with some knowledge of the Greek classics and of metaphysics. And I asked how this fund is regarded by our people? I answer, none except it be the mission fund, is so popular, for the people look upon it as an investment directly in their own behalf, inasmuch as the fruits of its expenditure will be found in the higher qualifications of the young men to whom assistance is given, and who are to be their future ministers.

PUBLISHING INTERESTS.

I am happy to say that our publishing interests are in a highly prosperous condition. During the past year new premises have been erected, with largely increased capacity and also furnishing offices for all our connectional interests. We have accumulated a net capital of over $250,000—out of the profits of which we are in a position to make a liberal appropriation to the superannuated preachers each year.

The headquarters of the business are on Richmond street, Toronto, and are under the management of Rev. Dr. Biggs, who has contributed much to the prosperity and popularity of the house. Besides the books issued from our presses, we are issuing considerably more than half a million copies of current literature monthly. We have branch establishments in Montreal and Halifax, the former under the management of Mr. Coates, and the latter—the publishing house of Eastern Methodism, before the union—under that of Rev. S. F. Huestis.

Our connectional papers, the *Guardian*, which is the oldest religious weekly in Canada, and the *Wesleyan*, the organ of the Eastern Conferences, are under able management, and are exercising a wide and salutary influence upon the religious thought of our country.

Our superannuated preachers' fund, on behalf of which we have now nearly $200,000 invested, is steadily growing, the income from which, with the circuit and preachers' contributions, with some other sources of revenue, enables us to make somewhat generous provision for our old or worn-out men, whose claims are graduated according to their years of active service.

As a people, we, as well as yourselves, have social and political difficulties to face.

The temperance question is one to which great prominence is given in all parts of the Dominion. It is felt to be a gigantic evil demanding the attention of the Christian public, and upon which all the evangelical churches are taking the most advanced ground. We thought in the enactment of the Canada Temperance act, commonly known as the "Scott Act," that we had the best form of local option, and for a time its popularity was such that we secured its adoption by a large number of the counties in all the Provinces, by overwhelming majorities. But we found its enforcement quite another matter. Whether this question is so much more difficult than others which engage the attention of legislators that it is impossible to frame a law capable of enforcement I can not say, but it has seemed impracticable to secure a law of this kind through which the lawyers can not drive a coach and four. I regret to confess that our difficulties have been so trying that we have become wearied in the effort and have, therefore, lost most of the ground we hoped we had permanently secured. Our warfare is not over, nor have we stacked our arms, but are yet determined to fight on until we have obtained legal prohibition throughout the Dominion. Upon this principle a third party has been formed, and it is putting its candidates in the field for the coming election.

Another question of vital importance to the Canadian people is the aggressive spirit of the Church of Rome, and particularly the rapid growth of Jesuitism in the Province of Quebec. By the treaty of Paris, and subsequently by the Quebec Act of 1774, the Roman Catholics of that province were guaranteed the free exercise of their religion with other privileges which perpetuated the colonial life of the France of Louis XV., and the regency, unaffected by the revolution of 1792. Under these laws, whose privileges they have used to their utmost limit, and the special legislation obtained from time to time through the Parliament of Canada, and later through the Provincial Parliament, over which they exercise a controlling influence, they have become to some considerable, if not absolute, extent the masters of the large province of Quebec, in which the Protestants number approximately but about one-ninth of the population. Under the legislation of Canada, previous to confederation, and then by the British North America Act, they secured the passage of the separate school law, which enables them under certain conditions to organize separate schools in the adjoining Protestant province of Ontario, in which case they are exempt from taxation for the support of the public schools, and are practically irresponsible to the government for the management of these separate schools, yet drawing from the general government grants to the school fund their proportion according to school attendance. Moreover, it has recently been ascertained that in many of the public schools in the eastern part of Ontario much of the time embraced within school hours has been occupied in the teaching of the Roman Catholic religion, and, except in the most limited sense, the French language is being taught, thus perpetuating a foreign language to the exclusion of the English. At the present moment these evidences of their determination to do all in their power to invade our public school system, with the interference of the hierarchy in the politics of Ontario, is the main question at issue in the provincial election which is to take place on the fifth of June. Another fact which intensifies this question is the recent incorporation of the Jesuits in Quebec, and the acknowledgment of their assumed claim to what was known as the Jesuit estates, which, many years ago, upon the abolition of the order by the Pope, lapsed to the Crown. About three years since the order made application to the Quebec Legislature for an act of incorporation, where they met with little opposition, except from the Archbishop of Quebec and his followers. It seemed to Protestants an innocent thing that they should be put in a position in which they could hold such property as was necessary to their position as an educating body; but it was not long before the country was startled by the intelligence that they were applying for the restoration of the estates to which we, at all events, assume they had no legal or moral claim. The order had been suppressed, the last member of the original society had been dead for many years, and the Crown had seized all these estates, and during all this time their revenues had been applied to the support of the public schools. No one believed that the new or revived order had any legal right; but the government of Quebec, however, admitted a moral claim, and out of the public revenues voted a sum of $400,000, subject to the disbursement of the Pope. The matter has been before the Dominion Parliament, where it was discussed for several days, the appellants claiming that by reason of certain of its features the act was *ultra vires* of the Quebec Legislature. It was not disallowed, but, on the contrary, was sustained by an overwhelming majority. But the end is not yet. A widespread feeling has been excited in Ontario against the assumed truckling of the old political parties for the Roman Catholic vote, which is practically a solid one, and this feeling has found expression in the organization of a new party called the "Equal Rights' Party," the strength of which is not yet developed, and its influence is as yet an unknown factor.

The whole question, especially that part of it relating to separate schools, is a very delicate one, the public school department being in each case under the control of the Provincial Government, and the public schools of Quebec being, as a matter of fact, entirely under the management of the priesthood. The Provincial Government, if provoked by a successful attempt on the part of Ontario to suppress them, would certainly retaliate by demanding the withdrawal of the corresponding privileges of the Protestant minority in that province. Of course, there is a wide difference between the public schools of Ontario, which are purely secular, and, therefore, not interfering with the religious principles of the pupils, and those of Quebec, which are in effect Roman Catholic and so sectarian; but this would hardly be a factor in determining their attitude on such an event as I have intimated.

We have also to contend for the sanctity of the Sabbath, which, thus far, we have succeeded in preserving from encroachment, except where it is done in defiance of law. Our canals are closed at last for most part of the Sabbath; public works are in no case carried on that day, the postoffices are closed, and no mails are either sent out or distributed. No excursion trains or steamboats are allowed to run; nor are shops of any class, except druggist (which are open for the dispensing of medicine), allowed to be open; and in Ontario all saloons and hotel bars must be closed from 7 P. M. on Saturday until 6 A. M. on Monday morning.

Let me assure you, dear brethren, of our profound sympathy with you in the losses you have sustained by the ravages of death. Your princely McTycire—whose visit to Canada as your representative in 1882—will long be remembered by us for his nobility of character, and his eminent services for the cause of Christ. We, too, have been called to mourn the loss of many noble men since our last General Conference, among the most illustrious of whom were the scholarly Nelles, who so long stood at the head of Victoria University, and who, in all relations, was so conspicuous a figure in Canadian Methodism, and but a few months since one of our venerable superintendents, Rev. Dr. J. A. Williams, a man of such greatness of intellect, of such commanding influence of character, so lovely, and of such broad catholicity of spirit, that no tribute paid to his memory can be too high.

I can not conclude without, at least, a brief reference to the pleasure and profit derived from the visit of your esteemed and honorable delegate to our last General Conference—Bishop Galloway. He captivated our admiration and our hearts by his personal qualities and the lustre he shed upon the high office he bears. We shall esteem it an honor if we shall have the privilege of greeting a representative from your venerable body at our General Conference, to meet in September next, in the city of Montreal. This is the one hundredth year of our organization, and we shall especially rejoice to greet upon such an occasion of special interest a delegate or delegates from the Methodist Episcopal Church, South.

Dr. Stone supplemented his address by a pleasant allusion to the North Pole and to Canada as a summer resort, and extended a cordial invitation to the Conference to visit him at his home in Toronto.

Bishop Keener then made the following response:

We are very glad to know that you are a man given to hospitality. We have a right smart piece of the North Pole ourselves.

Have you never heard of the "wolf's long howl on Alaska's shore?"

We have that wonderful Aleutian Archipelago of Alaska, the home of the seal, and our people are turning that way. The whole world, sir, once went toward your Newfoundland bank for codfish, and I suppose that when we come up to see you, you will give us some of it. (Laughter.) Well, sir, we have been very glad, indeed, to hear all these good things of your country, and especially that missionary item that you have succeeded in bringing your people up to one dollar contribution per member. (Applause.) The men that can get a dollar out of every church member for missions is greater than the man that invented the steam engine.

I hope to live to see the day when we will be alongside of you in this; we are very far from it now. Are you sure of your calculation? (Laughter.)

Well, sir, you are in a difficult region, and yet you have made very great progress. The mercy is that you are not all French. The French once held you, and the Jesuits owned you for thirty-five years without interruption. Then it was the religious domain of France at that time. The ladies of the court of Louis XIV. and Louis XV., Mesdames DeMaintenou and DuBarry, an order of ladies who were very religious in Canada, but far from being so in France, sent missionaries by the shoal. Boat-loads were sent over. The Acadians of Louisiana are the French of Canada brought around port St. Louis by way of the Mississippi. (Laughter.) However, it is a great mercy that we are not all French. But various things happened to prevent it, especially the war between the British and the French. The battle between Montcalm and Wolf, at Quebec, delivered us. Another fortunate item was that the Jesuits garrisoned their country with everything but the Bible. If they had garrisoned the country which they conquered with the Bible, they would have owned the world now. (Hear, hear.) But they garrisoned the country with nunneries and monasteries and universities, and I know not what; everything but the Word of God. The Methodists, wherever they go—they go maybe not as fast as these Jesuits—but wherever they go, they leave behind them the Word of God, and they hold every foot of territory that they pass over. (Amen.)

You have many Jesuits up there; we have many with us. It is wonderful, indeed, to notice the fidelity, the organization and the power of the Society of Loyola. They are defeated again and again, but they come back. There never was a braver man in the world than the Jesuit, Brebœf. The Indians hurried to eat his heart after they killed him that they might get some of his bravery. How those men stood the fire, and the tomahawk, and the scalping-knife, and the treachery of the Indians! The Iroquois were as swift as eagles, they were as cunning as foxes, and they were as bold as lions. If Satan ever lived on the surface of the earth, he lived in the Iroquois. (Laughter.) They were wise, they were among the best legislators the world ever produced, and they lived to fight; they lived to enjoy the luxury of revenge—that was the whole purpose of their lives. I believe there are as many of those Indians now as there ever were. Our brother stated there were 20,000 in the Dominion of Canada. It is a great mistake to suppose they are dying out.

Well, sir, we have our troubles as well as you. The mercy is you are not all French; and it is a mercy we are not all black. (Laughter.) I don't know that you know it, but a hundred years before Mr. Wesley came here, there came to our shores a remarkable cargo of people in the Mayflower. You have heard of them.

Once I was asked by a gentleman in Texas if Mr. Wesley was not converted in that ship! (Laughter.) As soon as she had disposed of her first cargo of pilgrims, who were entirely white, she went right straight to Africa to get a cargo of colored pilgrims. Her second cargo were these pilgrims' fathers that have given so much trouble to the South. (Laughter.) This may sound like romance, but it is all solid truth. (Laughter.) The very first vessel that was ever built in the United States was built and launched at Barnstable, Massachusetts. What do you supposa its first cargo was? Its first cargo was a cargo of blackamoors, rum, and tobacco—this very samo tobacco we were talking of here yesterday, and this very same rum, and the same blackamoors. That was in 1638. So we see history repeals itself. So we have our troubles. (Laughter.) In the South we have undertaken to teach the colored man how to vote. (Laughter.) The difficulty with him is he does not know how to hold a ticket; he holds it catacornered. In order to get him to hold it straight in South Carolina, they have fourteen boxes in line; he passes through; by the time he gets through the fourteenth box it is straight. (Laughter.)

Well, we hope, after a long time, to get right. But it will take a great deal of sympathy, a great deal of instruction, and our Northern friends will see that we get a great deal of advice; but we are taking it kindly, and I think that we will be able to take care of the negroes if you can take care of the French. (Applause and laughter.)

It is a very grand thing to know that this Methodism of ours has now, in its communicants and adherents, more people than there are in the British Isles—twenty-five or thirty millions—that is the Methodism of the world—and to know that we have so faithful a body as you have in Canada, and such a noble body as we have here in these Northern latitudes—these good people, who, with all their mistakes, are true to Methodism. And then in the South, and in England, and everywhere, we right all our differences; it is the same sublime Methodism—many bodies, but one spirit.

It was a great movement. I care not under what flag they move, what standard they rally to; so that they have the love of God in their hearts, I can excuse all their various peculiarities and variations. (Applause.) But I take all to my heart in the divine charity which I think is over all of us—that exquisite grace of the infinite love of our Savior, and the light of the glory of God in his countenance. That cheers my heart. We are one, sir, with you; we are brothers with you, and, I trust, with all these people. I have been very happy, indeed, to be present at this and all of these receptions; I think we are the better for it. And I hope we shall carry home the delightful memories of this evening and the wonderful account that you have given us of your people.

After singing the doxology, Dr. Waller, of England, pronounced the benediction.

Leave-Taking of Fraternal Delegates.

(From Proceedings of General Conference.)

Bishop Duncan said:

Brethren, Rev. David J. Waller, who has been among us for some time, is now about to take his leave and wishes to say a few words to the Conference.

Rev. Mr. Waller said:

I know how very precious your time is, and especially just having heard the motion made by Dr. Kelley, whom I feel I should like to call my friend, I feel I ought not to trespass long upon your time, but I do want to say this: that my presence amongst you has not only been pleasant, but it has been more than that—it has been to me positively delightful. My reception all the way from New York, wherever I met the ministers belonging to the Methodist Episcopal Church—and I saw some of the most eminent ministers amongst them—all expressed unqualified pleasure that the British Conference had sent a representative to the Methodist Episcopal Church, South. Then as to the manner in which I was received here by your Bishops, and by Bishop Keener—now that he is not here, I may feel more free to say that I am glad I had the pleasure and honor of making the friendship of that grand old man. (Applause.) We have our grand old men, too. I think Bishop Keener would prove the peer of any man we have on the other side of the Atlantic. I trust that God will spare him for many years to come to guide you by his wisdom and to delight you with his wonderfully felicitous expressions. As to the other Bishops it has been my joy to be associated in a delightful Christian home with Bishop Hendrix, and I am very glad to have had the opportunity of social intercourse and much pleasant, friendly talk with him. There seems to be a fitness in things. The first Bishop of this Conference, whose acquaintance I made, was your president, when he kindly received me in the Conference at Elizabethtown; and here by turn of the wheel he presides now, when I am to say good-bye.

Now, I feel amongst you very much at home. There have been times that I could hardly realize that I was about four thousand miles away from home, and especially during religious services. There is not only one blood coursing in our veins, but we are made one by the closer bond of the precious blood of Christ. I feel as if I were amongst brethren; I reckon it a privilege that I have the opportunity of shaking hands with Christian brethren from every State in the South and "of honorable women not a few." I know something about your Methodism before I came here; I had read about it; I had endeavored to inform myself about it; but yours is a greater Methodism than I had imagined, and you have a more brilliant future than I had supposed. Now, sir, there is one question that has interested me very much. I have followed your proceedings all through with very great interest and have tried to note the points of resemblance and the points of difference between your procedure and ours. Ours is different in many respects. In our Conferences we never have the pleasure, except in what we call the open sessions, of seeing ladies present. I will not say anything now that I shall be called to an account for on the other side, but it has been a great pleasure to see the ladies. (Laughter and applause.)

Then, sir, you admit the press. Their criticisms have been free, and I am bound to say I think they have been fair. I have looked at the men who have been doing the work and I have read their reports, and I believe that those reports have been written with a kindly sympathy and a desire to further the very objects for which this great Conference has come together. I think you owe something to the public press. They certainly, personally, have treated me very kindly—and when I refer to the press I do not refer to the Methodist press, but to the secular press that has been doing glorious service to the cause of Methodism here in St. Louis. (Applause.) As to your debates, I will not comment upon them. I look upon a great Conference like this and I try to picture myself what would be the impression if the whole of the Methodism of America were one. (Sensation.) Perhaps the time may come when instead of two, there may be four or even five great Conferences, all bound together. (Applause.) I know not, but there is a superintending Providence which will shape our ends, and the great Head of the church will safely guide us.

Now, brethren, in leaving you, I pray that God will pour out abundant blessings upon you; that the Lord of Peace will grant peace unto you always, and in all things, and by all means. I shall go in a short time away to my home in a distant land where loved ones wait for me. You will go to your homes, far over this vast South-land. We shall never meet again on earth. God grant not merely that we may meet in heaven, but that we may so live that each of us will have fulfilled our own responsibilities. Let us "work while it is day, for the night cometh when no man can work." I thank you for your kindness, and rejoice in the pleasure I shall have in bearing tidings to my Conference with reference to your affairs. (Applause.)

Bishop Duncan said: Sir, your visit has been one of great pleasure to us all. We thank you for your kind and gracious words, and pray that God may speed your safe return.

Before any business had intervened, Dr. S. G. Stone, fraternal delegate from the Conference of Canada, arose and Bishop Duncan said: Dr. Stone, fraternal delegate from Canada, will now say a few words before he takes his leave.

Dr. S. G. Stone: Mr. President and brethren, all that our esteemed brother, Rev. Mr. Waller, has said in appreciation of your kindness, and of the delightful entertainment he has received, I can fully endorse, and I wish it understood as saying for myself, what he has said in your hearing.

The Lottery.

A Strong Paper. Read This.

JACKSON PARISH ANTI-LOTTERY LEAGUE.

Whereas, There is existing and flourishing in our beloved State a company of gamblers known as the "Louisiana State Lottery Company," possessing untold wealth and dangerous power; *And, whereas*, This company, holding its existence upon an illegal and unjust basis, coins, at least, $28,000,000 annually, without a dollar of capital invested or a cent of taxes paid into the State treasury; *And, whereas*, This company, reaping its millions mostly from the poor and hard-working classes, has openly and unblushingly offered to bribe the Legislature and people of Louisiana into relicensing its nefarious business by offering first $500,000, and then $1,000,000; *And, whereas*, Our State Constitution expressly declares that gambling is a vice, and that this and all other lotteries shall be prohibited in this State after the first day of January, 1895; *And, whereas*, During the twenty years of its existence this company has fattened upon the vitals of Louisiana; it has violated every agreement possible to be evaded, and been of no appreciable benefit to education, charity or the increase of wealth, but has been a moral cancer on the body politic; therefore, be it

Resolved, By the undersigned citizens of Jackson parish, in regular mass meeting assembled:

1. That we indignantly spurn the $500,000, $1,000,000, or whatever other bribe this Lottery Company may see fit to hold out to the people of Louisiana.

2. That we consider it better for the people of Louisiana to educate their own children, pay their own debts, vote their own way, and otherwise attend to their own affairs, and not turn these matters over to a company of gamblers in New Orleans.

3. That we recognize the corrupt money influence of this Lottery Company in Louisiana politics, and are opposed to its further debauching the press, the politicians and the people.

4. That in order to oppose the cunning schemes now on foot in the Legislature to continue this company, and in order to resist any possible appeal of the Lottery to "the people," we form ourselves into the "Jackson Parish Anti-Lottery League."

5. That we will oppose this Lottery by our votes and influence, whether directed against the company itself, its subsidized press, or any men or measures employed in its behalf.

6. That we heartily endorse the action of Gov. Nicholls in refusing the bribe of $100,000 to be used for levee purposes, and his manly opposition to retaining the Lottery, as set forth in his recent message to the General Assembly of Louisiana.

7. That we deeply deplore the action of the *Times-Democrat*, *City Item*, *Picayune* and other papers of the secular press in advocating the unrighteous cause of this Louisiana curse, and that we will oppose these and all other papers openly or secretly aiding this Lottery and deceiving the people.

W. R. WAMACK,
G. E. GREENE,
J. C. JONES,
Committee.

LOUISIANA'S TEMPTATION.—There are some people in the world who think more of getting money than of the method by which it is obtained. For example, there is the New Orleans *Times-Democrat*, which, after calling attention to the splendid work done by the Charity Hospital, to which the Louisiana Lottery Company has been a contributor, states that Mr. Morris, in behalf of this gambling concern, has offered to pay $8,750,000 for levees, which are much needed, to provide completely for the maintenance of the Charity Hospital, of the State Insane and Deaf and Dumb Asylums, and to furnish New Orleans with $2,500,000 for a permanent drainage system.

These are very tempting offers. They are as if a gang of burglars should suggest to Mr. Jay Gould's steward that they would provide for him and his family for life if he would open the back door to them on any favorable night that they might select by means of an agreed-upon whistle.

Why should the State of Louisiana sell its virtue for the sum offered by the Louisiana Lottery Company? That is the meaning of the editorial of which we speak. It is gravely argued by a leading newspaper of New Orleans that the governor of the State is wrong in attacking this iniquitous institution, because the State could not obtain from any other source the money which the Lottery promises to pay for the privilege of debauching its thousands of customers.

It is not considered to be extraordinary virtue in one who refuses the wages of sin, and yet here is an organ of public opinion which asks the governor how the State will obtain the needed money except by its degradation. The answer is not difficult. If the State can not sustain itself on its justly imposed taxes, it must go without the money which is offered as a bribe. But what a shameful state of affairs such a suggestion reveals.—New York *World*.

THE LOTTERY AND THE FOOLS.—The Louisiana Lottery has offered the State of Louisiana a cool million a year for twenty-five years for the privilege of selling lottery tickets to fools. It is generally understood that this offer is a proposition to divide the fools' money with the State for the privilege of fleecing the fools. In other words, the Lottery managers in the light of their past experience expect to gather in $50,000,000 of fools' money during the next twenty-five years if the State of Louisiana will accept half the amount as a bribe for allowing them to do it.

The Legislature of Louisiana has thus thrust upon itself the responsibility of accepting or rejecting this offer of a partnership in the business of fleecing fools. That it should be rejected is the unanimous opinion of honest men, but, unfortunately, honesty doesn't always control legislative bodies, and it is not at all impossible that the fool-fleecing partnership may be formed. Twenty-five millions of fools' money would save the State of Louisiana twenty-five millions in taxes, and even honest men hate to pay taxes.

But what a comment is this unblushing offer upon the exceeding foolishness of the lottery purchasing fools. To be publicly paraded in the newspapers as willing and even anxious to give the lottery sharps a cool two millions a year without return should, one would think, open the eyes of the fools. It probably will do nothing of the kind, for the fool has not changed his nature since it was written of him that though brayed in a mortar with a pestle yet would not his foolishness depart from him.

It is a pity for all that the poor fools should have so much good money to throw away.—Philadelphia *Times*.

THE CATHOLIC WORLD.—The owners and managers of the Louisiana Lottery are becoming desperate in their efforts to fasten their machine on the country for another quarter of a century, and have just offered the State $1,000,000 a year for the privilege. It is said that the Legislature of Louisiana will accept the bribe of $25,000,000 and permit the iniquity to continue, although the governor strongly opposes it. The press of the State is all in favor of the Lottery and the millions. The bait of money is too tempting for the political chivalry of Louisiana; in spite of many warm declamations to the contrary, money is more than a match for the civic virtue of that State. The injury which the Lottery scheme inflicts upon other States ought to bring the Lottery scheme within federal jurisdiction. It ought not to be left to the Louisiana Legislature alone to decide upon the offer of the managers. The evil influence of the Lottery is spreading throughout the country. Workmen turn their savings into it, many their whole earnings, and it has been the cause of more than one suicide. If Louisiana will not abolish it while the opportunity is hers, let the citizens of the country abolish it.—New York *Catholic Review*.

The Louisiana Lottery now offers one million dollars yearly for the renewal of their charter for twenty-five years—$350,000 to go to levees, $300,000 to public schools, $75,000 to insane, $150,000 to hospitals, $25,000 to deaf, dumb and blind, $100,000 to drainage of New Orleans. This is a large sum to offer for the privilege of conducting "a legitimate enterprise." But if Louisiana wants to debauch herself further in the Lottery, if she takes a cold-blooded business view of the matter, then why he content with one million a year when she could take hold of the Lottery herself and make ten millions a year? If it is proper to grant franchises to certain man to run a lottery, then it is not improper for the State to run it.—Yazoo (Miss.) *Sentinel*.

Two more Richmonds are in the field bidding for a lottery franchise. One offers $1,200,000 a year, and the other $1,000,000, without any monopoly. Our position is dead against them, as well as the indigenous monster. We oppose them all on principle. But what say the Lottery papers? If $1,000,000 a year is a good thing, $3,200,000 is a better one. The silence, on this subject, of the papers which were shouting "the necessities of the State" is becoming vociferous.—*New Delta*.

Missionary.

Mexico District, Central Mexican Conference.

The work in my district is moving on even better and more successfully than I felt at first I had reason or faith to expect. It is now evident that if we have the means, at our next District Conference my district will have to be divided, making a Toluca and a Mexico district. The constant strain on body, mind and heart is so great that we can not manage large districts here as we do at home, where preachers and people are trained. Here the presiding elder must look after *everything* and visit every place as often as possible. On last Sabbath I held service at eleven o'clock, and then traveled on horseback forty-two miles and held services again at night. I was so tired I could not sleep at night, and came home on Monday and was kept so busy all day that I could not take one hour's rest. Two facts lend inspiration to such efforts: the desire to save as many of the lost as possible, and a desire to make every cent of the sacred money sent for this work count for all it can.

This kind of labor, with our methods of travel and living, can not last long. However, I humbly trust I may never count myself anything, for I know that when I fail a stronger arm and a braver heart will be ready to take my place and do more for the blessed cause than I ever hoped or thought of.

Since my last letter we have received in the City of Mexico nine members and baptized one child. In Santa Maria we have received fifteen members, and in Toluca we have received eleven and baptized one child—a total of thirty-eight members received and two children baptized.

Please say to the *Holy Family* that all Protestant ministers recognize and support their families, and that of the two hundred and thirty-eight members received and the fifty-four children baptized, not one of them was a foreigner, but all are genuine Mexicans, and are making good Christians and loyal citizens. Yours,

J. M. WEEMS.

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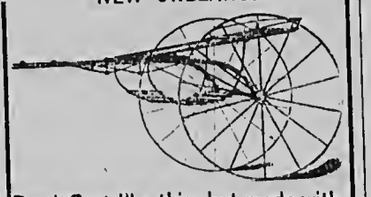

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
Rev. J. D. CAMERON, D. D.
Rev. E. CARRADINE, D. D.
Rev. W. L. C. HUNNICUTT, D. D.

THURSDAY, JUNE 5, 1890.

Editorial Correspondence.

The closing days of the session are marked by the fact, that every morning after the Minutes are read quite a number of members ask for leave of absence "during the remainder of the session." This is evidence of a waning interest in the proceedings of the body. At least, it shows that the interest somewhere else is greater and has a controling power. The last days developed unrest and impatience. They always do. The disposition to instantly adopt or summarily table reports, upon which committees had done patient and careful work, characterized the few remaining days. The hurry to get away is not favorable to wise legislation. This fact may account for what some will regard as unwise measures adopted or wise measures indefinitely postpoued.

The election of connexional officers was completed on Monday. They are as follows: *Christian Advocate*, Nashville, E. E. Hoss, editor—E. M. Bounds, assistant editor; the Pacific Coast paper, H. P. Walker, editor; missionary secretaries, I. G. John, A. Coke Smith and H. C. Morrison; book agents, J. D. Barbee and D. M. Smith: church extension, D. Morton, secretary—J. C. Morris, assistant secretary; Sunday-school secretary, W. G. E. Cunnyngham.

The name of the Central Mexican Mission Conference was changed to Central Mexico Mission Conference. Two new Conferences were formed—New Mexico Conference and Western North Carolina Conference. The boundary line between the Louisiana and Little Rock Conferences, was made to conform to the State line.

Many other changes of more or less importance were made, of which our readers will be informed, when we can get hold of the official acts.

The session was saddened by the death of two members of the Conference: Dr. Nathan Scarritt, of the Southwest Missouri Conference, and Dr. James E. Mann, of the North Carolina Conference. Appropriate resolutions were passed and memorial services were held for these lamented brethren.

The next to the last motion made was that the General Conference should meet the first *Thursday* in May, 1894. Then came the motion to adjourn *sine die*, the gavel fell and the Conference of 1890 ceased to exist. Thus ended the eleventh session of the General Conference of the Methodist Episcopal Church, South, Monday, May 26, nine P. M.

Then the scattering began; ministers and laymen bidding each other a hurried good-by, as each departed to his own place. The Louisiana delegation, with the exception of two, left in a body. When we went up we were one night and one day and part of a day on the way; in returning we were two nights and one day. The return trip was made without much fatigue, the only points of interest being a good breakfast at Holly Springs, and a dinner at Jackson, Miss., which would have made Delmonico go into "conniptions." It was like Pharaoh's "lean kine;" "there is none in all the land like it for badness," and it cost each of us seventy-five cents.

Wednesday morning, eight A. M., found us all at home again, greeted heartily by loved ones and friends.

Here endeth these letters.

C. W. C.

P. S.—The editor hereby acknowledges his obligations to Dr. J. M. Beard for his work on the ADVOCATE during the past four weeks. The Doctor wields an easy pen, as our readers have already learned, and the inestimable service was given with a hearty good-will.

C. W. C.

Disciplined to Conquer.

"We gain the force we overcome."—*Emerson.*

That there is a correlation of forces in nature will be admitted by the most cursory thinker on scientific subjects, and every person who has aught to do with the subject in practical fields is by virtue of such knowledge and to that extent an economist of nature's wealth in this department of her being. But those who look a little farther into the great scheme of blessing which completes our material investiture are rewarded with a far richer discovery, and that is, that there is a great conflict of forces (not vague, but definite; not a seeming, but a real contest) proceeding about us, like armies of battling giants, whose spear volleys darken the sky, and that apparently pile planetary systems over each other climbing toward a heavenly objective; and discern just as clearly that out of this war of ultimate principles must come that radical economy of force which shall make for both man and the world a destiny equal to their sublime origin. There is, for instance, the centripetal power, so called, wrestling with the centrifugal, in which they fall over each other upon a great plane of sphere-balancing, not only unhurt, but smilingly ready for another encounter in which they shall mutually put forth new reserves of power; and then there is the ecliptical contest for precedence in the march of worlds, as though our sun would, by sheer force of obliquity, elbow Sirius to the rear, and *vice versa*; thus by a comminutive process grinding out force as a rock-mill its heated grist, and for which we are assured the world-systems move faster and shine with a sweeter radiance, of which we must make account; to say nothing of many far subtler manifestations of the subject. The force of attraction, we have some reason to believe, is the recoil of awful energy that there is in the force of light, since the law of the propagation and distribution of these two forces negative each other; but what if that which we have affected to discover here should be, instead, heat wrestling with some polar solitude of the universal system and gradually sequestrating its domain and drawing it warmed and envitalized up into a beneficent partnership with itself; and how much less would it strongly illustrate our position?

But, to come down to every-day prosing and a common-sense application of this truth to the needs of the race, see the man who conquers in the arena to-day triumphing over a more muscular antagonist to-morrow, and the man who was defeated to-day being forever retired from rivalry on the same plane of contention. Or, to take it into a still lower realm, behold the equine athlete constantly gaining upon himself, or beating the record, and as constantly distancing, by an accelerated rush apparently secured by their defeat, all his competitors of the arena. And "every victory gained will help you to win another" is as true in manners and morals as it is in nature.

In the effort at self-control the man who wrestles with Satan and throws him will not only have scored a victory whose mere memory will help him to win other battles, but he will have taken up into his soul, by the effort of will and reason, no small modicum of the power in which his enemy trusted to despoil him. The pioneers wage war upon the western wilderness to evoke from it a power and genius of conquest that makes them pre-eminent in the mechanical and political sciences, or they fight with savages to gather up from their defeat those crude forces which hurled against disciplined armies with equal skill and courage will cause them to stagger and fall backward like the mob of Judas under the glance of the Omnipotent. Thus, by their own admission, Europeans can not compete with Americans in the useful sciences or in eloquent speech or in marvelous inventions; and in a yet sterner field of competition, when the United States was a mere infant, she gave to her mighty ancestor, a Hercules among the nations, a trouncing that will not cease to be remembered with bitterness as long as the prefix "Great" adheres to the national name and fame.

In Christianity it is certainly true that the man who climbs to the top of the hill is stronger after he reaches the eminence and not weaker, which would be the case if the converse of this proposition were true. The Christianity that had to toil over high mountains and through vast wildernesses in the early history of this country, battling with nature and the elements in a sustained effort to reach its objective, was the best type of Christianity which, perhaps, the world ever saw. Before its march, the republic of doubt went down, and, in the face of incalculable odds it caused both the polite Jeffersonian and the brutal Tom Paine types of infidelity to disappear in a single generation. The Christianity that fights to live in the great West is a sturdy stock, and nowhere is there a warmer pulse of religious life than at those missionary extremes of the Christian body which connect "the fountain filled with blood" with the great reservoir of heathendom.

It is not an accident in the scheme of grace which invests the Christian with warriorhood, and reveals him to us, by the familiar photography of inspiration, as dying in breaches and leading forlorn hopes. If he bears sword and shield, it signifies that he is not only to "resist unto blood," but to contend unto victory. Thus St. Paul goes from strength to strength, battling with his enemies and his Lord's, with single-handed prowess putting whole armies to flight, until at length he dies on the hard-won field, shouting in the ears of a routed foe who dare not turn back to question the voice—"I have fought a good fight."

Briefly, then, lest we should become prolix, there are three empires which the Christian must subdue in order that he may be a complete conqueror—the empire of self, the empire of the world, and the empire of Satan, and he must vanquish them in this order, that the former may become his allies in the supernatural labor of making conquest of the latter. "I force my body under," is the earliest achievement, and greater is he who compasses it than he who takes a fortified city; and the second is, "The world is crucified unto me, and I unto the world," and greater is he that can employ this boast than Alexander or Bonaparte, or all mere subduers of the sense-world; and the last which St. Paul foreshadows in the utterance, "And the Lord shall bruise Satan under your feet shortly," is the final victory to which not even conquest of self and the world, a marvelous reinforcement of mere finite powers, could entitle us to, if God himself did not come to our rescue. So that such a task having been appointed for us, we may say in language that could scarcely sound less divine if it were uninspired, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," not to suffer defeat, but to acquire those conditions of skill and strength by which we shall surely conquer and obtain a crown of life.

A Word to the Wise.

During the week past we received a fervid communication from one of our leading laymen in the interior of the State, calling the *Times-Democrat*, of this city, to account for its temerity in publishing in one of its recent Sunday issues a literary article reflecting on that church which has been foremost in all educational and religious reforms in this age and community; and for its general policy of non-indorsement or reprobation of everything that is progressive in current Christianity, at the same time calling upon Methodists everywhere to cease patronizing it, both by subscription and advertisement.

Accompanying this article was a short letter from an esteemed clerical brother, asking that it be admitted to our columns, and suggesting, in a mild way, that it would require a considerable degree of courage in the editorial substitute to discharge this duty. Now, as to the last statement, we beg to say that it is almost too late in life for the writer to lay the foundation of a reputation for disposing of difficulties by seizing them by the horns, even if there were not moments in the history of great subjects and of men of all sizes and conditions, when a very small amount of prudence would outweigh a whole ton of the most aggressive kind of fighting quality; and as to the principal subject for which it furnishes a lively exhortation, that we are utterly opposed in principle to the practice of boycotting either men or measures, and that if there is any happiness to be found in that sort of thing, we are quite willing to grant a monopoly of it to the *Times-Democrat* and its coadjutors, great and small. If they can get either money or balm out of it, they are surely entitled to it in a country that is so free that it places no interdiction upon either folly or its senseless agents, and that it allows Christians of every shade to sink themselves by a well-illustrated process of self-repression far out of reach both of shafts of envy and of bolts of malice. But, we repeat, as a matter of policy, a man should be in a good working or fighting majority before he boycotts anything, even though it were a newspaper without a soul, and even though *he* were an Irishman, or that veritable wearer of the green, who, upon arriving upon our shores and learning that there was a government in existence, said, with a saintly adjuration, "I'm agin it." Let us have peace by peaceable means until we are able to conquer it, and then it will be ours without a campaign or a blow. Now, as to the *Times-Democrat*, we have a confession to make, and it is to the effect that, by the space of several years, we have obtained almost the whole of our secular periodical reading from its columns, and, while we do not remember to have found a positively religious sentiment in the course of its moralizing upon all subjects, we have found much that was respectful to both churches and ministers, and, as to social proprieties, that the article in question, which accompanied our brother's communication, is about the broadest lapse that we remember to have seen, though its columns certainly do abound with all sorts of eulogistic accounts of gamblers and gambling sports. This the suppressed contribution insists upon, and nobody with eyes or sensibilities could deny it; but it is just as true that the reportorial eloquence of the *T.-D.* is paid for and delivered in quantities to suit, and that it can never be boycotted from its position by those whom taste and education have long compelled to resort to other quarters for their supplies of sentiment, and who, moreover, are so little united upon any question not affecting their autonomy as a religious body, that both politicians and their puppets count it a virtue to leave them out of their estimates. But though we read the paper in question, and quite as much from necessity as choice, yet we do not read the Sunday *Times-Democrat*—no, not so much as a paragraph in a twelve-month—and until our brother, whose character we certainly revere, has satisfactorily explained to us how he secured so much approved every-day reading out of the Sunday newspaper without breaking the Sabbath or endorsing the morals of the journal he condemns, we have courage to write no more than the foregoing. But let us say, seriously, while on this subject, that there is something worse for newspapers than boycotting by individuals or churches, and that is aroused and indignant public sentiment; and if the *Times-Democrat* does not speedily give up its advocacy of the legalized robbing scheme that has already reduced the State, to which it owes service, to pauperhood, and retired the city in which it is published from a second to a fifth rank among the municipalities of the nation, it must expect to lose its Christian patronage of all sorts and degrees, and in all quarters, upon quite other grounds.

Dryades Street Church.

After being closed some time for repairs, the auditorium of this church was re-opened for public worship on last Sunday. Services were held at eleven A. M. and half-past three P. M. Owing to the inclemency of the weather, only a fair number attended; but both occasions proved delightful and inspiring to those present.

The morning services opened with the Doxology—"Praise God from whom all blessings flow." Prayer was offered by Bishop J. C. Keener. The sermon was preached by the pastor, Rev. Alfred E. Clay, from Gen. xxviii, 17, and was an able and comprehensive exposition of the text. Bishop Keener then made a few felicitous and encouraging remarks, which held the profound attention of the assemblage. After singing the Doxology, the congregation was dismissed with the benediction by the Bishop.

The afternoon services were a fitting conclusion of the events of the day. After prayer by Dr. R. Q. Mallard, of Napoleon Avenue Presbyterian Church, the lesson was read by Rev. F. N. Parker. The pastor announced as his text, "I beseech thee, shew me thy glory." The sermon was an intellectual and spiritual treat, and the hearts of the congregation were deeply stirred as the Word of God was expounded. It was, indeed, "a feast of reason and a flow of soul." After the discourse, the pastor rededicated the church to the service of God. A collection followed, and a good amount was raised. Rev. J. T. Sawyer offered the closing prayer, and, the benediction being pronounced by Dr. Mallard, an eventful day in the history of the church came to a close.

About $2,000 have been expended in renovating and beautifying the interior of the church, and, as a result, the auditorium presents a most ornate and modern appearance. And the good work goes on. It is the intention to cement and paint the outer walls and make other improvements, estimated to cost $1,000.

The consecrated efforts and self-denial of the devoted pastor and congregation, with the assistance of friends and well-wishers, have done much, under God, to revive the material interest and quicken the zeal of Dryades Street Church, and great things are expected in the future.

* * * *

Notes.

St. Paul was never elected to office.

The Lottery dies hard, but it must go.

Let us have more politics and fewer politicians.

Let a man be duly conservative if he would grow old in office.

For a preacher with an unlimited commission there is room in the West.

College presidents and professors and even editors were not forgotten at St. Louis.

The Easterners and the big Conferences plucked all the honors this time. Quite inadvertently, no doubt.

The Lottery advocates are pained because the Lottery question can not be made a side issue at Baton Rouge.

There may be honest doubters as to the existence of the other kind, but who can doubt that there is a lottery devil.

The Lottery advocates claim that the Lottery is scriptural. Certainly, there was an institution of this kind on Mount Calvary.

The man who proceeds on the theory that there is no devil will find a good many large surprises as he meanders judgmentward.

Now that we have enlarged our machinery and increased our working contingent, let us pile on steam and roll prairieward.

If there is no Satan, there is no Christ; and if there is no hell, there is no heaven. Of these correlates we are scripturally certain.

A session of the General Conference costs the church twenty-seven thousand dollars. But, then, it only meets once in four years.

There are two phases in the development of every great preacher, viz: the word period, the image period and the thought period.

My brother, if you and I can escape into heaven, we will want to forget that we ever candidated or were candidated for earthly office.

The fact that there are so many cowards in the world is partly accounted for by the other fact that there are so few conscience.

Of all the "ins" who were left "out" in the reorganization at St. Louis, upon second thought, we do not recall one. This is either as it should be or it is not.

A new Bishop and a new paper for the Pacific slope will throw the center of gravity far to westward. Let the man with a note-book remember that it was in the year of grace 1890 that Southern Methodism drew on her seven-leagued boots and began the race for Western empire.

Our whole delegation to St. Louis—second to none which appeared upon that historic floor—returned on Tuesday night somewhat the worse for wear. None of them were candidates; and even if they had been, they are more than quits, for while the General Conference overlooked them they looked over it, and that, too, with conquerors' men.

All honor to the gentlemen from Pointe Coupee—Messrs Provosty and Batchelor—who are insensible alike to bribes and threats. When did they cease to represent the great State of Louisiana, and begin to champion a small and obscure corner of her overflowed district? Pointe Coupee is excited, perhaps, but she must try and forget herself at "a time that tries men's souls," and do what she can to save the commonwealth.

The great Disposer knew where to send the negro when he proposed by moral assimilative processes to civilize and Christianize him. Neither can anybody persuade our brother in black that he is not welcome to stay in the South—his home for many generations—as well as to vote and carry a shotgun. But what puzzles us no little about this vexed problem is the fact that our Northern brethren, while professing to believe that the Southern whites are barbarians, and the Southern blacks hopefully progressive towards civilization, provide the latter with the gospel and have only ill-tempered advice for the former. "Let there be equality" is both reason and Scripture.

"If the Lottery can buy the newspapers of the State of Louisiana and bribe its Legislature now, what could it do a quarter of a century from now, or at the close of the period of its proposed oligarchy?"—N. O. CHRISTIAN ADVOCATE.

The above question furnishes food for thought to those who are at all interested in the welfare of Louisiana. Those who are disinterested in the perpetual existence of the now all-absorbing scheme see degradation in its every phase; political, moral and religious degradation. * * * The only salvation we see for her is that her sons assert their manhood and consign the Lottery to its rightful place in oblivion. With its present hold on the State it is a hard fight to get rid of it, but with an additional twenty-five years the poisonous graft will have taken such a hold that the State will be at its merciless orders. * * * —*The Mirror.*

Personal and Otherwise.

We have received a long communication from Bro. A. D. Miller, Cato, Miss., in reply to "Circuit Rider," which seems to us to be a full reply to the vague charges made against him as to his relations with his presiding elder by this anonymous brother; but the General Conference pre-emption upon our space forbids its publication. We trust that this will be an end of the matter.

The money raised by Dr. Hopkins, of Lafayette, for Bro. E. B. Foust is in safe hands, we learn, by a letter from Monroe, and will be forwarded to him.

NEW IBERIA DEMOCRAT.—We have received the first number, and placed it on our exchange list. It is bright, newsy, and pronouncedly anti-Lottery. We wish it success.

Rev. Fitzgerald Parker, of New Iberia, is visiting home folks and some haunts of other days. He is to deliver one of the literary addresses at the Mansfield commencement.

Bishop A. G. Haygood will preside over the next session of the Louisiana Annual Conference, which meets at Monroe, December 3.

Drs. C. W. Carter and C. F. Evans left on Saturday to spend commencement week at Centenary. The former will preach the commencement sermon, June 1, and the latter will address the Y. M. C. A. on the evening of the same day.

Postal Card Reports.

—Rev. J. A. Bowen writes from Aberdeen, Miss.: "Rev. J. H. Mitchell, pastor of our church at Macon, Miss., and his wife are greatly bereaved. Their second daughter "Lucille" died May 21: age, nearly six years. She was the greatest little sufferer I ever saw. The bereaved parents have the sympathy of the good people of Macon and the North Mississippi Conference."

—Rev. R. A. Burroughs reports from Okolona station, North Mississippi Conference: "We have just closed one of the best revivals ever held in Okolona. The church is now in a fine condition. Sixteen were added to the membership, making twenty-six since Conference. We have just put some repairs on the church-building, making it a thing of beauty. Bro. K. A. Jones did all the preaching during the meeting, and won all hearts to him. I can not be satisfied until Okolona is brought to Christ. Pray for us."

—Rev. J. R. Whittington writes from Bluffstown, May 27, 1890: "My work is still moving along nicely, and congregations very large and attentive, and the outlook from every standpoint good. Found in an isolated part of my work fifteen Methodist children attending a Sunday-school taught by a Baptist lady and studying Baptist literature. But I organized a Methodist Sunday-school and secured our own literature, and to-day have a Sunday-school of seventy-five, with several Baptist children; so I have turned the tables. I have eight preaching-places and preach ten times a month. Am looking forward for a glorious revival this year."

—Rev. G. E. Greene writes: "Please publish this week or next a list of the anti-Lottery papers published in Louisiana. I am continually taunted by the *T.-D.*'s report that only nine papers are on our side. Is this so? [We have not time to do this. But the statement is not even approximately correct.—ED. We are fighting the Lottery here in Jackson parish. Our league is organized, and growing. Rev. O. R. Hearn, of Dailey P. O., is our president; Mr. J. B. Aswell, secretary. We mean war, war for 'a thousand years,' as Bro. J. L. Wright says. Please publish our resolutions; it is rather difficult to find a paper up here that has space(?) enough."

—Rev. M. L. Burton reports from Wesley Chapel, Natchez: "The Lord has been with us during the year. About twenty or twenty-five members received to date. Sunday-school very good; prayer meeting well attended; congregations large and, I trust, appreciative. We want to get on a higher plane of living. I believe there is a good spirit pervading the whole church. Only a very few who are not socially easy and willing to treat others as they would be treated. A few of our young members love the ball-room too well. The social drink bars the gate to the spiritual happiness of some of our members. Well up financially. Pray for us, that Wesley Chapel may grow and become a power for good in and around this city."

—Rev. J. A. Randolph writes: "We have just closed one of the best meetings I ever saw. Jonestown has been stirred as never before. First, there was a fine work in the church. Like every church in this Delta with which we are acquainted, except Greenville, the church in Jonestown had many worldly minded members—people who dance, attend theatres, play cards, etc.; but to-day, I believe, she has not one. The pastor had joined the issue with worldliness, and was determined that those who loved the world more than God must get out of the church, yet, desiring the salvation of the offending parties, held the matter in abeyance till the meeting. Assisted by Bros. George S. Inge and J. W. Beville, we commenced last week, and the power of the Highest came down and swept the town like a tidal wave. Every offender boldly confessed and promised never to do so again. The fire spread and many sinners were converted, among them quite a number of our most prominent citizens. Among them one who is not only prominent in his State, but in the government as well, having been brigadier-general in the Confederate Army, governor of Mississippi and a member of the United States Senate—Gov. J. L. Alcorn. He with fifteen others were received into the Methodist Church. Others will follow, and there will be additions to other churches. Bro. Inge is inferior to no man in the South as a revivalist. We know whereof we speak, for we have heard the best of them. He is original, eloquent, sound, and full of the Holy Ghost. We pray that we may be able to continue this good work."

"Not Elected."

DR. CARTER: "Not Elected," in the last NEW ORLEANS, is superb. It is sharp; witty and wise, and "good to the use of edifying." Suppose you come up to the woman's missionary meeting here, June 28.

R. G. PORTER.

And now the *pro tem.* is in a big quandary. Is he more complimented by the words of the astute "Gilderoy" above, or in being mistaken for Dr. Carter, the sharp, witty and wise editor of the ADVOCATE.

Program of the Aberdeen District Sunday-school Conference.

TO BE HELD AT OKOLONA, JUNE 26, 1890.

1. The Chief Difficulties Which the Sunday-school Encounters—F. A. Whitson, R. C. Morehead and Robert Gordon.

2. What Are the Essential Qualifications of a Sunday-school Teacher?—J. T. Cunningham, John Trice and J. A. Blair.

3. What Are the Chief Defects of our Sunday-schools, and What the Remedies?—M. E. Tumlin, Joe Woodall and J. M. Barnes.

4. What Is the Best Way to Secure the Largest Attendance on Sunday-school?—J. A. Whitehurst, W. D. Bass and A. J. Foster.

5. The Influence of Sunday-schools on Secular Life—J. A. Lowis, M. C. Shell and B. R. East.

6. Is the Subject of Missions Sufficiently Taught in our Sunday-school?—H. R. Tucker, Eugene Johnson and R. C. Clark.

7. What Is the Best Uniform Method for Raising Money for Sunday-school Purposes?—R. L. Trice, John Rowzee and J. S. Henley.

8. Should the Discipline be Taught in our Sunday-schools?—N. G. Augustus, J. C. Park and R. A. Burroughs.

9. The Prime Object of Sunday-school Teaching—J. A. Bowen, T. B. Sykes and J. G. Leftwitch.

Rev. N. G. Augustus will preach a Sunday-school sermon at eleven A. M.

Rev. J. A. Bowen will preach the opening sermon of the District Conference at eight P. M. District Conference will open at 8:30, Friday morning. Bishop Galloway is expected to preside.

Let pastors bring their Bishops' fund in full, and see that their Quarterly Conference records are on hand.

Let us have a full attendance, and expect a good time.

AMOS KENDALL, P. E.

ABERDEEN, Miss.

Church Extension.

I beg leave to state, for the convenience of the Parsonage Societies and district secretaries that, during my absence from the city for the summer, literature and blanks for reports can be obtained by applying to the New Orleans district secretary, Miss Kate L. Riggs, corner Carondelet and Upperline, New Orleans, La.

SALLIE S. KING,
Conf. Sec. Woman's Dep't Ch. Ex.

Notice.

We wish to give notice to the members and delegates who will attend the District Conference at Louisville that we will furnish free conveyance from Ackerman on Thursday, June 26, and return on Monday following. All who wish to come in this way will please write me word in time to make necessary provision! Those who intend to bring their wives will also inform me. We have plenty of room. Let them come.

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While we bow in submission to the will of our heavenly Father, and dare not question his love or wisdom, we at the same time deplore the loss we have sustained in the death of our valued friend and sister, Mrs. Elizabeth Valrin. The remembrance of her beautiful and consistent life, her readiness for every good work, her good sense in counsel when it was needed, will be enshrined in the hearts of those with whom she was so long associated, and, we hope, will prove an abiding incentive to greater activity in the mission work which she loved so well.

MRS. M. A. KEENER,
MRS. E. K. MOSS,
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Specialties are the order of the day. The oculist attends only to the eye, the surgeon only to operations, the milliner to bonnets, and the merchant now deals only in one style of goods. So with the manufacturer. Church and school furniture has become a specialty, and prominent among them stands the Wabash School Furniture Company, who make nothing else but Church and School Furniture, and they have got it down to such a fine point that they consult the anatomy of the human body and construct pews to fit, and as a consequence the old style of pews are a thing of the past. Pews are now finished as fine as parlor furniture, and are as comfortable as it is possible to make them. We take pleasure in calling attention to the card of Wm. H. Morrow, No. 8 Noel Block, Nashville, Tenn., who represents the firm above named, and who will be glad to send a catalogue, free, to anyone who will write to him.

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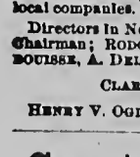

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American Bible Society.

DR. HUNT'S ADDRESS TO THE GENERAL CONFERENCE.

Mr. President, Fathers and Brethren—I come to ask a few moments of your time, that I may state a few facts concerning one of the great departments of your labor. Long years ago, before the Methodist Episcopal Church was divided, the General Conference of the Methodist Church of America decided by its action taken at the General Conference of 1836, and completed at the General Conference of 1840, to do their Bible work through the American Bible Society. We have great reason to congratulate you and thank you for the interest you have taken in this department of Christian labor. Your contributions for the last four years have been steadily increasing. They ought to be larger. I believe there is not one among you who will carefully consider the relation of the work of the American Bible Society to all your great interests who will not respond to this statement and say they ought to be larger. I wish simply to call your attention to the fact that this society, though it is sustained by the various Christian denominations of the land, is in a very true sense the Bible Society of each denomination. This society is circulating at the present time about a million and a half of copies annually. It has already circulated nearly fifty-three millions of copies of the Word of God in about eighty different languages. It is aiding as truly as it knows how to aid every department of your Christian work. It is aiding you in your home missions; it is aiding you in your Sunday-school enterprises; it is aiding you as largely as it knows how to do in all your foreign mission work, and I do not know that there has ever been an application made to the American Bible Society for assistance in the foreign mission work coming within the lines of this society that has not been most cordially granted.

I do not believe that there has ever been a time when the Christian people of these United States have been more fully convinced than they now are that the American Bible Society is absolutely essential to the carrying on of the Christian work of our own land and of other lands.

When I say to you that this society has just completed the fourth general supply, that we have visited and supplied 757,000 families; when I say that we are scattering the Scriptures in our own land in many languages, it needs no amplification on my part to bring home to your hearts and your minds the importance of this great work. It is thoroughly fundamental, and when we talk about saving our land, we propose to keep clearly in mind the great fact that it must be saved by the power of the grace of the Lord Jesus Christ, revealed in his sacred Word. So, dear brethren, I come to speak to you about one of your own enterprises, and to ask that you may take the few words of encouragement I shall venture to speak to you in relation to the steadily expanding work in all your fields.

There has never been a time when the work of the American Bible Society was so important in so far as the foreign mission work is concerned as now. When I first stood upon the platform of this General Conference in Atlanta, and presented the work of the American Bible Society, our foreign work was considerably less than one-half of what is to-day. It has expanded so largely that we have been obliged to employ our own agents in various parts of the American continent. We have an agent now in Cuba, we have an agent in Mexico, we have one in Brazil, we have one in Uruguay, we have one in Peru, we have had until quite recently one in Venezuela, one of your own members who died at his post—Dr. Patterson. And so this field has grown within these few years from one single paid agent of the American Bible Society in foreign fields. We had one mission or foreign field across the Atlantic, but we now have grown larger, so that instead of one we have them in Constantinople, in Persia, in China, in Japan, and, during the past year, one in Siam. These constantly growing demands must appeal to the Christian hearts of all people who are commissioned by God not only to save our own land, but to reach out their helping hands to the ends of the earth.

I will detain you for a few moments in order that I may group together two or three incidents which will, perhaps, better illustrate the matter that presents itself to my mind than anything else. I am detaining you for a long time, and I know very well the importance of hours as they pass. I think I may venture to ask your attention to the grouping of three facts.

Take, for instance, the constant opposition we have in Roman Catholic countries to the American Bible Society and to the British Foreign Bible Societies as well; in this constant opposition there has yet been developed along the line of the work of these two great societies in Europe and America an earnest longing on the part of the people for the Word of God.

The colporteur of this society in almost every country in Europe will meet with opposition; but God has been pleased so to touch the hearts of the people that they have said to themselves, "The Bible must be a good book after all."

The three points to which I ask your attention are illustrations from three great countries in Europe—Italy, France and Spain.

The Italian peninsula has had a revolution almost in the last quarter of a century touching the circulation of the Scriptures. The great societies that are laboring there have had larger demands than they ever deemed possible in our generation; and that is not all. God has touched the hearts of people who were not identified with our work, and who did not sympathize with it indeed. But one man, prominent in the literary world, an editor of one of the largest journals in Italy, has said to his people who gather about him, "I do not know much about the church, or care much about it, but one thing is certain, the Bible is the greatest book in the world for its history and its literature; and if we, as a nation, ever expect to be independent and intelligent, we must have the Bible." He proceeds at once to give the Bible to the people in numbers issued with beautiful illustrations sold at the low price of one single cent of our currency; and thousands and tens of thousands of copies of these numbers are circulated in Italy in this way. God is in it, brethren; give the Bible to the people. Give it to them so that they can read it and understand its history, and be brought nearer to the living truths that are there recorded. That is fact number one.

The second fact pertains to France. Here a Roman Catholic scholar, earnestly desiring to give the people the Bible in a better translation than they ever yet had had it—for the French Bible is in antique style—devotes himself for many years to a translation of the four Gospels in polished French. He secures the approbation of the Archbishop of Paris; he secures, as a loyal son of the church, the approbation of Leo XIII. He sends out his book, not at the expense of Christian churches that have sustained Bible societies; but just to show you the spirit of the man, let me read this single sentence from his preface. After finishing his work, he says:

"May God grant that in passing through our unworthy hands the work of the evangelists may have lost none of its life-giving power, and of its renewing virtue. Thus—oh! divine book—thyself unchanged under this new dress, appropriate to my time and nation, mayest thou impart knowledge of the living God to those who have forgotten him; strengthen the weak and wavering; comfort the troubled; restore hope to the despairing; give the faith of the coming kingdom and of illimitable and endless joy to those who are groaning in wretchedness here below. Go on, oh! holy word, and despite the imperfections of our work and the failures of our language, carry light into our minds and souls, carry love into our hearts, even as the sun, in spite of the mists and clouds that arise from the earth, unceasingly enlightens the world with its rays, and causes it to bring forth abundantly. Amen."

Pause and think for one moment, beloved, that this is the pen of a loyal son of the Church of Rome; that this is printed in a volume under the imprimatur of the Archbishop of Paris, and the Pope himself. Of course, such a thing is not to last long. Such a thing will soon come to the ears of him who sitteth in the Vatican, and he sends forth word in all haste that this new book must be withdrawn; that the church withdraws its sanction; but, thanks be unto him who inspired it! not until 100,000 copies had gone out among the French people under the imprimatur of the Pope himself.

Fact number three brings us into contact with Spain. It seems that this is, indeed, a very hard country to deal with. Our colporteurs have met with all forms of opposition; and yet every now and then there are tidings coming to us concerning the work of the Bible touching the hearts of the people. Very little did we think that God would open the way to Spain, as he has been doing within the past few years. He who ruleth over all can reach the heart of the Spaniard by going around the earth to do it just as easily as by sending a colporteur to Madrid, or any other town in Spain.

So it comes to pass that our secular journals four or five years ago were filled with the statement that war was pending between Germany and Spain because of an island far off in the Pacific. There came to us tidings from Spain that Castellar and his prime ministers of Spain had sought an interview with the Rev. Mr. ——, one of the representatives of the American Board in Spain, to ask if he would be kind enough to make some statement that might go to the press, touching the work of the Protestant missions in the Caroline Islands; and especially to report it in such a way that the people might have their minds enlightened touching the methods of Protestant mission work. Consider, dear friends, what a joy it must have been to that man who was reared in a mission home, himself the son of a missionary, waiting in Spain now for many years to have an opportunity to say just the things which this high dignitary asked him to say. He prepares his reports in his best way. Castellar puts them into the secular journals; they are copied into other secular journals throughout Spain. Editorials from secular pens—nearly all of them, of course, leaning toward Rome—take up the theme, and they make comparisons between the grand success of the Protestant Mission of these Caroline Islands and the failures of the mission of the Roman Catholic Church in many parts of the world. They emphasize the fact that the Bible has been translated by the American Bible Society, and given to this very island of Ponopea, for which Spain has taken the Rev. Mr. Doane, an American missionary, and imprisoned him, first upon a ship and then upon a distant island, and now there comes back a wave of public opinion from Spain, saying: "Believe this man; carry him back to his place. This is no work for Spain talking about liberty, to take such a man away from his field." Spanish ships go back with him to Ponopea, and in a few brief weeks we receive at the American Bible Society a request for a large invoice of Ponopea Scriptures, to be given to the people, with a few Spanish Bibles, for there are a few Spanish soldiers here, who will, perhaps, take them. The next letter comes, and it comes promptly: "Send me a new invoice, and this time let them be nearly all Spanish Scriptures, for the Spaniards are asking for them and are willing to pay for them. They not only want them for themselves, but want to send them home to Spain." So time after time we have been receiving these applications, and when I made a similar statement to this on a platform in California, a few months ago, a gentleman came to me at the close of the service, and said, "Have you heard from the Bible Society within a week?" I said, "Not within three weeks." I have in my possession, as the person who has charge of transporting all things that go from the American Board to our missionaries in the Pacific Islands, four large cases of Spanish Scriptures, to be sent to the Caroline Islands, to be sent back to Spain by colporteurs whom God has appointed, who are the Spanish soldiers, sending over the Spanish Scriptures to Spain, and reaching families where our colporteurs could not have reached them in many years. Dear brethren, there is enough, of course, in any one of these points, but I have only given you the outlines. See how they group themselves together—how God is taking care of this work. God has designed it; the Church of God is his, and what it has done in other days it is doing now, and will continue to do to the end of all time.

Mr. President, I would be glad if I might take a few moments to refer to the work that is more especially yours. I sometimes sit in my quiet office and I thank God for what you are doing in Mexico and in Brazil, and I wish God would fill your missionary treasury full to overflowing, so that you might multiply your forces in Mexico, and they would overflow in that field, and you might move on steadily, God being your leader, and take this whole North American continent for Christ. We will stand by you and give you the Scriptures that you need, if you will only stand by us and do your share in helping to supply them. Then there is one other thing that comes to my mind, talking about North and South, and the points of the compass indicating the methods of doing the work; I am glad to remember that the Methodist Episcopal Church has planted its banners down south in Uruguay. We are moving up on the Western Coast. We have taken hold of Peru, weakly, I grant you, for we haven't money enough to do what we want to do. You will move south, we will meet you heart and hand; there will be no friction, and we will go down until, if need be, we will cross the isthmus and meet you, you coming from the North and we from the South; we will meet you and shake hands on this South American field, for God is making it all ripe for the harvest. But, brethren, let us stand shoulder to shoulder. We have one of your royal men in Brazil, we had another in Venezuela; he fell at his post in August last. We want another good man for the place; as the work extends we want more and more good men. May God raise them up everywhere; but this continent is ours. I do not mean it belongs to Methodism; I mean it belongs to Christ—to Protestant Christianity. I do mean to say that, in the providence of God, he seems to have committed to your charge a special work touching this Spanish-speaking population of this continent. May God make you true to it and give you all the help that you need to perform it.

So, then, dear brethren, I thank you for your patience. It is a very dangerous thing to call the secretary of a Bible Society on a platform before such a body. I have always had warm greetings from you, and I thank you for it, and my heart overflows more and more each year with a deep conviction that if we are going to save the world we must save it on the Bible platform.

Beloved, this is a great heritage God has given us, but it is an awful responsibility that he has put upon the Christian people of this land. There is but one way to meet it; we must give the people salvation through a sacrificed and risen Lord. May God help us to be true to the Bible always.

At the conclusion of Dr. Hunt's address the Conference joined in singing Hymn No. 132:

"All hail the power of Jesus' name,
Let angels prostrate fall!"

The following resolution, offered by John S. Candler and H. H. Parks, was unanimously adopted.

Resolved, That we have heard the message of Dr. Hunt, secretary of the American Bible Society, with great pleasure, and we pledge him our support and co-operation, and bid him God-speed in his great work.

H. H. PARKS,
J. S. CANDLER.

On motion the Conference adjourned with the benediction by Dr. A. S. Hunt.

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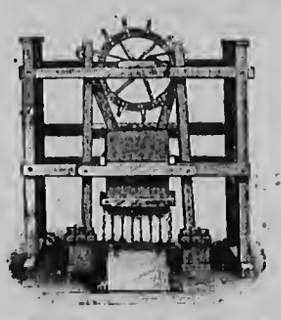

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Second Quarter—Studies in Luke.

LESSON XI.—June 15.

THE RICH MAN'S FOLLY.

Luke xii. 13-21.

GOLDEN TEXT.—*Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.* —Luke xii. 15.

13. One of the company—Evidently not a disciple, but some random hearer, whose mind had been working in him during our Lord's last sayings about the care of Providence for his friends. He thought this was just the care his circumstances wanted; being, as appears, oppressed by his brother. Possibly, too, he had an idea that the great Rabbi to whom he was listening was come to set all things right, and, with that feeling which we all have of the surpassing injustice of our own wrongs, broke out with this inopportune request. The words of the petitioner suggest that he was a younger son, who, on his father's death, claimed from his elder brother more than the share which, according to the usual practice of a double portion for the first-born, of right belonged to him.

14. Man, who made me a judge—"My kingdom is not of this world." John xviii. 36. It is not his business, and therefore impliedly not the business of the church, to undertake the settlement of personal secular disputes. His work and that of his followers is to instill such principles and produce such a spirit among men that they will peaceably settle their own disputes.

15. Beware of covetousness. Both the Old and New Testament abound with repetitions of this warning. Balaam, Achan, Gehazi are awful examples of this sin in the Old Testament; Judas Iscariot, the Pharisees and Ananias in the New. *For a man's life consisteth not* —This clause, which is assigned as a reason for the caution, implies that the cause of all covetousness is a deteriorated moral sense, which regards possession as more than character; having as more than being. For a comparison of the two kinds of wealth, that of property and that of character, see 1. Tim. vi. 9-11. The commonness of this disease among men is indicated by the question so often asked, What is he worth? as though men's worth were measured by the value of the purse.

17. And he thought within himself—The parable, like that of the good Samaritan, reads like an actual history. There is dramatic vividness in the rich man's soliloquy. It was the very "superfluity" of the man's goods that became a new cause of anxiety. *What shall I do*—Other men are perplexed to get wealth; this man is perplexed to dispose of it. *I have no room where to bestow*—Thou hast barns—the bosoms of the poor, the houses of widows, the mouths of infants...these are the barns which will last forever. *My fruits*—So "*my* barns," "*my* fruits and *my* goods," and "*my* soul." This touch is evidently intended, and is most vividly natural. So Nabal says, "Shall I then take *my* bread, and *my* water, and *my* flesh that I have killed for *my* shearers."

18. I will pull down my barns—The Greek noun has a somewhat wider meaning, and includes store-houses or warehouses of all kinds. His barns then are not, as they often were among the Jews, caves of the earth or rocks. They are tall buildings, but he must have still more spacious ones. *All my fruits*—Literally, *produce*—that is, crops of every kind. The four-times-repeated *my*—my fruits, my barns, my fruits, my goods—strikes the key-note of his selfishness. *My goods*—The heathen philosophers, especially the Stoics, denied that perishable things should be called goods. But to this man they were, indeed, "my goods." They were his life, than which he knew no life higher, and which he considered to consist in the abundance of his possession.

19. For many years—"Boast not thyself of to-morrow." Great abundance of riches can not of any man be both gathered and kept without sin. *Take thine ease, eat, drink and be merry*—More energetically in the four words of the original: rest, eat, drink, enjoy. Indolence, gluttony, drunkenness, and licentiousness; in these four things lie this man's conception of life.

20. But God said—The man had had his say; there is now a higher Being who puts in a word. *Thou fool*—Literally, *Senseless!* In biblical language the true fool is the man who wants the moral sense; that is, the proper good sense in moral or religious matters. *Required of thee*—The literal translation would be, not "Thy soul shall be required" (passive), but "they" (God's agencies of life and death) "shall require thy soul of thee." As if it was a loan which is now to be paid back. The reader should note the pungent force given to this parable by the repetition of the word "soul." First, the rich man talks to himself, "Soul, thou hast much goods laid up for many years;" but God replied, "This night they shall require of thee thy soul!" The soul which thou hast congratulated as so well-to-do—so ripe for a long career of happiness—God has called for, and all those goods are left behind! *Then whose shall those things be*—The words indicate one of the disturbing thoughts that vex the souls of the wealthy. "He heapeth up riches, and knoweth not who shall gather them."

21. Whose case is portrayed in this parable? "So is every one who layeth up treasure for himself and is not rich toward God." God's rich man and man's rich man may be paupers to each other. To be "rich toward God" finds its explanation in the language, probably suggested by it, which bids us to be "rich in good works."

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Marriages.

HATFIELD—JOHNS.—At the residence of the bride's aunt, in Woodville, Miss., May 25, 1890, by Rev. F. M. Featherstun, Mr. T. B. Hatfield and Miss M. A. Johns, both of Woodville, Miss.

FLURRY—HAVENS.—At the residence of the bride's father, Mr. A. G. H. Havens, April 27, 1890, by Rev. W. B. Pilloy, Mr. James H. Flurry and Miss Ida L. Havens, all of Calcasieu parish, La.

CHAMBERS—McINNIS.—In the Methodist Church, Moss Point, Miss., May 20, 1890, by Rev. L. Carley, J. B. Chambers, M. D., and Miss Edwina McInnis, both of Moss Point.

MARECHAL—KENNEDY.—At the parsonage in Algiers, May 6, 1890, by Rev. H. S. Johns, Alexander Marechal to Mrs. Virginia E. Kennedy.

ANDERSON—McGOWAN.—At the residence of the bride's father, Mr. McGowan, in Sunflower county, Miss., Mr. J. T. Anderson and Miss M. A. McGowan, all of Sunflower county, Miss.

MARSHALL—DAVIDSON.—At the residence of Mr. A. L. Marshall, in Sunflower county, Miss., by Rev. D. M. Miller, Mr. A. L. Marshall, of Sunflower county, and Miss Sallie A. Davidson, of Oxford, Miss.

TUCKER—BEALL.—At Salem Methodist Episcopal Church, South, Amite county, Miss., May 11, 1890, by Rev. J. N. Tucker, Rev. Isaiah Tucker to Miss Mattie A. Beall, both of Amite county, Miss.

Sermons.

There are two ways of regarding a sermon—either as a human composition or a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with the utmost care and learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious those hours ought to be to him—a small advantage on the side of God, after his flock have been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat he had scattered there snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them for all their sins, warn them of all their dangers, to try by this way and that to stir the hard fastening of those doors where the Master himself has stood and knocked, yet none opened—thirty minutes to raise the dead in! Let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remain recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them.—*John Ruskin.*

Look into Things.

"What is agreeable to nature is also consonant with reason."

"Look into things, and see what they are made of, as well as what they subserve."

This is precisely what we desire you to do. Investigate our Compound Oxygen Treatment, learn what it is made of, and what it subserves.

We shall be pleased to aid you in your researches, and to furnish abundant evidence. If you find it "agreeable to nature," it will be "consonant with reason" to try it.

We are permitted to refer, among many other prominent individuals, to the following well-known Philadelphians: Rev. V. L. Conrad, Ed. "Lutheran Observer;" Mr. E. C. Knight, Edward L. Wilson, Ed. "Philadelphia Photographer," and a host of others.

For further information, write for our book on Compound Oxygen, its nature, discovery and results. It will fully repay the trouble. It contains among other interesting reading matter, numerous testimonials from patients who have been cured of various diseases. Sent free.

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CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54
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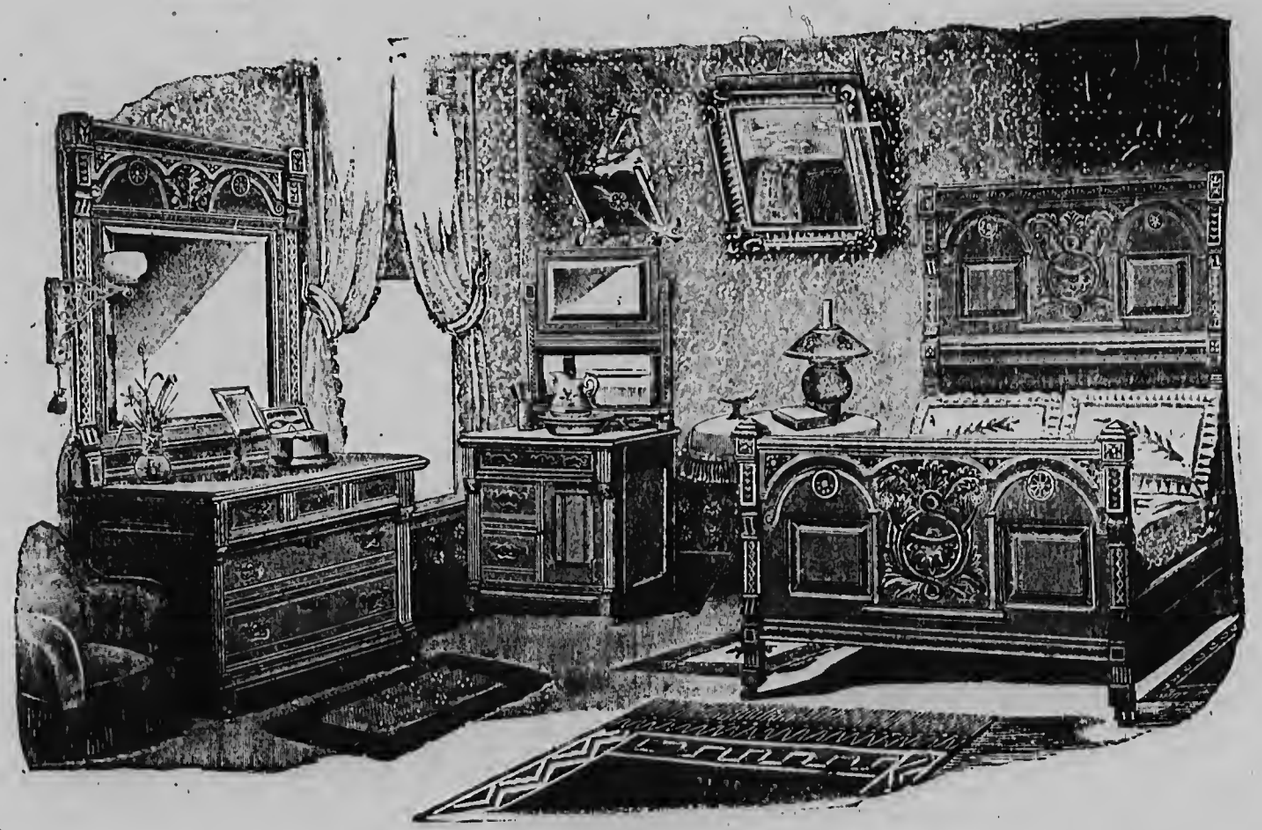
BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Broeatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.
NEW STOCK
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.
HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.
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I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.
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I took Sick,
I TOOK
SCOTT'S EMULSION
RESULT:
I take My Meals,
I take My Rest,
AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON; getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING
FLESH ON MY BONES
AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

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25c HIRES' IMPROVED 25c
ROOT BEER!
IS LIQUID. NO BOILING OR STRAINING. EASILY MADE
THIS PACKAGE MAKES FIVE GALLONS.
ROOT BEER.
The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. Delicious and Sparkling. TRY IT.
Ask your Druggist or Grocer for it.
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GINS FAST.
Cleans SEED PERFECTLY.
Makes FINE SAMPLE.
NEVER CHOKES or BREAKS THE ROLL.
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COTTON BLOOM GIN
Has All LATEST IMPROVEMENTS including Balance Wheel on Brush which insures even speed. This feature is peculiar to this make of Gin and is used on no other. Are FULLY GUARANTEED and Are Delivered FREE OF FREIGHT at any R. R. Station or the landing of any Regular Steamboat Line in the South. If we have no Agent near you, address the General Southern Agent,
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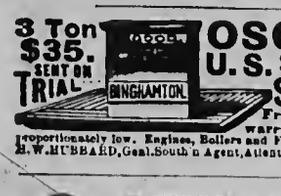
3 Ton $35. SENT ON TRIAL

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PRAYER AND PRAISE FOR GENERAL USE 75 EACH 750 PER DOZ.
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40c to $1.00 per Rod.
Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Descriptive circulars and prices free. Address KITSELMAN BROS., Ridgeville, Ind.

AGENTS WANTED by an old reliable firm; large profits; quick sales. SAMPLE FREE. A rare opportunity. Geo. A. Scott, 842 Broadway, N. Y.

NEWS OF THE WEEK.

DOMESTIC.

A cloud-burst flooded Arcadia, Wis., on May 22. Two mill dams and one mill were swept away. One person was drowned.

Colonel Wm. Preston Johnston was appointed as Louisiana's vice-president in the Scotch-Irish Congress in convention at Pittsburg. Bishop Hugh Miller Thompson was Mississippi's representative.

Memorial Day was observed in this city on May 30, and the Union dead in Chalmette National Cemetery were honored. The white and colored Posts of the G. A. R. held separate services.

The most striking feature of the work of the Supreme Court of the United States during the term ended last Friday was the large number and variety of cases involving a construction of the interstate commerce clause of the federal constitution. Another feature was the large and increasing number of *habeas corpus* cases before the court. Four hundred and sixty cases were disposed of.

The great Exposition Building, in Fort Worth, was burned on May 30. A large number of people were crushed and trampled on while making their escape. One life was lost, while several persons are seriously hurt. The loss is estimated at $100,000.

A local passenger train connecting at Oakland with the ferry-boats from San Francisco plunged through an open draw-bridge. At least twenty-six persons were drowned or crushed to death.

The Lee Monument, in Richmond, was unveiled with elaborate ceremony on May 29. Many ex-Confederate officers and privates were present, and, with visiting military from the South, made a grand parade. Col. Anderson was orator of the day. Gen. Joseph E. Johnston unveiled the equestrian statue.

Rev. Sam Small, the noted Southern evangelist, has been elected president of the Methodist University in Ogden, Utah. This necessitates severing his connection with the Methodist Church, South, and affiliating with the Northern Methodists.

The New Orleans Sanitary Auxiliary Association formally inaugurated the public bath movement, on May 31, by accepting the Louisiana Lottery Company's donation of $30,000. Addresses were made, and resolutions of thanks to the Lottery for the gift were adopted. The baths will be built at once.

The sixth International Sunday-school Convention of the United States and British North American provinces will open in Pittsburg, Pa., on June 24, and remain in session all week. The sessions of the convention will be held in Mechanical Hall of the Exposition Building. Three sessions will be held daily, and, at least, 2,000 delegates are expected to be in attendance.

Hundreds of Harvard University students, celebrating a recent victory in athletics over Yale University, indulged in noisy demonstrations and a liberal use of red paint. The fine statue of John Harvard shared the feeling, and is adorned with zebra stripes. The doors of the entrance to the Memorial Hall were painted red all over and on them showed the letters "H, 9; Y, 3." Appleton Chapel and Boyston Hall were treated in a like manner. Dabs of red paint greet the eye at every spot, and scores of reminders of the victory were reflected from fences and houses throughout the town. The students who are believed to have taken part in this demonstration are to be dealt with severely.

FOREIGN.

Much discontent exists in France in regard to the virtual embargo on American pork, which has raised the price considerably throughout the country. The American product is discriminated against by unnecessary inspection, on the pretense that disease may be lurking in the meat.

The American colony at London gave a banquet in the Portman rooms last week in honor of Henry M. Stanley. George Page was vice-chairman. There were 350 guests, including members of Parliament, American consuls, judges, officers, and leading members of the Emin Relief Expedition.

In view of the large amount of smuggling along the frontier into the northwest from Montana, and the quantity of timber that is being stolen from the forests of Manitoba by parties in Montana, the government has ordered that the whole international line from the Rocky mountains be patrolled by mounted patrolmen. Eight hundred men will be detailed for this duty.

The northern part of Sofia, Servia, has been wrecked by a hurricane. The loss of life is considerable. Among the soldiers the killed and wounded numbered eleven. The loss among the inhabitants has not yet been ascertained. The damage to the place amounts to $300,000.

A letter from the Czar, written in reply to one from the Queen of Denmark, is published. In his letter the Czar promises a strict inquiry into Siberian scandals, and says he will punish heavily excesses of severity on the part of officials. Lastly, he promises to instruct his ministers to draft measures of amelioration.

M. Mouchicour, the liquidator of the Panama Canal Company, instructed M. Wyse, after visiting the canal works at Colon, to proceed to Carthagena and Begota, to negotiate with the Colombian government for a prolongation of the canal concession. It is expected that Wyse will return to Paris in the autumn.

The official notification of the ratification of the extradition treaty between Great Britain and the United States has reached the government and copies of the treaty have been forwarded by the department of justice to the attorney general's office of all the provinces of Canada.

Subscriptions for the Bismarck Memorial, in Germany, continues to pour in, coming chiefly from the wealthy middle classes. The fund has now reached the sum of 195,000 marks.

"Heals all cuts, burns and bruises like magic." That's Johnson's Anodyne Liniment surely.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10¾	— —
Ordinary	10⅞	— —
Good ordinary	11 5-16	— —
Low middling	11⅝	— —
Middling	12⅛	— —
Good middling	12½	— —
Middling fair	12¾	— —
Fair	13¼	— —
Galveston middling	11⅝	— —
Mobile middling	11¾	— —
Memphis middling	11¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4⅝	— —
Good fair	4⅜	4½
Common	4¼	— —
CENTRIFUGAL:		
Seconds	5½	5 8-16
Prime yellow	5 9-16	5⅝
Gray white	— —	— —
Choice white	6	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	18	15
SYRUP	— —	80
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	2 75	4 00
Polish, ₩ ton	12 00	14 00
FLOUR.		
Extra Fancy	5 10	5 25
Fancy	— —	4 75
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 50
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	2 50
Grits	2 50	2 80
Hominy	— —	2 85
GRAIN, ETC.		
CORN:		
White, ₩ bushel	47	47½
Yellow	47½	48
Mixed No. 2	— —	47
OATS:		
Western	36½	37
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	95
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	— —	5⅞
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5⅝	— —
Sides, short rib	5⅞	6
Sides, long clear	5⅞	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20
Common	— —	17¼
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	16	17
Western Dairy	11	12
Common	— —	7
LARD:		
Refined	5⅝	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	31
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	2 25
POTATOES:		
New Louisiana	— —	1 40
Western	— —	1 50
ONIONS:		
New Louisiana	— —	— —
Western	2 50	2 75
BAILING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8¼
Jute, 1¾ lb. ₩ yard	7¼	7½
Lane Mills Cotton Bagging	12½	— —
BAILING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 25
Turkeys, Southern	9 00	11 00
EGGS:		
Western	13	13½
Southern	— —	14
WOOL:		
Lake, ₩ lb	22	28
Louisiana	21	21½
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, June 8.

Communication.

MARYSVILLE, May 25, 1890.

DEAR FRIEND:—I have just returned from Montrose, Colo. Some weeks ago I saw an advertisement that they were practically giving away building sites. I sent for and obtained a deed, and went out to see what the town was like. It is located in the most lovely valley that mortal man ever saw. A beautiful river flows through it, and on all sides are the snow-capped mountains. It has about 3,000 people living in it, and is bound to be a big city. It is now the biggest town between Denver and Salt Lake City, a distance of 800 miles. I bought some lots at auction in a town in Kansas several years ago that was hoomed and paid $50 for them, and I could not sell them to-day for $5.00. The way Montrose is doing is certain to make their boom last. These lots that are given away at the price now will be worth $1,200 apiece when the town has 10,000 people; they are right on the edge of the city. I got two lots for my children, one for my sister's boy, who lives in New York State, and one for my brother, who was crippled during the war, and who lives in Georgia. I think it a good chance to make money. I also bought a small fruit farm at Montrose. The man will irrigate and market the crop on shares. Apples sell at $7.00 per barrel. I can make $10.00 per tree clear, and the farm I will easily sell in five years for $1,000 per acre. Any person can get a lot now by addressing S. E. Land, Superintendent of Immigration, Montrose, Colo. I believe that an investment of this kind is one that should not be neglected. Such chances should be taken at once by anyone who knows about business. The West is the place to make money. I learned that there were not many of these lots to be had. If any other subscriber of this paper wants one, he had better write quick.

Yours truly, A SUBSCRIBER.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Tibbee circuit, at Kilgore	June 7, 8
West Point	9
Macon	14, 15
Tampico circuit, at Siloam	21, 22
Louisville circuit, at Louisville	28, 29
Plattsburg circuit, at Mt. Pisgah	July 1
Mashulaville ct., at Hickory Grove	5, 6
Starkville circuit, at Pearson Chapel	12, 13
Hebron circuit, at Memphis	19, 20
Shuqualak circuit, at Mollican	26, 27
Columbus circuit, at Mt. Pleasant	Aug. 2, 3
Columbus station	4
Sturges circuit, at Ebenezer	9, 10
Chester circuit, at South Union	16, 17
Lagrange circuit, at Antioch	22
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel	Sept. 6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit, at Salem..(Sa., Su.).	June 7, 8
Greenwood station.....(Wed.).	11
Carrollton, at Longview...(Sa., Su.).	14, 15
Black Hawk, at Sweetwater " ..	21, 22
Ebenezer, at Ebenezer.... " ..	28, 29
Richland, at Richland..... " ..	July 5, 6
Valden, at New Prospect....(Thu.).	10
West, at Brook's Chapel...(Sa., Su.).	12, 13
Poplar Creek, at Friendship..(Thu.).	17
Newport, at Bethel.....(Sa., Su.).	19 20
Ethel .....(Thu.).	24
Sallis, at Bethel.....(Sa., Su.).	26, 27
Kosciusko and D., at Kos.. " ..	Aug. 2, 3
Kosciusko circuit..... " ..	9, 10
Lexington, at Roebuck.... " ..	16, 17
Belzona circuit.....(Wed.).	20
Weir.....(Sa., Su.).	23, 24
Winona station..... " ..	30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Oxford	June 8
Grenada	15
Charleston	22
McNutt and Sunnyside	29
Minter City.....(Thes.).	July 1
Tillatoba	6
Grenada circuit	13
Coffeeville	20
Water Valley circuit.....(Thur.).	24
Abbeville	27
Carrollton	Aug. 3
Chapel Hill	10
Atlanta	17
Cherry Hill.....(Tues.).	19
Pittsboro.....(Thurs.).	21
Banner	24
Toccopola	31

District Conference at Sunnyside will begin June 28, and close June 30.

J. W. PRICE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okolona station	June 14, 15
Nettleton, at Pine Grove	21, 22
Saltillo, at Hebron.....Wed.).	25
Tupelo station	28, 29
Shannon, at Pleasant Grove	July 5, 6
Verona station	12, 13
Pontotoc, at Harmony	19, 20
Houston and Wesley, at Wesley	26, 27
Sparta, at Prospect	Aug. 2, 3
Bethua Vista, at Asbury Chapel	9, 10
Ebenezer, at Egypt	16, 17
Okolona circuit, at Blackwell Chapel	23, 24
Prairie circuit	30, 31
Tremont circuit	Sept. 6, 7
Fulton and Smithville	13, 14
Athens circuit	20, 21
Aberdeen station	27, 28

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, West End	June 7, 8
Meridian, First Church	14, 15
Ellisville, at Saundersville	21, 22
Vossburg, at Central	28, 29
Meridian, at Spring Hill	July 5, 6
Enterprise and H., at Stonewall	13, 14
Daleville	19, 20
Hopewell, at Linwood	26, 27
Clarke, at Andrew Chapel	Aug. 2, 3
Union, at Manassas	9, 10
Leaksville, at Leaksville	16, 17
Waynesboro and S. at State Line (Th.)	21
Binnsville, at Wahalak	28, 24
Winchester	30, 31
Lauderdale, at Brogan's Chapel	Sept. 6, 7
DeKalb	13, 14
Shubuta, at Quitman	20, 21
Paulding, at Paulding	27, 28
Marion, at Pleasant Hill	Oct. 4, 5

The District Conference will convene at Enterprise, 9 o'clock A. M., Thursday, July 10. Bishop Haygood is expected to preside. Recording stewards will have Quarterly Conference record books on hand for examination. Let every preacher and delegate attend.

T. L. MELLEN, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Pine Grove	June 21, 22
N. Wilkinson, at Perry Town	28, 29
Bayou Sara, at Tunica	July 5, 6
Gloster and Centerville, at Centerville	11
Amite, at Salem	12, 13
Woodville station	19, 20
Percy's Creek station	21
Zachary and Pipkin, at Pipkin	26, 27
New River, at New River	28
Livingston	31
Springfield, at Ebenezer	Aug. 2, 3
E. Feliciana	7
Live Oak	9, 10
St Helena, at Darlington	15
Amite City, at Tangipahoa	16, 17
Sam Jones Camp Meeting	22-29
Jackson station	30, 31
Clinton and Betoville, at Clinton	Sept. 5, 7
E. B. Rouge, at Beach Grove	13, 14

C. MCDONALD, P. E.

SEASHORE DIST.—THIRD ROUND.

Fairview Male and Female College	June 8
East Leaf, at Hopewell	14, 15
Augusta, at Smith's.....(Wed.).	18
Vancleave, at Mt. Lion (Thu., Fri.).	19, 20
Americus, at Pleasant Hill	21, 22
Bay St. Louis, at Handsboro	28, 24
Hattiesburg, at Enon	July 5, 6
Ocean Springs, at Biloxi	12
Whittington, at Steep Hollow	19, 20
Tallsheek, at Pleasant Valley	26, 27
Columbia, at Hopewell	27, 28
Moss Point	Aug. 2, 3
Scranton, at Orange Grove	3, 4
Pearlington, at Logtown	5
Covington, at Madisonville	7
Mt. Carmel	16, 17
Williamsburg	23, 24

I. W. COOPER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

China Grove, at Sartins	June 7, 8
Lebanon, at Lebanon	14, 15
Pleasant Grove circuit, at Tilton	21, 22

District Conference at Hazlehurst, June 28-29.

W. B. LEWIS, P. E.

BRANDON DIST.—SECOND ROUND.

Westville, at Westville	June 7, 8
Marvin, at Poplar Springs	12
Shiloh, at Hebron	14, 15
Forest and Morton, at Pelahatchie	15, 18

P. A. JOHNSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Flora, at Bee Lake	June 7, 8
Silver Creek.....(Thes.).	10
Yazoo circuit	14, 15
Bentonia and Dover	21, 22
Mt. Olivet	28, 29
Spring Ridge.....(Wed.).	July 2

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Louisiana Avenue	June 8
Felicity Street	15
Carondelet Street	22
Gross Tete and F. River, at Harmony	29
Rayne Memorial	July 6
Seashore Camp Ground	13
Carrollton and Parker Chapel	20
Gretna	20
Dryades Street	27
Algiers	27
Craps Street	Aug. 3
Mureau Street	3
Baton Rouge	10
Plaquemine and D., at Donaldsonville	17

CHAS. F. EVANS, P. E.

HOMER DIST—THIRD ROUND.

Downsville, at Downsville	June 21, 22
Ruston, at Douglas	July 5, 6
Farmerville, at Tennessee	12, 13
District Conference, at Homer	16-20
Vernon, at Oak Ridge	26, 27
Summerfield, at Summerfield	Aug. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Sardis	16, 17
Gansville, at Gansville	23, 24
Arcadia	30, 31
Sabine, at Longstraw	Sept. 6, 7
Ringgold, at Andrew Chapel	13, 14
Sparta, at Providence	20, 21
Minden	27, 28
Homer	Oct. 4, 5
Haynesville	11, 12
Gibsland	18, 19

The Homer District Conference will convene at Homer, July 16. It is earnestly desired that all of the members elect will make their arrangements to come and stay during the whole time.

ROBERT RANDLE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Caddo, at New Church	June 7, 8
South Bossier, at Benton	14, 15
North Bossier, at Concord	19
Valley, at Pleasant Valley	21, 22
Mooringsport	28, 29
Wesley	July 5, 6
Coushatta, at East Point	8
Many and Sabine	12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington	June 7, 8
Grand Chenier	14, 15
Sabine Mission	21, 22

The District Conference at Pattersonville, La., June 26-29, 1890.

JNO. A. MILLER, P. E.

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will overcome that tired feeling, purify your blood, give you a good appetite, and make you bright, active, and strong. Be sure to get Hood's Sarsaparilla. Sold by druggists.

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The great point is to put your announcements in such a shape that people will read them for their own intrinsic worth. Most of the community are more or less interested in your wares, but they won't hear of them if you don't take pains to tell them of it in an entertaining manner.—*Art in Advertising.*

Boys and girls from Maine remember Johnson's Anodyne Liniment. Now, don't deny it.

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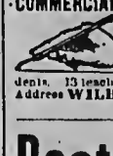
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Christian Advocate.

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For the Advocate.

IN MEMORIAM.

(Mrs. Mary A. Hall died in this city on Friday, April 11, 1890, at ten P. M., in her eightieth year.)

(*Lines adapted from verses of Alice Carey.*)

BY "ADDISON."

Among the beautiful pictures
That hang on memory's wall,
Is one of a peaceful resting-place
That seemeth best of all;
Not for the gnarled oaks olden,
All gray with the mossy braids;
Not for the flowerets golden
That sprinkle the winsome glades.

Not for the classic statues
That rise o'er the fragrant beds,
On guard, all day, 'mid the sunbeams,
And taking their golden edge;
Not for the vines or the cedars
Where the bright green leaflets rest,
Nor the pink, nor the pale, sweet lilies,
It seemeth to me the best.

I once had a loving mother,
With eyes that were pure and deep;
On the breast of that blessed resting-place
She lieth in peace asleep.
Cheerful and patient and hopeful,
Pure as the winds that blow,
She moved thro' the beautiful summers
And winters of long ago.
But her feet on the way grew weary,
And one of the spring-time eves,
They made for my sainted mother
A setting of roses and leaves.

Sweetly her pale arms folded
My heart in a meek embrace,
As a wave of celestial beauty
Silently glowed o'er her face;
And when the arrows of sunset
Were glinting the tree-tops bright,
We laid her in calm-like beauty
Asleep by the gates of light!
Therefore, of all the pictures,
That hang on memory's wall,
That peaceful resting-place
Seemeth the best of all.

NEW ORLEANS, La., May 15, 1890.

A Business View of the Lottery.

BY R. ABBEY, D. D.

Is it in the power of the Legislature of Louisiana, if so disposed, to perpetuate the Lottery so that it can continue the business as heretofore, and make enough money to pay the annual million, or the half of it? Is not this a serious question? Is the making of forty millions, now and heretofore, any guarantee that hereafter, with all the franchises that Louisiana can confer, it can make that many thousand?

Let us see. It is only within the last year or so that much public attention was called to the subject. Previously a few people, and only a few, knew or cared anything about it. But the near approach of the expiration of its charter, and the question of renewal, has waked up public attention very suddenly and most remarkably. There is more expression of opinion about it now in one day than in five or ten years back yonder. Now every newspaper has something to say about it; and it is all indignation, hot indignation. Down with the great bribery! This is the universal cry. Even the Lottery-paid papers of New Orleans dare not speak a word in its favor, so strong and so universal is public sentiment against it.

Now, if the charter should be renewed, public resentment and indignation will be intensified tenfold. It is even now getting to be pretty well understood that this is not a question pertaining to Louisiana alone, but that every other State is equally interested. It is the public boast of the friends of the Lottery that but a very small portion—some say not over three per cent.—of its receipts come from its own State. A very unfortunate admission!

The fact that other States pay their proportion of the forty millions, but get back not a dollar of the annual million subsidy, will intensify the indignation. This will formulate the public question of all the other States in array against Louisiana. This question will assume the practical form of self-defense.

The plain fact will soon come to be well understood that the State of Louisiana is, by the power of her own Legislature, taxing the people of the other States forty or fifty millions annually to build her levees, support her schools, and millionaire a few of her private gambling princes. And the thought that they have been thoughtlessly and carelessly doing this for twenty years will not largely tend to mollify the indignation.

How long will the people of the other States stand this? And to suppose that there is no remedy—that Louisiana has the other States helplessly by the wrist, and must submit—would be to evince but little knowledge of the power of public sentiment, or the genius of our government, State or national. In this case the result will soon confine the Lottery to Louisiana, with not a mail-bag to carry an advertisement or newspaper, or other form of it, nor money, nor facility of any sort. Every State will guard itself, and the general government will guard the whole.

The history of lotteries is not unknown. Apart from the mere morals of the thing, a dozen little lotteries would be comparatively harmless. The reason this Lottery has grown to such huge proportions is that it is a monopoly. And the reason why one can succeed so much better than a dozen could, is that it can offer such tempting prizes. A lottery, to succeed largely, must have two things—first, a large monopoly, and then large advertising facilities. Take away either of these things, and there is no large money in it.

Eighty years ago lotteries were not an uncommon thing, both in this country and in Europe; but these were always for some public, benevolent, and charitable purpose, or for revenue. This one is *the first and only one ever known for any private benefit!*

No public authority, in this country or Europe, would ever have listened to an application for a lottery for any private benefit. *The Louisiana Lottery is an unheard-of anomaly.*

Lottery always meant charity, or public revenue. It never meant Morris, or Howard, or any private stockholders.

A raffle is a different kind of lottery. Here there is but one prize generally. It is a mere gambling mode of selling a single piece of property.

Along about 1830 public sentiment cried out more loudly all over Europe and this country for the entire suppression of lotteries. As a source of revenue, it was seen that it transferred the burden of government expenses from the rich to the poor. In 1826 the British Parliament abolished the lottery altogether and forever, and made it a felony to advertise or in any way give it aid or support. France and the German States did the same thing in 1841. Russia and all the rest soon followed suit. And about 1833, and before, the same was done all over the United States. Louisiana, poor Louisiana, is the only leprous spot. It is very natural to conclude, therefore, that if enough members of the Louisiana Legislature should be bribed to re-charter the Lottery, it will rouse the indignation of the States and the general government to a degree that might be called bristling hostility. The difference between the past and the future condition of things may be easily seen.

The Lottery—tickets, sales, newspapers, advertisements, etc.—will be declared, as it now is in England and elsewhere, a public nuisance. The mail closed against it, public carriers forbidden to touch it, how can Morris and Howard make any money? With his monopoly confined to Louisiana, and no approach to the postoffice in his own city, Morris will not be able to pay the half nor the quarter of the one million a year. As a mere monetary enterprise, he will be insolvent in five years. Then where is his security?

With a practical monopoly of all the United States and Europe, and access to all the mails and public carryings, and no restrictions, he can easily make fifty millions a year; but without these, is his charter of any value?

Sanctification.

BY REV. ISAAC L. PEEBLES.

The word "sanctification" does not occur at all in the Old Testament, and only five times in the New. This being true, let us now see what it literally means, and what it means in the different passages in which it is used, and we shall then have no trouble about the meaning of its verb as used in the Old and New Testaments. "Sanctification" literally means "set apart for a sacred use," the state of being pure or holy, and also the state of being given up wholly to death. Now let us quote the five passages of Scripture in which it occurs, and see what its meaning in each is. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1. Cor. i, 30.) In this Scripture it means the state of being pure or holy, and of being set apart for a sacred use, without the idea of the "second blessing." The leading idea of this whole passage is that Christ has not only revealed the wisdom of the plan of salvation, but that he has made it possible for all to be forgiven, renewed or regenerated, and finally saved in heaven. "For this is the will of God, even your sanctification, that ye should abstain from fornication: that everyone of you should know how to preserve his vessel in sanctification and honor." (1. Thess. iv, 3, 4.) In these verses the word "sanctification" does not mean the "second blessing;" neither does the manner in which it is used justify such an inference at all. for Paul is exhorting the Thessalonians to do as he had instructed them to do in order to please God, and thereby abound, or rather avoid, growing less in, or destitute of, God's blessings, and also not only to keep their present supply of his blessings, but to have it increased as circumstances might require. To say that "sanctification," as here used, means the "second blessing," or, in other words, something greater and better than the new birth, or regeneration, is to say that the new birth, or regeneration, is not a condition to justify God's giving to him who is in such a state strength to keep from all ungodliness, and even from the worst form of ungodliness, such as fornication; and hence he who is born again, or regenerated, is excusable for continuing in sin, and even in so gross a sin as fornication, until he has sought and found sanctification in the sense of the "second blessing:" for the sanctification of which Paul is speaking, as being the will of God, is that type that requires abstinence from all ungodliness, and especially fornication: and, therefore, if regeneration does not require the same, it is a mere nothing. The leading idea of Paul is this: it is God's will that you should be, and continue to be, holy or pure, not only in heart, but in all that you do, that you may be distinguished from those who are not pure in heart and practice, for if you are not thus in heart and life, you are not God's. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." (II. Thess. ii, 13.) Sanctification in this verse is not used in the sense of the "second blessing," for the idea of the "second blessing" is preposterous. This verse simply means we are duty bound to thank God always that it was in his plan of salvation that you should, through faith in the truth, be saved through the sanctification, or the renewing, or regenerating, or through that power of the Spirit that set them apart for God in heart and life. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1. Pet. i, 2.) This is the last verse in which the word "sanctification" occurs; and if there is a shadow of proof that it means the "second blessing," I must confess that I am unable to see it, although I have prayed and sought it most earnestly. The verse is susceptible of the following paraphrase: Accepted, according to God's plan, through the sanctification or cleansing power of the Spirit unto that obedience that has for its foundation the blood of Jesus Christ. To say the least of it, "sanctification" means setting apart, or cleansing.

In conclusion, let me say that from all I am able to gather from the Scriptures, the "second blessing" doctrine is without any support whatever, and that those Scriptures which are generally cited for its support are not at all in its favor, but either support the Methodist doctrine of the "new birth," or that of a gradual and full "growth in grace."

"The Man of Galilee."

BY MRS. L. CHAHY SADLER.

Having read much of Bishop Haygood's "Man of Galilee," I was very anxious to see it, as any view of the life of Jesus always has a peculiar charm for my mind. Having learned my letters from the capitals of the Holy Book, and also to read in the same at the college of my mother's knee, I was easily familiarized with the life and words of Jesus. When the "Man of Galilee" was announced, I said to myself, "What 'new thing under the sun' has Bishop Haygood found to tell us about the Man of Galilee?" A kind friend sent me the book. It reached me at a very busy moment; but, woman-like, I must take a peep at it, and, for once, time would have to *wait* a bit. My eye ran over the title page, lingered a second on the words of Simon Peter, in answer to Jesus' question, "Will ye also leave me?" and this gave an electric flash of the central idea of the book. Then I turned to the dedication, "To the Emory Boys"—another flash of light that made my heart jump into my throat as I said: "It is for the boys; not only the 'Emory boys,' but for the seven million of boys and young men in this glorious republic of ours, only about two hundred thousand of which are active Christian workers." O, that everyone of the six million eight hundred thousand boys, outside of these workers, might read the "Man of Galilee!"

But to the book again. I turned another leaf and read the "prefatory." Before I had read half a dozen lines my eyes were wet with tears. The author's allusion to "*the boys* he had in mind all the way through" cast a shadow before of the coming view I was to have of the "Man of Galilee" from the standpoint that would most interest, instruct, and impress the skeptical minds of the boys, the young men of this pivotal age.

Taking the book to my daughter, who has, as our good presiding elder said the other day, "a whole team of boys," I told her to read the preface, while I watched her face to see the effect it would have on her mind. She handed the book back with her eyes suffused in tears; her flushed countenance telling me better than words what her mother's heart thought of the book.

With these promising expectations of the feast I was to have, I laid it aside until a convenient season. When I had read it all (some of the chapters three or four times) I was not disappointed. I was even much surprised, startled, edified, enthused, and wholly *en rapport* with the theme and the way Bishop Haygood handled it. To give even a concise notice of its many fine points would be but a futile attempt, for it seemed that there was a point in every line; and every conceivable objection to the divine side of the Man of Galilee, from "the great and *elect thinkers* of past ages," the great and elect agnostics of the present age, down to the last "New Theology" of Dr. Lyman Abbott, have been put in the sieve that Bishop Haygood holds, and sifted so thoroughly that not an atom of their new philosophy of the "New Theology" remains in the sieve.

The spirit of the book is as charming as the arguments are unanswerable. Get it and read it, is what I would say to everyone who has not already done so, for it will instruct and edify.

Bro. F. D. Van Valkenburgh, 106 Camp street, New Orleans, La., has it for sale.

Letter from Mexico.

MR. EDITOR: Our hearts were made to rejoice on yesterday when the dear old ADVOCATE came, with its cheerful greetings, from the dear home-land. We saw the list of contributions started for our church in Mexico. This dear sister, whose heart is fired with zeal for poor priest-ridden Mexico, is the widowed wife of one of the oldest members of the Mississippi Conference, and who is said to have been the instrument in the hands of our Lord in the conversion of our sainted Bishop Marvin, who has done more to arouse the Christian world to China's needs than any other man. Now she who bears his name has started a contribution for a church in Mexico. May it prove a grand success—a noble monument to the Christians who contribute for its erection! A Mississippi church in this great city, where we may gather in poor, sorrowing, hopeless ones, and band them together in Christian fellowship. I hope, Mr. Editor, you will help our Christian friends with words of cheer in this noble enterprise. The success that is crowning the labors of my husband makes us rejoice with exceeding great joy: but, at the same time, our hearts are saddened by the troubles caused by the *fanatics*, who seem thoroughly aroused. I hear that nine days ago, while the native preacher of the Episcopal Church was going from Cuernavaca to his appointment, he was killed on the road—assassinated.

Christian friends, can you not see and realize the great need these people have of the gospel of peace and love? I hope you will pray the Father to forgive them, for they know not what they do." Our little band of missionaries are as lambs among wolves.

We have just had a visit from one of our native presiding elders, who is a fine-looking man. In his clerical suit of black he might be taken for a Bishop. He was telling us of his experience and his trust in God, who had answered his prayers in the conversion of his family. He says he travels securely, as the people take him for a priest, and manifest the greatest reverence for him. I hope there is no one who has little faith in the converted Mexican. It is the same *here* as *at home*: you'll find chaff among the wheat; but I have seen and know some converted Mexicans who are as devoted Christians as I ever saw in my life. I was sick Sunday in bed, and a Mexican woman came to see me, and stay with me until Mr. Weems got back. While I was speaking of our daughter, now in Whitworth College, I said: "I want to go for her next year, if I can." To my astonishment, her eyes filled with tears, and she grasped my arm, and said: "*No*, we did not plead so long with the Lord for your life, for you to go to the States. We asked God to give you to us to work for us. You can not go." I finally pacified her by telling her to save up of her means, and she could go with me and bring me back.

We have heard with pleasure who our new Bishops are; but nothing from the Boards as to who will come to our help, etc. I am glad of the reinforcement in our college of Bishops. One can now spend more time in this needy field. I am sure if you could all realize the needs, as we see and feel them, there would be a mighty effort put forth for Mexico. The field is ripe, but the laborers are *very few*.

I shall now watch the ADVOCATE with renewed interest, and count the bricks contributed for our church, which will tell of the Christian zeal of our friends for the cause in Mexico. I hope every number of the ADVOCATE will give notice of a large load of bricks. May God bless you all, and help you to fully appreciate the blessings you enjoy in a Christian land; and all pray for Mexico as you send the bricks for our church!

S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO.

A Good Day at Starkville, Miss.

Long will it be before the Methodist congregation in Starkville, Miss., forget the service held in their church on the first Sunday morning of June, 1890. Forty-five living souls presented themselves before that altar to take the vows of fidelity to a Christian life. There was no sermon; no time for a sermon. The preacher in charge, the good Dr. T. C. Wier, arranged his service so as to mingle suitable song and prayer and instruction and exhortation. How it moved the large audience; how it brought swelling joy to the hearts of Christians to see men and women of middle life, heads of families, coming with so many of tender age, gathered from the Sunday-school, to cast their lot and spend their lives with the people of God! Starkville has not been so moved for a long while past. It was a feast of ingathering; souls saved from sin and death unto Christ and eternal life. Let those who can, open their eyes on the glorious vision. The world has nothing to approach it. Here is a spiritual argument that stops the mouths of gainsayers, that undermines all fortifications of infidelity and exposes the folly of all worldliness. Many forms of spiritual force, no doubt, entered into this glorious product: diligent, patient care of parental training; yearning prayer for the Holy Spirit's help, faithful instruction in the Sunday-school, faithful preaching and pastoral visiting, scrupulous personal influence, loving ministry of good words and good deeds in many ways, the influence of religious literature, etc. No one can tell which factor is the largest in the product; but, no doubt, each one is to be counted. The Holy Spirit uses all, and is himself the factor of immeasurable value. But that agent which stands before our eyes most directly, and last in the class of human factors, is the Rev. Joe J. Jones. In response to the pastor's request, he came to Starkville and held religious services for eight or more days. His preaching was plain; so very plain that some persons call it rough; but he preached the truth as taught in the Scriptures, so eye-witnesses testify, and he uncovered sin, concrete sin, sins of lust, of self-indulgence, of worldliness, such as his hearers indulge in. He pleaded for repentance, faith, a holy life, a pure heart, a Christian home, an aggressive church. Here are the fruits—the Savior's criterion. Shall we not rejoice that by all means the gospel is preached? W. T. J. SULLIVAN.

Program of Greenville District Sunday-School Conference.

The Greenville District Conference will meet at Rosedale, Miss., on Friday, June 27, 1890. The Rev. J. A. Randolph will preach the opening sermon, Thursday evening. A full attendance of all the members from each pastoral charge is much desired. Come, brethren, in the fullness of the blessing of the gospel of Christ, and let us plan and work together for the success of the kingdom of Christ and our beloved Methodism in this great Delta. We urge especially the attendance of the laymen. They must be represented; their absence will greatly retard our work.

The District Sunday-school Conference will meet on Thursday, June 26, at nine o'clock A. M. The following are the topics for discussion and the program for the day:

1. The Relation of Children to the Church—T. W. Dye, Robert Sims.

2. The Relation of the Pastor to the Sunday-school—W. C. Harris, Robert Summerville.

3. How Shall We Secure Competent Teachers for Our Sunday-Schools?—J. A. Randolph, Edward More.

4. What Are the Duties of the Superintendent?—Chancellor W. R. Trigg, J. W. Dorman.

5. The Importance of Music in the Sunday-schools—R. H. B. Gladney, O. L. Savage.

6. What Are the Best Methods of Teaching and Instructing the Infant Class?—C. H. Owen, G. H. Lipscomb.

7. How Shall We Inculcate the Missionary and Revival Spirit in Our Sunday-schools?—E. L. Spraggins, E. G. Kilgore, J. B. Harris.

Sunday-school sermon, eleven o'clock A. M., Thursday, by E. G. Kilgore.

All the members of the Conference are expected to take part in the discussion. Prepare yourselves, brethren, to make terse-pointed speeches on the topics assigned you. We must maintain our distinctive denominational Sunday-school work.

R. M. STANDEFER, P. E.

What Has Become of Our Darling Boy?

$100 REWARD.

The only child of Pleasant and Mattie Trotter left home on July 28, 1889, and can not be heard from. Therefore we earnestly pray all ministers of the gospel, officers of the law and other persons to use every effort to locate our lost child, and we pledge ourselves to pay the finder one hundred dollars. If found, write to us at the subscribed address, and we will come at once. His age is nineteen years; weight, one hundred and thirty pounds; black hair and eyes, dark skin, five feet and five inches in height, and has a small scar on his nose between the eyes. He was a good boy, a member of the Methodist Church, and loved to attend church and read the Bible.

PLEASANT TROTTER,
MATTIE TROTTER.

PLEASANT HILL, La., May 15, 1890.

Christian Advocate.

THURSDAY, JUNE 12, 1890.

For the Advocate

LOUISIANA'S PRAYER

Air "My Maryland."

BY "PRO PATRIA."

Louisiana, a beautiful Creole, with tearful anguish depicted on her countenance, kneeling in prayer, while a monstrous serpent is coiled around her, with his head above hers and his tail resting on her broken crown and sceptre, pressing them into the dust.

O Lord, to thee in prayer I flee,
In anguish of extremity;
In dust I bow, imploring thee
Will save me from mine enemy.
His stifling coil is round my breast,
In dust my crown and sceptre's pressed.
And high o'er mine his gilded crest—
The serpent of the Lottery!

From negro rule, the *Stygian pool*,
Where sank my strangled sovereignty,
This reptile came, begot of shame
And *legislative infamy*;
With brazen crest and artful smile,
And forked tongue and heart of guile,
He wound me in his deadly coil—
The serpent of the Lottery!

And now, O Lord, I fear he'll thrive
By ruining my industry;
The credulous he tempts to live
By gambling in his Lottery;
Until my home's a serpent's fen,
Where children, matrons, maids and men
Are lured to gamble in his den—
The serpent of the Lottery!

He *simulates*, by *wily* arts,
Benevolence and charity.
And simple people in their hearts
Adore this gilded deity,
And blind as heathen of the Nile,
Who worship toads and serpents vile,
They crowd to catch his golden smile—
The serpent of the Lottery!

My Press, the bulwark of my throne,
Of yore my faithful counselor,
Is *dumb*, and thus I'm left alone,
With *conscience* for my monitor.
With scorn my sisters pass me by,
And to my cries for help reply:
Thou fool! to thy *grand master* cry—
The serpent of the Lottery!

My servants are too poor and weak
To match this serpent's subtlety.
I fear, with shame and blanching cheek,
His *bribery* their *treachery*
Teach them, O Lord, thy primal curse.
Oh, let them ponder line and verse,
And spurn the Gambler's tainted purse—
The serpent of the Lottery!

But true are they who wore the grey
In triumph and adversity,
And wrought a name of deathless fame,
That changed defeat to victory.
Oh were those gallant legions nigh
To shoot their fearless battle-cry,
I'd feel that surely now must die
The serpent of the Lottery!

I hear a sound of gathering hosts!
Oh, can it be: oh, can it be
That *honor, manhood* and the *Cross*
Are leagued, O Lord, to rescue me?
Oh, fill their hearts with wisdom's light!
Send them, O Lord, thine arm of might!
And teach them, Lord of Hosts, to smite
The serpent of the Lottery!

Modern Asceticism.

Strange that the different phases of human history, civil, social and religious, are ever recurring! Men sometimes, not infrequently, boast about the wondrous attainments of the race in all things connected with its general welfare. More especially is this forward movement claimed in our day for matters purely ethical. But are we surely right in all this? Despite the claim of better civil laws, a more tolerant, religious spirit and a purer state of society, do not the old errors that have hounded the race through so many weary generations still hay on its trail? The long, long race with sin and folly is not rounded yet. Not on "this," but on the "other" side of Jordan is rest for the weary. But there is one snapping, snarling whelp of this hellish pack I warn you against. Once convent walls and monastric prisons concealed his hateful visage, but now, for the most part, he roams at large, wandering to and fro the earth, seeking whom he may exhort, then devour. Under this figure, I refer to modern asceticism. It is as false as it is deceitful. It entraps the innocent and unwary simply because they do not take time to think carefully or correctly about its fallacious teachings. One of the cardinal errors of the teachers of this school is in making the term "flesh"—as used by the sacred writers—to have a literal and not a figurative signification. How a man of intelligence, carrying about with him every moment of his earthly existence such a marvel of divine workmanship as the human body, can roundly berate his corporiety for moral delinquincy, is, to my mind, incomprehensible.

Such masters of assemblies should be relegated to some medieval monastry and kept there for the general welfare of the race. I have heard men pray to be delivered from the *literal* natural propensities of the body and the *real* appetites of the flesh. They might just as well cry for the stars to quit shining or the winds cease caressing the waving corn. Its—excuse the tautology—natural nature for these things to be so, God made them that way; and, what's more, we can't help it by any kind of theological tinkering. The root of this error lies in the old heathen school of philosophy; so the books teach. I hope we are wise enough to know ere this that there is nothing sinful in simple matter; yet some real, good people are wonderfully exercised about so clear a fact. Maybe I have chained my cur now, only to howl. S. J. DAVIES.

An Explanation.

MR. EDITOR: Your reference to Dr. Peck's charge that Arkansas preachers deceive Northern Methodists by using the name of the Methodist Episcopal Church, calls for this response. Dr. Peck writes from Hot Springs. It was there he heard of and witnessed the fraud complained of.

It is only a few years since the Methodist Episcopal Church began its operations in that city. I was invited to officiate at the laying of their corner-stone, but the house was not built for years after. As pastor of my church, I made no announcement of services, but one of the editors usually announced them of his own accord. He did not know there was a Southern and Northern Methodism, so he generally announced that I would preach "at the Methodist Episcopal Church," sometimes "at the Methodist Church," and sometimes would call the church by my name. After awhile the silly boy, whom the Northern Methodists stationed in the city, discovered the editor's mode and wrote a caustic rebuke, charging me with intentional fraud. I notified him that I had nothing to do with it. But the secular editor found a good subject to tease in the verdant youth, so he continued to announce my appointments at the "Methodist Episcopal Church," to the unbounded exasperation of the young preacher. All this was explained to the preacher in person by myself, declaring that I did not write the announcements nor cause them to be written; but the young preacher continued to hold me responsible. Wrote to his paper about it, and continues to this day to charge it on us. I suppose Dr. Peck got his information from that preacher. The president of the Wesleyan University of Ohio, Dr. Adams, a minister of that church, was in Hot Springs at the time, and was disgusted with the young preacher's conduct, and so stated it to me.

The secular editor was not a member of my church, and felt no interest in the matter further than to tease the young man.

The Methodist Episcopal Church was but a mere shanty—situated in the suburbs—near a mile from the street-car line, and was not known in the city as a church. Were I disposed, I could make a counter-charge on Dr. Peck's church relative to their mode of gaining a foothold in that city that would greatly discount his charge against us—and would *prove* to be *true*. But such warfare is two contemptible for publication. H. R. WITHERS.

Edward McGehee College for Girls.

I am instructed by the Board of Trustees of the Woodville Female Seminary to communicate to you, and, through you, to Methodists at large, the following action taken by them at their last meeting, viz: The name of the institution was changed to *The Edward McGehee College for Girls*, and Dr. H. Walter Featherstun, now of Kavanaugh College, has accepted the position of principal. Dr. Featherstun will bring his own corps of teachers with him, and open the next session on September 3, next. We have ample buildings constructed especially for a female boarding-school—spacious grounds and as handsome a grove as can be found in the Southern States—and all that we needed for the perfecting of a first-class female college was just such a man as Dr. Walter Featherstun—who needs no introduction from me—to take charge of it. Our town is easily accessible from north or south by way of the Slaughter branch of the L., N. O. and T. R. R., and is noted for its healthfulness, physical and moral, the refinement of its society, and the abundance of its church privileges.

G. T. MCGEHEE, Sec.

WOODVILLE, MISS.

From the Work.

ARKABUTLA, MISS.

Will you please allow me space in the columns of your valuable paper to say a few things for Arkabutla charge? Arkabutla, the site of the parsonage, is nestling quietly among a picturesque region bordering upon the Mississippi Delta; but it is so far above the level of the valley, and so much nearer the beautiful blue dome above us, that it is a very healthy place; and being so remote from a railroad town, we are not annoyed by the rush and push, ringing of the bells, and the blowing of the whistle, which is so common to those towns. Our greatest trouble is our transportation facilities, having nothing but the big-horned and long-eared quadrupeds to transport our dry goods from the railroad to this interior town.

Last Saturday our second Quarterly Conference was held. The Rev. S. M. Thames, our indefatigable presiding elder, was there in good trim, and preached to the satisfaction of his congregation. After we had been refreshed by the bounteous supply of good things, the business was transacted. Reports from the stewards showed that they had their work well in hand. We have four churches above the average of country churches, five preaching-places, two prayer meetings, eight Sunday-schools, and a Woman's Missionary Society.

During this month we are having a delightful time holding children's meetings. We have four things right plentiful in this country—hills, money, brains, and children. All of those, except one, are necessary in order to have a good time; and we are having it. We have had large crowds of beautiful, well-dressed and intelligent children to preach to. The children are the "poetry of this world, the fresh flowers of our hearts." They need more attention; they are the hope of the country; and if we expect to have a better class of Christians in future years, we must cultivate them now. In some portions of the country children are growing up in ignorance of God's Word, and God's church, and God's work, and we are responsible for it to a very great measure. Pray for us.

W. T. BARNETT.

MAY 21, 1890.

LIVINGSTON CIRCUIT, MISSISSIPPI CONFERENCE.

I am glad to say that after all the high water, and the sorrow it has caused among our people here on Livingston circuit, they still look after their preacher and his family. Yesterday there was a Port Vincent vessel arrived in front of the parsonage with only a small crew—Mr. Newton Felder, business manager; Mr. Eddie Felder, assistant manager, with Miss Emmie Spiller and Miss Rosa Baldwin, pilots. Port Vincent can boast of its warm-hearted young men and women. That vessel was heavy laden with good things, from a barrel of flour down to nutmegs. After dinner we enjoyed a while in pleasant conversation; then those fine-looking young people returned home—a distance of about ten miles. We stood and watched them until they disappeared in the cypress-shaded swamps of Louisiana. God bless the good people of Livingston circuit! We are praying for the Lord to do great things for this people this year. He has already given us nineteen accessions to the church, and two new Sunday-schools; also two prayer meetings—one of them a ladies' prayer meeting.

Our little church in French Settlement is composed mostly of people who have been raised Catholics. I think, Mr. Editor, it would do you good to hear them pray. They have put away their prayer books and beads, and pray in the old Methodist style, and their influence for good is being felt. The devil is uneasy, but hard at work. His arrows are flying thick and fast; but the blood-stained banner of Jesus is waving proudly over this little church. I ask the prayers of God's people in behalf of French Settlement Church. GEO. W. HUFF, P. C.

MAY 15, 1890.

STRONG'S, MISS.

Nearly six months have passed away since I received my first appointment—Prairie circuit. Upon my arrival I found a nicely finished and neatly furnished new parsonage and a committee to receive us.

The fires burning brightly in the grates and the filled pantry, also large baked turkey on the table, was an index to the warm hearts and generous hospitality of the good and intelligent people. The prairie mud does not cling more tenaciously to our feet than do these people to their pastor and to the interests of the church.

The profit of the half year spent with this people has not been meager. Our membership has been increased by ten names; four of whom were the heads of families and eight of whom were grown. Our Sunday-schools are interesting, our prayer meetings spiritually invigorating, our lately organized Woman's Missionary Society doing good work, our ladies also working in Ladies Aid Society. During the year have raised for Oxford Church, $79 50; for repainting church, $50; for parsonage fence, $28; on Children's Day, $22 35. Our second Quarterly Conference just passed, and nearly half of preacher's salary paid, one church having paid nearly three-fourths of its assessment. The collections ordered by the Conference will be paid in full.

As a charge, we are upon a more elevated plane of usefulness than we have previously occupied; with unity of feeling and effort are still climbing, and as we ascend are endeavoring to draw sinners and to lift all of the interests of the church with us.

J. C. PARK, P. C.

UNION CIRCUIT, MISSISSIPPI CONFERENCE.

We are moving along in these parts moderately well. This being my third year here, I see and understand the surroundings better than a passerby. Last year we had some wonderful revivals here; and, owing to the great number of persons still out of the church, and many in the church that have never been converted, we are praying for a wonderful revival of pure and undefiled religion. Brethren, pray for us, that God may visit us this year with a mighty outpouring of his Holy Spirit. We are doing all we can to develop the spiritual condition of this circuit into a higher standard of religion; and if we know anything of the signs of the time, we are making some advance in that direction. There is an increasing interest in supporting the church and its institutions. We paid all our assessments last year; but this year we hope to exceed last by fifty per cent. We have had so much sickness this year that my congregations have been unusually small; therefore, we have deferred taking the collections ordered by the Conference till now.

Last Saturday and Sunday, May 3 and 4, our second Quarterly Conference was held. Bro. Johnston, our efficient presiding elder, was on hand, with an inexhaustible supply of good things, looking after the King's business. Bro. Johnston preached us three good soul-stirring sermons while with us. On Sunday he preached with power, and to the edification of all that heard him, from John xi, 28: "The Master is come, and calleth for thee," after which we took a collection, and nearly doubled the assessment for that point. On Saturday Bro. Johnston made us a speech on education, and I secured $35 in notes for Millsaps Methodist College. If some of the brethren would open their eyes, so that they could see the good in our presiding elders, and, in the place of grumbling and growling, "hold up his arms" and give him their hearty support, God would bless them more, and there would be less trouble.

JAS. G. CAMMACK.

MAY 9, 1890.

CARTHAGE STATION, MISSISSIPPI CONFERENCE.

At the last Conference this little town was made a station, and it was with some misgivings that we came back to it, having served the entire circuit last year, and I did not know how it would suit the people to be set up as a station. But the people were well pleased, and are working faithfully to make it a success. Carthage is the largest inland town in the State, and no better people can be found. Within the last twelve-month we have built a Methodist Church at a cost of $1,500. The Methodists, Baptists and Presbyterians have been worshiping together for thirty years or more. They had a union Sunday-school of about forty scholars, and some of my brethren said we could not have a Methodist school. But we organized, and now have eighty enrolled and about sixty in attendance, and the Baptists have a better school than the union. Spiritually, we are advancing. Our people take more interest in the church than ever before. We usually have as many at prayer meeting as formerly attended preaching, and our congregations at preaching are increasing. Carthage is no longer in the background. Financially, we are improving also. My people are rallying to support their preacher, and, up to date, they have paid me more than the entire circuit did up to September 1 of last year. I consider this charge about the best in the district, all things considered. The most of the people are quite intelligent and are willing to do their duty when they know it. Our protracted meeting will commence soon. We are praying for a great revival.

Our people are not as much interested in mission work as they ought to be, but we hope that by the help of God we may succeed in enlisting them on that line of church work.

J. M. MORSE.

Books and Periodicals.

BLACK BEAUTY—A Literary Sensation. By A. Sewell. George T. Angell, 19 Milk St., Boston, publisher. Price, in paper boards, twenty cents; by mail, postage paid.

This is a charming little English story, which has had a remarkable run in Great Britain, ninety thousand copies having been sold, and is certainly destined to success, if not great popularity, in this country. The American reprint seems to be under the auspices of the Society for the Prevention of Cruelty to Animals, though it was apparently not written in the interest of that body. The equine subject is caused to narrate, and most charmingly too, his own checquered career from colthood down to extreme old age, with many wise observations upon both animal and human economy, and a body of drama which includes many representatives of both kingdoms. There is not a dull chapter in the book, and those who do not read it with a literary purpose should do so for sweet charity's sake.

THE MYSTERY OF SUFFERING. A new book. By Rev. J. H. Brookes, author of "The Way Made Plain," "Maranatha," and Editor of *The Truth*, etc. It contains 169 pages. Price, paper, twenty-five cents; cloth, fifty cents. Gospel Publishing Company, 10 Arcade Court, Chicago, Ill.

It is the aim of this book to throw the light of God's truth upon the afflictions of his people. The titles of the chapter indicate the character of the book: Suffering the Common Lot, The Cause of Suffering, Bodily Suffering, Mental Suffering, Satan and Suffering, The Trial of Faith, Christ and Suffering, The Abiding Comforter, The God of All Comfort, The Everlasting Arms, Fear Not, Songs in the Night, Afterward, Till He Come. The entire book is well calculated to comfort the afflicted, and the large, clear type will make it easy for the aged and the afflicted to read.

For the Advocate.

A SONNET OF THE SOUTH.

BY SAMUEL E. MANN, D. S.

Dear Southland, how shall thy sweet name be sung,
While swelling years their wider channels wear?
Oh, who may tell thy story? Who may bear
My harp, among the willows rudely flung?

E'en where the censers of the night are swung
Beside the dawn's high altar—even there,
O minstrel of the morn, dost thou not dare
To lift the fallen harp, and loose thy tongue?

Oh, yes, the wakened winds shall answer, Yes,
Until thy native pomp of palm and pine,
O'erhung with waving moss and clinging vine,
The zephyr-breath of brother-love confess,
And down thy years the notes of joy are rung;
So, O thou Southland, shall thy songs be sung.

APOPKA, FLA., May 12, 1890.

The Lottery.

Another Editor's Farewell.

We print below Mr. Pugh's farewell address as editor of the Assumption *Pioneer*, which was refused admission to the columns of the paper he had served when it went over to the Lottery cause.

And this is the kind of work the Lottery is doing all over the State. With its money, however, it is seeking to stifle the voice of honest and honorable men. There are, doubtless, scores of true journalists in the State who, unlike Editor Pugh, are not in a position to even send their parting words to the public to a friendly journal; but have, with heavy hearts, to bow to the power of the great press corruption, and do that against which their manhood and their conscience rebel:

VALEDICTORY.

With the present issue of the *Pioneer* my editorial duties come to an end, and I cease to be a member of its staff.

I think it both due to the public and to myself to give my reasons for terminating my connection with this paper.

The stand that the *Pioneer* was compelled to assume during my temporary absence last week, in an editorial supporting the Lottery Company in its endeavor to obtain a charter, was not only opposed to its previous policy, but is foreign to my idea of what is proper and right. I believe the issues involved in the present contest with the Lottery Company are grave beyond precedent. The struggle of those opposed to this gigantic monopoly is a contest for pure government—for the freedom of press and people.

The presence of the Lottery Company as a gambling institution is its least evil, and might be condoned by many; but when it debauches our legislators, and under the guise of generosity takes advantage of a people's ruin, and attempts to bribe the sovereign State, then surely it is time for us to emphasize the fact that a people can not be bought! that the honor of a State is beyond price!

Should the Lottery Company succeed (God forbid!) in obtaining the submission of a constitutional amendment to the people, we will see the Lottery Company enter local politics and endeavor in every way to split the Democratic party. With its immense wealth it boasts that it can control our elections, and rather than fail, it will divide the white vote and purchase and poll a large colored vote. This institution, as the corrupt offspring of an equally corrupt radical regime, shows its paternity in its opposition to the Democratic party. True to its parentage, it will ever seek to divide the Democrats and reinstate in power "our brother in black." What care such men as Herwig, Baldwin and Pinchback—large owners of Lottery stock—for the Democratic party? Our State is poor, it is true, but sometimes riches can be too dearly bought. The freedom of a people, like the chastity of our mothers, is too precious a heritage to be the subject of bargain and sale.

It has become a choice between "a government of the people, for the people, and by the people," and a government run by the Lottery Company for the Lottery Company, irrespective of the wishes and welfare of the people. Between the two my choice has long been made.

When we sacrifice our political freedom for so much per year, we, in truth, sell our "birthright for a mess of pottage."

Feeling as earnestly as I do on this subject, I can not give a *quasi* indorsement to pro-lottery views by continuing as editor of a paper so diametrically opposed to my convictions.

In thus retiring from the editorial control of the *Pioneer*, it is a subject of regret that my pleasant official associations with Mrs. Susan Dupaty are brought to a close. However we may differ on questions of public interests, I shall certainly retain a feeling of respect and warm friendship for her—the necessary result of our intimate companionship in the editorial sanctum.

LAWRENCE H. PUGH.

NAPOLEONVILLE, LA., May 12, 1890.

—*New Delta.*

To the People of Louisiana.

I propose to assume control of the government of this State for a period of twenty-five years, for which I will pay $1,000,000 per annum. I will furnish in addition the following officers:

1. A governor.
2. A majority of the General Assembly.
3. A majority of the judges of the supreme and district courts.

I will also guarantee to establish a grand educational and literary bureau, with sundry prizes annexed—tickets to the drawings of same to be sold in all the States of the Union—the capital prize, however, to be strictly the property of the bureau.

I guarantee also to foster and stimulate the following noble traits of character:

1. To make gambling the chief virtue of the race.
2. To demoralize all servants and hired labor in general.
3. To make the sole object of existence the desire to be rich, and to attain that end.
4. To assume control of the insane, the pauper and the sick.

In consideration of which I will occasionally build, for my own benefit, beautiful buildings in New Orleans, and sugar and cotton factories in your parishes. I will also erect churches, and contribute liberally to the salaries of the preachers thereof.

I will also subsidize all your newspapers, and choke off such editors as desire to lead you back to the same and inglorious virtues of your forefathers.

I will also recast the great seal of Louisiana, to conform to the facts, namely, to represent the little pelicans feeding the big pelican.

You will, doubtless, hasten to accept this proposition, as you have proven yourselves incapable of self-government, inasmuch as,

1. You do not educate yourselves.
2. You do not build your levees.
3. You do not take care of your indigent sick and insane.

I expect furthermore that the proposition will be acted upon at once by the General Assembly, otherwise I will send my satraps out to buy up the negro vote, and make things warm for you. Yours, etc.,

JOHN A. MORRIS.

—*Southern Watchman.*

Hangs Mighty High.

The enthusiasm of some of our pro-Lottery friends runs so far ahead of their common-sense that it is absolutely amusing. They argue warmly that the State is at present in an impoverished condition, absolutely in need of money to carry on the government, and especially lacking in means for the building and strengthening of her levees; that Mr. Morris' little, $500 000 just now would be a perfect god-send. Just now! They do not pause to reflect that if they accept Mr. Morris' proposition the year 1895 will be the very earliest date at which they could hope to get a little nip of $125,000 out of that plum. Remember, the present charter runs until then, and Mr. Morris is not going to pay for something he has already. By that time our State through the development and growth of her natural resources will have recovered from her temporary depression; by that time the United States government (if not disgusted and repelled by the superficial and protubcrant officiousness of the Lottery Company) will have our levee and drainage system under its mighty protection and fostering care—and that is really our only hope of a successful issue out of this trouble. Then, for sake of a compromising annuity for which we would really have no urgent need, we would find our State saddled with an infamous incubus and rated in the civilization of the world as on a par with Monte Carlo, Cuba and Mexico.

Since the above was in print John A. Morris, on May 13, increased his bribe to $1,000,000 annually. This only the more clearly shows the nature of the man and the character of the enterprise in which he is engaged. It is also encouraging, as it shows that he is not certain of success; and, like all avaricious and sordid natures, he imagines that money is the surest and quickest bribe to prostitution; therefore, he has only to increase his offer.

"Now, here's richness for you!" said "Mr. Squeers," as he half-and-half watered the milk for the two foundlings put under his paternal care. Now, here's a spectacle for you, freemen of America! A creature bidding for a great State like you would buy a hog at auction, and dallying with its government like a puppy shakes a shuck!

Mr. Morris has evidently anticipated the force of the argument on the "four-years futures," and has interviewed a *Times-Democrat* reporter, wherein he states that he is willing to advance the State money to repair levees, etc. Like the boa constrictor, he is gradually throwing on shiny coils until his prey is crushed, when he will proceed to swallow it. This matter is now fully in the hands of the Legislature, which is well beset with arguments *pro* and *con*. The die is cast; we can only look to it and hope for the best.—Lafayette *Advertiser*.

A Political View.

NEW ORLEANS, June 2, 1890.

Editor New Delta: No thinking man will deny that bribery has been the instrument by which the Lottery Company has kept its wheel of fortune running for the past twenty-two years. Its open bribery is and has been the common talk of politicians, high and low, for twenty-two years. It is openly declared, and never denied, that many legislators, judges and executive officers are under the power and control of this company.

In every parish and town of Louisiana the young politician is being and has been educated to believe that political preferment and affiliation with the Lottery Company are synonymous. In other words, our men of promise, instead of being educated to be statesmen, are being brought up to be the tools of a set of gamblers. Morris and his pals have done more to curse the State of Louisiana than all the pests of reconstruction. A nice set of men to educate our statesmen! Give them twenty-five years more of power, increasing as they have been in business, and what power except Winchester rifles can eradicate them from our soil? Even then their bribery might withstand an army, and poor Louisiana, being fifty years behind her sister States, would have to call in their aid to unsettle this new political screw of Archimedes—the corruption fund of Morris and his pals. O. Q.

—*New Delta.*

It begins to look as though the manly attempt of Gov. Nicholls to save his State from the clutches of the Louisiana Lottery ring might be rewarded with success. It will require a two-thirds' vote to carry the scheme through the Legislature over his veto, and the anti-Lottery people are confident that more than one-third of the House are with them. The ring has the whole New Orleans press on its side, and has doubled its bid for a new charter, offering now $1,000,000 a year; but the friends of good government are making a strong fight, and the public sentiment of the whole country is with them.—*New York Evening Post.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Second Quarter—Studies in Luke.

LESSON XII.—June 22.

Trust in Our Heavenly Father.

Luke xii, 22-34.

GOLDEN TEXT.—*Your Father knoweth that ye have need of these things*—Luke xii, 30.

TIME AND PLACE same as last lesson.

PARALLEL PASSAGES.—Matt. vi, 25.

22. *Take no thought*—Rather, *Be not anxious about.* The temper against which our Lord warns his disciples is not that of foresight, which merely provides for the future, but the allowing ourselves to be harassed and vexed with its uncertainties. *For your life*—The Greek word is the same as that commonly rendered "soul," and the passage is interesting as an example of its use in the wider sense which includes the lower as well as the higher life. These instructions are built upon the parable just previously spoken. "Therefore" (ver. 22), since these things are so, let me counsel you how to live. Therefore give to the higher and better things the relative care and labor of which they are worthy; care more for soul-life than for bodily life; more for soul-food than for the food of the body; more for the culture and growth of heart-benevolence than for the development of any physical powers; more for the adornment of the soul with the beauties of holiness than for adorning the body in beauty that fades so soon away.

24. *Store-house*—The word has the same root as to cut or divide, and means an apartment where supplies are divided and apportioned; a treasury, magazine, and, therefore, a secret and well-guarded place. *How much more are ye better*—Here again (as in ver. 7) the reasoning is *a fortiori*. Assuming a personal will, the will of a father, as that which governs the order of the universe, we may trust to its wisdom and love to order all things well for the highest as for the meanest of its creatures. For those who receive whatever comes in the spirit of contented thankfulness, that is for those who "love God," all things work together for good. The case of the ravens whom God feeds and of the lilies which he clothes in beauty are here as proximate, not perfect, illustrations. They illustrate God's universal care and wisdom as to the lower animals, and also the beautiful growths from the earth—from which we are to infer that God will take care of his trustful, obedient children.

25. *To his stature*—No anxiety will alter our bodily height, and the other conditions of our life are as fixed by God's laws as that is, as little therefore dependent upon our volition.

27. *Consider the lilies*—Here again we may think of the lesson as drawn immediately from the surrounding objects. The hill-sides of Galilee are clothed in spring with the crown imperial, and the golden amaryllis, and crimson tulips, and anemones of all shades from scarlet to white, to say nothing of the commoner buttercups and dandelions and daisies; and all these are probably classed roughly together under the general name of "lilies." And these, with what we may reverently speak of as a love of nature, the Lord tells his disciples to "consider," that is, not merely to look at with a passing glance, but to study—to learn, as it were, by heart—till they have realized every beauty of structure and form and line. *I say unto you*—The formula of emphasis is not without a special force here. Comp. Matt. xvii, 10-19. Man's gaze was drawn to the "gorgeous apparel," the gold-embroidered robes of kings and emperors. Chap. vii, 25; Acts xii, 21. Jewish traditions as to the glory of Solomon represented even his attendants as clothed in purple, and with hair glittering with gold-dust. He, the true Son of David, saw in the simplest flower that grows a glory above them all. "The lily shames the king." *Solomon in all his glory*—1. Kings iii, 13; x, 1-29, and, for a splendid description of his progresses in the royal chariot, Cant. iii, 6-11.

28. *The grass, which is to-day in the field*—The term is used generally to include the meadow-flowers which were cut down with the grass, and used as fodder or as fuel. The scarcity of wood in Palestine made the latter use more common there than in Europe. *Oven*—Strictly, a covered earthen vessel, wider at bottom than at top, in which bread was baked by putting hot embers round it. *O ye of little faith*—The word is found only in our Lord's teaching, and the passages in which it occurs are all singularly suggestive. The disciples were not faithless or unbelieving, but their trust was weak. They lacked in moments of anxiety the courage which leads men to rely implicitly on the love and wisdom of their father. So in the stormy night on the lake, or when Peter began to sink in the waves, or when the disciples had forgotten to take bread, the same word recurs.

29. The Greek tongue put the word "Ye" in the foreground with special emphasis in contrast with the heathen. As to yourselves (my children) seek ye not anxiously what ye shall eat or drink, nor be ye like the meteors, floating in mid-air, fickle, changeful in their course, all unstable (the sense of "doubtful mind;") for the Gentiles who have no God to trust are seeking all these things with restless anxiety. Let them have their care to themselves; it befits them more than you; for they know not the Father above, who would care for them too if they but knew and would trust him; besides, your Father knoweth that ye have need of these things. Never a want of food or of clothing can escape his eye. He needs no information from you on these points. Your prayerful heart may cast itself in loving trust on his providing hand. Seek ye the interests of God's kingdom, and he will provide these lesser things for you. He gives you scope for labor in the service of his kingdom; therefore devote your chief labor, your great care, to the work he gives you in this service. Then the other things you need will be added unto you—so much thrown in, as it were, without charge! It is so easy for God to see that your "bread shall be given and your water shall be sure," if only your heart and hand are thoroughly devoted to the great work of his kingdom. *Neither be ye of doubtful mind*—Literally, *Do not toss about like boats in the offing*—a metaphor for suspense.

30. *For all these things do the nations of the world seek after*—"You look down upon the heathen nations, and think of yourselves as God's people, yet in what do you excel them, if you seek only what they are seeking?" *Your Father knoweth.* The outer life of man, and its accidents, may well be left to the wisdom of the All-knowing. It lies below the region of true prayer, or occupies an altogether subordinate place within it.

31. *Rather seek ye the kingdom of God*—The context shows that the words point to the "seeking" of prayer, rather than of act, though the latter meaning is, of course, not excluded. What is thus to be sought is "the kingdom of God," the higher spiritual life in its completeness, for ourselves and for others; and with it we are to seek "his righteousness," that which, being perfect beyond the righteousness of the scribes and Pharisees, must be his gift to us, and therefore to be sought in prayer. One who seeks for this may well be content to leave all else in his Father's hands. Even without his asking, "they shall be added unto him" in such measure as is best for him.

32. *Fear not, little flock*—The words continue to be spoken to the inner circle of the disciples. They are "the little flock" (the Greek has the article) to whom the Father was pleased to give the kingdom which is "righteousness and peace and joy." There is an implied recognition of the fact that the "flock" had passed beyond the stage of seeking for the kingdom. In its essence it was theirs already.

33. *Sell that ye have*—In its generalized form the precept is peculiar to St. Luke, but it has its parallel in the command given to the young ruler. It was clearly one of the precepts which his own characteristic tendencies led him to record, and which found its fulfillment in the overflowing love that showed itself in the first days of the church of the apostles. Subsequent experience may have modified the duty of literal obedience, but the principle implied in it is, that it is wise to sit loose to earthly possessions, possessing them as though we possessed not. *Give alms*—This is the true way of investing worldly wealth—"He that giveth to the poor lendeth to the Lord." *Treasure in the heavens*—These, as in the parallel passage of Matt. vi, 20, are the good works, or rather the character formed by them, which follow us into the unseen world, and are subject to no process of decay. So men are "rich in good works;" "rich in faith" are made partakers of the "unsearchable riches of Christ and his glory."

34. *Where your treasure is*—Men may try to persuade themselves that they will have a treasure on earth and a treasure in heaven also, but, in the long run, one or the other will asserts its claim to be *the* treasure, and will claim the no longer divided allegiance of the heart. A cogent reason for depositing treasure in heaven is, that it will naturally draw your heart thither, and so make heaven more dear and precious to your soul—reacting, moreover, upon your character to mold it into the image of heaven's purity and love.

Missionary.

Mexican Christians.

MR. EDITOR: I have thought for some time of giving your readers the impression that Protestantism has made upon our Mexican brethren, and how they view the outlook for the future. This purpose was intensified and materialized at our dinner-table on yesterday. We had with us the Rev. L. G. Prietor, the presiding elder of the San Luis Potosi district, and our "*table talk*" was on this subject. He said the past had seemed as a strange and uncertain spiritual struggle, marked by suffering and conflicts that sometimes looked as if they would turn the scale of effort, and thus result in the abandonment of the field, while at other times they revealed a heroism that inspired the natives with a hope that great results must some day follow. With great emotion, he then said: "I see it all now; the sowing day is giving place to the reaping day, and to me our future is luminous with a hope I hardly expected to see." And this seems to be the impression they all have of the work now going on in this field.

As many of your readers know, I am not a novice in church work, and after a close study of all the points for the past seven months I can truly say I have never seen greater promise for the church in any charge I ever served than now appears in the Mexico district. I have but recently received into our church the Rev. Nestor Gomez, the leading spirit of the work conducted by the late Rev. Mr. Paseo. He is one of the best trained and evenly poised men I have met in this field, and with an influence that can be used to great advantage to our church in the Tolnca Valley. His father was one, if not the first, martyrs to the cause of Protestantism in this field, and he impresses me as being a real son of his father in his devotion to the cause of Christ. But we need a few hundred dollars and a presiding elder in Tolnca *at once* to push the advantages gained. I may be able to press the work there in connection with the demands upon me in other parts of the district for a little while longer, and, if necessary, will do so; but it is a tax upon my physical strength that must soon produce its effect. I am from home from two to four days out of each week, and many a night is spent in restless tossing from side to side without sleep, and often I have to leave home tired and languid from a previous journey. But if the church can not afford relief, we will try to endure the toil and hold up her banner until such time that she may be able to send us help in men and means.

I suppose the reader has concluded that I have forgotten the caption of my article. But they must allow a short exhortation after so good a sermon. Our conversation then drifted into our personal religious experience, and I assure you it was a feast of fat things to my soul. Bro. Prietor then said: "I am ashamed to confess it, but there was a time even since my conversion when I was greatly lacking in confidence in my God. But he has so often heard and answered my prayers, that I can now truly say, 'My trust is in the Lord.' The first experience was in the case of my wife. When we were married she was not a Christian, and for three months I lived on my knees, pleading with God to give her the experience I had in my own heart, and when I knew she had received that blessing I think I was the happiest man in Mexico. Then we both began praying for her mother and sister, and we kept this up for years without apparent result. So at our last Conference I felt it was my duty to take some small charge in our district, where we could have them with us and talk with them while we prayed for them. And you can't know how badly hurt I was and disappointed when I was read out for the San Luis Potosi district. I went to my work feeling the Bishop had allowed himself used to defeat the purpose of God to use me as a means of leading those so dear to our hearts to Christ, and that possibly before the year was out they would be gone and lost. Well, the last time I was in the city I went to see them and found them both converted, in the church and happy. So I hurried back home to tell my wife the good news, and when she heard it she clasped her hands, and said, in a loud voice: 'Glory to God!' This thought me that, while the Lord heard and answered my prayers, he was not dependent upon me to work his blessed will. And I tell you, brother, I am a happy man, and am now ready for work anywhere and in any way the Lord and the church may desire. My confidence is perfect."

I told him the Lord knew him perfectly, and he knew that it was only necessary that he should have an introduction to his Lord, that he might love and trust him fully, and that he had used this experience to bring him into closer and a more loving and trusting relation to Christ. He said, "Yes, if we could all have a personal introduction to Christ, that would reveal him in the personal experiences of our lives, we would all love and trust him fully." To this I answered, "Amen!"

J. M. WEEMS.

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

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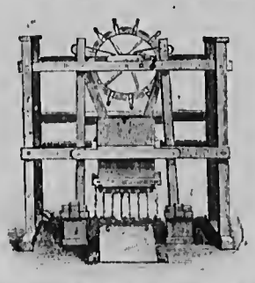

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

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REV. B. CARRADINE, D. D.
REV. W. L. C. HUMMICUTT, D. D.

THURSDAY, JUNE 12, 1890.

Centenary College.

The commencement exercises of this venerable institution of learning began Sunday, June 1. The attendance of students during the session has been the largest since the war. The work of the year has been most gratifying, both to the professors and the patrons of the college. The students, for the most part, have acquitted themselves well. The *esprit de corps* of the college is very fine, and the conduct of the students during the year almost unexceptionable. The examinations, preparatory to commencement, were highly satisfactory to both faculty and students.

Sunday, eleven A. M., June 1, a very large audience assembled in the college chapel to hear the annual sermon, preached by the writer, from I. Cor. xv, 26. Sunday night, Dr. C. F. Evans, presiding elder of the New Orleans district, addressed the Young Men's Christian Association, the subject being, "Gather up the fragments that nothing remain." The subject was well handled, and the young men got many golden grains of wisdom which will be a rich treasure from which to draw in the time to come.

Monday morning the annual exercises of the literary societies began with the Franklin Institute, five of the graduates for this year being members of this old society. The opening address by the president, young Pharr, was well conceived and beautifully delivered. The valedictory to the graduates by young Putnam was an appropriate address, and did honor to the speaker. Then the diplomas and society pins were delivered, after which there were several small, extemporaneous speeches by visitors. The hall was crowded with "brave men and fair women," promising youths and gay maidens, and the exercises, from beginning to close, were enlivened by strains of sweet music from an imported band of musicians.

At night the preparatory school had its annual contest for the medal for the best declamation. Twelve young athletes entered the arena and engaged enthusiastically in the contest. The young men acquitted themselves well. The contest was a spirited one. The speakers evidenced the fact of careful training by a skilled hand. Several visitors remarked the manifest improvement in this contest over the declamation of former years. The judges were convinced, however, that the best declaimer was young Lewis, who spoke a very difficult piece with great ease.

Tuesday morning the Union Literary Society hall was crowded to its utmost capacity with people eager to witness the society graduation of seven of its members. The exercises consisted in speech-making and the delivery of pins and diplomas. The young gentlemen acquitted themselves with great credit. Among the extemporaneous speeches, one from Bishop Keener, on the "Mistakes of Geologists," was a real "eye-opener" to many interested hearers.

The Alumni Association held its anniversary meeting at eleven A. M. The speaker for the occasion failed to appear; consequently there was no annual address. The poet for the occasion, I. D. Wall, of Clinton, La., delivered an exquisite little poem on "Commencement Day in Former Times," which was listened to with profound attention, and spoken highly of by all. The thought of the poem was excellent, the meter was unexceptionable—just that sort which sounds well when spoken—and Mr. Wall's fine voice and graceful manner contributed to give the poem to the audience in a way almost above criticism.

At night came the joint oratorical contest between the two literary societies, and the annual literary address by Prof. W. R. Sims, of the University of Mississippi. There were *five* speakers, whose speeches averaged twenty-five minutes apiece. This fact we consider a pure and simple outrage upon a long-suffering audience. The young men seemed to be "speaking against time." The idea seemed to be, "the longest pole will bring down the persimmons." The clock was striking the hour of eleven when Prof. Sims was introduced to the audience. This inviting a stranger from abroad to make an address, and then putting him up near midnight to speak to an assembly already wearied to disorder by the intolerable length of five preceding speeches, is a custom that deserves the severest reprehension. We say "custom," because it is such. We have known five or six of these midnight assassinations, and we think it is time for them to stop.

Prof. Sims spoke clearly and with great ease on, "Faith, the Basis of Knowledge." His arraignment of some of the would-be-thought scientists before the bar of reason, and the points made to show the illogical process of their minds in reaching conclusions, was as skillful a piece of dialectics as we have ever heard. Everyone who heard the address commended it in highest terms, and, notwithstanding the disadvantages of his position, Prof. Sims won for himself a place among the foremost thinkers and speakers of the day.

The committee appointed to award the medal for the best speech, after twenty-four hours' deliberation, awarded it to J. T. Liggette.

Centenary College can draw a bigger crowd than any place of which we have knowledge. More carriages and buggies can be seen on its campus on commencement occasions than can be seen anywhere else. So, early on Wednesday, commencement day, the people began to pour in from all directions, and, by the time the exercises were announced to begin, the large audience-room was well filled with interested friends. The class of this year is the largest since 1860. We give the names: F. R. Alexander, Alexandria, La.; C. S. E. Babington, Franklinton, La.; P. M. Brown; Woodville, Miss.; T. W. Fuller, Minden, La.; J. S. Johnston, Forest, Miss.; W. H. Lewis, Crystal Springs, Miss.; W. J. Roberts, Clinton, La.; O. H. Simpson, Lafayette, La.; J. M. Sims, Simsboro, La.; C. B. Smith, Jackson, La.; A. Tomb, Jackson, La.; T. W. Whiteman, Jackson, La.; H. M. Wilkinson, Gloster, Miss. Among these we note that four are the sons of itinerant Methodist preachers. The faculty hesitated not to declare that for correct scholarship, manliness of bearing and integrity of character, this is the best class Centenary has graduated for a long, long time.

Several of these graduates are preachers, all except one are members of the church, and all, without exception, have won by their conduct the lasting esteem of their teachers and the unqualified admiration of the citizens of the town. Such a class, going forth into the world to practice the lessons learned and to illustrate the value of the Principles implanted in their natures, is no trifling recommendation of the school which sends them forth. But this has ever been the case with Centenary. She points with pride to those she has sent forth into the world to fight its great battles.

The speeches of these young gentlemen evinced careful thinking, close reasoning, choice rhetoric, and were delivered with an ease and grace of manner seldom equaled and never excelled. The subjects discussed showed that their minds were already taking hold of the perplexing problems of the day. "Woman's Sphere," "The Dominion of Law," "Organization," "Socialism," "American Realities," "Centralization," "Commercial Progress," and the ubiquitous "Brother in Black," were the subjects upon which the graduates discoursed, and they were all well, some of them ably, handled. A new feature in the graduating exercises was a debate between *four* of the graduates, the question being the disfranchisement of the Negro. The debate was characterized by the utmost fairness and Christian courtesy by both sides, and the discussion would have done credit to men of riper age and larger experience. We have never listened to a stronger presentation of the arguments for both sides of this question. The committee, to whom was referred the decision of the contest, gave their voice in favor of the affirmative. Each of the literary societies had offered a gold medal to the best debater from its own body. Of the Union Literary Society debaters, the medal was won by P. M. Brown; and F. A. Alexander, of the Franklin Institute, won the medal on his side. These young men are sons of preachers. Thus ended the literary and elocutionary exercises of the occasion, and, we can not refrain from saying, that, after being a regular attendant upon these commencements for seven or eight years past, we unhesitatingly pronounce that there has been exhibited this year a vast improvement in this department over any previous year. The faculty bear a like testimony to the improvement of the students in the regular work in the class-room. With such a record, and such an exhibition that the record is true, Centenary is not ashamed to ask for an increased number of students to train in like manner for the work of life. Having made such a record, she has the right to expect a more liberal support from her friends, and *their* highest privilege is to co-operate with her in doing this good work for the country and for the church.

The Board of Trustees held their usual meetings during the progress of the commencement exercises. The report of the president of the college was very gratifying, showing that good order and studious habits had obtained among the students. The number of students had increased about 75 per cent. over the number in attendance last year. In plainer words, the number of students had increased from 80 to 137. This is the largest number in attendance since the war, and already a number of new students to take the places of the recent graduates have made application for admission, and, without doubt, next term will witness a larger attendance than this.

The report of the treasurer lifted the Board right up into the clear sunshine of the mountain-top, and broadened the horizon all around. The receipt of funds was nearly double what it was last year. The consequence of this was that the teachers have been much better paid and more repairs have been made, and everything wears a more thrifty and cheerful look. The financial outlook is better than ever, and growing still better day by day. The endowment fund has reached the sum of $52,000 in six per cent. notes, and is increasing all the time. The friends of the college are now sure of its success. The old institution has "passed the center" and is now moving grandly upward; and will soon take its former place among the educational institutions of the church and country.

The Board of Trustees conferred the degree of D. D. upon Rev. David J. Waller, secretary of the British Conference, and upon Rev. John W. Lewis, of the Louisville Conference. Rev. C. F. Evans, D. D., was elected to preach the commencement sermon next year. The faculty of the college remains the same, with the addition of a chair of English language and literature, to be filled by Rev. B. M. Drake, of the Mississippi Conference.

And now let our friends throughout our territory begin the canvass for new students and more endowment for this college. The literary and scientific advantages of this institution are equal to those of any college, while its moral and religious advantages *are superior* to those of any college of which we have knowledge. These two facts are sufficient to induce any parent or guardian to send his boys to Centenary.

Then and Now.

We have surmised that in the apostolic age of the church, if a congregation were seeking a pastor (if congregations were affected with the habit of choosing their pastors in that age, which we very much doubt) that the first question foreshadowing an engagement would have been, "Has he the tongue of fire?" Among other things less important, Has he the qualification to wake the dead with such plain themes as "repentance," "faith," and the "new birth," and is he reasonably free from all affectation of worldly methods in addressing the souls of men upon issues that are purely heavenly?

Thus they would have spoken in lofty discussion of the essentials of that ministry which filled a Savior's heart and hands, and which, doubtless, the angels that, as "flames of fire," do his bidding in other and commoner service, "go envying us."

Ah! but that must have been a winsome eloquence which held the descendants of greater Troy until past midnight with one voice of beseeching; that "almost persuaded" Agrippa, the heir of all the infamies of the line of Herod; that terrified Felix, the libidinous monster, and stilled the Jerusalem mob as with the wand of Mercury, indeed. Even Apollos, who was the nearest approach to a rhetorician and to the holiday pulpit arts of our time, was "mighty in the Scriptures," and in imagination we have always compared his voice to the dying echo of that more magical ministry which in the person of the martyr Stephen overcame in the synagogues of the Cyrenians and Alexandrians, and smote the Sanhedrin with knife-thrusts which "cut to the heart," and in Philip that was "the great power of God" in Samaria and Philistia, and in Peter that shook Jerusalem with diviner results than were produced by the night and storm of Calvary, on the day of Pentecost. We have tried in reminiscent mood, calling up those scenes and characters, to conceive of John the Baptist and his eloquent namesake, the loving and beloved, as cracking a joke or "courting a grin" while opening their embassy to listening throngs in forest and city desert, or pausing in stridulous mid-voice, and, with hands thrust in pockets, or resting defiantly on the hip-joints, to give a storm of applause time to waste itself in zephyrs, but in vain. We have tried to think of Paul as advising his young proteges, Timothy and Titus, to attend a school of elocution in the most rhetorical age and community of the world, and of Peter as putting John Mark to hermeneutics and hypostatics (not to say bombastics and ectatics) in the school of one Gamaliel or of one Tyrranus, but we quite broke down under that effort of imagination. No, no; from all we can gather from many sources of information, things were different then. Paul, addressing the cult of Athens from that very Bema where Demosthenes thundered, was no more like Demosthenes than a Grecian whirlwind was like the storm and earthquake and still small voice of the cave of Horeb. The one drew his lightning from a human heart, to discourse about the known, the other down from heaven to depict the unknown, and though both the latter theme and voice were unknown to them, they were quite as anxious to give it a rehearing as the former. A Christian congregation in that age, we may well suppose, if it had by any accident been placed in a position where it would have been driven to choose a pastor, would have inquired first of all concerning a postulant, Has he strength, solidity, supernaturalness? Is he intoxicated with the wine that made the apostles' speech irresistible? Is he a lightning rod rather than a magnetic battery?

But things are changed, how changed! We have boxed the compass of sacred credentials for Christian leadership from the apostolical to the theatrical, and from Paul the inimitable to a very fifth-rate edition of Apollos. The question is (hear it, ye Greeks and Romans, who were more highly privileged), "Can he tear a passion to tatters?" Can he mouth his words with the fluency of the Tabernacle pulpit, and get out more hammered sentences of the ornate tribe to the square minute than the man who presides at the Boston Monday lecture? Can he give us more poetry and witty stories and illuminated biography and hypercriticism of various kinds than we can buy for five cents over the counter of the Sunday newspaper? Has he gymnastics and bombastics *ad libitum*? Can he instruct *us*, entertain *us*, electrify *us*—in a word, keep us awake in the midst of cushioned splendor and Italian fresco—for, say, thirty minutes on a stretch. It is said that there is a certain church in a certain Conference that is such an Æolian combination of tuneful strings that no minister can be found within the boundaries of the latter, who has wind enough of an approved sort to play on it. But of this interesting fact we regret to say that there is no testimony from the outside.

Millsaps College—Progress.

Millsaps College Endowment Fund continues to grow. Since April 1, the financial agent, Rev. A. F. Watkins, has raised more than $4,000. More than $1,500 of this amount comes from the city of Vicksburg. In that city Bro. Watkins received a subscription of $1,000 from a gentleman who is a member of the Protestant Episcopal Church. This is the second $1,000 contribution from a non-Methodist source. May these examples stimulate the liberality of Mississippi Methodism! It has now been more than a year since seventy-five thousand Methodists began the task of raising $50,000 for the cause of Christian education. The task is not yet completed. How much longer shall we wait? There are many thousands of Methodist people in Mississippi who have not yet made a contribution to this cause. A few of these are rich; a larger number well-to-do; the rest are poor. Now if the rich, the well-to-do, and the poor will give according to ability, the requisite sum will soon be raised. Let every reader of the ADVOCATE, who is a friend to this enterprise, and who has not yet contributed, send his subscription at once to R. W. Millsaps, or Rev. A. F. Watkins. Brethren, don't wait for the agent to visit you and solicit a contribution. A very little reflection will suffice to show that it would require several years for the agent to visit every church in the two Conferences. Then why delay? The sooner the endowment fund is raised, the sooner the college will be located, and the sooner it will begin its beneficent work. Let no one withhold his contribution because it is small. Even the smallest contribution will be thankfully received. We have not forgotten the Savior's utterances concerning the widow and her mites. This enterprise has especial claims upon the poor, for they are to be its chief beneficiaries. Millsaps College will seek to place a liberal education within reach of the toiling masses. W. C. BLACK.

P. S.—A thoughtful brother has just suggested to me that, perhaps, the chief reason why the seventy-five thousand Methodists of our State have been so long in raising the small sum of $50,000 is that we preachers have not read our Discipline carefully enough to find in it the following language:

"What are the duties of a preacher who has the charge of a circuit, station, or mission?"

"Ans. 16. To preach upon the subject of Christian education," etc.

Is the brother right in this?

W. C. B.

Notes.

The Lottery is in bad luck.

The Lottery has managed to draw a larged-sized blank.

"Religious people" are rarely, if ever, Christians.

The player's last chance is the Lottery's main chance.

If you pay nothing for the conversion of the world, Satan will not harm you.

While poor Louisiana suffers crucifixion, the agents of her undoing cast lots upon her effects. "'Twas ever thus."

What you need, brother, is more prayer meeting and less illustrated magazine.

The Methodist who does not take his church paper should "repent and do the first works over."

The Christianity that can not attend the night service has not oil enough in its lamp to make a spark.

The best economist that we ever knew kept a sharp eye on expenditures and never weighed a gift.

Young Elihu was a member of the late General Conference, but his contents did not always materialize.

What a friend the paper has in the preacher! He is deaf and dumb when he finds a man who does not take it.

The "previous question" is a very dangerous weapon in a deliberative body, and should be used with moderation.

The devil can outvote us, "because broad is the road that leadeth to destruction and many there be which go in thereat."

Moonshine eloquence may cause the tides of motion to rise, but it can never produce effects like those on the mountain near to Damascus.

The secretaries of a legislative body are only by courtesy elected from its membership, and should not use their advantageous position either to impede or hurry the business of statute-making.

Young Apollos was learned somewhat, the pink of beautiful declamation, and, perhaps, wore a *boutonniere*, but his pastoral incumbency was almost too much for the great church of Achaia.

The church that has been efficiently served "all the days of the years of its life" by the appointees of one plan of administration should reflect long and painfully before it flies to another of which it knows not.

Personal and Otherwise.

—Rev. J. J. Watts, of St. Louis, has been selected to fill the place of Rev. E. M. Bounds on the *St. Louis Advocate*, until the committee appointed for that purpose shall select a man to occupy the place permanently.

Bishop Keener and family left the city last week for their summer home in Ocean Springs, Miss.

Our brethren must be patient about the obituaries sent to this office. The General Conference work has crowded out nearly everything else. We have *seventy-five* obituaries on hand, and they will appear in the order in which they came to the office—if it takes till Christmas.

Many "notes from the work" have also been crowded out by General Conference proceedings. We hope our brethren will take no offense at this, and will continue to send short notes of the progress of the battle.

The telegraph tells us of the burning of our church and parsonage in New Iberia. A great loss. No particulars.

Rev. John Mathews, D. D., the inimitable lecturer, and New Orleans favorite of other days, will lecture for the benefit of Rayne Memorial Organ Fund at Washington Artillery Hall, Thursday evening, June 19. Bro. Mathews' stay in the city will be quite brief, and he will not preach or be heard on any other occasion in public. Let the people turn out and give him an ovation.

The following young ladies graduated this year at Peabody Normal College, Nashville, Tenn: Helen Davis, Lake Providence; Maggie C. Manson, Donaldsonville; Leola Belle White, Arcadia, licentiate of instruction. Miss Manson took the honors of her class of seventy.

In a private note to the editor, Rev. Robert Randle, presiding elder of Homer district, says: "We are having some gracious meetings at different points on the district, and the people seem more alive to their spiritual interest and those things that tend to the good or destruction of communities or the country. Your paper is doing much for this end, especially against the great evils of the day. May God give you mind and heart to set forth all principles for our good, and as to receive and appropriate."

The business manager, Bro. Mitchel, has received a private note from the presiding elder of Seashore district, from which we quote the following: "The Seashore District Conference fell in love with you, and we want you to come again. During the quarter about two hundred joined the church, and the presiding elder traveled nearly 1,900 miles. We are going to boom the ADVOCATE."

Our Baptist friends are pushing their columns forward everywhere on the educational line. Mr. Rockefellow, of New York, some time since offered them $600,000 for a university at Chicago, conditioned on their raising the sum to $1,000,000. Now the intelligence comes that they have more than met the condition, and the Baptist University at Chicago is an assured fact. They have in hand now $1,250,000. We congratulate them on their success. About one year ago Mr. Peter James, of Mississippi, offered $25,000 to the endowment fund of Centenary, provided any individual or the church would raise a like sum, and the proposition still lies open. Is no individual willing to give that amount? Will the whole church suffer such a gift to lapse?

Our Presbyterian friends have disposed of the revision question for the present. The General Assembly appointed a committee of fifteen ministers and ten laymen to "formulate and report to the General Assembly of 1891 such alterations and amendments to the Confession of Faith as, in their judgment, may be deemed advisable." Another resolution, however, "hedges" the committee. It provides that "they shall not propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith." So the churches will have rest for a year, at least.

Postal Card Reports.

—Rev. G. W. Huff writes of Livingston circuit, Mississippi Conference: "I am having plenty of water on this circuit; been overflowed ever since March. Spiritual condition very good. We had sore trial on May 25. The angel of death came and took our little girl, Lennie. We submit to his will, who doeth all things well. I ask my friends to pray for us in our distress."

—Presiding Elder John A. Miller writes from New Iberia, La: "My second round, nearly closed, has been very pleasant and profitable. There has been some move upward all along the line; prospects are more cheerful and encouraging. The spiritual interest is decidedly improving on most of the works; prayer meetings well attended at most places. Sunday congregations are large and seem deeply impressed; an increase in membership on nearly all the circuits. We are enlarging the field, going into the "regions beyond." Have organized at Lake Artbur, a place never preached at before. Have a valuable local elder there, from Kansas this spring—Dr. J. L. Gibson."

—Rev. G. W. Bachman writes from Como, Miss., June 2, 1890: "A meeting was begun here, May 25, by the pastor, Rev. E. H. Cacy. Rev. J. Ritchey, of Sardis, did the preaching four days, when, according to previous engagement, Rev. M. L. Blanton, of Nashville, Tenn., arrived and took charge. Under his practical and earnest ministry the church is being quickened and sinners awakened. Nine persons were received into the church yesterday, and a goodly number were at the altar for prayers to-day. Three services are being held daily with good attendance, and gracious results at each. Several preachers are aiding in the meeting, and we are laboring and praying for great results."

Port Gibson Female College.

On April 15, Miss M. E. Compton was elected to the presidency of Port Gibson Female College, her term of office beginning with the next session. This is a high compliment, as there were many applicants for the position. Miss Compton has been connected with the college for several years past, and here, as well as elsewhere, has manifested such ability that the trustees not only thought themselves justified in committing to her hands the interests of the institution, but believed themselves exceedingly fortunate in securing one of such approved capacity.

Miss Compton will associate with herself the best teachers in all departments, and the college will be thoroughly equipped for work.

The boarding department, which has been unsurpassed hitherto, will continue to receive special attention. The Institution, under Miss Compton's management, will be progressive in the best sense.

The present session is prosperous—the outlook is hopeful.

E. H. MOUNGER.

MAY 29, 1890.

Holly Springs District.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs District Sunday-school Conference will be held at Potts' Camp, July 10. Opening sermon, Wednesday night, July 9, by Rev. J. J. Brooks.

Topics for discussion:

1. Origin and History of Sunday-schools—J. W. Honaoll, H. B. Scruggs.

2. The Use of the Bible in the School—J. W. Poston, A. P. Leech, W. W. Moss.

3. Relation of the Sunday-school to the Church—J. A. Leech, M. H. Honnoll, B. C. Gray.

4. Who Should Attend Sunday-school? And Why?—J. W. Anderson, J. J. Brooks, Ed. McKinney.

5. Qualifications of Superintendent and Teacher—Joseph Johnson, S. A. Ellis, W. A. Manly.

The District Conference will convene on Friday, July 11, at 9 o'clock. Let the recording stewards have their journals present.

J. B. STONE, P. E.

Mansfield Female College, Mansfield, La.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 15.

Commencement Sermon, by Rev. J. A. Parker, of Baton Rouge, La. 8 P. M.—Sermon before Y. M. C. A., by Rev. Fitzgerald S. Parker, of New Iberia, La.

FRIDAY, JUNE 13.

8:30 P. M.—Primary Exhibition.

SATURDAY, JUNE 14.

Exhibition of Enterpean Society. Address by Rev. Fitzgerald S. Parker.

MONDAY, JUNE 16.

Exhibition of Art. "Hay Makers" and "Wand Drill."

TUESDAY, JUNE 17.

10 A. M.—Anniversary of Alumnæ Association. 8:30 P. M.—Elocution Contest. Contest in Vocal Music for the gold watch and chain and the Sayres' prize.

WEDNESDAY, JUNE 18.

Graduating Exercises. Address by Hon. S. E. Kidd, of Rustou, La. Baccalaureate by Pres. A. D. McVoy.

Notice.

To the Pastors of the Brookhaven District—

DEAR BRETHREN: Please send me, immediately, the names of the delegates to the District Conference from your charges, and state how many; and who of them will be sure to attend. We have ample room for all, and hope *all* of them will come. The Conference convenes June 26.

Yours cordially, B. F. JONES.

Notice.

The Delhi District Conference will meet in Delhi, La., Thursday, June 26, at 9 A. M.

J. D. HARPER, P. E.

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

Notice.

The Columbus District Conference for Columbus district, North Mississippi Conference, will begin its next session at 3 P. M., on Thursday, June 26. Sunday-school interests will be considered on that afternoon. Will the preachers in charge please bring written reports on Sunday-school, education, finance, church literature, church and parsonage building, and the spiritual condition of their respective charges? Please let the reports on these topics be written separately from each other, so that they can be presented to the Conference as each subject may be called up. This will facilitate our work and help the secretary.

The Conferences to meet at Louisville, Winston county, Miss. Ample provision will be made for the horses of those who may go by private conveyance, and those who can conveniently go that way are advised to do so. Those who go by rail will be met at Ackerman on Thursday, June 26, in time to be conveyed sixteen miles to Louisville, in time for the opening of the Conference. The train going east from Durant will reach Ackerman about 9:30 A. M. The local freight going west arrives there about 11 A. M. Let all come to make this Conference a blessing to that community, to our work and to our souls. If Bishop Galloway's duties will allow, he will be present.

W. T. J. SULLIVAN, P. E.

Notice.

The Mississippi Conference Woman's Missionary Society will meet in the First M. E. Church, South, Meridian, Miss., June 28 to July 1, inclusive.

Names of delegates should be sent at once to Mrs. E. P. Mellen, No. 1319 N. 22nd avenue, Meridian, Miss.

Reduced rates will probably be given over all railroads.

MRS. I. N. CHATFIELD,
Pres. Miss. Conf. W. M. S.

MERIDIAN, MISS., June 9, 1890.

BRECHAM'S PILLS cure sick-headache.

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
July	Brazil Mission	Juiz de Fora	Granbery.
Aug. 6.	Denver	Trinidad	Key.
" 6.	Montana	Deer Lodge	Hendrix.
" 20.	Columbia	Tangent, Or.	Hendrix.
" 27.	New Mexico	El Paso, Tex.	Fitzgerald.
Sep. 3.	Louisville	Il. Green, Ky.	Hargrove.
" 3.	East Columbia	Spo. Falls, W.	Hendrix.
" 3.	Illinois	Murphys'ro.	Duncan.
" 3.	Missouri	Fayette, Mo.	Key.
" 10.	Los Angeles	S. Anna, Cal.	Fitzgerald.
" 10.	Western	Arringt'n, K.	Key.
" 10.	Japan Mission	Kobi, Japan.	Wilson.
" 11.	Kentucky	Lexington	Hargrove.
" 17.	St. Louis	P. Bluff, Mo.	Keener.
" 17.	West'n Virginia	Guyandotte	Duncan.
" 24.	S. W. Missouri	Clinton, Mo.	Key.
Oct. 1.	Holston	Bristol, Ten.	Keener.
" 8.	Tennessee	Pulaski, Ten.	Hargrove.
" 8.	Mexican Border	Chihuahua	Haygood.
" 8.	Pacific	S. Rosa, Cal.	Fitzgerald.
" 15.	China Mission	Shanghai	Wilson.
" 22.	Indian Mission	Mus'kee, I. T.	Hendrix.
" 29.	West Texas	San Antonio,	Galloway.
Nov. 5.	North Texas	Texarkana	Hendrix.
" 5.	Central Mexico	City of Mex.	Haygood.
" 12.	Virginia	Lynchburg	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	N. W. Texas	Abilene	Key.
" 12.	Memphis	Dyersburg	Duncan.
" 20.	German Mission	Houston, T.	Haygood.
" 26.	Arkansas	Eureka Sp's	Fitzgerald.
" 20.	North Alabama	Birming'm	Granbery.
" 26.	W. N. Carolina		Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	North Georgia	Washingt'n	Hargrove.
" 26.	South Carolina	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 3.	Little Rock	Monticello	Fitzgerald.
" 3.	Alabama	Pensacola	Granbery.
" 10.	North Carolina	Wilson, N. C.	Keener.
" 11.	Florida	Monticello	Duncan.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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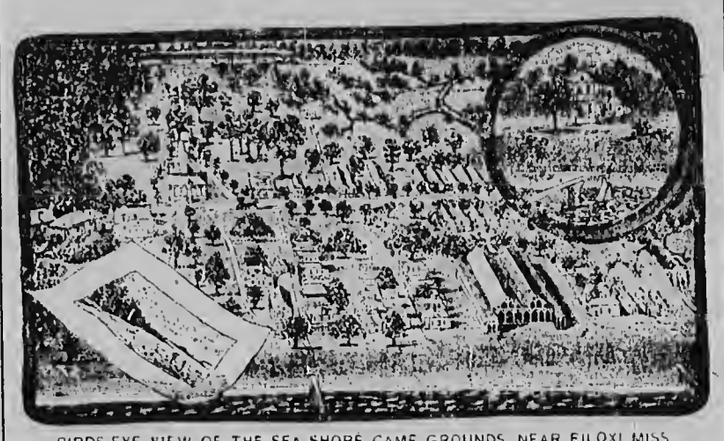

BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Nineteenth Annual Camp Meeting on the SEASHORE CAMP GROUND will open JULY 11TH, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

Railroad tickets—Louisville and Nashville—on sale from July 6 to 22; good until 31st. Excursion tickets also on sale to Camp Ground; good to return on to September 30. All trains will stop at Grounds during Camp Meeting, July 11 to 22, inclusive.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
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Its Value in Atonic Dyspepsia, Chronic Malarial Poisoning, etc.

DR. WM. T. HOWARD, of Baltimore, Professor Diseases of Women and Children in the University of Maryland:

Dr. H. attests the common adaptation of this water in "a wide range of cases," with that of the far-famed White Sulphur Springs, in Greenbrier county, West Virginia, and adds the following: "Indeed, in a certain class of cases, it is much superior to the latter. I allude to the abiding ability attendant upon the tardy convalescence from grave acute diseases; and more especially to the Cachexia, and sequels incident to MALARIOUS FEVERS, in all their grades and varieties, to certain forms of ATONIC DYSPEPSIA and all the affections PECULIAR to WOMEN *that are remediable at all by mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general way, I would unhesitatingly say the Buffalo Springs, in Mecklenburg county, Va.*"

DR. G. HALSTEAD BOYLAN, late Professor of Surgery, Baltimore Medical College, Member American Medical Association, etc., former Resident Physician at the Springs:

"Buffalo Water, Spring No. 1, *is perhaps more than any other water in the world a specific for diseases of the* FEMALE PELVIC such as ANTERSION or FLEXION, RETROVERSION or FLEXION, and DISPLACEMENTS generally. It not only fortifies the constitution, but has a direct influence upon the broad and round ligaments of the UTERUS, strengthening these when relaxed, so that cases that came to the Springs with very decided displacements, returned home with the uterus *in situ*, all the unpleasant sensations of dragging and pain in the back gone, and the general health perfect. One peculiarity of the water of Spring No. 1 is that it acts as a MENSTRUAL REGULATOR; in cases of AMENORRHŒA it induces the CATAMENIA, while in cases of DYSMENORRHŒA it allays the pain and reduces the excessive flow of blood, amounting to MENORRHAGIA, to the normal standard. In both diseases a course of this water tends to make the flow appear at the regular intervals of twenty-eight days, accommodating itself in some unaccountable manner to each class of cases. I have prescribed the water of Spring No. 1 very successfully in cases of obstinate Female Constipation. Some of these cases had been previously treated with belladona, tinct. physostigma, liquor potassa, arsenitis, etc., and only obtained permanent relief by the continued use of this Water."

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CHAP. VIII.—WHERE IT IS SPECIFICALLY TAUGHT IN THE BIBLE.
CHAP. IX.—HOW TO OBTAIN THE BLESSING.
CHAP. X.—CERTAIN DIFFICULTIES IN THE WAY EXPLAINED.
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Our Young People.

A HUNTER'S HORN.

A hunter once, in days of old,
When wandering in the forest green,
Espied a horn of glittering gold,
And fairy workmanship, I ween.

With jewels were the sides embossed,
And silver fair was it within;
The pious knight his bosom crossed—
"To leave it here would be a sin."

The horn he grasped, and blew a strain
So sweet the warbles stopped to hear,
Then bound it to his baldric chain
And firmly grasped his trusty spear.

Away he rode, and prospered well;
No chief withstood his doughty blow;
And legends of the period tell
The many triumphs o'er the foe.

Upon the battle-field he died,
Triumphant still; but when they sought
The fairy trumpet by his side,
The eager search secured them naught.

But on the spot where fell the knight,
A wondrous flower was seen to grow;
An image of that lost delight—
The golden-horn of long ago.

—*Central Christian Advocate.*

Mollie's Little Lesson.

"O, how the sun shines!" said Mollie, as she got out of bed on a spring morning.

"I know the little wild flowers are peeping up in the grove. I know just where the darling little anemones and the bluebells grow. And there are violets, too. O, dear! I don't want to go to school."

Mollie finished dressing and looked over towards the grove.

"I don't believe I'm very well. I wonder if I don't look pale."

She went to the glass, and was sorry to see how rosy her round cheeks were.

"But I don't feel very well, anyway."

She put on a doleful face, and kept it so until she sat down to breakfast. It was hard work not to smile when her little kitty ran frolicking over the floor after a marble.

"What is the matter, Mollie?" asked her mama.

"I don't feel very well, mama. I think I'd better not go to school to day. I need a little fresh air."

Mollie looked more doleful than ever, as she passed up her plate for some beefsteak and pancakes.

"If you are not well, my dear, you can only eat oatmeal," said mama.

Mollie did not like oatmeal; but she thought of the anemones, and made the best of it.

"I think you had better lie down," said mama, leading Mollie upstairs. "And you will be more comfortable with your clothes off."

And before Mollie had time to think, there she was in bed that beautiful morning!

"Can't I have my picture-books or my paint-box?" she asked.

"No, dear, not till you get well."

O, what a long morning it was! The sun shone, and the birds sang, and Mollie wished with all her heart that she was on the pleasant way to her pleasant school.

When dinner-time came mama brought her some toast, though she was hungry for roast mutton.

"Can't Hetty and Tom come into my room?" she asked, when they returned from school.

"No; you must be kept quiet," said mamma.

How she hated the quiet. She thought she would never again want a rest. As she had a great deal of time, she began to think that she had tried very hard to feel sick, but it was not quite true that she had been.

She told mama so when she came to hear her prayers.

"Whenever you are tempted to tell what is not true, dear, think of this long day in bed," said mama, kissing her.

As mama went downstairs, she smiled to herself, saying,

"I think my dear little girlie has learned a lesson."—*Sydney Dayre, in Our Little Folks.*

WHERE TO FIND HEAVEN.—There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old, wealthy members. This old fellow met the preacher, and he said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is." "Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour or sugar or any bread. If you will go down town and buy fifty dollars' worth of things, nice provisions, and send them up to her, and then go up there, and say, 'My sister, I have brought these nice provisions in the name of our Lord and Savior;' if you ask for a Bible and you read the twenty-third Psalm, and you then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill." The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—*Exchange.*

MR. EDITOR: As I have never written to the ADVOCATE, I will try and write a little letter. I am eleven years old and I weigh eighty-five pounds. I go to school at home. My studies are reading, spelling, geography, philosophy, arithmetic and grammar. My school will close in a week. I am sorry, because my dear teacher has to leave us, for we all love her dearly. I go to Sunday-school whenever I can. My Sunday-school teacher's name is Dr. W. H. Scudder. Our preacher's name is Bro. E. M. Williams. I like him very well. We live in the country, two miles from town. We have been overflowed nearly two months, but glad to say the water has gone down and planting has commenced. I will close by asking a question: How many plagues did the Lord send on the Egyptians for Israel's sake, and what were they?

Your little friend,

VIDA I. GRAMLING.

MAYERSVILLE, Miss.

MR. EDITOR: Having seen so many letters from the young folks, we have concluded to write one. As times are so dull out this way, we can not promise an interesting letter. We have a very good Sunday-school out here. Dr. W. F. Roberts is our superintendent. We have six classes and forty scholars. Dr. Whitington is our preacher for this year, and we all like him very much. Rev. N. J. Roberts, who was our most acceptable, earnest and popular pastor for the past two years, will never be forgotten. We are unfortunate out here about one thing; that is, our country is flooded with whisky, which is the ruin of many a young man. We will close with best wishes to all the readers and writers of the dear old ADVOCATE.

CLARA HODGES,
MAY DUNN.

CLINTON, La.

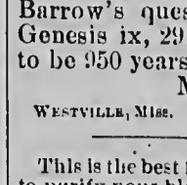
MR. EDITOR: I am a little girl thirteen years old. I like to read the letters from little girls in the ADVOCATE. I have looked for the answer to cousin Alice Barrow's question, and find in Genesis ix, 29, that Noah lived to be 950 years old.

MATTIE CATRON.

WESTVILLE, Miss.

This is the best time of the whole year to purify your blood, because now you are more susceptible to benefit from medicine than at any other season. Hood's Sarsaparilla is the best medicine to take, and it is the most economical—100 Doses One Dollar.

A PRACTICAL TEST.—A man arose in one of Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountain-top experience. When a man get so high that he can't reach down and save poor sinners, there is something wrong."



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Household.

Obedience in Childhood.

No doubt the moral sentiment of Paul's age stretched parental authority to an extreme, and we need not hesitate to admit that the Christian idea of a father's power and a child's obedience has been much softened by Christianity; but the softening has come from the greater prominence given to love, rather than from the limitation given to obedience.

Our present domestic life seems to me to stand sorely in need of Paul's injunction. One can not but see that there is great laxity in this matter in many Christian households, in reaction, perhaps, from the too great severity of past times. Many causes lead to this unwholesome relaxation of parental authority. In our great cities, especially among the commercial classes, children are generally better educated than their fathers and mothers; know less of early struggles, and one often sees a sense of inferiority making a parent hesitate to command, as well as a misplaced tenderness making him hesitate to forbid. A very misplaced and cruel tenderness it is to say, "Would you like?" when he ought to say, "I wish." It is unkind to lay on young shoulders "the weight of too much liberty," and to introduce young hearts too soon to the sad responsibility of choosing between good and evil. It was better and more loving by far to put off that day, and to let the children feel that in the safe nest of home their feeble and ignorant goodness is sheltered behind a strong barrier of command, and their lives simplified by having the one duty of obedience.

And as for children, here is the one thing which God would have them do! "Obey your parents in all things." As father used to say when I was a boy—"Not only obedience, but prompt obedience." It is right. Then it is "pleasing"—fair and good to see, and making them agreeable in the eyes of all those whose approbation is worth having, and pleasing to themselves, saving them from many a bitter thought in after days, when the grave has closed over father and mother. One remembers the story of how Dr. Johnson, when a man, stood in the market-place at Litchfield, bare-headed, with the rain pouring on him, in remorseful remembrance of boyish disobedience to his dead father. "Children, obey your parents in all things," that you may be spared the stings of conscience for childish faults, which may be set tingling and smarting again even in old age.

LEARN TO BE HOUSEKEEPERS.—Begin with your own possessions, girls. Reform your upper bureau drawer; relieve your closet-pegs of their accumulation of garments out of use a month or two ago. Institute a clear and careful order in the midst of which you can daily move and learn to keep it so that it will be a part of your toilet to dress your room and its arrangements while you dress yourself, leaving the draperies you take off as lightly and artistically hung or as delicately folded and placed as the skirts you loop carefully to wear or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing you have about you. This will not make you "fussy;" it is the other thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation.

Take upon yourself gradually—for the sake of getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory of home. Have your little wash-cloths and sponges for bits of cleaning; your furniture brush and your leather duster, and your light little broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine and piece of flannel to preserve the polish or restore the gloss where dark wood grows dim or gets spotted. Find out by following your surely-growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you can make yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone, then you have learned to keep a whole house so far as its cleanly ordering is concerned.—*St. Nicholas.*

Scientific.

Sound-Shadows.

Still more interesting than the experiments of Colladon were those made in the Bay of San Francisco in 1874 by Prof. John Le Conte and his son, Mr. Julian Le Conte. The source of sound was not such as would give a definite pitch, like a bell, but the quick, violent, single impulse due to the explosion of dynamite employed in the blasting of rocks which obstructed the channels. The intensity of the shock thus propagated was such as to be felt as a blow on the feet of a person seated in a boat three hundred feet or more from the detonating cartridge, and to kill hundreds of fish. Several vertical posts of piles, each about a foot in diameter, projected from the ground out of the water in the neighborhood. A stout glass bottle was suspended in the water about a foot in the rear of one of these piles, within the geometric shadow determined by lines supposed to be drawn from the cartridge forty feet horizontally away. The bottle was perfectly protected from the shock of the explosion. It was then put in front of the pile. The first shock shivered it into hundreds of fragments. Other bottles, some filled with air and some with water, were similarly exposed in various directions around the pile, and with the same result—destruction, except when within the protecting shadow. The experiments were varied by immersing stout glass tubes, incased in thick paper, horizontally across the direction of the sound-rays in water, between two piles which were aligned with the dynamite cartridge. These piles were twelve feet apart, the nearer one being forty feet from the cartridge. Its shadow, therefore, just covered the second pile, and included the intermediate water, with the middle part of each tube. After an explosion these protected parts were found to be unbroken, while the ends which projected on the two sides beyond the shadow were completely shattered. The boundary between the regions of shadow and noise was sharply defined on the tubes, even at a distance of twelve feet behind the protecting pile.—*Pop. Science Monthly.*

HOW TO ACT WHEN BITTEN BY A RATTLESNAKE.—Dr. S. Weir Mitchell contributes to the *Century* a profusely illustrated article on "The Poison of Serpents," from which we quote the following: "I am often asked what I would do if bitten while far from help. If the wound be at tip of a finger, I should like to get rid of the part by some such prompt auto-surgical means as a knife or a possible hot iron affords. Failing these, or while seeking help, it is wise to quarantine the poison by two ligatures drawn tight enough to stop all circulation. The heart weakness is made worse by emotion, and at this time a man may need stimulus to enable him to walk home. As soon as possible some one should thoroughly infiltrate the seat of the bite with permanganate or other of the agents above mentioned. By working and kneading the tissues the venom and the antidote may be made to come into contact, and the former be so far destroyed. At this time it becomes needful to relax the ligatures to escape gangrene. This relaxation, of course, lets some venom into the blood-round, but in a few moments it is possible again to tighten the ligatures, and again to inject the local antidote. If the dose of venom be large and the distance from help great, except the knife or cautery little is to be done that is of value. But it is well to bear in mind that in this country a bite in the extremities rarely causes death. I have known of nine dogs having been bitten by as many snakes, and of these dogs but two died. In India there would have been probably nine dead dogs."

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Marriages.

WILLIAMS-GIBSON.—At the residence of the bride's brother, Mr. Andrew J. Gibson, Jr., in Tensas parish, La., May 15, 1890, by Rev. James E. Riddle, Miss Mattie A. Gibson to Mr. W. P. Williams, of Hillsboro county, Fla.

PAINTER—McGHEE.—At Hollywood, the home of the bride, May 20, 1890, by Rev. E. H. Cacy, Mr. Philip Painter, Jr., and Miss Pattie W. McGhee, all of Panola county, Miss.

JULIAN—RIVERS.—At the residence of Mr. Scott Nicholas, in Waterford, Miss., by Rev. H. B. Scruggs, Mr. I. L. Julian and Miss Mary Rivers, all of Marshall county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

CALLENDER—How true it is that death aims its arrows at the brightest marks! Another home has been molested, and the hearts of many friends and relatives are left bereaved and sad on the account of this destroying angel. On the morning of January 4, 1890, after a week's painful illness, we were called to the bedside of a beloved father in Israel (JAMES S. CALLENDER) to witness the final departure of his sainted spirit from this life of trial and sorrow to a home of peace and joy beyond the rolling river.

He was born in East Feliciana, in 1816, and lived there until he was about twelve years of age, when his father died; he then went to his uncle's, in Copiah county, Miss., and remained there until he was grown. He was twice married: first, to Miss Malinda Hannan, of Copiah county, who only lived a short time. He was next married to Miss Sarah Griffing of Claiborne county, by whom were born to him eight children; but out of the eight only two survive him. His last wife preceded him to the promised land just three years before his death. So by that his last days were spent more lonely.

He was a Methodist of the purest type, though he was always charitable to all other Christian denominations. He joined the church in early manhood, but did not claim to be converted for some time after he became a member; yet his strictly moral outward appearance and the manifested zeal and interest he had for Christianity caused the preachers to conclude that he had passed from death unto life, and that he was an instrument in the hand of God to assist in time of revivals to point sinners to the Lamb of God, which taketh away the sins of the world. At length he was urged upon by his much-loved pastor to take part in this great work; but he frankly told him that he felt his insufficiency in trying to help others when he was so much in need of a great work in his own heart. His pastor gave him a loving reproof, and told him that it was unbelief that caused his trouble. It seemed that he caught the idea at once and yielded himself more fully to God; and upon the very grounds he professed to be soundly converted he ever afterwards referred to that time and place as being the exact date of his adoption into the family of God, and honored the same by fighting successfully the spiritual battles until life with him was over.

He held the office of class leader and steward in the church; he was always diligent and generally successful in making collections, and was generally liberal in distributing to the wants and necessities of church claims. His home during his wife's life-time was a pleasant resort and home for the preachers. He and she both being so fond of Christian and social conversation, made those seasons very pleasant. He was a faithful subscriber to the ADVOCATE; his desk was generally honored with this constant visitor.

He had his sore trials and afflictions mixed with his joys and comforts. In his earlier life he was called to give up his children, all but three; and during the late campaign between the North and South his oldest son was torn from his loving friends and sacrificed his life for his country. In the fall of 1873 he suffered greatly from getting his left arm torn up in a gin, which impaired his physical strength very much the remainder of his years on earth; yet, with all those misfortunes and painful afflictions, his faith was firm and unshaken in God, and his own expressions would constantly be that these afflictions, which were but for a moment, were for his good, and he trusted to work out for him a far more exceeding and eternal weight of glory. He left to his rising generation a grander legacy than that of silver or gold, which rusteth, in that he left written upon his history of time a pure Christian example worthy of imitation, which, if followed, will lead them, and all who knew him, to a home of the soul, where no storms ever beat on the glittering sand, while the years of eternity roll.

A NIECE.

CONLY—Mrs. GENNETTE G. CONLY (nee Mims) was born in Autauga county, Ala., February 23, 1832; moved with her parents to Mississippi when about five years old. She professed religion in July, 1854, and joined the Cumberland Presbyterian Church, there being no Methodist Church in the community in which she lived. Her parents were Methodists, and when opportunity was afforded she transferred her membership to the Methodist Episcopal Church, South, in which she remained till death. She was happily married to Judge Samuel C. Conly, December 28, 1858, and died in great peace at McCool, Miss., February 11, 1890.

She earnestly and persistently worked in every way she could to advance the cause of her Master, and to relieve the distressed and suffering. She was a member and president of a W. C. T. U., of a Woman's Church Aid Society, and of an Eastern Star Masonic Society. In these she did much faithful work. The law of kindness was in her heart, and her daily life was a sweet lesson to all who came within its influence. In the loving, self-sacrificing care she gave to motherless children; in her words of cheer and comfort to the despondent, and unwavering attention to the aged and feeble, she was a beautiful type of Christian womanhood. For several years she was an invalid, and at times suffered greatly, but bore her afflictions with Christian patience, fortitude and resignation. Her faith increased, and her hope and prospects of heaven grew brighter daily, until she reached the end of her earthly pilgrimage. She was an affectionate wife, a self-denying friend, a good neighbor, and, above all, a wholly consecrated Christian.

The memory of her life, last words, and peaceful death will forever rest like a benediction on the bereaved hearts of the loved ones who mourn her loss. The good husband, motherless children, Sunday-school and church are afflicted; but after such a life of devotion to Christ, "to die is gain." J. T. MOODY.

MILES—Mrs. MARY MILES (nee Watson) was born in Covington county, Miss., February 16, 1816; was married to Hezekiah Miles, December 24, 1833, and settled in the northern part of Harrison county, Miss., and there remained until death, which occurred February 23, 1890; aged seventy-five years and seven days. She was the mother of 14 children, 76 grandchildren and 36 great-grandchildren—128 altogether. The remarkable thing is, of this number only 5 are dead—3 children and 2 grandchildren; 123 still live, and a lonely husband of eighty-one years to mourn her loss, but thank God! not without a fond hope of meeting.

She was one of the first settlers of this country. As the home-mission Methodists made their wearied rounds at long intervals, they often found a resting-place at her home. She joined the Methodist Episcopal Church about forty years ago, and while her life was consistent, yet the one thing most needful was left off until eight years ago. While at New Prospect Camp Meeting she was enabled to see her condition and began to seek, and on the second day found Him of whom Moses and the prophets did write. Never will we forget the looks and exclamation of mother when the spiritual change took place. She told the wonderful story of Jesus and his love; then the beaming countenance told of the inward work. This spirit lived in her until death, which took place on a bright Sabbath eve, as the sun was going down. While surrounded with relatives and friends, she saw the approach of death. She pronounced the benediction by saying, "Lord, have mercy on us all;" then in her last moment, "My loving Jesus." The saddest scene about the old homestead is the low vacant chair in which mother will never sit together with us again; but, God helping us, we will live so on earth that we may sit together in heaven! E. MILES.

BETTS—Mrs. LULU BETTS was born October 18, 1865, in the town of Fulton, Miss; was happily married to Mr. M. C. Betts, December 20, 1883.

On February 5, 1889 her home was made dark and lonely when the death-angel snatched from her warm and cheerful heart her devoted husband. The night after we laid his body down to sleep till God should bid it rise, Sister Lulu said to me, "Here is one that's bound for heaven." Little did we think that so soon she would slip away from us! February 20, 1890, after telling her friends and kindred she was ready, she gave her life back to God. Four days later her little babe escaped from the warm and tender care of grandmothers and "auntie." Mama was looking over heaven only four days when little Mack, nine months and seventeen days old, nestled close by her again. These three have gone and left little Charlie alone. We must pray for him to make a safe voyage.

Sister Lulu joined the Methodist Episcopal Church, South, in the Autumn of 1888. She lived a consistent member until she took her flight for the world of glory.

J. A. WHITEHURST.

HAVARD—Miss ELIZA A. HAVARD, daughter of Bro. Cade and Sister M. E. Havard, died at her father's home, near Wesley Chapel, on March 7, 1890, aged twenty-four years. She joined the Methodist Episcopal Church, South, at Wesley Chapel, in the year 1888, under the ministry of Rev. N. B. Young, and died in the Methodist faith.

She had been a patient sufferer from the affliction which caused her death from childhood, and death came as an angel of mercy, and bade her spirit go in peace from its clayey prison cell of affliction and sorrow. Weep not, loved ones, for the spirit of dear Eliza has gone to "home, sweet home." "There the wicked cease from troubling; there the weary be at rest."

CHAS. W. CRISLER, P. C.

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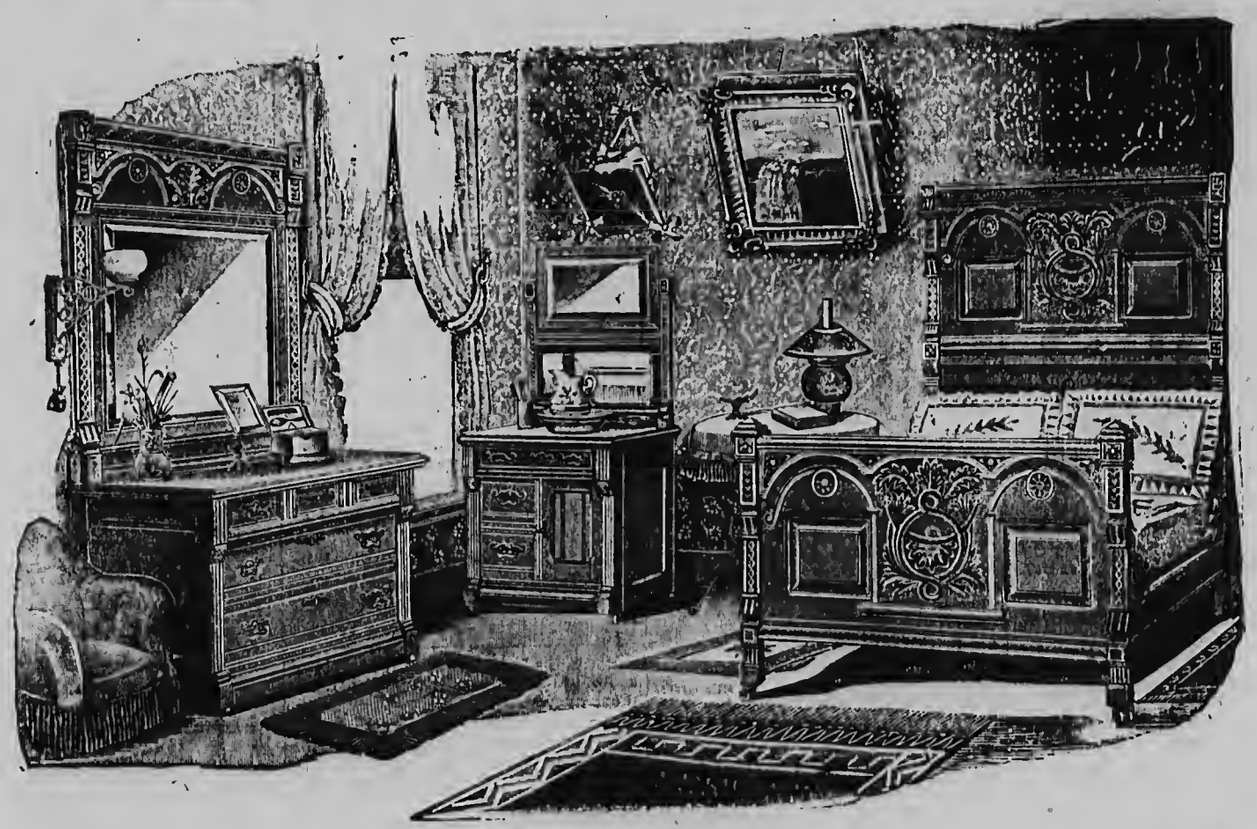

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

114 Camp Street, - - - - - NEW ORLEANS.

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DR PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.
PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

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Homeopathic Physician,
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Cases treated by letter.

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"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try
SCOTT'S EMULSION
OF PURE NORWEGIAN COD LIVER OIL.
I sometimes call it Bermuda Bottled, and many cases of
CONSUMPTION,
Bronchitis, Cough or Severe Cold
I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the hypophosphites which it contains. You will find it for sale at your druggist's but see you get the original SCOTT'S EMULSION."

R. P. RANDALL,
Carriages and Harness,
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Two-Spring Top Buggy Phaeton, with Apron, Fenders, Lamps, Shafts, Whip and Harness.
CASH WITH ORDER, $75.
Send for Catalog. Mention this paper.

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25c HIRES' IMPROVED 25c
ROOT BEER!
IS LIQUID. NO BOILING OR STRAINING. EASILY MADE.
THIS PACKAGE MAKES FIVE GALLONS.
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The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. Delicious and Sparkling. TRY IT.
Ask your Druggist or Grocer for it.
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General Job Printer,
SOLICITS YOUR ORDERS.
Good Work. Reasonable Prices.

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A MANUAL OF RELIGIOUS QUESTIONS OF THE DAY. DISCUSSED BY CLERGYMEN OF WORLD-WIDE REPUTATION.
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LUMBER MERCHANT
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PLANTATION CABINS, STORES, Etc.,
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JEFFERSON DAVIS.—The Memorial Volume, by Rev. Dr. J. Wm. Jones, D. D., with the approval of Mrs. Davis, is now ready. Agents are coining money handling this book. It is authentic, charmingly written, profusely and expensively illustrated, and beautifully bound—in every way worthy of the great subject. Mrs. Davis receives part of the proceeds of the sale of every copy. Don't delay. Days are worth dollars. Complete outfit $1.00. Satisfaction guaranteed or money refunded.
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NEWS OF THE WEEK.

DOMESTIC.

An oil ship exploded and burned in Philadelphia harbor on June 5. One man was cremated and several others badly injured. The vessel had 800,000 gallons of oil on board, and is almost completely burned out. Loss estimated at $150,000.

A paper was read before the New York Chamber of Commerce, on June 5, endorsing the construction of a continuation of levees along the Mississippi river to prevent further damage by floods, after which a resolution was adopted to the effect that the Chamber of Commerce regard the recent overflow of the Mississippi as a national disaster, and request President Harrison to bring the matter before Congress with a view to protecting the lands adjoining the river from further inundation. Copies of this resolution will be sent to the Chambers of Commerce throughout the United States and members of the Senate. A committee of nine, including Chauncey M. Depew, Cornelius N. Bliss, F. P. Ammidown and Edward Simmons, was appointed to go to Washington and push the matter.

A government engineering party were attacked and killed by the Apaches in Wyoming. A refusal of "fire water" caused the outrage.

Postmaster General Wanamaker and others have presented a cottage at Cape May to Mrs. Harrison, wife of the President.

Mr. Coleman proposes to amend Senator Gibson's bill, which increases by 46,000 acres of land the endowment of the Louisiana State University and Agricultural and Mechanical College, by making a similar grant to the colored agricultural school near Baldwin, La.

The Lottery Bill was formally introduced into the House of Representatives on June 9, and its supporters are sanguine of a successful passage.

A freight train ran into a train of palace stock cars at Warrenton, Mo., on the Wabash road, on June 9. Eight men were killed and twenty-five wounded. Nine race horses were killed.

The Southern National Bank, of New Orleans, was authorized, on June 6, to commence business with a capital of $500,000.

The English syndicate business, it seems, has its drawbacks. There are a great many Irish saloon-keepers in Chicago, and almost without exception they refuse to buy beer of the English syndicate breweries in that city.

A syndicate has purchased land for an immense ship-building plant on the Delaware river. It is one of the most substantial concerns of the kind ever organized in this country, and the completion of the works at an early a date as possible is an assured fact. The capital stock is $5,000,000. Of the $5,000,000 subscribed, $2 000,000 is placed in Philadelphia, while $1,000,000 has been taken in each of the cities of New York, Boston and London.

A sleeper on the Louisville and Nashville road was wrecked at English, Ky. (fifty miles from Louisville), where it ran upon an embankment. Two persons were fatally hurt, and others wounded.

FOREIGN.

At Freuberg, Austria, in Silesia, on June 6, a mob of 400 striking weavers attacked and captured by storm all of the factories which had been able to retain or procure a sufficient number of hands to continue running. A force of gendarmes was summoned and dispersed the mob after a stubborn fight, in which several were wounded, but the intimidated workmen were afraid to return to the factories, which are now at a stand-still.

It was announced to the military committee of the Reichstag, on June 6, that bills would be introduced by the government providing for the construction of strategical railways and for training the reserves in the use of the new rifles. In addition to these bills, the war minister said that an appropriation would be asked for the further equipment of the army. He declared that no one capable of bearing arms should cease training when he had completed his term of service.

It is said that Prince Bismarck is in sympathy with Chancellor Von Caprivi's course, and he will accept a seat in the Reichstag if a crisis demands it.

In London, on June 8, Cardinal Manning was presented with a check for £3,676 and an illuminated address on the occasion of his silver jubilee.

Special orders have been issued by the British War Office, regulating the admission of the public to inspection of the national defenses. Visitors who are not British subjects will not be allowed to visit any fortifications unless they are escorted by army officers in uniform. No information will be given to any person unless he is an English officer on full service.

The French minister of the interior recently ordered a complete census to be made of the carrier pigeons throughout France. It is shown by the returns that in case of war the nation can rely upon the services of half a million of these birds.

Enormous emigration has recently taken place from the districts contiguous to Warsaw, and such an extraordinary number of Hebrews have left during the past three months for America that the colonies of Dombrowric, Remboiowo and Nalarowo have been left almost entirely deserted.

Weak Women.

The more sensitive nature of the female sex renders women much more susceptible than men to those numerous ills which spring from lack of harmony in the system. The nervous system gives way, sick headache is frequent, the appetite is lost, and other ailments peculiar to the sex cause great suffering. Hood's Sarsaparilla is peculiarly adapted for such cases, and has received the most gratifying praise for the relief it has afforded thousands of women whose very existence before taking it was only misery. It strengthens the nerves, cures sick headache and indigestion, purifies and vitalizes the blood, and gives regular and healthy action to every organ in the body.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10 5-16	— —
Ordinary	10 13-16	— —
Good ordinary	11 5-16	— —
Low middling	11 9-16	— —
Middling	11 13-16	— —
Good middling	12 1-16	— —
Middling fair	12 7-16	— —
Fair	13 3-16	— —
Galveston middling	11⅝	— —
Mobile middling	11¾	— —
Memphis middling	11¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	5½	5⅝
Fully fair	5⅜	— —
Good fair	5⅛	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	4¼	5⅜
Prime yellow	5 13-16	5 15-16
Gray white	— —	— —
Choice white	6⅜	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	18	15
SYRUP	— —	80
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	2 75	4 00
POLISH, ₩ ton	14 00	15 00
FLOUR.		
Extra Fancy	5 10	5 25
Fancy	— —	4 75
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 50
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	— —	2 85
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	47
Yellow	47½	48
Mixed No. 2	47	48
OATS:		
Western	36½	88
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	87½
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	— —	5⅞
Sides, short rib	— —	6½
Sides, long clear	— —	6¾
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5⅜	— —
Sides, short rib	5⅞	6
Sides, long clear	5⅞	6
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20
Common	— —	17¼
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	16	17
Western Dairy	11	12
Common	— —	5
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	31
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	2 50
POTATOES:		
New Louisiana	1 50	1 75
Western	— —	1 50
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8¼
Jute, 1¾ lb. ₩ yard	7¼	7½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 25
Turkeys, Southern	— —	9 00
EGGS:		
Western	13	14
Southern	14	14½
WOOL:		
Lake, ₩ lb	22	28
Louisiana	21	21½
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	4½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	80 00	82 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, June 10.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

For pains in the stomach, bowels or kidneys use Johnson's Anodyne Liniment internally.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

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The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Many Persons
Are broken down from overwork or household cares **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT—THIRD ROUND.

Senatobia	June 21, 22
Sardis	24
Panola	July 5, 6
Coldwater	12, 13
Hateeville	19, 20
Courtland	26, 27
Como	28
Pleasant Grove	Aug. 2, 3
Mt. Vernon	9, 10
Arkabutla	16, 17
Coldwater mission	23, 24
Horn Lake	30, 31
Lewisburg	Sept. 6, 7
Cockrum	13, 14
Chulahoma	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 21, 22
Iuka circuit, at Paradise	26
Iuka station	28, 29
Harmony circuit, at Bethel	July 5, 6
Pleasant Ridge, at Patterson's	10
Bounerville and Rienzi, at Rienzi	12, 13
Kossuth circuit, at Bethel	19, 20
Ripley and New Albany, at Ripley	26, 27
Mariella circuit, at Liberty	Aug. 2, 3
Blackland circuit, at Blackland	9, 10
Guntown circuit, at Pleasant Valley	16, 17
Corinth circuit, at Shady Grove	23, 24
Ripley circuit, at Weirs	30, 31
Jonesboro circuit	Sept. 4
New Albany circuit	6, 7

District Conference at Ripley, July 25-27. Bishop C. B. Galloway will preside. Sermon by Rev. T. L. Foster. Sunday-school Conference at Ripley, July 24. Sermon by Rev. T. Y. Ramsey, Jr. Come up, Dr. Carter.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Greenville (Sun.)	June 8
Hollandale (Wed.)	11
Robinsonville (Sun.)	15
Lula (Mon.)	16
Clarksdale (Sat., Sun.)	21, 22
Concordia (Wed.)	25
Rosedale (Sat., Sun.)	28, 29
Glen Allen (Sun.)	July 6
Hollvar (Wed.)	9
Fairview (Sun.)	13
New Enicm (Wed.)	16
Shelby (Sat., Sun.)	19, 20
Australia (Sat, Sun.)	26, 27
Lyon (Sat., Sun.)	Aug. 2, 3
Belen (Wed.)	6
Cherry Hill (Sat., Sun.)	9, 10
Friar's Point (Wed.)	13
Leherton (Sat., Sun.)	16, 17

District Conference at Rosedale, June 27-29. Sunday-school Conference begins Thursday, 26. Preachers please bring Bishops' and educational funds.

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tibbee circuit, at Kilgore	June 7, 8
West Point	9
Macon	14, 15
Tampico circuit, at Siloam	21, 22
Louisville circuit, at Louisville	28, 29
Plattsburg circuit, at Mt. Pisgah	July 1
Mashulaville ct., at Hickory Grove	5, 6
Starkville circuit, at Pearson Chapel	12, 13
Hebron circuit, at Memphis	19, 20
Shuqualak circuit, at Mohican	26, 27
Columbus circuit, at Mt. Pleasant	Aug. 2, 3
Columbus station	4
Sturges circuit, at Ebenezer	9, 10
Chester circuit, at South Union	16, 17
Lagrange circuit, at Antioch	22
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel	Sept. 6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit, at Salem (Ss., Su.)	June 7, 8
Greenwood station (Wed.)	11
Carrollton, at Longview (Sa., Su.)	14, 15
Black Hawk, at Sweetwater " "	21, 22
Ebenezer, at Ebenezer " "	28, 29
Richland, at Richland " "	July 5, 6
Valden, at New Prospect (Thu.)	10
West, at Brook's Chapel (Sa., Su.)	12, 13
Poplar Creek, at Friendship (Thu.)	17
Newport, at Bethel (Sa., Su.)	19 20
Ethel (Thu.)	24
Sallis, at Bethel (Sa., Su.)	26, 27
Kosciusko and D., at Kos., " "	Aug. 2, 3
Kosciusko circuit " "	9, 10
Lexington, at Roebuck " "	16, 17
Belzona circuit (Wed.)	20
Welf (Sa., Su.)	23, 21
Winona station " "	30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Oxford	June 8
Grenada	15
Charleston	22
McNutt and Sunnyside	29
Minter City (Tues.)	July 1
Tillatoba	6
Grenada circuit	13
Coffeeville	20
Water Valley circuit (Thur.)	24
Abbeville	27
Carrollton	Aug. 3
Chapel Hill	10
Atlanta	17
Cherry Hill (Tues.)	19
Pittsboro (Thurs.)	21
Banner	24
Tuscopola	31

District Conference at Sunnyside will begin June 28, and close June 30.

J. W. PRICE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okolona station	June 14, 15
Nettleton, at Pine Grove	21, 22
Saltillo, at Hebron (Wed.)	25
Tupelo station	28, 29
Shannon, at Pleasant Grove	July 5, 6
Verona station	12, 13
Poulotoc, at Harmony	19, 20
Houston and Wesley, at Wesley	26, 27
Sparta, at Prospect	Aug. 2, 3
Benua Vista, at Asbury Chapel	9, 10
Ebenezer, at Egypt	16, 17
Okolona circuit, at Blackwell Chapel	23, 24
Prairie circuit	30, 31
Tremont circuit	Sept. 6, 7
Fulton and Smithville	13, 14
Athens circuit	20, 21
Aberdeen station	27, 28

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, West End	June 7, 8
Meridian, First Church	14, 15
Ellisville, at Saundersville	21, 22
Vosshurg, at Central	28, 29
Meridian, at Spring Hill	July 5, 6
Enterprise and H., at Stonewall	13, 14
Daleville	19, 20
Hopewell, at Linwood	26, 27
Clarke, at Andrew Chapel	Aug. 2, 3
Union, at Manassas	9, 10
Leakesville, at Leakesville	16, 17
Waynesboro and S. at State Line (Th.)	21
Binnsville, at Wahalak	23, 24
Winchester circuit, at Big Rock	30, 31
Landerdale, at Brogan's Chapel	Sept. 6, 7
DeKalb, at Marvin	13, 14
Shubuta, at Soule Chapel	20, 21
Paulding, at Paulding	27, 28
Marion, at Pleasant Hill	Oct. 4, 5

The District Conference will convene at Enterprise, 9 o'clock A. M., Thursday, July 10. Bishop Haygood is expected to preside. Recording stewards will have Quarterly Conference record books on hand for examination. Let every preacher and delegate attend.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church	July 5, 6
West Jackson	5, 6
Raymond, at Clinton	12, 13
Edwards, at Edwards	19, 20
Canton	26, 27
Camden, at Sulphur Springs (Sat.)	Aug. 2
Sharon, at Forest Grove (Sun.)	3
Madison, at Pearl River	9, 10
Yazoo City	16, 17
Benton, at Midway	23, 24
Silver Creek	30, 31
Heulonia and Dover	Sept. 6, 7
Flora (Wed.)	10
Spring Ridge	13, 14
Mt. Olivet	20, 21
Yazoo circuit	27, 28

D. A. LITTLE, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.
Royal Baking Powder
ABSOLUTELY PURE

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	June 14, 15
South Vicksburg	14, 15
Fayette, at Mizpah	21, 22
Sunflower, at Rogers (Thu.)	26
Anguilla	28, 29
Boiling Fork	29, 30
South Warren, at Asbury	July 5, 6
Martin, at Rodney	12, 13
Burtonton, at Burtonton	19, 20
Rocky Springs, at Hickory Ridge (Tu.)	22
Utica, at Bear Creek	26, 27
Washington, at Locust Grove	Aug. 2, 3
Natchez, at Jefferson St	9, 10
Natchez, at Wesley Chapel	9, 10
Warren, at Wesley Chapel	16, 17
Roxie, at Wesley Chapel (Thu.)	21
Meadville, at Cool Springs	23, 24
Port Gibson	30, 31
Meyersville, at Beulah	Sept. 6, 7

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Pine Grove	June 21, 22
N. Wilkinson, at Perry Town	28, 29
Bayou Sara, at Tunica	July 5, 6
Gloster and Centerville, at Centerville	11
Amite, at Salem	12, 13
Woodville station	19, 20
Percy's Creek station	21
Zachary and Pipkin, at Pipkin	26, 27
New River, at New River	29
Livingston	31
Springfield, at Ebenezer	Aug. 2, 3
E. Feliciana	7
Live Oak	9, 10
St Helena, at Darlington	15
Amite City, at Tangipahoa	16, 17
Sam Jones Camp Meeting	22-29
Jackson station	30, 31
Clinton and Betoville at Clinton	Sept. 6, 7
E. B. Rouge, at Beach Grove	13, 14

C. MCDONALD, P. E.

SEASHORE DIST.—THIRD ROUND.

Fairview Male and Female College	June 8
East Leaf, at Hopewell	14, 15
Augusta, at Smith's (Wed.)	18
Vancleave, at Mt. Lion (Thu., Fri.)	19, 20
Americus, at Pleasant Hill	21, 22
Bay St. Louis, at Handsboro	23, 24
Hattiesburg, at Enon	July 5, 6
Ocean Springs, at Biloxi	12
Whittington, at Steep Hollow	19, 20
Moss Point	26, 27
Scranton, at Orange Grove	27, 28
Pearlington, at Logtown	30
Covington, at Madisonville	Aug. 2, 3
Tallsheek, at Pleasant Valley	16, 17
Columbia, at Hopewell	17, 18
Mt. Carmel	19, 20
Williamsburg	23, 24

I. W. COOPER, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Patterson ville	June 28
Franklin	July 5, 6
New Iberia	12, 13
Abbeville, at Prairie Gregg	19, 20
Lafayette	26, 27
Lake Charles	Aug. 2, 3
Sulphur Mine	5, 7
Sabine Mission	9, 10
Grand Chenier	16, 17
Rayne, at Crowley	23, 24
Washington	Sept. 6, 7
Opelousas	13, 14

JNO. A. MILLER, P. E.

HOMER DIST—THIRD ROUND.

Downsville, at Downsville	June 21, 22
Ruston, at Douglas	July 5, 6
Farmerville, at Tennessee	12, 13
District Conference, at Homer	16-20
Vernon, at Oak Ridge	26, 27
Summerfield, at Summerfield	Aug. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Sardis	16, 17
Gansville, at Gansville	23, 24
Arcadia	30, 31
Sabine, at Longstraw	Sept. 6, 7
Ringgold, at Andrew Chapel	13, 14
Sparta, at Providence	20, 21
Minden	27, 28
Homer	Oct. 4, 5
Haynesville	11, 12
Gibsland	18, 19

The Homer District Conference will convene at Homer, July 16. It is earnestly desired that all of the members elect will make their arrangements to come and stay during the whole time.

ROBERT RANDLE, P. E.

BROWN'S IRON BITTERS
Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

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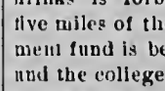
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THE CHRISTIAN LIFE.

BY ADELAIDE PROCTOR.

I hold him great who for love's sake
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose luster is not less.

Great may be he who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

The Change of the Sabbath from the Seventh to the First Day of the Week Is by Divine Authority.

BY REV. C. M'DONALD.

After the six days' work of creation, God rested on the seventh, and blessed and sanctified it. (Gen. ii, 2.) The fourth commandment shows that the law of the *Sabbath* is universal and perpetual. The seventh day of the week was the holy Sabbath day from the creation to the resurrection of Christ. From that time the first, instead of the seventh, is the Sabbath day. Christ declared (Matt. xii, 8): "For the Son of man is Lord even of the Sabbath day." (See also Mark ii, 27, 28.) Christ, as the Lord of the Sabbath, certainly had the right to change it from the seventh to the first day of the week. Such change of day could take place and not affect the spirit or moral force of the fourth commandment. Indeed, Christians universally keep the first as the Sabbath, and yet regard the fourth commandment with equal force as the balance of the Decalogue.

Now, to the proof regarding the change. John xx, 19-23: "Then the same day at evening, being the *first day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 26: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." From the above Scripture we see that Christ appeared to an assembly of Christians on the evening of the day of his resurrection, and also on the next first day of the week. We presume, by common consent Christians adopted the first, or resurrection day, for their worship; and Christ, by his personal presence and participation with them, gives sanction and authority to the day. If they were starting wrong, he would have reproved them. Read the following texts. Matt. xxviii, 19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." John xx, 21: "As my Father hath sent me, even so send I you." Verse 23: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John xiv, 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xvi, 13: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (See Acts i, 8; ii, 1-4.)

From the above we learn that the apostles were inspired, and directed by him to teach all things commanded by him. The decision of the apostles was good authority. Their decision was received by the early Christians as final in questions propounded to them. They, both by precept and example, observed the first as the religious day. Let us show the common observance of the first day. Acts ii, 1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place," etc. Pentecost was on the *first* day of the week, and they were "with one accord in one place." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts xx, 7: "And upon the first day of the week, when the disciples came together to break bread. Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight." I. Cor. xvi, 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

From the above we learn that the first day of the week was uniformly kept by the church at Corinth and the churches of Galatia, and money for benevolent purposes were to be set apart. Rev. i, 10: "I was in the Spirit on the Lord's day." If the great Head of the church did not intend to change the Sabbath from the seventh to the first day, why mention the first day so frequently in connection with divine worship? Or why mention the first at all if there was no design in it? We find no command, or even precedent, for the observance of the seventh as the Sabbath after the resurrection of Christ. In Col. ii, 16: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day." As there had been a change, or the doing away of the other things in this verse, so we infer a change of the Sabbath day, and they were not to be condemned for adhering to the new or Christian dispensation. (Acts xiii, 42-44; xvi, 13; xvii, 2; xviii, 4.) Paul preached to Jews and their proselytes on the Sabbath. The Jews keep the seventh as their Sabbath day until now, and gospel ministers are in the habit of preaching on Saturday, or any other day of the week, when they can get a congregation.

We quote the following from Ralston's Elements, page 807: "That the apostles and first Christians observed the *first* day of the week as a Sabbath, assembling regularly on that day for the public worship of God, and for the sacrament of the Lord's Supper, is not only evident from the New Testament, but *this fact is confirmed by an uninterrupted stream of church history, beginning in the apostolic age and extending to the present period.*"

Upon this question a few of the many available testimonies will be sufficient. Ignatius, Bishop of Antioch, A. D. 101, says: "Let everyone that loves Christ keep holy the *Lord's day*—the queen of days, the resurrection day, the highest of all days." Theophilus, Bishop of Antioch, who wrote in the second century, says: "Both custom and reason challenge from us that we should honor the *Lord's day*, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." Irenæus, Bishop of Lyons, who also lived in the second century, and who was a disciple of Polycarp, who was a companion of St. John, speaks of the *Lord's day as the Christian Sabbath.* "On the Lord's day," said he, "everyone of us Christians keep the Sabbath." Clement of Alexandria, of the same century, testifies: "A Christian, according to the command of the gospel, observes the *Lord's day*, thereby glorifying the resurrection of the Lord." Tertullian, of the same period, says: "The Lord's day is the holy day of the Christian Church."

The testimony given is, we think, sufficient for any enquiring mind as to the true Sabbath. Our fathers have lived with good conscience, and died in this faith, and have gone to heaven. Pure Christianity is good enough for us. Let us make no compromise with Judaism.

JACKSON, La.

Bro. A. D. Miller and the Presiding Elder Again.

BY REV. A. D. MILLER.

I see a short article in the ADVOCATE, of May 15, under the above heading, signed "Circuit Rider," which greatly surprised me, and, as I think, places me in a false light before my brethren, and especially those that did not give my article (which I suppose he refers to) a careful reading; and if they did, I don't see how they or he could have drawn the conclusions that he drew. And I wish now to refer my brethren to my article in the ADVOCATE, of April 17, page 5, and to his in the ADVOCATE, of May 15, page 2, and ask a careful reading; and I am willing to leave it to the godly judgment of my brethren as to whether he was justifiable in making the attack on me, and if he has not attempted to place me in a false light before my brethren. I am sorry he did not sign his own proper name to his article; but not much surprised after seeing the conclusions he drew from the premises; and I am sure he ought not to have used the general name of "circuit rider," as there are so many circuit riders, and very few of them would like to have it thought that they were the author of that article. So I would like to advise Bro. "Circuit Rider" when he writes again, if he has not the courage to write over his own proper name, to try to select one that will not involve others; and I do hope that the time will soon come when an article will not be published without the name of its author.

But he says, first, that he is very sorry Bro. Miller is having trouble with his presiding elder. Well, I wish to remove his sorrow by assuring him that I am having no trouble with my presiding elder, so far as I know. I hope we are on the very best of terms; and I know we are, so far as I am concerned; and if I have done anything that would cause him to entertain any hard feelings toward me *justly*, I am sure he or Bro. "Circuit Rider" ought to have come to me, and not have published it to the world, for surely it is not a matter of small importance to drag into public print that that might injure the character of a brother in the ministry. I have served under five presiding elders, and have never had any trouble or hard feelings with any of them, so far as I know. I have always been a great friend to my presiding elder, and of the presiding elder's office; and if a man wanted to get into trouble, all he had to do was to assail my presiding elder, and I would draw my tomahawk and make battle to the best of my ability. And I have always been so fortunate as to have over me as presiding elders men whose characters were above reproach. I know I am on the very best of terms with my present presiding elder, so far as I am concerned; and if anyone thinks I am not, let them assail his pure character, and they will very soon find out. I am very sorry Bro. "Circuit Rider" did not tell us what the trouble was, for I am sure he has excited in the minds of the people an anxiety to know what I have done that would bring me into trouble with my presiding elder; and they and I have a right to require an explanation. Now, will Bro. "Circuit Rider" please explain, so I may know how to adjust the matter, for I am not willing that it should be published in our worthy ADVOCATE that I am in trouble with my presiding elder, and not let the people know what the trouble is? *Please explain, my unknown brother, over your own proper name.*

I wrote an article in the ADVOCATE, of April 17, headed, "Too Large," in which I tried to show that the presiding elders' districts were too large, and that our present plan of assessing their salaries did not give satisfaction, proposing, as a remedy, to make the districts smaller, and do away with the district steward's office, and then give the presiding elder one-eighth, or 12½ per cent. of what was collected on all the works, thereby making it bear equally on all the works. But I am sure I did not intend it for our present presiding elder, nor for the Brandon district, nor the district stewards of the Brandon district; but was trying to catch the eye of the delegates to the General Conference with a view of having a law passed making the districts smaller, and doing away with the district steward's office, and then giving the presiding elder a certain per cent., which, as I think, would give entire satisfaction. But I never once thought I was getting myself into trouble with my presiding elder, or any other presiding elder; but was trying to lighten their work, and give them better pay, and, at the same time, so adjust our economy as to make it run without friction. My plan of giving them 12½ per cent., worked on our district last year, would have given our elder about $50 more than he got, and the other part of the plan would have given him seven works less to serve, and, at the same time, would have given him only about $75 or $100 less; and, I believe, with the amount of work he could have added to the other works, would have paid fully as much, or more. So you see I was not trying to pull down, but to build up one of the most important offices in our church, and I am sorry my good brother could not see my object, for I thought I made it plain.

But I am not the only one that is in favor of both changes that I suggested, for several have written on the subject of making the districts smaller; and Bros. D. W. Gall, S. F. McClung, and others, of the West Virginia Conference, offered a resolution in the General Conference to do away with the district steward's office. (See *Daily Advocate*, of May 12.) *I wonder if they are in trouble with their presiding elders!* If so, Bro. "Circuit Rider" ought to inform the people of their crime. He ought to be just as well as wise. But he says "he has some idea of the work the presiding elder on the Brandon district has to do." So do I; and that is why I wanted the districts made less. But, again, he says: "We are thankful that the district stewards on the Brandon district have larger views of the office and work of a presiding elder than those stewards of whom Bro. Miller writes." "Well, did you ever!" Please allow me to ask him about what stewards I wrote. I only referred to the district stewards in connection with their office, and did not say anything about their small views with regard to the presiding elder's office at all. Really, if there could be any inference at all, it would be that they had too large views, or made too much difference between the presiding elder and the preacher; but I am sure I said the presiding elder and pastor in charge ought to both have more, and that the presiding elder ought to have, at least, one-third more than the average preacher, because of the importance of his work and office. I was only trying to show that the dissatisfaction arose from the division between the different works, and not their large or small views. I wish they could get even more than they do; and the way to get it, in my judgment, is to make the districts smaller, so that they can do more work, and at a more opportune time, and then give them a certain per cent., so that it will work equally on all.

But, in conclusion, I can assure him, with your permission, I will keep the people posted and exhorted on Indian Mission.

CATO, Miss.

(This article has been crowded out by General Conference items. And this is the end of this controversy.—EDITOR.)

In Memoriam.

Mrs. S. J. Linfield (*nee* Barker) was born September 17, 1833, in Houston county, Ga. In 1849, while resident in Kemper county, Miss., she was united in marriage to W. E. M. Linfield, afterwards Rev. W. E. M. Linfield, D. D., of the Mississippi Conference, and now deceased. Her conversion antedated her marriage, and her Christian character had its influence in the decision of her husband to answer the call to the ministry, and ever after in his wonderful success as a preacher. She was a woman of wonderful native ability. Without the best early advantages, she successfully met, and faithfully, the high duties and responsibilities of a Methodist minister's wife, and at a time when wealth, cultivation and criticism met the preacher's family at every turn. Her husband was an admired preacher, and his wife was equal to the occasion.

She was a financier, and so was enabled to meet the demands of a large family, and dispense a large and generous hospitality to the many who came into her home, whose presence was ever coveted for their Christian influence over her children. She was a disciplinarian, a woman of method. These characteristics, with reverence for holy things, constituted the atmosphere of her home. To her children she was wisdom personified in all temporal affairs. One of her children has said: "Her crowning characteristic was unselfishness." Even in sorrow, affliction, and bodily pain, her ruling thought was not of self, but of others; and she suffered long and greatly. For six years her health had been bad. Many afflictions came into her life, and sorrows swept over her like one storm after another, till she was bowed in her grief; but in it all she was kept in the strength of God. And this energetic, industrious, careful, prudent woman learned to wait with the same resignation that characterized her life of laborious activities. After weary and painful months of distressing sickness, she passed into her rest May 26, 1890. She was a bright and happy Christian, and as she approached her end, showed no signs of fear, but rejoiced in her Lord and Redeemer. Her end was peace.

Sister Linfield died at her own home, in Crystal Springs, Miss., surrounded by all her living children. They weep not as those who have no hope. They know their mother is at home.

On May 27 we laid her mortal remains beside those of her honored husband in the cemetery in Hazlehurst, Miss., after suitable religious services conducted by her pastor in the Methodist Church of Hazlehurst, where she lived so long and well. Seven children remain, and two had gone before. May the good Father comfort those who remain!

R. D. NORSWORTHY.

Facts and Figures.

SHOWING THE LOUISIANA LOTTERY SCHEME AN OUTRAGE UPON THE PEOPLE.

Editor New Delta: Sir—I propose, with your permission, to demonstrate the unfairness of all the drawings of the Louisiana State Lottery Company, and thus to account for the source of its enormous profits.

Let us take for the first example the semi-annual drawing advertised for June 17. The scheme of that drawing is the issuance of 100,000 tickets at $40 each, making an aggregate. If all the tickets are sold, of $4,000,000. Out of this sum they propose to distribute 3,144 prizes, amounting to $2,159,600, or a fraction over 53 per cent. of the scheme; so that if they should sell all their tickets and, therefore, lose all their prizes, their profit on that drawing alone would be $1,840,400. It ought to be sufficient to show the rascality of this scheme, simply to make the statement, that in this drawing the company can sell only 70 per cent. of its tickets, can lose all of the prizes, can allow 15 per cent. discount to agents on the tickets sold, and can then make $220,400, less the cost of ticket printing, and this drawing's share of office expenses and advertising. Here is the demonstration of this statement.

Seventy per cent. of tickets would be $2,800,000; deduct from this 15 per cent. ($420,000), we have a balance of $2,380,000 with which to pay prizes amounting to $2,159,600, leaving a net balance of $220,400. Of course a drawing, in which the company would hold 30,000 unsold tickets as against 70,000 held by the general public, and in which none of the tickets held by the company would draw a prize, would be a mathematical possibility, but so infinitesimally improbable as not to be thought of.

But let us apply the test established by the literature of lotteries. It is universally conceded by all the authorities that any lottery which distributes as little as sixty per cent. of a scheme in prizes *is unfair*, and that any lottery which distributes only fifty per cent. in prizes *is a fraud.*

Tested by this standard, the Louisiana Lottery Company is seven per cent. below the unfair line, and sinks along *just three per cent. over the fraud line.*

I challenge the Lottery people and all its hirelings to point to any authorized lottery in the world which is allowed to distribute as low as 53 per cent. of its schemes in prizes.

The fixed rule of the French Lotteries was nineteen twenty-fourths, or over seventy-nine per cent., in prizes, and five twenty-fourths, or a little over twenty per cent., to the promoters.

All the lotteries authorized from time to time by the United States government in early days required that, at least, eighty-five per cent. should be distributed in prizes.

The Havana Lottery distributes over seventy per cent.

The Hamburg Lottery, and the other lotteries occasionally permitted on the continent of Europe, distribute over seventy-one per cent.

The result of this below-fair-and-approaching-fraud method of the Louisiana Lottery Company is twofold: first, to reduce the chance of a ticket-holder's winning any prize at all; and, second, to enable it to reap the profits which have driven its friends and advocates to madness.

In the first place, the holder of a ticket in the grand drawing of June 17 has only one chance in thirty of winning any prize at all, while for any individual prize his chance varies from 1 in 100,000 to win the capital prize of $600,000, to 1 in about 100 to win one of the smaller prizes of $200.

In the second place, the company makes out of this drawing from $700,000 to $1,000,000 more than any honest lottery would make.

Even if their scheme was arranged on the low basis of the Havana Lottery, they would have to distribute in the grand drawing $680,000 more than their scheme calls for. This sum, distributed into 6,800 tickets of $100 each, would reduce the present average chance of winning a prize from 1 in 30 to about 1 in 10.

If the scheme were arranged as the French plan, they would have to distribute $1,040,000 more in prizes, with a still further increase of the chance of winning a prize.

If it were arranged on the American plan, they would have to distribute $1,280,000 more, with still further results in increasing the chances of the ticket-holders.

Let not the reader think that the grand seventeenth of June drawing stands by itself in the gross unfairness of its scheme. It is simply a type of all the others; and it was by having his attention called to figures of this kind that Postmaster General Gresham declared the Louisiana Lottery Company a fraudulent Lottery, and excluded it from the United States mails.

To-morrow I shall give you a detailed statement of the workings of the daily drawings; and after I finish with it, I think I can assure you that every man in this State who is open to conviction, or who is not interested in this particular form of pillage, will demand that the grand jury investigate this robber of the people and devise some plan to put an end to it.—Rhombus, in *New Delta.*

Meridian District Conference Program.

Thursday, July 10, will be devoted to Sunday-school interests. Sermon at 11 A. M. by R. B. Downer.

Friday, July 11, will be devoted to educational interests. Sermon at 11 A. M. by Bishop Haygood, and 8 P. M. by Bishop Galloway.

Saturday, July 12, will be devoted to missionary and church extension interests. Sermon at 11 A. M. by Dr. C. G. Andrews.

All Sunday-school superintendents in the district are invited to meet with us in convention Thursday, July 10. Recording stewards should have the Quarterly Conference record books present for examination according to Discipline. Let every preacher, traveling or local, and every delegate be present at the first roll-call, 9 A. M., Thursday, July 10. If delegates can not come, let alternates be notified, so that there shall be a full attendance. Bring your Oxford Bibles. Our venerable brethren, the superannuates, are especially urged to come.

T. L. MELLEN, P. E.

Take Due Notice!

Delegates and visitors coming to the Woman's Missionary Meeting at Senatobia, Miss., June 28, must procure a certificate from the depot agent at the starting-point, or starting-points, on the several lines of railroads within the territory of the North Mississippi Conference. The Memphis and Charleston railroad will sell round-trip tickets to Memphis, Tenn., from Iuka, Burnsville and Corinth, the only stations in Mississippi, June 27 and 28. The Mobile and Ohio railroad not yet heard from; but I suppose it will do as the others have done.

R. G. PORTER, P. C.

Notice.

The Brookhaven District Conference will convene in the Methodist Church in Hazlehurst, Miss., on Thursday, June 26, at 9 o'clock A. M. Bishop Galloway is expected to preside.

Dr. West has been appointed to preach the opening sermon, Thursday morning, at 11 o'clock. We hope to have a full attendance of members and delegates, and a profitable District Conference. W. B. LEWIS P. E.

Christian Advocate.

THURSDAY, JUNE 19, 1890.

ONE SHORT HOUR.

BY ARCHBISHOP TRENCH.

Lord what a change within us *one short hour*
Spent in thy presence will avail to make;
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower;
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong
Or others - that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee.

"The Mother of Female Colleges."

The article in your paper, entitled "The Mother of Female Colleges," interested me greatly, and various memories and feelings came thronging into my mind. . . . That was my dear old school, and many of the names recorded are inscribed in memory's tablets with love's pencil.

Let me think! Before I was old enough to go to such a school, I used to hear a great deal said about it. My father was much interested in the institution, teachers and pupils, and I used to hear the young ladies who had been there talk about the "Elizabeth."

There was Anne L. Hanna, who was my father's ward; she was in the school in Mrs. Saunderson's time. Her parents and relatives were Presbyterians of the straitest sect; but she became a Methodist, and married the Rev. T. Clinton. I used to hear the old folks say: "Presbyterian warp and Methodist filling made the best of members." "Cousin Anne" was a noble woman, a true helper to her husband. Their home was a lovely place. Aunt Hardee used to say: "It is nearer heaven there than any other place." A goodly number went to heaven from that home.

George H. Clinton was the son of Anne L. Hanna and T. Clinton. Mrs. Ballard and Mrs. Mary Baird, wives of Methodist preachers, were their daughters . . . Then Rev. J. C. Burrus was president, and Mrs. Thayer was governess. There were a host of lovely young women who attended the school. I knew many of them and loved them, though I was too young to be their school-mate. There was a wonderful revival in the school while Mr. Burrus was president. He was absent on business when it began. My father, who was stationed preacher in Washington, was staying at the school and filling his place. One evening at prayers, to my father's surprise, a good many of the young ladies, with tears in their eyes, asked for prayers and instruction in the way to "find Jesus." Scores of them were converted, and the majority of them were faithful till death. A few remain. Dr. Drake said he had observed that the most of these converts made useful Christian women. The lovely Christian spirit and counsels of Mrs. Burrus, who was an invalid, had a great influence on the pupils. She was a saint, who lived in the vestibule of heaven. . . . Let me remember! There was Martha E. Hanna—she became a teacher, and married the Rev. Barnabas Tipkin, and was an humble, sweet-spirited Christian. S. T. H. Magruder ("Hawkin's," as the school-girls called her) married Rev. Benjamin Drake. I can say nothing better than that she was worthy to be his wife. Dr. Drake was as nearly perfect as our frail humanity can become through grace. I revered and loved him. He was president when I was at school. Like the proverbial "preacher's children," I was full of mischief. One day I laughed and talked in church; "Uncle Drake" saw me. If Mrs. Thayer had known she would have been obliged to give me "ten demerits," an awful punishment. Uncle Drake talked kindly to me, reproved me in love, and did *not* report me. No Catholic ever reverenced her patron saint more than I did Benjamin Drake. My second son bore his name. A benediction seemed to follow his name, for everyone who knew him loved "Ben Wall," who gave his life to our lost cause. I have two grandsons and a great-grandson who bear the name, and I want them to remember how it came into our family.

Among these elect young women, some went to other churches, but they stood "in their lot," and did good work for God and humanity to the end of their days. There was Kate (Goodrich) Southmayde, who lately went home from New Orleans. There was Anne McGehee, one of the purest, most unselfish beings I ever knew, whom God took early to live with her kindred beyond the stars. There was Mary (Richardson) Bowman, who all her life, in her adversity as well as her prosperity, has done all she could for the poor and for her church, always thinking, "What can I do for the Sunday-school, for 'my preacher' and for the poor." There was Mary (Hewett) Carradine, the mother of Beverly Carradine, who has helped more than one young minister in his dark hours. There was Jane (Harbor) Hill, an Episcopalian, who has been a mainstay to her church where she lives. There was Martha L. (Richardson) Gibson, who lives now at 2931 Easton avenue, St. Louis. She is a Presbyterian, but any Methodist minister would find in her house a hearty welcome. She has reared a large family, who "fear God and work righteousness." Dr. Jimmy Gibson, of North Baden, is her son, and he is a stanuch Methodist. His wife is a daughter of Lydia (Goodrich) King, one of the converts in that revival.

There was Martha (Richardson) Kavanaugh, who cheered and blessed the declining years of our loved Bishop. Time and memory fail me. There was Catharine Newman, who became the wife of Dr. Fox, of the Protestant Episcopal Church; Martha Cosby, who married Rev. Mr. Ricketts.

Mrs. Thayer had the gift of making each pupil think that she was talented, and that much was expected of her. Do any of the "Elizabetheans" remember the hymn they loved so well, "Glory to thee, my God, this night?"

The "Elizabeth" was favored in her teachers and trustees. Rev. Mr. Burrus was a polished Virginia gentleman, who had strict ideas of what a true woman ought to be. Mrs. Thayer was an enthusiast in her profession; Dr. Drake, a benediction; Margaret (Boyd) Williams, M. E. Hanna and Eliza (Fox) Dicks, prudent, intelligent young ladies who set the pupils a good example. . . . Mrs. Susan Brewer and Dr. Thomas were well fitted for their work.

Farewell! dear old "Elizabeth"—*auf wiedersehn!* dear fellow-pilgrims, who linger on these shores!

MARY WINANS WALL.

Commencement at E. A. Seminary.

The seventh annual commencement exercises of the E. A. Seminary, of Arcadia, La., have just closed. This past session has been one of great success. This school, established seven years ago by Prof. R. A. Smith, has done noble work. Prof. Smith, by untiring energy, zeal and determination, has built up and sustained a school that ranks with the best in the land. He is a Christian gentlemen of liberal education, not surpassed as a disciplinarian and a thorough teacher. He teaches by example as well as by precept. The exercises of the commencement were all of a very high order, showing that time, patience and energy had been lavishly bestowed upon the pupils. The sermon at eleven o'clock on Sunday, by Rev. C. K. Marshall, D. D., of Vicksburg, was just grand, holding the vast audience spellbound with attention. He is truly the "old man eloquent." It is not often that this scribe has the privilege of listening to such a man and such a sermon.

When he spoke of God's ways and God's thoughts it gave us such a grand conception of man in comparison with God; and when he spoke of the fatherhood and motherhood of God, oh! how our souls rejoiced that we could say, "Our Father, who art in heaven," and realize that we are born of God and are partakers of the divine nature; and then when this grand old man came down (condescension) to the little children, it seemed that heaven was nearer and religion dearer. "Like as a father pitieth his children," etc. Space forbids me writing more on this line. May God bless and preserve this great and grand man for many years to come! Then came the graduating day. One young man of noble parentage was graduated—Mr. Robert D. Webb, of Webster parish, a son of Dr. Steve Webb. This young man is no ordinary young man; his mental and moral qualities mark him as one that will be eminently useful in his day and generation. He goes forth in this world honored by his preceptors and fellow-students as one worthy of all confidence. Then came the inimitable speech by G. W. Griffin, D.D., president of the Mount Lebanon University. As he discussed the family, the school and the church as the great moulders of character for usefulness and success in this life and the life to come, our souls were stirred within us. It was an able, eloquent, practical discourse from a learned and eloquent divine.

The people of our town have concluded that one school with two departments, "male and female," is better than two mixed schools; so that a union of the E. A. Seminary and the Arcadia Male and Female College was consummated last Monday, and hereafter our school will be known as "The Consolidated Schools of Arcadia"—the "E. A. S. Male College" and "Arcadia Female College." We predict a very bright future for this school.

Those who have either sons or daughters to educate can find here a school that has all that is good in a mixed school without its objectionable features. With Prof. R. A. Smith at the head of the male department, and Prof. J. W. Beeson at the head of the female department, there must be great success as the result of this union.

H. O. WHITE.

ARCADIA, La.

Assumed Names.

It is no uncommon occurrence nowadays for persons, both religious and irreligious, to sign assumed names to their articles for publication; but is it right that they should do so? I am persuaded that it is not, for the following reasons:

First. It has a semblance of falsehood, if it is not falsehood itself, although the person using it may not intend any deception whatever, but simply acts under the impulse of diffidence or a false modesty. To say the least of it, an assumed name is not the real name of him who assumes it, and hence it is false.

Secondly. It is an imposition, especially when it is applicable to anyone of a class, whether it is signed to an article of merit or not. For instance: a student of some college writes an article for publication, and signs "Student" for his name. If he mentions the college of which he is a member, then his article is attributable to any student of that college, for he has assumed a name that is applicable to each or anyone of that class; but if he does not mention his college, nor whence he wrote, then his article is attributable to any student, whether in his college, State, or not. Now, if his article is meritorious, it is likely to be attributed to the wrong student, and thereby do injustice to the same in this: that more will be expected of him than he is capable of giving; or, if unmeritorious, then liable to be attributed to a student of superior ability, and thereby do him an injustice. Again: if a preacher who is riding a circuit, whether on horseback, in a buggy, or on a train, writes an article and signs it "Circuit Rider," he assumes a name that is applicable to any circuit rider or preacher riding a circuit, and, therefore, his article is attributable to anyone of that class. Now, if his article is an inferior one, it is likely to be attributable to a circuit rider who is capable of writing a superior one, and thereby do him an injustice.

Thirdly. It is misleading, or, at least, liable to mislead in this: that people are apt to think that he who writes under an assumed name is anxious to write, but is afraid to let the public know who he is, especially if he writes on a controverted subject, when, at the same time, he may be quite courageous; or if he writes on any subject whatever, that he is ashamed of his productions while he may be writing, with nothing in view except to please God and to accomplish good. Celebrities who are chiefly known by an assumed name, especially some of them, are thought to be egotistical, if not self-conceited, from the fact that when they appear before an audience of strangers, they seem to take great pleasure in speaking of their assumed name, and in telling who they themselves are. I do not think it is exactly right for any person even to write under only a part of his name, especially that part of it that is liable to mislead the people. For instance: A certain brother recommended recently "Gilderoy's Stories for Boys" to another brother, who went, the first chance, to Jackson, Miss., and asked at a bookstore if they had "Gilderoy," and they said, "Yes," and he bought the book; and, behold! when he got home he soon found it to be a novel. The title, sure enough, was "Guilderoy." Let us sign our real names, and be ashamed and afraid of assumed names, for they may not, after all, be pleasing to God.

ISAAC L. PEEBLES.

Rev. Berkeley Sheridan Turnipseed.

While we were at morning prayers in Kavanaugh College, Friday, April 25, the life-weary saint, Berkeley S. Turnipseed, at his home a half-block away, closed a long period of suffering and an active, useful career—quietly, softly breathing out his life. It was a fitting, beautiful time to die—a morning lit with the sunshine of spring, odorous with the breath of flowers, and redolent with the wild rhapsodies of the mocking-birds; a time eminently fitting the passing of an earth-weary spirit home-sick for heaven.

He was born at the old Turnipseed homestead on Topisaw, five miles northeast of here, on July 6, 1845. He was reared and educated there and here; spent his whole life here, or near here, and died here among friends and relatives, honored and beloved as a Christian, a friend, and a citizen. He was married on December 21, 1864, to Miss Mary Huffman, who is still among us.

In 1867, under a sermon by Rev. W. B. Lewis, of the Mississippi Conference—a boyhood friend and schoolmate—he was profoundly convicted. Unable to throw off the impression thus made, he was converted some weeks afterward, while in a skiff with his brother-in-law, on the waters of Topisaw. He joined the Baptist Church, and became an active, useful, and very prominent member. He was especially active in the Sunday-school work, loving it almost passionately; and was, for many years prior to his death, clerk of the Bogue Chitto Baptist Association. He became deeply impressed that his mission was a wider one, and so, about a year ago, he entered the ministry, his ordination occurring early in last autumn. His talks as a Sunday-school worker, and the few sermons he was permitted to preach, were lucid and original in manner, scriptural in matter, and altogether quite instructive and attractive. Soon after his ordination he became such an invalid that he was unable to pursue his high and happy calling.

He was a demonstrative Christian. No one ever became acquainted with him without learning at once that he was a Christian worker, and that he enjoyed both the experiences and duties of religion. He drank deeply into that supernal

"Joy of doing good."

He was a "shouting Baptist," his deep emotions often checking utterance when leading in prayer. It is related that immediately after his conversion in the boat on Topisaw, he went to the house, singing rapturously:

"O Jesus, my Savior, I know thou art mine;
For thee all the pleasures of sin I resign."

For the greater part of his mature life he was a sufferer. Physical infirmity, relentless and painful, held him in its grip until he became not only ready to die at any time—and that, too, long before his hour came—but until he grew homesick for that heaven where pain never enters, "and the weary are at rest."

Bro. Berkeley, as we, who loved him, were wont to call him, was my friend, my neighbor, and my fellow-worker in the Master's vineyard. We talked and worked and prayed with each other—he a Baptist and I a Methodist, but both Christians, servants of the Lord Christ. He is gone home; I press on. We will meet somewhere in the great beyond.

H. WALTER FEATHERSTON.

And Still It Comes.

MR. EDITOR: I am very much encouraged with regard to the Indian Mission in Mississippi. The Missionary Board, at our last Annual Conference session (Mississippi), gave me $20 and words of encouragement; and at our last District Conference session (Brandon) they passed some strong resolutions indorsing my plan and recommending it to the people, and also gave me several dollars in a public collection taken, and several new names to add to my list. So I feel confident if we had a missionary at work, we could soon get all the money we need, for surely the people are fully aroused on the importance of the work; and I hope we will soon get the missionary, and commence the work right. However, let the people continue to send names and amounts, for we want, at least, five hundred dollars to commence with; and surely no brother or sister in Mississippi would be willing to be left out of this good and great work; so send on the names, and let's roll up the whole amount in a few days. We need nearly two hundred dollars yet. Can we not confidentially expect it? Will not our people that have the means give something to so worthy a cause? Surely everyone will do something.

Please allow me now to give the following names and amounts received since last report, to wit: Brandon District Conference, $13 85; Rev. J. M. Cowan, Walnut Grove, Miss., $2, five years; Rev. F. A. Laue, Brandon, Miss., $2 50, five years; W. A. Laue, Brandon, Miss., $1, five years; Rev. T. J. Miller, Westville, Miss., $1, five years; Mrs. Lizzie McGuffie, Brandon, Miss., $1, cash; Mrs. C. R. Rencher, Enterprise, Miss., $5, cash. And I want to add the name of Judge A. G. Meyers, of Brandon, Miss., for $5, and apologize to him for leaving his name out last year, as he was among the first to subscribe. I thought I had reported his name, until informed that I had not. I am very sorry for the oversight, as I know it appreciated his name and amount on my list very highly. Hope he will not think hard of me; and am confident he will not.

Who will be next to send their name? Brother, sister, when you read this, please lay down your paper and write me at once. I know you are thinking of doing it, and why not now?

And, now, I would like to ask my brethren in the ministry to please state to their congregations that there is about three or four thousand Indians in Mississippi without the gospel, so far as we are concerned, and a great many of them without it altogether, and propose to send names and amounts to me, if anyone desires to help. Please do me this kindness, brethren, and very greatly oblige your friend and brother in Christ,

A. D. MILLER.

CATO, Miss.

Help Needed.

The New Iberia Methodist Church, South, and the parsonage were destroyed by fire on the eighth instant—a total loss.

The buildings were large and finely constructed, but had become inadequate to the demands of our work here, and the passing trains of the Southern Pacific railroad, whose track had been laid near the church, seriously interfered with public worship, so that the necessity of rebuilding on a better site has been pressing for some years. But our people are unable to build such a house of worship as is needed, and to buy land on which it should be placed. Now, in the divine providence, this necessity is forced upon us, and the whole future of our work in New Iberia depends upon our now accomplishing the task before us.

I appeal to the sympathy of Christians to whom this may come for help, and not to our own people only; for Baptists and Presbyterians and people of no church connections are among those who worship in the Methodist Church here.

I will acknowledge through the columns of the ADVOCATE, and personally, all contributions. Help us, brethren, we ask in the name of our common Lord and Master, who has taught us that "it is more blessed to give than to receive."

FITZGERALD SALE PARKER.

NEW IBERIA, La.

From the Work.

LIND GROVE CIRCUIT, LOUISIANA CONFERENCE.

As no one has written to the ADVOCATE from this, the Lind Grove circuit, this year, I thought a few items might be of interest to some of the many readers of the dear old ADVOCATE. We are getting along slowly, but steadily; health of our neighborhood very good, and all over this circuit the health of the people is, as a general thing, better than is usual at this time. Most farmers are about or quite done chopping cotton; corn looks fine, and the present fine season, with which we have been blessed, will go far towards making a good crop all over our parish. Everybody seems to be in a good humor with everybody, and all moves along smoothly. In a spiritual point of view, we are not doing as well as we should, and as is our duty and privilege; but, Mr. Editor, our much beloved and faithful pastor, Bro. Bennett, is always at his post, ready to do the work of the Master, and ably proclaim Christ, the resurrection and the life, to a sin-stricken world; and, according to previous appointment, the last day of this month, he gave us at this place a lecture on that infamous institution, the Louisiana State Lottery, and never in all my life have I heard an abler argument against sin and all its institutions than was made by our able pastor. He just stripped the institution of its garb, and showed it in its true light. May God help us, as people, to put it down and keep it there! God bless and prosper the ADVOCATE in the earnest efforts it is making against the Louisiana State Lottery and sin!

HUMPHREYS CHAPEL.

SHILOH CIRCUIT DOTS.

This, up to the present, has been one of the sickliest years I have ever seen in this part of the country. Measles, mumps, whooping-cough, *la grippe*, flux, and pneumonia, all in their worst forms, have been just sweeping the country. Many have died, and especially the colored people. I suppose there were about fifty buried at our graveyard in two months, and at another near me I suppose there have been twenty-five or more buried; and a good many white people have died. I have lost five members in the bounds of my work up to the present. So, upon the account of sickness our church work has been greatly hindered; Sabbath-schools in some neighborhoods almost a failure. People that were not sick were afraid of measles, for it seemed that almost everybody had to have them. But, taking everything into consideration, I think we are doing well. Where I have taken my collections the people have responded liberally, and our congregations have been good under the circumstances. We are hoping and praying for a good year yet. Pray for us.

A. D. MILLER.

CATO, Miss.

CALCASIEU, LA.

I have had a regular appointment at Calcasieu (commonly called Johnson's Settlement) for the last three years. We have a good Sunday-school organized there, and on June 1 we observed Children's Day, and had a delightful time. Quite a number of people from the surrounding country assembled there. The house in which we have been preaching in could not hold the people; and we had to stretch sails to protect the people from the sun. The writer preached at eleven A. M., and in conclusion proposed raising funds for building a church-house, which resulted in getting $308 in cash and subscription for the same. The ladies had brought their baskets filled with good things to eat, which was spread under the tent, and everyone seemed to partake of the bodily nourishment to their full satisfaction. After dinner we heard several nice speeches from the Sunday-school scholars, and took up a collection of $7 30 for the Children's Day fund.

F. N. SWEENEY.

REV. JOE JONES AT STARKVILLE, MISS.

The Methodist Church and people of Starkville have recently been favored with the presence and labors of Rev. Joe Jones, who is a successful evangelist, and a brother of the noted evangelist, Rev. Sam P. Jones. Bro. Joe Jones was with us about nine days, preaching for the most part three times a day. We can truly say he is a laborer approved by his works—one that needeth not to be ashamed.

The meeting grew in interest and power to the close. Congregations were good, and at night very large, crowding our spacious church almost to its utmost capacity. Ministers and people of different denominations and of all classes attended. Many who are seldom seen at the house of worship came out to hear the word of the earnest preacher. Bro. Jones secures and holds the undivided attention of his congregations. His sermons are clear and forcible presentations of gospel truth. Sallies of wit and humor sent occasional ripples of laughter over the congregation. His language is strong, and his utterance in the pulpit is bold.

Sin and crookedness in the church and community are held up to severest condemnation. Dram-drinking, dancing, worldly-minded church members feel the force and truth of his pointed and faithful rebukes. His appeals and invitations are solemn and earnest. Sinai and Calvary, death and the judgment, heaven and hell, are the themes. His own experience, as given in one of his sermons, telling how he was converted and saved from a life of dissipation to the life of Christ, presents the gospel in the concrete, showing its power to save even unto the uttermost, to bring up the sinner from the depths, make him an heir of salvation, and send him forthwith to tell the glad tidings to the lost. He began to preach on the day of his conversion, not yet quite four years ago, and has been preaching ever since with marked success.

The preaching and work of Bro. Joe Jones at Starkville has been instrumental, under God, of great good. Hundreds heard the gospel preached in a bold, clear and original manner. Some took offense at his words, but the multitude, including many of our best people, followed the preacher and gave him their enthusiastic support. The church has been greatly revived and moved to a more faithful Christian life. Many unconverted persons were deeply impressed, and gave evidence of a desire for the better life. More than sixty persons, up to date, have given their names as applicants for membership in the different churches.

Last Sunday, June 1, forty-seven persons joined the Methodist Church—a few by letter, but most of them on profession of faith. It was an impressive and touching scene, as this large number of persons gathered about the altar at the close of the morning service, more than twenty receiving baptism, and the whole number the right hand of fellowship, and casting in their lot with the people of God. At night, after an impressive sermon from our presiding elder, Rev. Dr. W. T. J. Sullivan, the sacrament of the Lord's Supper was participated in by a large number of communicants, many of them for the first time confessing their Savior in this holy communion.

For his brother "Sam," "Joe" cherishes a high regard, occasionally quoting from his sermons and sayings. No two brothers, he says, were ever more devoted to each other. He is "equal to Sam," said one brother. An intelligent lady said, "He is better" than Sam. The General Conference in session at the time, and being alluded to, a good lady asked, "Do you reckon the General Conference is as big as our meeting?" By all these tokens, the visit and labors of Bro. Joe Jones was an occasion of much good to the church at Starkville. We thank God and take courage. And we follow the "brave preacher" with our benedictions and our prayers.

T. C. WIER.

STARKVILLE, Miss.

Books.

THE CHURCH IN THY HOUSE. Daily Family Prayers for Morning and Evening. By Rufus W. Clark, Rector of St. Paul's Church, Detroit. Thomas Whittaker, publisher, 2 and 3 Bible House, New York. Price, sixty cents.

This little volume is well described in its title, and consists of a number of simple prayers arranged for each day in the week, with appropriate Scripture selection. Written by an Episcopalian minister, we should suppose it to be specially adapted to members of that communion.

TWENTY-FIVE GOOD SERMONS. 12 mo. Compiled by Wellesley W. Bowditch, D. D. J. S. Ogilvie, publisher, 57 Rose Street. On the title page is written: International Sermons delivered in the Old John Street Methodist Episcopal Church, New York by Prominent Ministers of Different Denominations.

These sermons were addressed mainly to the business men of New York in evangelistic services for their benefit, held in the above church. The volume is somewhat above the average of sermonic literature, and should be allowed to circulate,

Marriages.

RUSSELL—MIZE.—At the residence of the bride's brother, Mr. Warren Mize, Linwood, Rankin county, Miss., April 10, 1890, by Rev. A. D. Miller, Hon. John Russell, ex-representative of Rankin county, Miss., to Miss Sallie E. Mize.

BROWN—MILLS.—In the Methodist Church, Kosciusko, Miss., April 15, 1890, by Rev. J. T. Moody, Mr. W. J. Brown, of Sallis, Miss., to Miss Nola Mills, of Kosciusko, Miss.

BOYT—ANDERSON.—At the residence of the bride's father, Col. R. A. Anderson, April 22, 1890, by Rev. J. T. Moody, Mr. R. H. Boyt to Miss Ruble Anderson, both of Durant, Miss.

KEMP—SADLER.—At the residence of the bride's father, in Algiers, La., June 2, 1890, by Rev. H. S. Johns, Mr. S. A. Kemp to Miss Mollie W. Sadler.

KNOX—LOCKE.—At the residence of the bride's mother, near Rutherford, Miss., June 4, 1890, by Rev. T. W. Lewis, Dr. R. S. Knox, of Enterprise, Miss., to Miss Sallie F. Locke.

ALFORD—BRADFORD.—In the Methodist Church, at Morton, Miss., June 5, 1890, by Rev. D. P. Bradford, Mr. W. F. Alford, of Fannin' Miss., to Miss Mary Ella Bradford.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MILLER—Mrs. SARAH M. MILLER (*nee* Etter) was born in Rogersville, Tenn., March 18, 1802; professed religion in early life, and joined the Methodist Church immediately, it being the church of her choice. She was happily married to the late Rev. Charles P. Miller in 1825. They moved to Ripley, Miss., in 1836, where they spent the remainder of life. Sister Miller took a prominent stand for the Master on her arrival here. She seemed always ready for every good work, her life being a living comment on practical godliness. We have known none more ready to sacrifice time, pleasure and means for the cause of Christ than she. The truth is, it was a pleasure to sacrifice. She "lived for others, and not herself."

All the preachers who have ministered here the last fifty-four years will, doubtless, have pleasant recollections of Sister Miller's kindness to them. Her house was always the preacher's home. She was so constant in her attendance at God's house that her seat was not vacated until strength failed to carry the body to its accustomed place. Even then she counseled, worked, hoped and prayed for the church. As a neighbor, she illustrated the meaning of that term by her readiness to help the needy, suffering and dying. I suppose she has endeared herself to this community by her early and constant ministrations to the sick as much as anyone who has ever lived at Ripley; so much so that both white and black feel they have lost a dear, good mother. No one has contributed more to the moral status of the town than she. She always sought to be on the right side of all questions. As a mother, her devotion to her children was undying. She taught both by precept and example, and thus tried to obey the injunction, "Raise your children up in the nurture and admonition of the Lord." She leaves three daughters: Mrs. Dr. J. Y. Murry, Mrs. R. J. Thurmond and Mrs. A. Brown. She was also the aunt of Dr. W. G. E. Cunnyngham, our Sunday-school editor. She died as she lived—a Christian. Her prayers were literally answered. All she had asked her pastor to pray for, as to her own case, was that she might die easy. She fell on sleep as sweetly as a babe going to sleep in its mother's arms. Thus passed away, on March 21, 1890, our Grandma Miller, who, though dead, yet speaketh—who will wait and watch for us on that beautiful shore.

May she not be disappointed in the gathering of all her loved ones in the sweet by-and-by! D. W. BANN.

LANE—Died at her home, in Fort Worth, Texas, Saturday morning, May 24, 1890, Mrs. LIZZIE P. LANE, wife of W. A. Lane, Esq.

Mrs. Lane was born in East Feliciana parish, in the state of Louisiana, on August 30, 1839; was married to Mr. Lane in the year 1869, and in 1873 removed with her husband and two little girls to Fort Worth. For nearly fifteen years she has been an invalid, and during the larger part of that time a great sufferer, closely confined to her home. Throughout all these years of suffering no word of impatience or complaint ever escaped her lips. She knew long ago that disease had marked her for its victim, and with an intelligent eye watched the stealthy approaches of the dread destroyer; but she had no fear of the end. Her only desire in this respect was that her children might not, in their years of infancy, be deprived of a mother's care. In this she has been gratified, for she lived to see her two "little girls" grown to be women, and her boy almost to man's estate.

It would be useless to attempt a portrayal of the character of the deceased. No words could convey to those who knew her not any conception of what she really was. Those of us who knew her well know what we have lost, and can only sympathize and mourn with each other at the loss which we have sustained.

A FRIEND.

—Fort Worth *Gazette*.

We have known Mrs. Lane from her childhood. We walked to school together many, many days. She was a bright, cheerful girl. She grew up into a noble Christian matron. She was a thoughtful wife, a loving mother, a faithful friend, and a true woman in every sense of that great word. We were pained at heart to hear of her death; but she was ready, and that is enough.

EDITOR.

CALLENDER—Bro. JAMES SWAYZEE CALLENDER was born in East Feliciana parish, on August 28, 1816. He lived in that parish until about twelve years of age, when his parents died and he went to live with his uncle, Alex Callender, with whom he remained until nearly grown. In 1835 he married Miss Malinda Hamon, who lived but a short time. He was then married to Miss Sarah Grilling in 1837, by whom was born to him eight children; only two of these are now living.

He joined the Methodist Church in early manhood, but did not profess conversion for some time. His life was so consistent that the preachers and people claimed him for some great and good work. He was converted quietly at home with his family. It was but a short time before the enemy began to strive to make him think it was a delusion. This greatly troubled him, so much so, that on the following morning, while on their way to church, he told his wife that he believed he would desist, and not go to church—that it was no use; but she plead with him with tears to go with her until he agreed to go on. When he reached the church he met the venerable John C. Johnson, an eminent preacher, in whom he had implicit confidence. Bro. Johnson said to him: "Bro. Callender, there is a great work for you to do here." He answered: "There is a great work to do in my own heart." Bro. Johnson calmly, but tenderly said: "You are a disbeliever." This produced such pungent conviction that he retired for secret prayer with the tacit promise if the Lord would again bless him, that he would never doubt his saving power. The Lord answerd his prayer and he ever after claimed his acceptance with his Savior. He adorned the gospel by a consistent, upright walk and a pure, manifested love for the glorious work. In 1846 he moved from Claiborne county to Jefferson county, five miles south of Union Church, where he lived until his death a devoted Christian, a kind neighbor, an excellent citizen; one who was ever ready, with a free heart and willing hands, to assist the needy and relieve the distressed. He was remarkable for wise Christian counsel. When there was any misunderstanding between the members of his church, or among the neighbors, "Uncle Jimmy"—as we all called him—was the one we consulted first to get to serve as peace-maker, and he usually accomplished the desired result. He was always ready to speak a word of comfort to any who were in distress. His life and Christian character was a continual light to all in the house and church and neighborhood. As far as his name was known, it was the synonym of integrity, purity and uprightness. But he is gone; and "How we will miss him!" is on every tongue. He died January 4, 1890. Our loss is his gain. His last words to his weeping daughters were, "Weep not for me."

May the mantle of the Lord fall on some equally faithful officer in the church! Is the earnest desire of his pastor and the prayer of the bereaved congregation at Nebo, where he has been a punctual attendant for so long.

His Pastor, H. BRADFORD.

DEAR—Sister HANNAH P. DEAR, daughter of John B. and Margaret Posey, was born near Jackson, La., May 4, 1818; died March 18, 1890. Sister Dear joined the Methodist Church when about fifteen years of age, and ever afterwards maintained that sacred relation with Christian fidelity. She was married to Mr. John B. Palu in 1835, who died about four years after. She was again married in 1841 to Mr. Frederic Dear, who died in 1861, leaving her with four children. Then for a series of years she had a hard struggle to maintain her family. The oldest son and daughter being married, she moved with her younger son and daughter to East Baton Rouge parish, where she has been a near neighbor to this writer—a neighbor after the good Samaritan type. My children being left motherless soon after she came here—now twelve years ago—they have ever since been treated as physician and nurse in all their ills by this faithful old mother in Israel, who always came in with a word of cheer and pleasantry for the sick one, and was apt to know just what was wanting, but would not profess to know much about medicine. We shall ever cherish the memory of this old mother, and we voice the sentiment of the whole neighborhood when we say we loved her for her Christian virtues.

She loved the Methodist Church, and attended upon its ordinances as best she could. She was a most affectionate mother; her children in turn loved and honored her to a degree seldom seen. They are all members of the Methodist Church, all trying to follow the precepts and example of their saluted mother, who told the writer, a short time before her death, that she was ready to go, rejoicing at the same time. She was buried in Magnolia Cemetery, Baton Rouge, with an appropriate funeral service by Rev. J. A. Parker, of Baton Rouge station.

WILEY BROWN.

PHILIPS—Mrs. HARRIET PHILIPS died at her home, near Grand Coteau, La., April 5, 1890, aged seventy-eight years. Her long, consistent Christian life deserves to be recorded with the names of saints in your obituary column. She was one of the many who have lived, maintained a Christian character, and lived and labored for the church, both in riches and poverty, before and since the war.

My acquaintance began with her in 1853. During the years 1853 and 1854, when I was pastor of the church in Mansfield, La., she was a bright, intelligent Christian woman. Her cozy home was a delight to the itinerant preachers of that day and time. She was able and ever ready to sustain the church in all its various interests. After the war, being broken up and reduced in circumstances, she, like many others, with her husband, Lewis Philips, had to struggle for the essentials of life. When the infirmities of age came upon her, she had many sore trials and much affliction, but she maintained her Christian integrity to the last. Her faith was equal to her trials, and it kept her safe till her final exit. Thus another long, useful, and an eventful life has ended in a rich reward.

J. P.

GREENHAW—Mrs. JANE GREENHAW, the subject of this notice, was born near Charleston, S. C., in 1806; removed to Mississippi in 1852. Before her earthly house had been put in order she was left a widow, with several small children dependent on her alone for all the training—physical, mental and moral—they are to get. With a sublime courage born of faith in God, the heroic little woman set herself to the work of training her household. She did it well. Her children, when they had come to years, walked into the house of God in company with the mother. It was a great joy to the dear old saint that her four living children were in the church militant, and all the rest of her home-circle in the church triumphant. She would say: "We shall meet again—yes, after a little while." Such was her faith and hope.

Her last sickness was brief, but severe. Oh, the pain! Yet she never whispered a complaint; 'twas praise and song. The old songs of her young days came back to her, and of heaven she sang. She died as she wished—at the home of her youngest child, Bro. George W. Greenhaw, of Clarksdale, Miss. Her remains were carried to Grenada for burial. Eighty-four years of toil and care are ended. What a record for goodness, patience, meekness, they were!

The writer knew Grandma Greenhaw when he was but a boy, and through the years that have flown by no one that he can recall more fully exemplified the truths of the gospel or adorned the doctrines of Christ than she. Seventy-five years and more a painstaking, consistent Christian!—a pronounced Methodist Christian! Happy in life; triumphant in death. What more? Nothing more, till the infinite fullness of the other life is known. May the children not forget her words and works!

T. W. DYE.

ELLIS—Mrs. ELIZABETH ELLIS, widow of the late Mr. Thomas Ellis, died at the residence of her son-in-law, Mayor W. J. Deles, in Yazoo City, Miss., April 2, 1890, aged seventy-six years. She was born in Yorkshire, England, April 6, 1814. At the age of eighteen years she was married to Mr. Ellis. They sailed for America on the day of their marriage. After a tollsome voyage, touching at New York and Mobile, they settled at Aberdeen, Miss., where they spent eight or ten years, when they removed to Yazoo City, where they lived to the end of their earthly pilgrimage. He was a Baptist and she a Methodist; but they were one in Christ, baptized into the same spirit, walking by the same rule, minding the same things.

Sister Ellis was a member of the Methodist Church for forty five years. Her Christian virtues shone throughout a long and useful life with a steady light. The beneficent work of her hands was restricted only by the limitation of her powers. She delighted in doing good; she had a large, sympathetic heart. The generous impulses of her heart were a continuous outflowing of Christian hospitality, and "in her tongue was the law of kindness."

Universally loved, her death is universally regretted. Every class, from the highest to the humblest, were represented at her funeral, attesting, in the most affectionate manner, the high esteem in which she was held in the community. She leaves two dutiful sons, a daughter, and many grandchildren, who "arise up and call her blessed."

R. S. WOODWARD.

SIMS—LITTLE PAGE SIMS was born in Shelby county, Ala., October 6, 1822; was married to Mildred N. White, February 16, 1845; embraced religion in 1855, being soundly converted, and joined the Methodist Episcopal Church, South, of which he was a consistent member up to the day of his death, February 2, 1890, at his home near Siloam Camp Ground.

As a husband, he was kind and loving. As a father, he was affectionate; as a neighbor, he was obliging, and had a host of friends. He gave liberally to the church, and for many years he filled the position of steward in a most acceptable manner. Visiting him during his illness, he told me he was ready to pass away, and the smile which broke over his face before death, and which still lingered as he was sadly laid away, bore evidence of the truth of his words.

He leaves behind to mourn his loss a wife and three children. The faithful wife who for forty-five years traveled life's vale with him still travels, but alone and desolate. Her gaze is upward, seeking that "city" and that "rest" which is to come. May God comfort her, and lead the children home at last!

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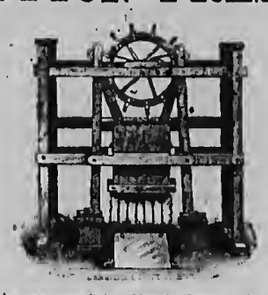

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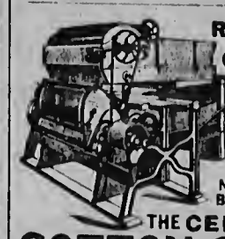

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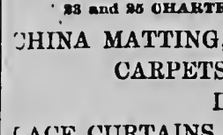
3 Ton $35. SENT ON TRIAL  **OSGOOD U. S. STANDARD SCALES**

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THURSDAY, JUNE 19, 1890.

To Our Subscribers.

Notwithstanding bills have been sent to all the delinquent subscribers, there is still a large amount due, which, doubtless, could be paid by a slight effort in each individual case. This effort we earnestly request each one owing the NEW ORLEANS CHRISTIAN ADVOCATE to immediately make. Hand amount of indebtedness to the preacher in charge, or remit same to this office. Should, however, any such be unable to pay up before the meeting of Annual Conference, as usual, we will wait till that time.

The expenses of a newspaper office continue the same the year around. All the employees must be paid as well as newspaper and ink bills. In order to meet the current expenses, the current receipts should continue to grow. There is no reason why the 6,800 subscribers, that we now carry, should not promptly pay for their paper, and thus enable us to meet all just demands.

Brethren, send in your $2 at once, and let each subscriber also send $2 for a new subscriber, and thus drive the subscription list to the NEW ORLEANS CHRISTIAN ADVOCATE up to 10,000.

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PUBLISHER.

Death of Rev. J. A. Godfrey.

Father Godfrey died in great peace at this place (Waynesboro) at his son's home, Wednesday, June 11, 4:20 P. M.; Rev. T. L. Mellen, Dr. C. G. Andrews and Rev. R. A. Breland officiating at funeral yesterday evening. We are sad, indeed.

E. F. EDGAR.

WAYNESBORO, Miss., June 18, 1890.

Family Religion.

"Then David returned to bless his household." (II. Sam. vi, 20.)

It had been a busy, joyous day in Israel. Early in the morning the king and the "elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy." "And they brought up the ark of the covenant of the Lord with shouting and with sound of the cornet and trumpets and with cymbals, making a noise with psalteries and harps." "And David blessed the people in the name of the Lord." "Then David returned to bless his household." The evident meaning of this sentence is, that David returned from the public service and worship of God to hold religious service and worship in his own house. The word translated "bless" is a word used to describe an act of religious devotion. David, after having spent the greater part of the day in an important public act of religion, went home in the evening and held religious services in his family.

Religion has to do with life, all life. It is itself a life—a new life. It has been said that "the original, natural foundations of life are in the family." Life begins in the family. If we would have religion exert itself in its own proper way upon life, we must let it begin its work where life begins. Individual life commences in the household. The religion that is to sanctify and bless the individual life should begin its work just where the individual life begins. If it does not, then it does not exert *all* its influences.

The family is also the foundation of social and national life. So if the social life shall receive the best and most lasting benefits which religion can confer, religion must begin its operations upon the foundations of that life. And if the national life shall feel the full effects of a pure religion, running along all its channels of business and politics, that stream must flow out from its very foundations. Looking, then, at the family as the foundation of all life, we see the beauty and propriety and necessity of family religion—a regular religious service in every family every day. This ought to be enough on this subject to everyone who believes in religion. Just this one thought—that the family is the foundation of life, and that religion should begin its work on the foundation in order to make life what God intended it to be—should induce every head of a family to resolve to let no day pass without some sort of religious service in the household.

It is a most astonishing thing to find all over the country people who have taken the church vows and yet seem to have no conscience at all on the subject of family worship. They believe in the Scriptures, and regularly attend the services of the sanctuary, but have no home altar! Day after day comes, bringing bountiful blessings to the family; yet the parents and children never come together around the hearthstone to send up a family thanksgiving to God for his goodness. If an earthly friend bestows a gift, all the family are made cognizant of the fact, and are called to express their gratitude; but God's daily gifts are not so acknowledged. Such neglect on the part of the head of a family has two bad effects. It diminishes his faith in his own piety and it weakens the faith of the family in his religion. Those heads of families who live in this neglect, and who are now reading this article, *know* that the first is true, and those of their families who are reading it *know* that the second is true. No man can have a perfect faith in the sincerity of his own religion, if he lives in the neglect of any of the known duties which it imposes, nor can anybody else have that faith in it, not even the members of his family. Profession without practice is the conclusive evidence of insincerity, and insincerity is ruinous to the faith of others in us and to our own faith in ourselves. And when our families wake up to the fact that we profess more than we practice, an insuperable barrier is thrown across our influence for good. This adds a fearful resonsibility; but, alas! few seem to realize it. May the Lord be merciful to those living in the neglect of family worship!

Regeneration.

BY JOSEPH B. COTTRELL, D. D.

In the NEW ORLEANS CHRISTIAN ADVOCATE, of April 10, "Gilderoy" favored us with a dissertation on the scriptural presentations of regeneration—varied as they are. I enter no *caveat* against his presentation; but I invite consideration of a few points that have elicited thought and inquiry in, at least, one mind. As a natural generation and natural birth are different in the order of time and fact, may there not be between spiritual generation (termed "regeneration" because subsequent to natural generation) and the new birth? Regeneration and new birth are not synonymous. The former is in order to the latter. What, then, is regeneration? I answer: It is any reconditioning of any soul, qualifying it for repentance, faith and obedience. This is, through virtue of the atonement, wrought by the Spirit of God in everyone; hence the reprehensiveness of not coming to the spiritual birth. We are regenerated upon no condition of our will: but to come to the spiritual birth and cry, Abba, Father! is upon condition of our electing to do so. Regenerated we may be, unconditionally, so far as our own choice or volition goes; but to be "born again," we are to choose, and to come into the measures prescribed. Regeneration conditions our nature so that we may freely refuse or consent; but to pass into the kingdom, and have assurance of faith and receive the witness of the Spirit to our heirship with the saints, are conditional upon our voluntary consecration.

"The grace of God that bringeth salvation unto all men hath appeared." The new birth is the beginning of sanctification. We grow in holiness, going "from faith to faith." The horizon widens indefinitely. Is the question raised relative to complete elimination of sin before we leave the flesh? I answer, *No!* I answer, *Yes!* That whereof Paul predicates the term "sin" in many places is the merely natural; not the reprehensible. It involves no guilt. Adam had it before he transgressed. It was of it came his transgression. Infants, without guilt, have it. They are not unholy because of it. They are not holy because of the regeneration, whence they may pass from out a Christian infancy into a Christian childhood, on to a Christian manhood and womanhood. It is of character, and not nature, the terms "holiness" and "unholiness" should be predicated. Is man, by nature, unholy? No. Is he, by nature, holy? No. He is by nature human; and he is as human after he is born again as before; after death as before. Is there no conversion there? Yes—conversion from primary to secondary, and on to higher degrees, even as cotton is converted into rolls, rolls into thread, thread into cloth. Of course, the intelligent reader will apprehend the difference between analogy and comparison. There is no parallelism between the physical and the moral. They are analagous, but not similar. No soul comes into being other than by the purpose, power and favor of God; for "we are created in Christ Jesus, unto good works, which God hath before ordained that we should work in them." Christ is the vine, and our being is organic with his by no grafting. When "Gilderoy" says that the Holy Spirit is the agent and the Word is the instrument in our regeneration, etc., I apprehend that he falls into the error which caused the dellection of the mind of Alexander Campbell from the true line of doctrinal development. The Word that is efficient—"quick and powerful"—is the Logos, the wisdom; "the Word that is nigh us, in our mouths and in our hearts." "He (the Word) is the true light that lighteth every man that cometh into the world." In predicating of the written word what the Scriptures affirm of the personal Word, in the matter of regeneration, the new birth and sanctification, Mr. Campbell laid the foundation of pretty nearly all the errors of his new church.

FRANKLIN, Ky.

Years ago the name of E. A. Burke was placed in the new Constitution of the State of Louisiana. Everybody knows the result. Now it is proposed to place the name of John A. Morris in a new Constitution. Is it a coincidence? Will anybody predict the result?

"The Louisiana Lottery Bill."

A bill was introduced in the House of Representatives of Louisiana, last week, entitled "An act providing for the submission to the electors of the State, for adoption or rejection, an amendment to the Constitution of the State, by inserting therein an article on levees, schools, charities, pensions, drainage and lotteries."

This bill embraces the offer of John A. Morris, principal stockholder in the Louisiana Lottery Company, of $25,000,000, to be paid to the State of Louisiana during twenty-five years from January 1, 1894, for the continuation of this gigantic fraud and terribly demoralizing institution during that period. So little confidence has this Lottery king in this money being distributed as he wishes, that he directs that $350,000 anuually be expended for the public schools; same sum for building and repairing levees; $200,000 to charities and pensions, and $100,000 for the drainage and sanitation of the city of New Orleans.

Thus he hides his bribe by the thin veil of beneficence. So completely have the minions of the Lottery king hoodwinked thousands of good people of the State of Louisiana that they believe that John A. Morris will faithfully carry out what he promises. They also believe, which is not true, that our State is so pauperized as to be unable to care for its insane and indigent, to educate its illiterate, white and black, to build its levees, and otherwise provide for the public weal of its citizens, when for the last ten years or more Louisiana has been on the up-grade. There is $500,000 within control of the State Levee Board for the repair and construction of all the levees damaged by the recent overflow; there are ample funds in the hands of the State treasurer to care for the indigent insane of the State. All that is requisite to supply the educational funds, to remove the curse of illiteracy from us, is to deepen and broaden the interest in this subject in the country parishes and induce local taxation to the amount needed to meet the local costs of schools.

The false idea of poverty so strongly pressed by the advocates of the Lottery bill are not true, and their continuing to urge these pleas after they have been proven false shows the desperateness of their cause.

The citizens of several parishes of this State have instructed their legislators to vote against this application for an amendment to the Constitution. So artfully has the Louisiana Lottery Company used its agents, funds and influence that it is feared they will be able to obtain two-thirds majorities in both Houses of the Legislature should the present bill be vetoed by Gov. Francis T. Nicholls, who is an outspoken anti-Lottery officer. Should this be the case, the fight against this gigantic evil must be maintained throughout the State during the next two years, and will demand fearless, tried, wise, active leaders at every primary and ward meeting throughout the State.

The Anti-Lottery League was formed with this possibility fully in view. This League will spare no effort to prevent the fair name of Louisiana from being buried in a gilded coffin made by the Louisiana Lottery Company, containing the honor, integrity and virtue of the State.

The evils that confront us are the degradation of our people, the destruction of the morals, especially of our youth, and the undermining of the religious structure of our commonwealth; so that we crumble rapidly into ruin under the mereiless tyrant, the Louisiana Lottery king. It is reasonable to expect that if John A. Morris secures the renewal charter of the Louisiana Lottery Company for the next twenty-five years, that he becomes *dictator* of the State. No governor, legislator, State or city official can be nominated without his approval; no bill can be presented in the legislative nor in any municipal body throughout the State that does not receive his sanction. Every judicial officer, from constable to judge of Supreme Court, will become a satrap of this Lottery king; every school-teacher and employee of the State will be under his domineering influence; every bank, industry, commercial and agricultural enterprise will be literally under the control of this king of the State.

Nor will this evil be limited to State lines. It is well known that the henchmen of this Louisiana Lottery Company are to be found in Washington, and many think they occupy high positions. If the Louisiana Lottery Company succeeds in securing a renewal of its charter in the State of Louisiana, it will not be long before it will boldly control and manage the United States mail service and defy all opposition to the transmission of its mail matter. Therefore this is not a State, but a national question; it touches the home-life in all this land. It is the gigantic trust of the nineteenth century.

Let the nation be aroused to the importance of this subject, and North, South, East and West unite their religious and moral forces to suppress this enormous outrage. The advocates of this bill boast that our sister States are now drained of over $10,000,000 a year for the benefit of the Louisiana Lottery Company. In five years from the date of the renewal of its present charter this sum will approach $100,000,000 a year. So insidious has this foe worked its way into cities, towns and hamlets of our United States, that from small postoffices in out-of-the-way places, from the Atlantic to the Pacific, pour monthly contributions into the maw of this rapacious monster.

There is a noble band of Christian men in the State of Louisiana composed of all creeds, who are manfully battling for deliverance from this millionaire destroyer. Were it not for the fact that God is on our side, and that he upholdeth the righteous, heareth their cry, we might well be discouraged. Knowing that God maintaineth our cause, we propose to fight to the end.

M.

Fraternity—Union.

A spectacle, greater than it seemed, was presented to the public, when the fraternal delegates of the Methodist Church, North, were received in St. Louis by the General Conference of the Methodist Church, South. These delegates eloquently portrayed the aggressive religious work of two great Christian churches, the work of the past, the work of the present. The great beautiful undertone, that kindled joy upon the responsive faces of preachers of the Methodist Church, South, was, that these two noble and vigorous branches of the great Wesleyan revival had a common heritage in the heroic deeds of the fathers, and that to-day each branch was actuated by the same spirit and possessors of essentially the same doctrines. But these fraternal delegates expressed a wish for organic union. We can not doubt that this wish on their part has coupled with it the belief, that this organic union would work a greater good for both branches. But the wish is simply the outcome of an Utopian dream. Suppose such a union, the will of the majority would determine the policy and the elections of the united Methodism. And Northern Methodism would be the majority. Northern majorities are not unfrequently fearfully blind to the interests of Southern minorities. At least, it is so in interests of state. And really good Christian people are at the head of this political majority too. Southern Methodism, at present, can scarcely feel quite assured that a Northern Methodist majority would be any more regardful of a Southern Methodist minority. Organic union is Utopian. The manly statement of this fact by the senior Bishop of the Methodist Church, South, wreathed all around with the smiles of humorous allusions, ought to eliminate, hereafter, reference in fraternal greetings to this happy dream, unless altered circumstances, arising from a yet unmade history, force the topic upon both churches for consideration.—*Round Table.*

The Prohibitionists.

The Prohibitionists have received a number of defeats recently—in Rhode Island, where the prohibition law was repealed, and in Massachusetts, Pennsylvania and elsewhere. It was to be imagined that they were demoralized by these reverses, but their defeats appear to have had no effect on them, for they are as energetic as ever.

The people of Nebraska this fall will vote upon a prohibitory amendment to the State Constitution, and the Prohibitionists propose to make a vigorous campaign there; and later on New York will be invited to pass on the subject in a popular election.

New York would seem a very bad field for the Prohibitionists, for it is one in which the liquor influence is stronger, politically, than in any other part of the Union; yet they think they see some chance of success. The trouble is that they do not seem to know when they are whipped, or at least will not stay whipped. —*Times-Democrat.*

For once the *T.-D.* sees clearly. During the Revolution, Washington and his little band were "whipped" any number of times; but the next day, or the next week, the "whipped" Colonists would turn up as pugnacious as ever. Defeat is nothing to a righteous cause, except the rallying-point for a more determined effort. The Abolitionists were defeated a thousand times, yet they marched on to victory at last. The cause that never suffers defeat never gains any strength. In every department of life difficulties develop wisdom and strength, and these lead to triumph.

Notes.

Mark Guy Pearse says: "My faith in perfection is very weak when I look at others; it is extinguished altogether when I look at myself."

When every preacher comes to the conclusion that his church is not *a field to work in*, but *a force to work with*, then we will begin to see wonders!

The *London Methodist Times* recently published statistics of membership in the Wesleyan Methodist Church for 1890. There are 423,615 members, being a net increase over last year of 2,633. There are 28,158 members on trial. There have been 5,370 deaths. There are "junior society members," 60,790, and 88 candidates for the ministry. There were 47,250 new members received, and 24,907 "ceased to be members."

Zion's Herald:

It is stated in the *Century* that nine thousand manuscripts have been submitted for publication in the last year, of which it was possible that the most to use only four hundred. The 8,600 were rejected, not because without merit, but for utter lack of space. Every magazine and newspaper is thus plied with contributions which can not be used, for the same reason. If voluntary contributors would for once apprehend the situation, they would cease to feel unkindly towards the editor who returns their manuscript.

Lord Randolph Churchill recently "opened a bazaar" for the Methodists at Barry Road, and in his speech on that occasion we find some words at which some Episcopalians on this side the water will "open their eyes." His Lordship said:

I notice that your welcome is as cordial as it could be, although the person addressing you does not belong to your communion, and is a member of the Church of England. But I imagine that it must be a source of pleasure and pride to any member of the Church of England to co-operate on all convenient opportunities with the great Wesleyan community. No member of the Church of England, if he possess any instruction, can fail to acknowledge the great debt under which the Established Church lies towards the Wesleyan community. We who belong to the Church of England can not forget that had it not been for the renowned and historic effort of the great reformer from whom your community takes its name, our church would probably have ceased to exist as an establishment and perhaps even as a church; and if we see the Church of England in full life and vigor, actively performing its duty, we must, in a large measure, trace that result to the stimulus it received from that great and gifted and almost inspired man, John Wesley, whose example you are all following.

Personal and Otherwise.

Prof. Arthur H. Beales, of Paducah, Ky., has been elected president of the Industrial Institute and College at Columbus, Miss.

The Prohibitionists of Tennessee have nominated Rev. Dr. D. C. Kelley for governor. The opponent of Dr. Kelley will have a warm and lively time, certain.

Henry M. Stanley is to be married, July 12, to Miss Dorothy Tennant, who is said to be a descendant of Cromwell.

It is said that Rev. Sam Small has been elected president of a Methodist College at Ogden, Utah Territory, and that he has accepted the position. So Sam is "boating around" still.

Dr. Gambrell, in his address before the Baptist Education Society, recently in session in Chicago, said: "Take Mississippi, and, at least, every eighth person is a member of the Baptist Church."

Rev. E. B. Chappell, of Austin, Texas, has been elected Regent of Southwestern University, at Georgetown, Texas.

The University of North Carolina has conferred the degree of D. D. on Rev. F. L. Reid, editor of the *North Carolina Christian Advocate*. An honor bestowed on a worthy man!

Remember Dr. John Mathews, of St. Louis, lectures Thursday evening, 19, 8 P. M., at Washington Artillery Hall, for the benefit of Rayne Memorial Church Organ Fund. Subject: "The Vagaries of the Age." If you want an enjoyable hour, go and hear the inimitable John Mathews.

"The eloquent divine" seems to have mixed matters when he spoke of "that land where there is no darkness, neither night, that land of perfect rest, where the purified angels assemble at the glorious twilight to bathe their wearied wings in the limpid waters of the river that flows eternally with milk and honey." Rather a sticky bath for "wearied wings!"

The "reform movement" is marching on, like John Brown's spirit. In Philadelphia the park commissioners have prohibited smoking in the public parks, and one of the street car companies has prohibited *spitting* in its cars!

Mr. Euclid Borland, representative of the tenth ward of this city, when approached by a committee of the Lottery, and requested to vote on that side of the question or resign, answered in writing:

The Democratic doctrine is more thoroughly settled that no right resides in the people to instruct a representative after his election. I must, therefore, decline to accede to your request to support the Lottery proposition of Mr. Morris—or, for that matter, any lottery proposition—and I must utterly repudiate your right even to request me to resign.

I did not seek the position, and I was away from the State when it was tendered me. I considered it a great honor, coming as it did, and accepted it as a sacred trust. I intend to stand at my post and to return the charge intrusted to me untarnished, and I am willing to stand or fall upon my record, past and future.

All honor to Mr. Borland!

Postal Card Reports.

—Bro. C. F. White writes from Bunkie, La., that the Lord's cause is prospering in that place. The new church has been painted, two Sunday-schools operating well in the town, with clever teachers, bright scholars and plenty of literature. The preacher, Bro. Hoffpauir, is in favor with all the people and pushing the work with accustomed zeal and energy.

—Rev. J. H. Mitchell writes from Macon, Miss.: "We closed a meeting in Macon station, North Mississippi Conference, last Tuesday night, that had been in progress for three weeks. Results: church greatly benefited; ten professed conversion; five joined our church (more will join); one joined the Baptist Church, and one the Presbyterian Church. We are indebted for valuable ministerial help to Rev. J. W. Luter, of Brooksville, Miss., and Rev. J. A. Bowen, of Aberdeen, Miss. We hope to realize greater blessings still before the close of the year."

—Rev. J. E. Buck, writing from Rome, Miss., says: "Our second Quarterly Conference convened May 24 and 25. Dr. Wheat, our beloved presiding elder, was absent attending General Conference, but the occasion was not an unprofitable one. The charge very well represented, and reports show an upward tendency. At the conclusion of the eleven o'clock service I administered baptism to four infants. We are trying to save the babies, since the old will not be. We observed Children's Day at Rural Hill at nine o'clock on Sunday. The occasion was a delightful one. Those on exercises acquitted themselves well, and the collection fair. Revival season is on us. May God help us to preach and work as we never have during this season for unfortunate humanity! Pray for us."

—Rev. A. C. Flowers writes: "Clark circuit is still improving in some respects. We have one class meeting at work; three prayer meetings and six Sunday-schools. We are sorry to say there are not more than a dozen subscribers on this work to the ADVOCATE, when there ought to be six dozen. We find in some places more than a third dozen secular papers and no religious ones. Children's Day was observed with an offering of $7 70 more than last year. A niece bureau in the parsonage now. Baptized five infants last Sunday. We want you, dear editor, at our camp meeting, September 12, 1890, at Andrew Chapel."

—Rev. G. W. Bachmau writes, June 16: "Commencement exercises of Grenada Collegiate Institute are in progress. Rev. J. B. Stone preached the annual sermon yesterday morning, and Rev. J. W. Honnoll preached at night. Both were appropriate and edifying sermons, and were listened to by large audiences. Rev. J. E. Thomas has been granted leave of absence from his charge for one month, on account of ill-health, that he may travel and recuperate. North Mississippi Conference is being pretty well evangelized. Near three hundred persons have been added to the church during the year."

—Rev. J. G. Sibley writes: "I have just returned from Pearlington and Logtown, Miss., where I spent five days with Bro. Adams and his generous people. The District Conference held there recently was, indeed, a great blessing—was really a feast of fat things. This charge is now in a healthy state of pure religion, and is growing in grace and knowledge. Bro. Adams does his work well. He does not only stir the soil to its depths, but also removes noxious weeds. While there I preached three times and sold more than $50 worth of good religious books. I am so glad and so thankful my health has improved I feel like saying at all times, 'Glory to God in the highest!' I leave in a few days for my father's, where I expect to take part in a family reunion, and while there shall visit the place of my birth and childhood."

Notice.

To the Delegates of the Grenada District, North Mississippi Conference—

DEAR BRETHREN: The time for our District Conference draws near. Hope you are making your arrangements to come. You can not come all the way by rail. We did expect our railroad to be in operation by this time, but it is not. Via Greenwood is your best route. If you will be at Greenwood, Thursday evening, by 6:30, you will find the steamer *John Allen* ready to carry you up the Tallahatchie river to Sunnyside, the site of our District Conference. The usual time of this steamer's departure is before 6:30; but Capt. Lueker has kindly consented to wait until after the westbound train on G. P. R. R. arrives. Usual fare, $2 50; but he has agreed to bring up all ministers and delegates for $1 25, or $2 for round trip. All parties that expect to come will please notify me at McNutt, Miss.

W. S. SHIPMAN.

JUNE 18, 1890.

Notice.

Will the preachers of the Holly Springs district, North Mississippi Conference, please send me the names of the members of the District Conference, distinguishing between local preachers, delegates, Sunday-school superintendents and recording stewards? Also send names of alternates. This is asked in order that a correct roll may be made before the meeting of the Conference, and thus save time in organizing. Brethren, please attend to this promptly. My postoffice is Hudsonville, Miss.

W. W. MOSS, ex-Sec'y Dist. Con.

HUDSONVILLE, Miss.

A Chance to Make Money.

A party having read Mr. Moorehead's experience plating with gold, silver and nickel, sent for a plater and says he has more work than he can do. It is surprising the spoons, castors and jewelry that people want plated. The first week I cleared $37 10, and in three weeks $119 85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A Plater only costs $3. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

Notice.

All delegates expecting to attend the Annual Convention of the Louisiana Woman's Missionary Society, to be held in Baton Rouge, June 27–30, 1890, will please send in their names to secretary and chairman of Entertainment Committee.

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MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Help for Oxford Church.

Port Gibson	$12 00
— Ford	10 00
Minter City	66 50
Abbeville circuit	15 00
J. W. Paulette	5 00

Notice.

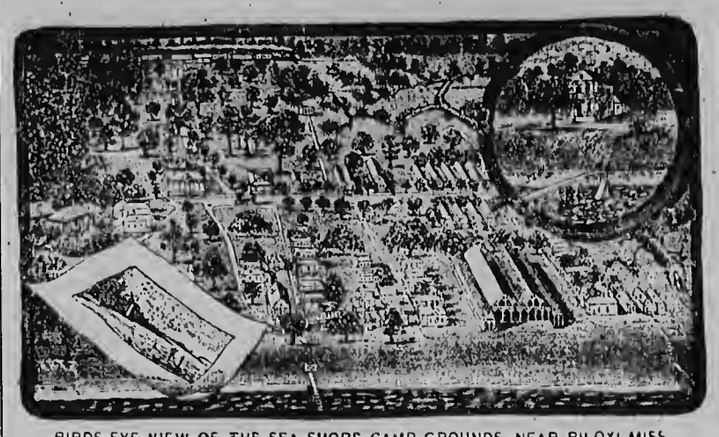
The Mississippi Conference Woman's Missionary Society will meet in the First M. E. Church, South, Meridian, Miss., June 28 to July 1, inclusive.

Names of delegates should be sent at once to Mrs. E. P. Mellen, No. 1319 N. 22nd avenue, Meridian, Miss.

Reduced rates will probably be given over all railroads.

MRS. I. N. CHATFIELD,
Pres. Miss. Conf. W. M. S.

MERIDIAN, MISS., June 9, 1890.



BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Nineteenth Annual Camp Meeting on the SEASHORE CAMP GROUND will open JULY 11TH, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

Railroad tickets—Louisville and Nashville—on sale from July 6 to 22; good until 31st. Excursion tickets also on sale to Camp Ground; good to return on to September 30. All trains will stop at Grounds during Camp Meeting, July 11 to 22, inclusive.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
W. J. HEARIN, President, Mobile, Ala.
E. P. MACKIE, Fin. Sec'y, New Orleans, La.
C. W. BLAKE, Keeper, Biloxi P. O., Miss.

The Louisiana State Lottery Company Examined and Exposed.

(Two Addresses, Addenda and a Catechism.)

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" 8. Monsieur Lottery and Mademoiselle Louisiana.
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" 11. The Dead Church.
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Our Young People.

THE STORY OF A LITTLE BOY WHO WAS TURNED INTO A BIRD.

BY ROBERT H. FLETCHER.

Once there was a little boy,
And, for no reason why,
From the day of his birth nothing else on earth
Did he do but whine and cry.

He cried so very, very much
That no one would go near him;
The people said, "It beats the Dutch!
Why, the Man in the Moon could hear him!"

This boy's home was upon the beach,
Where the sea-gull's scream is heard,
And if there's a bird knows how to screech,
The sea-gull is that bird.

They scream their best when the winds blow high
And the sky grows dark and hazy;
But let that boy begin to cry
And he'd drive the sea-gulls crazy.

Until at last they said, "O, joy!—
We must be very dull—
This child's no use at all as a boy,
But he'd make a spleedid gull!"

So off they flew and told the king:
They told him not to doubt it;
That this boy's scream beat everything!
That's all there was about it.

The king he saddled his best curlew;
He flew down the wind like mad!
(I think 'twas a funny horse, don't you?
'Twas the only kind he had.)

And when he heard that little boy yell
He thought his ears would split,
And so he turned him into a gull.
And nobody cared a bit.

—*St. Nicholas.*

MR. EDITOR: I wrote once to your paper some time ago, and you were kind enough to publish it; so I am encouraged to write again. I am staying with my papa, who lives at Pleasant Hill. He is pastor of this circuit. I want this letter to surprise my grandmama, who lives at Keithville, La. I have no pets. I read a chapter in the Bible every day. Our Sunday-school secretary, Mr. Edward Mathews, made this request of us, and we are trying to comply. Bro. Harp is still our pastor. We all love him, and he loves us. This is his last year. I hope we will love our next pastor as well as we do him. I would like to know who of the little cousins can tell me where "greyhound" is found in the Bible. May God bless the "dear old ADVOCATE!" How we love to get it each week as it comes to our office! I guess I have written enough for this time.

Your little friend,
W. F. HENDERSON, JR.

PLEASANT HILL, LA.

MR. EDITOR: As it has been some time since I wrote to your dear paper, I thought I would write again. I was so proud to see my letter in print. I am a little girl eleven years old. I love to read the little cousins' letters very much I have one sister. She is married and is keeping house. She has one child. I have five brothers. The oldest brother is studying for the ministry; one is going to school; one is too small to go to school, and the other two work in the mills. I work in the mills also. My mama keeps house, and papa works on a wagon. I will answer Josephine Sewell's question. "River" is found in Exodus vii, 20 and 24. Please print this letter for your friend,

HATTIE WOODWARD.

WESSON, MISS.

MR. EDITOR: As I have never written to your paper, I will now write. I am a little boy seven years old. I have one brother and one sister. I am a member of the Methodist Church. Adam Anders and I joined last October at New Prospect Camp Meeting. I am not [illegible] went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy." "And they brought up the ark of the covenant of the Lord with shouting and with sound of the cornet and trumpets and with cymbals, making a noise with psalteries and harps." "And David blessed the people in the name of the Lord." "Then David returned to bless his household." The evident meaning of this sentence is, that [illegible] own faith in ourselves. A[illegible] when our families wake up [illegible] the fact that we profess m[illegible] than we practice, an insuperal[illegible] barrier is thrown across our [illegible] fluence for good. This adds fearful resonsibility; but, ala[illegible] few seem to realize it. May t[illegible] Lord be merciful to those livi[illegible] in the neglect of family worshi[illegible]

Regeneration.

MY JOSEPH[illegible] letters today, and it got me in the notion to write one, too. My school is out and I am at home. I have some very nice pets; a sheep named Woody that I wish all of the cousins could see. He will put her little head against me and drop her ears down and look so innocent. But then if I run off from him, he will come bounding to butt me. I also have two pet calves and two dogs. My calves are named Plunkett and Bill Arp. My dogs are named Dauby and Bragg. I have no mother; but there is none of you boys that love your sister any better than I do mine. I am eleven years old.

CHARLEY E. GRAY.

TEYES, MISS.

MR. EDITOR: I never see any letters from this part of Louisiana; so I thought I would write one. I have five brothers. Rev. W. L. Linfield is our preacher; we all like him so much. I am not going to school now, but will go the first of June. I study spelling, fifth reader, geography, grammar and arithmetic. Our Children's Day will be on the fourth Sunday. We would all be so glad to have you come and help us in our church. It is the only Methodist Church in this part of Louisiana. My little brother Angus has been very sick, but is better to-day. We were all so sorry to hear of the death of dear Aunt Ellis. We know that she is safe in heaven with her loved ones already there; but, oh! how sadly will all who knew her miss her sweet, loving welcome to her home at Amite, and her deeds of kindness and comfort to the needy!

EDITH OTT.

MT. HERMON, LA.

"Mother-sick."

I read a very sweet story the other day about a little girl and her mother, who were such good friends you scarcely ever saw one without the other. Once, when Daisy had been away a few days on a visit, her hostess brought her back, saying:

"I am afraid that Daisy hasn't had a very good time; she cried a little once or twice."

"Were you homesick, Daisy?" asked her mother.

"No, mama, not homesick, but I—I guess I was a little *mother-sick*. Were you real happy while I was away, mama?"

"Not very happy, Daisy."

"Then I guess you must have been *child-sick*, weren't you, mama?"

I wonder if Daisy ever learned that beautiful verse in the Bible: "Thus saith the Lord, as one whom his mother comforteth, so will I comfort you."

HELP YOURSELF.—Fight your own battles. Hoe your own row. Ask no favors of anyone, and you will succeed a thousand times better than one who is always beseeching someone's influence and patronage. No one will help you as you help yourself, because no one will be so heartily interested in your affair. The first step will not be a long one, perhaps; but, carving your own way up the mountain, you make each one lead to another, and stand firm while you chop still another out. Men who have made fortunes are not those who have had five thousand dollars given them to start with, but boys who have started fair with a well-earned dollar or two.

Men who acquire fame have never been thrust into popularity by puffs begged or paid for, or given in a friendly spirit. They have outstretched their own hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who induced his affectionate grandmother to speak a good word for him. Whether you work for fame, for love, for money or for anything else, work with your hands and heart and brain. Say, "I will," and some day you will conquer. Never let any man have to say, "I have dragged you up." Too many friends sometimes hurt a man more than none at all.—*Selected.*

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Household.

Simple Life Best for Children.

Happiness is the natural condition of every normal child, and if the small boy or girl has a peculiar faculty for any one thing, it is for self-entertainment; with certain granted conditions, of course. One of these is physical freedom and a few rude and simple playthings. Agreeable occupation is as great a necessity for children as for adults, and beyond this almost nothing can be contributed to the real happiness of a child. "I try so hard to make my children happy," said a mother, with a sigh, one day, in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she asked dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves—no matter how many servants she had—and to construct their own playthings. When she returns home from absence they await but one thing—their mother's kiss. Whatever has been brought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; there is nothing so mean as a lie, nor any thing so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth and good temper come from plain food, plenty of sleep and being good." In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs and early to bed are the best things for making them happy.—*North Carolina Presbyterian.*

NOVEL USES FOR OLD PAPERS.—Most housekeepers know how invaluable newspapers are for packing away the winter clothing, the printing ink acting as a defiance to the stoutest moth as successfully as camphor or tar-paper. For this reason newspapers are invaluable under the carpet, laid over the regular carpet-paper. The most valuable quality of newspapers in the kitchen, however, is their ability to keep out the air, says *The Farm and Home.* It is well known that ice completely enveloped in newspapers, so that all air is shut out, will keep a longer time than under other conditions, and that a pitcher of ice-water laid in a newspaper, with the ends of the paper twisted to exclude the air, will remain all night in any summer-room with scarcely any perceptible melting of the ice. These facts should be utilized oftener than they are in the care of the sick at night. In freezing ice-cream, when the ice is scarce, pack the freezer only three-quarters full of ice and salt, and finish with newspapers, and the difference in the time of freezing and quality of the cream is not perceptible from the result where the freezer is packed full of ice. After removing the dasher, it is better to cork up the cream and cover it tightly with a packing of newspapers than to use more ice. The newspaper retains the cold already in the ice better than a packing of cracked ice and salt, which must have crevices to admit the air.—*Farmer's Review.*

TRANSPLANTING POT.—A valuable addition to the working outfit of a gardener is a new transplanting pot made in three parts, the body being divisible and the bottom removable. In transplanting, the bottom is removed from the body, the pot inserted in a hole in the ground, and the keys which control the grip of the side pieces withdrawn, when the valves are pressed literally apart and raised from the earth, leaving the earth and plant it had contained in the new location.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Scientific.

The Fuel of the Future.

Though the natural combustible gases are destined to speedy exhaustion, their effect on the economic methods of our civilization are certain to be enduring. The use of this new fuel has accustomed the public to a better method of bringing burnable material to the factories and dwellings than has been pursued since the dawn of civilization. It will certainly be a matter of surprise to the future historian of the economic science of our day that we have so long persisted in the practice of bringing crude fuel to our furnaces and domestic fireplaces, and have patiently endured the trials which smoke, dust, and ashes have imposed upon us. It is not to be expected that any of the thrifty cities which have enjoyed the advantages of rock gas will be willing to return to the ruder processes of firing which they have so long abandoned. Nor is it likely that other rival towns will be content to accept the deprivation of this good which their geologic conditions impose upon them, provided any economic method whereby artificial gas may be furnished them can be devised.

The invention of water gas seems to provide an art by which we may hope to supply a vaporous fuel at a cost which will little exceed the average tax laid upon consumers by the companies which pipe the rock gas to many of the Western towns. This form of fuel is produced by passing steam through large vessels containing incandescent carbon in the form of coke or anthracite coal. The result is a mixture principally composed of one atom of carbon and one of oxygen, known as carbonic oxide, together with hydrogen. The water of the steam is, in fact, decomposed, the oxygen combining with the carbon and the hydrogen remaining uncombined. When burnt at the point of use the carbonic oxide takes up from the air another atom of oxygen, forming carbonic dyoxide and the hydrogen also combines with oxygen forming water. These processes give rise to the evolution of a great heat. By enriching the gas with the vapor of petroleum or other hydo-carbons, the material may be made to afford an excellent light. Although only one-fourteenth of the weight of water gas is hydrogen, this element is extremely valuable in giving heat to the flame, for it yields caloric in burning in larger share than any other known substance.—*The Arena.*

"ERIN GO BRAGH."—From Mr. Charles de Kay's "Irish Kings and Brehons," an illustrated article in the *Century*, we quote as follows: "War-cries, meant originally to keep the fighting men aware of the place of their own clan in battle, or when scattered in woods and hills, came down to the baronial period, and were used by the Anglo-Norman nobles out of consideration for their Gaelic retainers. The commonest shout was some name of famous place or famous man with the addition *aboo*, a word well fitted for the clamor of a band of fighters, being at once more musical and less wearying to the voice than our 'hurrah.' The Kildare retainers cried '*Crom aboo!*' in honor of Crom Castle, a citadel in Limerick County, originally a stronghold of the O'Donovans, which one of the intrusive Geraldine families, named after the town of Kildare, occupied while turning Irish. The O'Neils cried out, '*Lawv dareg aboo!*' because the Lawv dareg, or Red Hand, was the badge of the family and clan. The O'Briens cried, '*Lawv Laider!*' or '*Laudir aboo!*' or 'Strong Hand Aboo!' The translator of Geoffrey Keating's 'History of Ireland' suggests as the meaning of *aboo* the Irish word *booa*, victory; but analogy would point rather to *boa* (*beotha*) lively, awake, spirited; when *aboo* would be an exclamation like the French *alerte!* and *vive!* A parallel in Irish is the well known *Erin go bra!* 'Erin till judgment day!' where *go bra*, forever, implies the same idea of living which the word *beotha* actually contains, since the latter is the Keltic equivalent or Greek *bios*. '*Yabu!*' is the exclamation of Tartar horsemen when urging their steeds forward. While on this topic it may be interesting to note that this Irish word, or its Welsh equivalent *yu byw*, corrupted to *boo* and *boh*, is found in our colloquial expression, 'He doesn't dare say boo to a goose.'"

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Sunday-School Lesson.

(Burbart and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XIII.—June 29.

TEMPERANCE LESSON.

Dan 1, 8-17.

TIME.—B. C. 606.

PLACE.—Babylon.

8. Daniel purposed—Daniel was tender. The three other youths shared in his purpose. This was neither bravado nor superstition, but conscientious loyalty to their covenant God. *Defile himself*—It was the custom to throw a small part of the viands and wine upon the hearth, as an initiatory offering to the gods, so as to consecrate to them the whole entertainment. To have partaken of such a feast would have been to sanction idolatry, and was forbidden even after the legal distinction of clean and unclean meats was done away. "Libations" were never taken from vegetables; they were not specially sacred to the gods, and hence might be used by pious Jews without any essential defilement of conscience. Daniel and his three friends stand out like an oasis in the desert. *Requested*—While decided in principle, we ought to proceed with gentleness.

9. God . . . brought Daniel into favor—The favor of others toward the godly is the doing of God.

10. I fear, etc.—The remark in ver. 9 that God had brought Daniel into the favor of the prince is by no means in conflict with the tenor of this reply. *Worse liking*—Looking less healthy. Properly *sad*, lowering, of a peevish appearance. *Your sort*—Of your age, or class; literally, *circle*. *Endanger my head*—An arbitrary Oriental despot would, in a fit of wrath at his orders having been disobeyed, command the offender to be instantly decapitated. Corporeal soundness and a handsome form were considered indispensable among the ancient Orientals for those who were destined for court service, a view which is still shared by the Turks.

11. Melzar—Rather, *the steward*, or *chief butler*, intrusted by Ashpenaz with furnishing the daily portion to the youths. The word is still in use in Persia.

12. Pulse—Vegetable food in general.

13-15. Illustrating Deut. viii. 3, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." *And as thou seest, deal with thy servants*—That is, according to the result of thy observations. Whether this consequence of their vegetable diet is to be regarded as something miraculous, or as a purely natural result, may be questioned. There is something extraordinary, indicative of supernatural co-operation, in the fact that at the end of three years the appearance of Daniel and his companions excelled that of *all* the other youths in fullness and beauty, and not less in the additional fact that they excelled these latter in point of intellectual qualities and scientific acquirements.

16. Better, and the steward (henceforth) took away their appointed food and wine.

17. As for these four children—Properly, *And God gave . . . to these four*, etc. *God gave them knowledge*—Exod. xxxi. 2, 3; 1. Kings iii, 12; Job xxxii, 8; Jas. i, 5. *17.—Daniel had understanding . . . dreams*—God thus made one of the despised covenant people eclipse the Chaldean sages in the very science on which they most prided themselves. So Joseph in the court of Pharaoh. Daniel in the praises of his own "understanding" speaks not through vanity, but by the direction of God as one transported out of himself. *In all learning and wisdom*—As in ver. 4, literary knowledge, acquaintance with literature, erudition.

TEACHING HINTS.

1. Daniel's Surroundings. Note that (1) he was a young man; (2) far from his home; (3) among worshipers of idols; (4) in a corrupt and wicked court. All these are circumstances to lead many astray. How many men in strange cities fall into temptation to intemperance!

2. Daniel's Character. Notice the vow which Daniel made. This was not a mere whim or opinion, but it arose from religious conviction. See in it (1) His independence of popular opinion. (2) His decision of character. (3) His conscientiousness. (4) His faith in God. He was not ashamed to show his colors.

3. Daniel's Test. His character was tested by the requirement to partake of the royal food and drink; just as many a young man's character is tested when wine is set before him. How nobly he endured the trial! Daniel prepared another test, that of experience. "Prove thy servants." The test was made, and Daniel and his friends subsisted upon plainer food for ten days, while others lived on the king's meat and wine. So now let those who use strong drink be compared with those who abstain from it. Who have the better health? Who can do the more work? Who can endure the hardest privations? Stanley will have none but total abstainers for African exploration.

4. Daniel's Reward. (1) Physically, in the reward of his carefulness in food and drink, Daniel received health and strength. (2) Mentally, he found clearness of thought and intelligence. (3) Spiritually, he possessed knowledge in the things of God, as the result of communion with God.

Missionary.

Achievements of Missionaries.

Where would our knowledge of the multitudinous languages of the world be but for the missionary? In his luminous path through the forest, the swamp, and the desert, he leaves a trail of light; he sends home some precious text or vocabulary or grammar, revealing new forms of structure, new word-stores, new and wonderful combinations of the logic and symmetry of the savage man, that cause astonishment in the study and classroom of the German scholars.

The first text is the Bible. At the Congress of Orientalists at Vienna, in September, 1886, in a hall full of Roman Catholics, I presented to the Congress translations of the Bible, or of portions, in one hundred and four languages of Asia, Africa, America, and Oceanica, spoken by two hundred millions, and all prepared at the expense of the great Bible Societies. I told them what they were. My present was received with applause, and will be placed on the shelves of the library of the University of Vienna.

In my far-off Eton days the boys used to talk about some of our number becoming generals, or bishops, or senators, or judges; and such has proved to be the case. But the idea never rose in the minds of those ancient heroes, Dr. Goodall and Dr. Keate, of any Etonian being a missionary. It was beyond their conception that there was a higher walk—that some of the public schoolboys hereafter would be evangelists, pioneers of Christ, the conquerors of new kingdoms; and yet it has proved so. Men like Selwyn (father and son), Steere, Patterson, Mackenzie, Hannington, and many others, have been found ready to die, not only for their own people, but for the poor, benighted heathen. A new epoch of crusaders has been opened out. Knights-errant go forth in the panoply of faith, not to rescue the sepulchre of the Crucified, but to tell the nations of the risen Savior.

Some of your numbers may achieve greatness; may administer the affairs of great subject provinces, as in my youth I have done; or may be present in great battles, as I have been; but how can anything of this kind be weighed in the balance with the saving of souls? Some of our great governors have found a province a den of wild beasts, and left it a smiling garden. But over the grave of some missionaries it is recorded that, when they landed on a certain island, there were no Christians, and when they died there were no heathen; that when they landed the people were naked, savage, and illiterate, and when they died they had the whole or portions of the Bible translated into their language—and with such skill that no single lonn-word was required to represent a new idea, as the unbounded wealth of combination of vocables was equal to every requirement; and, moreover, these translations were printed by reformed cannibals, or children of cannibals, in the Mission Press, and used in the mission schools.—*Dr. Cust's Address in Balliol College, Oxford.*

WOMAN'S MISSIONARY SOCIETIES.—Sixty-one Women's Foreign Missionary Societies are recorded as now at work on the "wide field." Thirteen of them were in Great Britain last year, with an income in 1889 of $234,000, and nine were in Canada, with an income of $84,267. In the United States there were 39 organized societies of women, with 25,000 auxiliaries, and 8,000 children's bands. There were half a million members of the auxiliaries and 200,000 of the bands. The total receipts of these societies in 1889 were $1,731,083; from the beginning of work from the Women's Boards, $10,000,000. These societies report in the aggregate 1,200 missionaries; 2,500 native Bible women, teachers and other helpers, and have under charge 2,500 schools of various grades, with 60,000 pupils.—*Christian Union.*

GETTING AT PEOPLE.—People are easily accessible if you have any kind of enrichment to communicate of which they are not possessed. Two lakes lying at the same level will perhaps not exchange their waters, but Erie has no difficulty in getting into Ontario. Getting at people involves ingenuity, but ingenuity of the heart rather than of the intelligence. Love will always find a way; love will always find the door. You can not save a man until you are able to meet his case by having learned to see things as he sees them, and to feel things as he feels them—that is, you have got to be yourself perfectly, and you have got to be, be perfectly, and the two so integrally that he is not going to be able to tell where one leaves off and the other begins. Condescension is fatal. You have got to be the man that you save—saved and savior in one unscarred experience—just as the Savior was man, and, therefore, could put his arm around man without stooping, and was God, and could, therefore, lift man without faltering. And when we get into that kind of relation, God in us, and we in touch with man, the circuit complete, there is almost nothing we can not do. It costs—it costs us ourselves; there is a good deal of Calvary about it. There always is in redemption. It may not always prove effectual, and we are not responsible for people's being saved—we are responsible for their having ample opportunity to be saved; and I had rather take the chances of an atheist before the judgment bar of Christ than take the chances of a "saved" man who does not make it part of the business of his life to be a savior.—*C. H. Parkhurst.*

A Few Words on Indigestion.

It is not our intention to give the history of the Canadian, Alexis St. Martin, to whom a shot through the stomach brought fame, nor to tell you how long it takes to digest Strassburg pie or sourkrout. No doubt you know by experience. It has been well said: "Some men never seem to know they have a stomach." However, we do not write for this fortunate class.

The celebrated Purdon thoroughly "digested" the Laws of Pennsylvania. But there are few Purdons. The old Romans do not seem to have suffered from indigestion. The gastronomic feasts of our Teutonic fore-fathers are almost incredible, and we read the accounts of "Homeric Banquets" with a feeling approaching to incredulity.

Our manner of life has impaired our digestive powers. We do not spend enough time in the open air; we rise early and retire late to rest. We bolt our food, and do not rest afterward. To those and other incidents of a high degree of civilization is to be traced one of our most common maladies, Dyspepsia. We shall not attempt to portray the mental or bodily condition of its victims. We shall simply point out a way of escape, and refer you to a work, giving a full account of many cures, with abundant testimonials, which you can verify by writing to the patients themselves.

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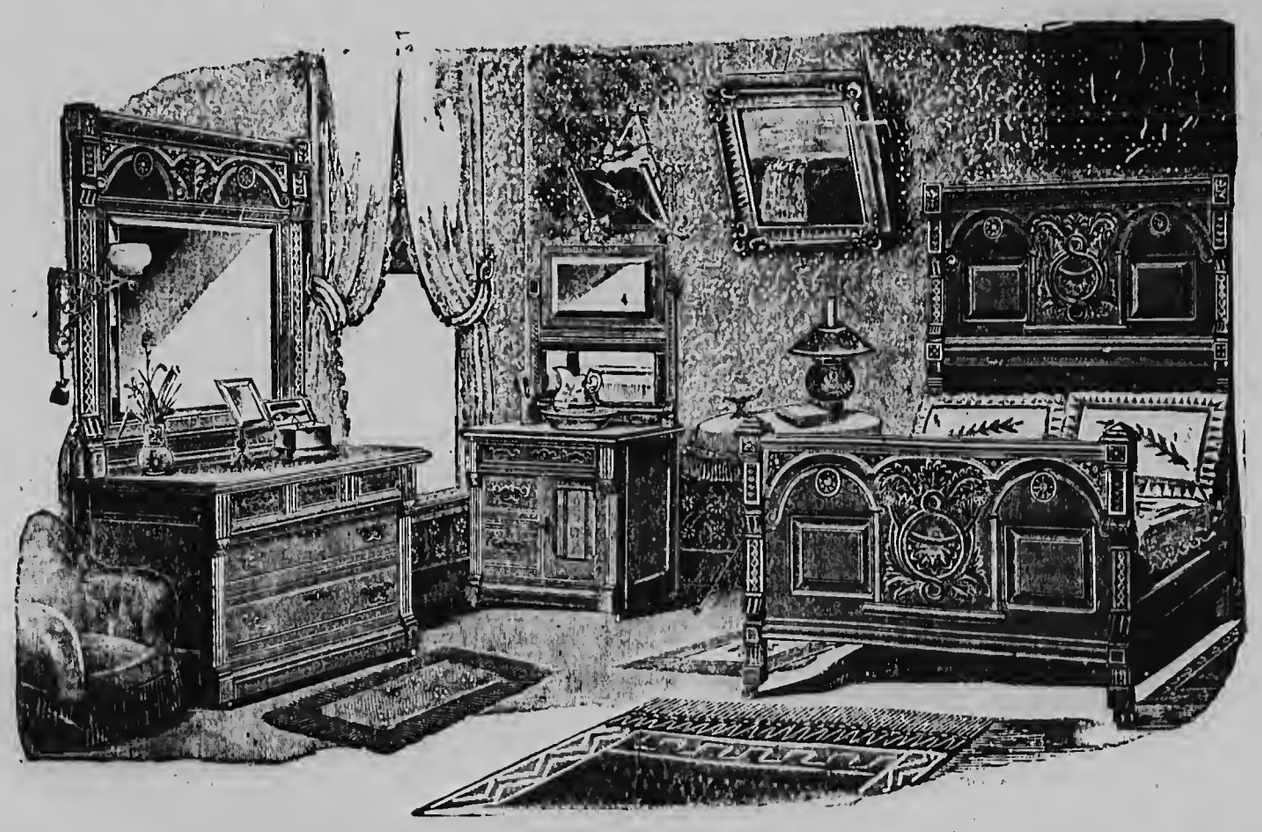

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NEWS OF THE WEEK.

DOMESTIC.

Senator Gibson, of Louisiana, made a good fight for the River and Harbor Bill in the Commerce Committee on June 12. The restriction against levee building by the Commission was stricken out, and the appropriation increased from $1,000,000 to $3,500,000.

A delegation from the tenth ward, this city, called on Representative Borland and requested him to vote for the Lottery or resign. He declined to do either, claiming the right to exercise his own judgment in the matter.

The total amount appropriated by the National House of Representatives for pensions is $160,419,731.

The ninth annual convention of the Young People's Society of Christian Endeavor met in St. Louis last week, about five thousand delegates being reported as present.

The completion of the twenty-fifth academic year of Vassar College was celebrated on June 12 with appropriate ceremonies. Geo. W. Curtis delivered the address.

The Conference Committee of Congress having charge of the bill for a public building at Alexandria, La., will report in favor of an appropriation of $60,000, this being a compromise between the amount allowed by the Senate and the House.

Terrific storms and floods visited Illinois on June 13. Rockford and adjoining county are under water.

The International Typographical Convention, which was held in Atlanta, Ga., adjourned on June 14. A law was passed prohibiting regular compositors from holding cases more than six days in any week.

The U. S. Senate adopted a bill, on June 15, making all army promotions by seniority.

A serious accident occurred at Brierly Park, Mass., on June 15. At least 5,000 people had assembled to see a man jump from a cable stretched across a miniature lake. As he struck the water hundreds of people on a rustic bridge made a rush for the place, and the structure fell with a crash. About twenty-five persons were seriously hurt.

At the Republican county convention held in Nashville, Tenn., on June 14, to select delegates to the gubernatorial convention in July, resolutions indorsing President Harrison's administration were voted down. Half a dozen counties in the State have refused to indorse the administration.

In an explosion of fire damp in the Hill Farm Mine, Fayette county, Pa., on June 16, thirty-two miners were killed outright or suffocated.

Representative Butterworth, of Ohio, has presented in the House a resolution providing for the meeting of the House of Representatives on July 4, at 11 o'clock, and for the setting apart of the day for celebration by suitable exercises of the adoption and promulgation of the Declaration of Independence. It also provides for the presence and participation of the Senate in the exercises.

FOREIGN.

A serious riot occurred at Barmen, Rhenish Prussia, on June 13, owing to the entry into the city of a band of salvationists, in spite of the strict prohibitory regulations against salvation army meetings. As the visitors attempted to march through the streets they were set upon by a large crowd armed with sticks and stones, which they used freely.

The excommunication of ex-President Garcia, of Mexico, by Archbishop La Bastides, because of the former insisting that the masses of the people there do not profess the true Roman Catholic religion and are idolatrous, causes considerable excitement.

Field Marshal Baron Bauer, minister of war of Austria, says that the peace of Europe is not secure, and that therefore a considerable increase in the army is necessary. The cost of such increase would amount to from 80,000,000 to 100,000,000 florins.

The first Canadian Woman's Rights Convention opened in Toronto, Ont., on June 12. Reports which were presented showed fair progress in the cause.

It is said that France is about to recognize the provisional government of Brazil, and that the minister of foreign affairs has intimated to the Brazilian representative that President Carnot is willing to received him.

The Congregationalists of London are preparing to erect magnificent buildings in East London, in which will be established a university for the education of the poor exclusively.

Negotiations for the settlement of the Bulgarian question are to be renewed. The movement was initiated at St. Petersburg. The Russian government persists in refusing to recognize Prince Ferdinand, but offers to recognize Mr. Stambouleff, the Bulgarian premier.

It is expected that Chancellor Caprivi will accompany the Emperor of Germany on his visit to the Czar. Such a movement will convert the meeting of the sovereigns from an exchange of imperial courtesies into a diplomatic event.

Premier Crispi recently declared that Italy's relations with both Franco and Russia had become cordial, and that the epoch of European difficulties had passed and a long period of peace was guaranteed.

There were nine deaths from cholera in Puebla de Rugat, Spain, on Saturday. Seven fresh cases are reported. Two-thirds of the inhabitants have fled from the towns.

The *Egalite*, a Paris newspaper, made severe comment upon a recent movement of the local anarchists, and in revenge thirty of them made an attack upon the office of the journal and demolished everything in sight.

Henry M. Stanley has been tendered and has accepted the governor-generalship of the Congo Free State. He will not enter upon his duties until the beginning of 1891, unless he should be called upon to assume them earlier by King Leopold.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10 3-16	— —
Ordinary	10 11-16	— —
Good ordinary	11 8-16	— —
Low middling	11 7-16	— —
Middling	11 11-16	— —
Good middling	11 15-16	— —
Middling fair	12 5-16	— —
Fair	13 7-16	— —
Galveston middling	11½	— —
Mobile middling	11 15-16	— —
Memphis middling	11¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	5¼
Fully fair	5	5⅛
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL		
Seconds	4 5-16	5¼
Prime yellow	5⅜	— —
Gray white	— —	— —
Choice white	6¼	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	13	15
SYRUP	— —	— —
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₱ bbl	2 75	4 90
Polish, ₱ ton	— —	15 00
FLOUR.		
Extra Fancy	5 10	5 25
Fancy	— —	4 75
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 50
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	— —	2 65
GRAIN, ETC.		
CORN:		
White, ₱ bushel	47	48
Yellow	— —	47
Mixed No. 2	46½	47
OATS:		
Western	87½	68
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	77½	85
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	5¾	— —
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5⅜	— —
Sides, short rib	5¾	5⅞
Sides, long clear	5¾	5⅞
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17½
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	16	17
Western Dairy	11	12
Common	— —	5
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	60	31
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	3 00
POTATOES:		
New Louisiana	1 50	— —
Western	— —	1 60
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8¼
Jute, 1¾ lb. ₱ yard	7¼	7½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 00	6 50
Chickens, Southern	3 00	3 50
Young Turkeys, Southern	1 50	2 25
	— —	9 00
EGGS:		
Western	12	13
Southern	14	— —
WOOL:		
Lake, ₱ lb	22	26
Louisiana	21	21½
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	60 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, June 17.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The advice with each bottle of Johnson's Anodyne Liniment is worth many times the cost.

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And those troubled with nervousness resulting from care or overwork will be relieved by taking *Brown's Iron Bitters.* Genuine has trade mark and crossed red lines on wrapper.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT—THIRD ROUND.

Senatobia	June 21, 22
Sardis	24
Panola	July 5, 6
Coldwater	12, 13
Batesville	19, 20
Courtland	26, 27
Como	28
Pleasant Grove	Aug. 2, 3
Mt. Vernon	9, 10
Arkabutla	16, 17
Coldwater mission	23, 24
Horn Lake	30, 31
Lewisburg	Sept. 6, 7
Cockrum	13, 14
Chulahoma	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 21, 22
Iuka circuit, at Paradise	26
Iuka station	28, 29
Harmony circuit, at Bethel	July 5, 6
Pleasant Ridge, at Patterson's	10
Booneville and Rienzi, at Rienzi	12, 13
Kossuth circuit, at Bethel	19, 20
Ripley and New Albany, at Ripley	26, 27
Marietta circuit, at Liberty	Aug. 2, 3
Blackland circuit, at Blackland	9, 10
Guntown circuit, at Pleasant Valley	16, 17
Corinth circuit, at Shady Grove	23, 24
Ripley circuit, at Weir's	30, 31
Jonesboro circuit	Sept. 4
New Albany circuit	6, 7

District Conference at Ripley, July 25-27. Bishop C. B. Galloway will preside. Sermon by Rev. T. L. Foster. Sunday-school Conference at Ripley, July 24. Sermon by Rev. T. Y. Ramsey, Jr. Come up, Dr. Carter.

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Clarksdale (Sat., Sun.)	June 21, 22
Concordia (Wed.)	25
Rosedale (Sat., Sun.)	28, 29
Glen Allen (Sun.)	July 6
Bolivar (Wed.)	9
Fairview (Sun.)	16
New Salem (Wed.)	16
Shelby (Sat., Sun.)	19, 20
Australia (Sat., Sun.)	26, 27
Lyon (Sat., Sun.)	Aug. 2, 3
Belen (Wed.)	6
Cherry Hill (Sat., Sun.)	9, 10
Friar's Point (Wed.)	13
Lehertou (Sat., Sun.)	16, 17

District Conference at Rosedale, June 27-29. Sunday-school Conference begins Thursday, 26. Preachers please bring Bishops' and educational funds.

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tampico circuit, at Siloam	June 21, 22
Louisville circuit, at Louisville	28, 29
Plattsburg circuit, at Mt. Pisgah	July 1
Mashulaville ct., at Hickory Grove	5, 6
Starkville circuit, at Pearson Chapel	12, 13
Hebron circuit, at Memphis	19, 20
Shuqualak circuit, at Mohican	26, 27
Columbus circuit, at Mt. Pleasant	Aug. 2, 3
Columbus station	4
Sturges circuit, at Ebenezer	9, 10
Chester circuit, at South Union	16, 17
Lagrange circuit, at Antioch	22
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel	Sept. 6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Black Hawk, at Sweetwater (Sa., Su.)	June 21, 22
Ebenezer, at Ebenezer	28, 29
Richland, at Richland	July 5, 6
Vaiden, at New Prospect (Thu.)	10
Wet. at Brook's Chapel (Sa., Su.)	12, 13
Poplar Creek, at Friendship (Thu.)	17
Newport, at Bethel (Sa., Su.)	19, 20
Ethel (Thu.)	24
Sallis, at Bethel (Sa., Su.)	26, 27
Kosciusko and D., at Kos.	Aug. 2, 3
Kosciusko circuit	9, 10
Lexington, at Roebuck	16, 17
Belzona circuit (Wed.)	20
Weir (Sa., Su.)	23, 24
Winona station	30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Charleston	June 22
McNutt and Sunnyside	29
Minter City (Tues.)	July 1
Tillatoba	6
Grenada circuit	13
Coffeeville	20
Water Valley circuit (Thur.)	24
Abbeville	27
Carrollton	Aug. 3
Chapel Hill	10
Atlanta	17
Cherry Hill (Tues.)	19
Pittsboro (Thurs.)	21
Banner	24
Toccopola	31

District Conference at Sunnyside will begin June 28, and close June 30.

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June 28, 29
Olive Branch	July 5, 6
Holly Springs circuit	19, 20
Myrtle	26, 27
Red Banks	Aug. 2, 3
Mt. Pleasant	4, 5
Pine Mountain	9, 10
Ashland	16, 17
Shawnee	18, 19
Early Grove	23, 24
Hickory Flat	30, 31
Byhalia	Sept. 6, 7
Cornersville	13, 14

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Ellisville, at Saundersville	June 21, 22
Vossburg, at Central	28, 29
Meridian, at Spring Hill	July 5, 6
Enterprise and H., at Stonewall	13, 14
Daleville	19, 20
Hopewell, at Linwood	26, 27
Clarke, at Andrew Chapel	Aug. 2, 3
Union, at Manassas	9, 10
Leaksville, at Leaksville	16, 17
Waynesboro and S. at State Line (Th.)	21
Illinusville, at Wahalak	23, 24
Winchester circuit, at Big Rock	30, 31
Lauderdale, at Hogan's Chapel	Sept. 6, 7
DeKalb, at Marvin	13, 14
Shubuta, at Soule Chapel	26, 21
Paulding, at Pauldiug	27, 28
Marion, at Pleasant Hill	Oct. 4, 5

The District Conference will convene at Enterprise, 9 o'clock A. M., Thursday, July 10. Bishop Haygood is expected to preside. Recording stewards will have Quarterly Conference record books on hand for examination. Let every preacher and delegate attend.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church	July 5, 6
West Jackson	5, 6
Raymond, at Clinton	12, 13
Edwards, at Edwards	19, 20
Canton	26, 27
Camden, at Sulphur Springs (Sat.)	Aug. 2
Sharon, at Forest Grove (Sun.)	3
Madison, at Pearl River	9, 10
Yazoo City	16, 17
Benton, at Midway	23, 24
Silver Creek	30, 31
Bentonia and Dover	Sept. 6, 7
Flora (Wed.)	10
Spring Ridge	13, 14
Mt. Olivet	20, 21
Yazoo circuit	27, 28

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Pine Grove	June 21, 22
N. Wilkinson, at Perry Town	28, 29
Bayou Sara, at Tunica	July 5, 6
Gloster and Centerville, at Centerville	11
Amite, at Salem	12, 13
Woodville station	19, 20
Percy's Creek station	21
Zachary and Pipkin, at Pipkin	26, 27
New River, at New River	29
Livingston	61
Springfield, at Ebenezer	Aug. 2, 3
E. Feliciana	7
Live Oak	9, 16
St Helena, at Darlington	15
Amite City, at Tangipahoa	16, 17
Sam Jones Camp Meeting	22-29
Jackson station	30, 61
Clinton and Betoville, at Clinton	Sept. 6, 7
E. B. Rouge, at Beach Grove	13, 14

C. MCDONALD, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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ABSOLUTELY PURE

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Mizpah	June 21, 22
Sunflower, at Rogers (Thu.)	26
Anguilla	28, 29
Rolling Fork	29, 30
South Warren, at Asbury	July 5, 6
Martin, at Rodney	12, 13
Burtonton, at Burtonton	19, 20
Rocky Springs, at Hickory Ridge (Tu.)	22
Utica, at Bear Creek	26, 27
Washington, at Locust Grove	Aug. 2, 3
Natchez, at Jefferson St	9, 10
Natchez, at Wesley Chapel	9, 16
Warren, at Wesley Chapel	16, 17
Roxie, at Wesley Chapel (Thu.)	21
Meadville, at Cool Springs	23, 24
Port Gibson	30, 31
Meyersville, at Heuiah	Sept. 6, 7

JOHN A. ELLIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Vancleave, at Mt. Lion (Thu., Fri.)	June 19, 20
Americus, at Pleasant Hill	21, 22
Bay St. Louis, at Handsboro	23, 24
Hattiesburg, at Enon	July 5, 6
Ocean Springs, at Biloxi	12
Whittington, at Steep Hollow	19, 20
Moss Point	26, 27
Scranton, at Orange Grove	27, 28
Pearlington, at Logtown	60
Covington, at Madisonville	Aug. 2, 3
Tallsheck, at Pleasant Valley	16, 17
Columbia, at Hopewell	17, 16
Mt. Carmel	19, 20
Williamsburg	23, 24

I. W. COOPER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet Street	June 22
Gross Tete and F. River, at Harmony	29
Rayne Memorial	July 6
Seashore Camp Ground	13
Carrollton and Parker Chapel	20
Gretna	20
Dryades Street	27
Algiers	27
Craps Street	Aug. 3
Morgan Street	3
Baton Rouge	10
Plaquemine and D., at Donaldsonville	17

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

North Bossier, at Concord	June 19
Valley, at Pleasant Valley	21, 22
Mooringsport	28, 29
Wesley	July 5, 6
Coushatta, at East Point	8
Many and Sabine	12, 13

The Shreveport District Conference will convene on Wednesday, July 16, at Robeline, La.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Puttersonville	June 28
Franklin	July 5, 6
New Iberia	12, 13
Abbeville, at Prarie Gregg	19, 20
Lafayette	26, 27
Lake Charles	Aug. 2, 3
Sulphur Mine	5, 7
Sabine Mission	9, 10
Grand Chenier	16, 17
Rayne, at Crowley	23, 24
Washington	Sept. 6, 7
Opelousas	13, 14

JNO. A. MILLER, P. E.

HOMER DIST—THIRD ROUND.

Downsville, at Downsville	June 21, 22
Ruston, at Douglas	July 5, 6
Farmerville, at Tennessee	12, 13
District Conference, at Homer	16-20
Vernon, at Oak Ridge	26, 27
Summerfield, at Summerfield	Aug. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Sardis	16, 17
Gansville, at Gansville	23, 24
Arcadia	30, 31
Sabine, at Longstraw	Sept. 6, 7
Ringgold, at Andrew Chapel	13, 14
Sparta, at Providence	20, 21
Minden	27, 28
Homer	Oct. 4, 5
Haynesville	11, 12
Gibsland	18, 19

The Homer District Conference will convene at Homer, July 16. It is earnestly desired that all of the members elect will make their arrangements to come and stay during the whole time.

ROBERT HANDLE, P. E.

Ball players and athletes need Johnson's Anodyne Liniment for bruises, lameness and cuts.

Dr. C. H. Parkhurst, of New York, says: "The way to fill the pews is first to fill the pulpit."

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative, is Maguire's Cuudurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

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EIGHTH ANNUAL SESSION, JULY 1 to AUGUST 15, 1890.

Assembly Park open to Summer Residents from June 1.

MONTEAGLE, TENN., widely known as the "Southern Chautauqua," is on a mountain plateau or spur of the lower Cumberlands, reached by mountain railway, one hour from Nashville, Chattanooga and St. Louis R. R. at Cowan, Tenn.

Rising 2,000 feet above the sea level, dry, pure air, no malaria, no mosquitos, magnificent scenery and abundance of pure spring water, it is the great natural sanitarium of the Southwest.

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Christian Advocate.

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REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

THE PARTED SPIRIT.

Mysterious in its birth,
And viewless as the blast,
Where hath the spirit fled from earth?
Forever past.

I ask the grave below—
It keeps the secret well;
call upon the heavens to show—
They will not tell.

From earth's remotest strand
All tales and tidings known;
But from the spirit's distant land
Returneth none.

Winds wait the breath of flowers
To wanderers o'er the wave;
But no message from the bowers
Beyond the grave.

Proud science scales the skies,
From star to star to roam;
But reaches not the shore where lies
The spirit's home.

Impervious shadows hide
This mystery of heaven;
But where all knowledge is denied
To hope is given.

Corrupting the Word.

BY REV. S. S. KEENER.

The awful responsibility of the ministry of the Word of God was never more impressed upon Paul's heart and mind than when he said, "For we are not as many, who corrupt the Word of God." He had seen those who handled the Word for gain; those who mixed it with so much error that the genuine and the impure could not be separated. In those days the Judaizers and seekers after Greek wisdom, the asserters of license for liberty and laxity of moral life, were numerous; and to support their doctrines, the Word was corrupted and warped from its original meaning. Handling the Word of God deceitfully was one of the first evidences of the devil in the church of God, and the ages have seen merely a repetition of this artful and very powerful way to neutralize, if not abolish, the power of the Word, namely: to have a corrupt Word emanate from the pulpit. The barest and baldest methods were used in the earlier ages of corrupting the Word and handling it with insincerity; but, though more subtle and refined, the corrupting of the Word of these latter days is just as effective in ruining and wrecking men for eternity. While it may not be for gain, as in ancient times, it is for self, ultimately. When the ministry adulterate the truth, either by only declaring a part of it, or by toning it down, or by false interpretation to suit sects, schisms, or denominations, it is corrupting the Word of God, and will end in the shipwreck of souls for eternity. For any man professing the call of God to the ministry to tone down the great cardinal doctrines of repentance, faith, salvation, and make them so simple and easy of accomplishment that there is no soul-struggle or heart-agony or deep moving, stirrings to the depths of a man's being, is the most vicious corrupting of the Word. It ends in ruin to the congregation; it is building up the hopes of a congregation upon a foundation of straw or wood. It takes no less power to regenerate a soul through the blood of Jesus now than it did when the jailer was saved, and it takes just as deep repentance, and just as thorough a change, now as then. To teach that a man only has to turn around and go to heaven by stop going to hell, is to simplify until the whole statement of conviction, repentance and salvation becomes nothing. The supernatural is lost in this species of corrupting the Word. There is a certain religiousness, perfunctory in character, which is barren of spiritual power. This is the legitimate outcome of a ministry that is adulterating the Word of God. There is a religious interpretation of a text that you might call legitimate; but the spiritual thought, the power of the Word, seems never to have dawned upon the preacher. The Word may produce morality in the listener, a religious feeling; but there is no spiritual energy and Holy Ghost power. This species of using truth so that it is shorn of its power, is as certainly corrupting the Word as the one of old, who did it for gain or for license to sin. Then there is the corrupting the Word like the huckster of wine, who gave the color and quantity of wine, but not the strong and pure vintage. So with many people—they call for a gospel which has the semblance of religion, pure and undefiled; but it is without Holy Ghost power. They are all babes; they want milk, and diluted milk at that. "Now, my brother," they will say to you, "draw it mild to-day." "Our people don't like such strong and plain talk." It must be very thin gruel, not conviction, which makes a soul feel as if he was on the verge of hell; "but an acknowledgment that you are not what you ought to have been, and you will try to be better than you are." The *lust* for *praise* makes many a minister corrupt the Word by omission, or leaving unsaid the strongest and most pungent truth suggested to his mind by the Holy Spirit; and he preaches but half-truths, and when these half-truths are full of strength in moving men, how awful that this man has lost half the power he should have wielded! Some congregations are always crying for this adulterated, weak gospel, and pastors truckle and acquiesce in this demand until the congregation becomes a mass of religio-moralists that have had no spiritual power or life for years and years.

"Corrupting the Word" is deadly in its effect on the minister as well as the people, for he feeds on the same nutriment that week after week he sets before his audience. His life is leaner than that of the people, if possible. He is eating the husks, and throws aside the corn to secure the husks. If he seeks popularity, the praise of men, and is thus preaching a minified truth, an adulterated gospel, a partial fact, an easy access to religion, after awhile these great realities will dawn upon his soul and fill him with remorse and deepest humiliation. A man who preaches *only as in the presence of his audience* is sure to corrupt the Word; but the man who preaches as *only in the presence of God* will surely declare the whole counsel of God. Such a man may be very bunglesome, awkward, uncouth, but everyone will feel this one surely is a prophet of the Lord, while, on the other hand, the corrupter of the Word may be refined, brilliant, a perfect orator, a finished scholar, an exact logician, complete in tone, gesture and sentence; but all in vain, the spiritual power is lacking and the Word is not in demonstration of the Spirit.

The audience should be banished from the speaker's heart and mind both in the preparation and delivery of a sermon, if the "truth as it is in Jesus" is sought after. Strong, vigorous, and the spiritual treatment of a text can only be by the guidance of the Spirit. The minister is "as clay in the hands of the potter." So his mind is under the leading of the Holy Ghost. "Corrupting the Word" may then come from the mere *mental* treatment of a text; taking a truth, like a study in literature, and running it through your mind. The mind alone never finds the spiritual cost of a truth, nor does it attain that strange spiritual energy or power in a sentence of the divine Word, for our hearts and living souls are to be strangely instrumental in getting to the utmost true depths of a great spiritual truth. Mental analysis is very fine, but for true power like a sweeping avalanche, by which the heavenly thoughts are revealed to a soul, the greater truths of the gospel come through soul and heart by the influence of the Holy Spirit. If your mind gets hold of the Word that is splendid, best wait. Stay by the altar, brother; your heart and soul must also be permeated by the Word before you can give it to the people strong, vigorous, that breaks down all opposition, till all the hearts shall feel "the Lord has spoken to us by his servant this day." But of all the dead, insipid, unimpressive and fruitless sermons, one of these mental exegesis or brain analysis of a text surpasses them all. It's a skeleton of power as well as of thought; and the minister feels more spiritless, flatter, more insipid than the poor audience which have not felt a shadow of life pass over them; their hearts have not been moved, and their souls have not felt a single quickening impulse. Is that Word the power of God? Is it sharper than a two-edged sword? Does it accomplish that whereunto it was sent? The man has corrupted it till it is blunt, dull, lifeless, powerless, spiritless. The poor preacher goes forth, crying from the depths of his soul, "O Lord, forgive; have mercy on me."

But for the exact thought, the true meaning of the text, who can solve it, who discern it, who unfold it? "For these things who is sufficient?" Brother, "our sufficiency is of God," for the Holy Spirit shall show you the truth; he will lead you into the truth; he will declare to you the hidden things. Call upon him, and he will induct you into the truthful and glorious till your mind, soul and heart are full of the glories of the Word.

District High Schools.

BY REV. H. WALTER FEATHERSTUN.

When about to begin Kavanaugh College, six years ago, I had a conversation on the matter with that princely layman, W. H. Foster, of New Orleans, who urged me not to start a college, but a high school, where boys and girls should be prepared for college. I then thought, as I now think, and as all educators engaged in college work must think, that this is the one missing link in our educational system, the demand for which grows more and more imperative every year. If this missing link between the primary schools, public and private, and our colleges could be supplied, there would exist at once a harmonious correlation of our educational work, which would foster and encourage the primary schools on the one hand, and feed our colleges and normal schools on the other, with a larger and better patronage. This proposition is too patent to need proving. If each district in Louisiana and Mississippi had its high school, co-educational, or one each for the sexes, well equipped and properly managed, there would begin at once an educational revival more thorough and widespread than the building of three such colleges as the grand Millsaps promises to be could possibly produce; and the benefits that would accrue to Methodism can not be estimated. Whitworth and Millsaps, Mansfield and Centenary, and all the other colleges would feel the upward impulse of such a movement; and the pastors on the circuits and in the stations would soon find their work more fruitful because of the more cultured Christianity of the church membership.

The church must educate. Intellect and soul, thought and feeling, education and religion are, by nature, so intimately related that education becomes as much the work of the church as evangelization itself; indeed, evangelization is very largely educational. "Go teach all nations" is one form of our great commission. It is not the province of the State to educate; but in a republic where the voter is the ruler, the voter must be educated, or the State will be misruled; and when the church fails to do her work, the State, in sheer self-defense, must become an educator. While a State school is as incongruous as a State church, we are compelled not merely to acquiesce in the system, but to foster and encourage it, because the church has not and will not provide ample facilities for the education of the masses. The general policy of State education, as expressed in our public school system, is to confine its work to primary schools, leaving the high schools and colleges, in the main, to be conducted by the church. The church having fallen short of her duty even in this higher and easier work, many of our States are establishing colleges and universities of various grades and kinds. Mississippi already has no less than four. State schools must, of necessity, be undenominational; and in the effort to be so, the tendency is to become not only *unreligious*, but positively *irreligious*. No greater calamity can come to any people than a system of godless education. But public primary schools, however undenominational they may be, are perfectly safe, so long as they are taught by Christian men and women trained in our church colleges. Our college work, therefore, must be done by the church. Now, then, the gap between the public school, or primary private school, and the college is a very wide one, and must be bridged by the high school. Who is to furnish these high schools? Some of our towns and cities are establishing such; but they are hardly ever in anywise correlated to the college, aiming rather to fit the pupil, by a sort of near route, for some calling in life; so that he may go directly from the high school into business, or to some professional school. Such high schools do not at all bridge this chasm. The church must establish these schools, or the church colleges—hence the church itself—must suffer for want of them.

Why has not the church established such schools? She has done so; quite a number have been started in Mississippi, but I do not know of a single one which survived so long as half a dozen consecutive years. The Winona district had one at Lexington eight years ago, but it lives only in sad memories to-day; Jackson district boasted of one three years ago at Benton, where only a monumental failure now stands; and the Seashore district, nothing daunted, embarked in the good work at Hattiesburg a few years ago; but if it lives at all, it must be so deeply in *articulo mortis* as to be speechless, for we have heard nothing from it for more than a year. So when my friend Foster said, "Start a high school, not a college," much as I prized his judgment, I demurred, and, starting a college rather than a high school, have saved myself the humiliation and expense of a failure.

How is it that every attempt yet made by the church to establish such schools—so much needed, so much demanded, and whose very existence promises so much—has resulted in failure? This is the one educational problem before the church. To say that they were mismanaged is no satisfactory solution, for how could it happen that the fatality of mismanagement should cling exclusively to high schools, leaving our colleges almost entirely exempt? The real solution is found in the fact that every college, and many of the universities, have preparatory departments, where pupils are fitted for the college classes, into which they pass directly without change of locality, and often without examination. A prominent university, whose catalogue is before me, teaches reading, writing, arithmetic, geography, and History of the United States—does the work of a primary public school; and many of our children are learning the alphabet at college. Now, if Bro. A. has a son and a daughter to educate, having given them, possibly, their primary training at his little neighborhood school, he does not care to send them to some district high school to get them ready for college, for such a school, under our present system, can promise him nothing more than he can get as easily and as cheaply at the college itself; and such a school may not be at all correlated to the college curriculum; so he sends his girl to be prepared for Whitworth in Whitworth, and his boy is fitted for Centenary at Centenary; and what Bro. A. does the other fathers and mothers in the church do; and so the district high school must depend upon its own immediate locality for its patronage, and becomes not a district, but barely a *circuit* high school, and finally dies of starvation. Does some one suggest that the matter would be mended if the high school were properly correlated in its curriculum to the college? I answer, Possibly—but to which college must it conform? No two of them have the same curriculum; and, indeed, some of them have but a little higher curriculum than the high school should have.

It may be suggested that it would be better to let the matter continue as it is. I think not.

1. Because such high schools would reach and benefit a large number of pupils who will not be able to go to college, and who could hardly be induced to seek in the halls of a college the limited amount of education they hope to obtain; and many of these, after having completed the high school course, would be encouraged to attend college, who otherwise would go almost entirely uneducated. I have had some very positive experiences along this line, which have been very instructive.

2. As Bishops, editors, college presidents, and even presiding elders, sometimes make rather poor pastors, and would make still poorer stewards and Sunday-school superintendents, so college professors and presidents, whose thoughts are mainly concerned with the *ologies* and *atics* of a genuine college curriculum, make very poor teachers of geography, elementary arithmetic and grammar, *hic, hæc, hoc*, Xenophon and Cæsar. I have had some very positive experiences along this line also. I readily grant that it takes a first-class teacher to successfully do preparatory work; but, however proficient one may be, it is hard to teach logic and geography on the same day with the same enthusiasm; and teaching without enthusiasm is a body without a soul.

3. These preparatory departments, as a matter of fact, do not generally pay their own legitimate expenses. College presidents look upon them somewhat as a necessary evil.

4. The forced association of "preps," as they are almost contemptuously called, with the collegiates, especially in cases where the "prep" is older than the collegiate, is both humiliating and demoralizing upon the former, and very often drives him home.

Beyond all question, we need the district high school. The college needs it, the primary school needs it, the Christian home needs it, the church sadly needs it. How are we going to get it? When our universities confine themselves to university work, and our colleges to college work, the necessity for the high school will be so intensified, and made so manifest, that they will at once begin to exist, the very demand for them calling them into being.

The Mother of Surday-Schools in the South.

BY R. ABBEY, D. D.

In 1826 there was not a Sunday-school in Mississippi; nor, so far as I know, was there one nearer than Philadelphia, or, perhaps, some few in Virginia and South Carolina. The American Sunday-school Union was the union of three Sunday-school Societies in New York and Philadelphia in 1824.

Mrs. Eliza Little, of Natchez, in those days was the wife of Mr. Peter Little, one of the wealthy men of those wealthy times. He was a liberal man with his money, leaving all household and church finances to his wife, who knew so well how to manage them. She was a Methodist, and in her still, quiet, and very noiseless way, did the *doing part* of many sensible and financial things about the Methodist Church in those early times, best known to those who then lived there.

How she got the idea of a Sunday-school I do not know. All I do know is that she made one out of raw material, and without a model. She visited the families in town, and, with the assistance of a few other ladies, gathered up children, particularly the poor, and formed the school. On Sunday morning her carriage, with her faithful driver, sometimes with herself, would go through the city gathering up children and teachers.

About the first that I remember about it is, that she told me: "Now, you be sure to be at the church promptly at nine o'clock, for you must teach a class." She asked nobody, only gave directions; but her cheerful, smiling, winning ways were so pleasant that we were all glad to do her bidding. She brought her own books, arranged her classes, and appointed her teachers to suit herself. And then frequently she would have a considerable portion, or all, of her teachers at evening entertainments at her house, where her large, elegant parlors were well filled with young folks and music and nice things.

It is wonderful, as I look back from later years upon those times, including the latter years of the twenties and the early thirties, to see what I did not see at the time: how that elegant and pious woman ruled, as with a rod of iron, a large, but select portion of the young men and grown, or nearly grown, girls of that city. While hers was a rod of iron, the iron was not seen, nor was its rigidity felt, for it was always covered with the softest velvet, and tinseled with the most beautiful flowers. She was herself a model of exquisite taste, and exact neatness in person and dress—no rich ornaments, but as precise in selection as the fringes of a pink. In social manners she carried the unapproachable dignity of a queen; precise in address, lofty in decorum, and yet the familiar patron-friend of scores of young people, and a recognized leader in religious society in Natchez for many years. She died, if I am not mistaken, in 1855.

How long Mrs. Little's school continued before the church took formal control of it, I do not remember. I was one of her teachers several years, but how long is not remembered. I left Natchez early in 1840.

Such was the humble beginning of Sunday-school enterprise in this country. We now have, in our church alone, over four hundred schools and more than sixteen thousand scholars in one-half of Mississippi. And we have, as yet, made but a beginning.

Foreign Missions.

At the late meeting of the Board of Missions, in St. Louis, assessments for foreign missions were made upon the Annual Conferences of our church as follows:

Alabama Conference	$ 16,000
Arkansas Conference	5,000
Baltimore Conference	14,500
Brazil Mission Conference	1,500
China Mission Conference	500
Central Mexican Mission Conf.	800
Columbia Conference	1,200
Denver Conference	700
East Texas Conference	1,500
Florida Conference	4,000
German Mission Conference	2,000
Holston Conference	9,500
Illinois Conference	600
Indian Mission Conference	3,000
Kentucky Conference	9,300
Little Rock Conference	8,000
Los Angeles Conference	2,400
Louisiana Conference	8,000
Louisville Conference	12,000
Memphis Conference	13,000
Mexican Border Mission Conf.	1,200
Mississippi Conference	9,000
Missouri Conference	12,500
Montana Conference	400
New Mexico Conference	500
North Alabama Conference	13,000
North Carolina Conference	13,500
North Georgia Conference	24,000
North Mississippi Conference	11,000
North Texas Conference	10,000
Northwest Texas Conference	10,000
Pacific Conference	3,200
South Carolina Conference	16,000
South Georgia Conference	16,000
Southwest Missouri Conference	10,000
St. Louis Conference	5,800
Tennessee Conference	23,000
Texas Conference	5,500
Virginia Conference	22,000
Western Conference	1,300
Western North Carolina Conf.	13,500
West Texas Conference	3,500
White River Conference	4,200
	100
Total	$350,000

Notice.

The annual meeting of the Woman's Missionary Society of the Mississippi Conference convenes in Meridian, Miss., June 28, 1890.

PROGRAMME.

A preliminary meeting of officers and delegates will be held at 4 P. M., June 28, at the First Methodist Episcopal Church.

Sunday, 11 A. M.—Annual sermon.

Sunday, 8 P. M.—Anniversary exercises, consisting of address of welcome by Miss Manie Watts, of Meridian; response by Mrs. Jayne, of Brandon; president's address; report of corresponding secretary and report of treasurer.

Monday, 10 A. M.—First regular business meeting. (All delegates are expected to bring written reports of their work.)

Monday, 8 P. M.—Reception at the E. M. F. College.

Tuesday, 8 P. M.—Memorial services in honor of our sainted Clara Chrisman and Bessie Fearn, at First Methodist Episcopal Church.

All ministers are cordially invited to attend and to assist in these exercises.

MRS. J. B. CHATFIELD,
Pres. Miss. Conf. W. M. S.

Notice.

The annual convention of Louisiana Conference Woman's Missionary Society will convene in Baton Rouge, June 27-30, inclusive. Delegates and visitors will get certificates of full fare at place of starting, in order to get reduced rates returning. Bishop Galloway will preach annual sermon, June 29, at eight P. M.

Ministers and all lovers of missions are cordially invited.

MRS. THOS. P. FULLILOVE,
Pres. W. M. S.

Christian Advocate.

THURSDAY, JUNE 26, 1890.

A THING OF BEAUTY IS A JOY FOREVER.

BY JOHN KEATS.

A thing of beauty is a joy forever:
Its loveliness increases, it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.
Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er-darkened ways
Made for our searching: Yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in; and clear rills
That for themselves a cooling covert make
'Gainst the hot season; the mid-forest brake,
Rich with a sprinkling of fair musk rose blooms:
And such, too, is the grandeur of the dooms
We have imagined for the mighty dead;
Or lovely tales that we have heard or read;
An endless fountain of immortal drink,
Pouring unto us from the heaven's brink.

In Memoriam.

We are remiaded by the recent departure of our beloved and lamented Sister Booth that "God's children are gathering home."

Sister Helena Booth was born January 3, 1826; married March 10, 1851, and passed out of the body to the spirit world, April 22, 1890.

At the age of ten years she was brought to New Orleans by her parents, who settled here in 1836. When a child she was a member of the Poydras Street Church Sunday-school, and formally connected herself with the people of God, worshiping in that church in the year 1837. Subsequently, the family moving up town, she joined what was then considered suburban mission churches, one on Magazine near Robia, and another on Dryades street, near the site of the Dryades Street Market; but on the consolidation of these enterprises into the Elijah Steele Church, on the corner of Chestnut and Felicity road, in the (then) city of Lafayette, she had her name put on the register of this charge, where it continued until her removal from the church militant to the church triumphant.

H. N. McTyeire, of honored memory, afterwards senior Bishop of the Methodist Episcopal Church, South, was the useful and beloved pastor. In this charge she was for more than a score of years a faithful, intelligent and diligent Sunday-school teacher. She was from early youth an indefatigable Bible student, and omniverous reader and collater of books and articles helping to a better understanding of the Holy Scriptures. She sat for long years as a disciple at the feet of Bro. William Sherry, of precious memory, which was of itself a biblical education. She was a constant, careful and appreciative "hearer of the Word," as all of her old pastors—McTyeire, Parker, Keener, Walker and Carter—could testify. As a reader and subscriber to our NEW ORLEANS CHRISTIAN ADVOCATE, she ranked high, being a subscriber from the first number, and a constant reader until she read no more.

She was a patient co-laborer in numerous charitable enterprises. Modest, faithful, shunning notice or mention, only anxious to please the Master, and shout forth his praise, and hoping to hear him say, "She hath done what she could."

One of her pastors writes thus: "How well I remember her testimonies in class! Her words were always full of confidence in God. She had implicit trust in her heavenly Father. She was one of the true and helpful women of Old Felicity. I can remember her kindness to me when I was a little boy; but it required the more matured years of manhood to properly appreciate her womanly and Christian character."

Once, in speaking about her own dear boys, she said she "had faith to believe they would all become followers of Christ." Surely a religion so highly commended to their reverence and love by their sainted mother's lifelong consistency in showing forth "the beauty of holiness," can not be too early espoused and championed by each one of them. To meet such a mother among the glorified should be felt to be a grand incentive.

Another minister, also once a Sunday-school scholar at Felicity, writes: "I can never forget one who had so much to do in moulding my life and opinions. I treasure the memory of Sister Booth's sweet and gentle face; how kind she was to the young people. I remember when Bro. Walker was pastor he announced a six o'clock Sunday morning prayer meeting. At that meeting, assembled for prayer, was the pleasant presence of Sister Booth, and I have never forgotten the delightful hours spent in these prayer meetings. It is said among the old Moravians, when God called one of his saints to come up higher they blew a trumpet and three times shouted, 'Victory.' So in such an experience we can rejoice, and say, 'The Lord has given and taken away; blessed be the name of the Lord.' I expect to meet Sister Booth with many of the honored and saved who have gone to their heavenly home."

The compiler of these facts and statements long knew and profoundly venerated the Christian character of Sister Booth, as she so beautifully let her light softly and gently shine in all the varied and responsible relations of life. She was brave, without boasting; diligent, without complaining; firm, without obstinacy; and gentle, without weakness, and modest, without fear. Her memory is as ointment poured forth, and leaves a long perfume.

As wife, mother and friend, life was pleasant for her to live, and nature would have said, "It is good to be here;" but resignation, faith and immortal hope said, "it is far better to depart and be forever with the Lord."

The angels escorted Lazarus to Abraham's bosom, and dying saints are sometimes permitted to see heavenly visions and listen to celestial songs, singing, "Sister spirit, come away." The dimming veil of flesh hides the vision, and the dullness of our ears hushes the song into silence to us; but for the dying the veil is often lifted to their vision and the angelic song is audible to them.

It was the writer's privilege to see Sister Booth sink to rest in the Savior's arms as calmly as a babe pillows its head on the soft breast from which it draws the juice of life. Nothing could have been more fitting her quiet and gentle life than its calm and peaceful close. She, indeed, "drew the drapery of her couch about her, and lay down to pleasant dreams." The Christian's anchor enters into the heavenly vail and is fastened to the everlasting mercy-seat; it "holds;" he outrides the storm; the voyage ends in the haven of endless rest. What godless atheist shall say, "Death is a leap into the dark, an eternal sleep"? No, no! It is but the awaking into the newness of endless and blessed life. In the darkness the "Light of men" shines upon us, and a voice divine breaks the silence, "I am the resurrection and the life." And, again, the inspiring Spirit says, "Write, Blessed are the dead who die in the Lord; they rest from their labors and their works do follow them."

J. B. WALKER.

NEW ORLEANS.

Our Church Law about Amusements.

The following paper, reported by a special committee of fifteen on "the Spiritual State of the Church," and adopted by our General Conference, is not only the "deliverance" of that body on the subject of worldliness, but is *the law on that subject*, at least, until the next General Conference. Let every Methodist read this paper, and then abide by it.

To the Ministers and Members of the Methodist Episcopal Church, South—

BRETHREN: The General Conference of 1890 is sorrowfully constrained to believe that the description of the spiritual state of the church employed by the Bishops in their pastoral address of 1874, and republished by order of the General Conference of 1882, is, in a large measure, true of the church now as then. After reviewing the causes of devout gratitude to Almighty God for his signal mercies vouchsafed to our Zion, the Bishops add: "In this gratifying review, however, we find nothing to flatter our pride, but much to foster our humility, to awaken sentiments of repentance, and to cherish purposes of amendment. Our piety, our self-sacrifice, our Christian enterprise, have not been equal to our growth, much less to our standards, and to our time-honored ecclesiastical landmarks. Fundamentally correct in our views of scriptural truth, and, in the main, commendably consistent in our conduct, we have departed, in some instances, from the simplicity of the gospel as we first received it. An inordinate love of the world, in the forms of wealth, of fashion, and of amusement, has largely diffused itself amongst our people and corrupted their spiritual integrity. The peculiar institutions and usages of Methodism have been frequently neglected or abandoned, and a relaxation of wholesome discipline has diminished our strength and impaired our testimony against the vices of the age in which we live. To these tendencies, to which we are perpetually exposed by the pressure of the world, the flesh and the devil, and to these actual departures from 'the old paths,' we call your prayerful attention."

At a later point of the address, to which are attached the signatures of the sainted Paine, Pierce, Kavanaugh, Wightman, Marvin, Doggett and McTyeire, and our present senior Bishop, occurs this still more explicit and emphatic statement:

"An explicit utterance was given by order of the last General Conference in our pastoral addresses on the subject of 'Worldly Amusements.' We now repeat that utterance. We abate none of its teachings with respect either to the manifold inconsistency of such indulgences with the spirit and profession of the gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and danger, and are denounced by the Word of God, and by that part of our General Rules which forbids 'the taking of such diversions as can not be taken in the name of the Lord Jesus.' This denunciation is explicit and comprehensive, and 'the name of the Lord Jesus' in this connection is a decisive test; and we are content to leave the issue to its sovereign arbitrament. Amongst these indulgences which can not stand this solemn test is the modern dance, both in its private and in its public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in, it is a justifiable ground of action by the church authorities."

In this same condemnation, as equally contrary to the Scriptures, which declare that "the friendship of the world is enmity against God," to our General Rules and to the vows which our members have voluntarily assumed, this General Conference would include card-playing, theatre-going, attendance upon race-courses, circuses, and the like. These offenses are, likewise, justifiable grounds of discipline.

What is the remedy? Our appeal is, first of all, to the government of the family, which, in the nature of the case, is the most efficient ally of the church. Fathers and mothers, by both precept and example, can do much to restrain the young people of the church from the commoner forms of worldliness. "It can not be disguised," say the Bishops, in the address already quoted, "that family religion has been sadly neglected in many of the households of our people. Our own observations confirm the too general complaint on this subject. The duty of offering the morning and evening sacrifice of prayer and praise upon the family altar has not only the sanction of scriptural authority, of the constitution of the domestic relation, and of the practice of the Christian Church in all ages, but it has been universally recognized and enjoined by the Methodist economy as an indispensable exponent of consecration to God and a rich and influential means of grace. It is hallowing in its effects upon parents, children and servants—enduring in its results—and it transmits to posterity, by the agency of the family organization, a legacy of the faith and the habits and the associations of genuine piety; it transforms the household into a church, replete with blessings, and capable of infinite successions."

We greatly deplore the danger that comes to the purity and power of our blessed church from such worldly practices among our members as are named and described above.

As a further remedy, we urge our pastors to give all diligence in warning our people against the dangers of every form of worldliness, and to execute with love and fidelity the requirements of the Discipline in all cases of violation of our General Rules. "The mild, but firm administration of discipline," say the Bishops, "is an integral and spiritual part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life be tolerable for a moment, lest they increase into more ungodliness. There is a growing tendency in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject. It only remains that its processes be faithfully followed according to the provisions of our Discipline by those entrusted with its execution. A solemn responsibility rests upon the respective authorities of the church to see that its sanctity be fully maintained."

This General Conference unreservedly adopts this utterance of the Bishops as its own, and most earnestly invites the attention of all our ministers and members to every regulation of our Discipline. Methodism has won evangelical Christendom to her way of thinking concerning the incompatibility of the spirit of this world with vital godliness. Faithfulness at this juncture, on the part of preachers and people, will secure a proximate universality of the old-time simplicity and purity, and, with these, of the old-time power. What fellowship hath righteousness with unrighteousness? "What communion hath light with darkness? What concord hath Christ with Belial? What agreement hath the temple of God with idols? Ye are the temple of the living God." "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

From the Work.

LIVINGSTON CIRCUIT, MISSISSIPPI CONFERENCE.

The second Quarterly Conference for this charge was postponed from May 10 and 11 to June 11, on account of the high water. The most of the country is still under water from the Nita crevasse. I came with Creole Ben and jumper to Port Vincent, and took the steamer *Louise* for Maurepas Island. At French Settlement, Bro. Huff and family and several others came aboard on their way to the quarterly meeting. About sundown, on June 10, nine of us *landed* on an old flat at this place, and, by the assistance of Com. Cunningham and his skiff, we were all on dry land and snugly housed at Ben and Frank Cleneay's and at Squire Miller's. The Squire's mother is a remarkable woman. She has borne fifteen children, thirteen of whom lived to be grown. She is in her eighty-fifth year, and possesses a good degree of physical and mental vigor.

On our way from Port Vincent we saw thousands of cypress logs along the banks of the river, or, rather, where they will be on the bank when the water falls. We were told that there were now logs enough out and secured in rafts to run all the mills on this side of the lakes for three years. I was shown certain logs here and there that were worth from ten to twenty dollars. There is wealth in this fine timber. The waters are higher here than ever known before, and timber in the back bays and on the outskirts have been rafted that could not be reached before. Not only the timber which has been cut in the last two years is being brought in, but they are busy cutting green timber. While I write I hear the trees falling. I am told any good axman can make two and a half dollars a day, while a regular swamper can make from four to five dollars a day. While the overflow has caused trouble and distress in many respects, yet the timber thrown into the market will flood this country with money.

The quarterly meeting has been a good one in many respects. The quarterage report was good. Three persons were baptized to-day. Bro. Huff and family, in addition to the troubles incident to the overflow, have all been sick, and had also the great misfortune to lose by death their sweet baby-girl. The flux, the disease with which she died, has prevailed here to some extent. Bro. Huff has manfully stood by his people, and did the best he could, filling with great regularity his appointments. He received, as applicants and otherwise, eighteen members this quarter. He is doing a good work here. As the waters are falling, his scattered people will soon be back in their homes, and then we expect greater results in church work. We had services twice yesterday and twice to-day. To-morrow morning we expect to return on the steamer to Port Vincent, and then make a pushing drive for the Quarterly Conference at Clinton, La., at eleven A. M. on Saturday.

C. MCDONALD.

MAUREPAS, LA.

WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.

The second round of Quarterly Conferences has been completed, and we send you a few notes that may be of interest. As our District Conference came off early, March 27–30, the pastors pushed the pastoral visiting and all other lines of church work, so as to have somewhat to report. Up to the present they have maintained the vantage-ground gained in the early part of the year. The assessments for ministerial support are in advance of last year $128 for presiding elder and $1,074 for the pastors. We have two pastors more than last year. There is, I think, a steady growth in grace. Generally speaking, we have peace, good congregations, and good behavior. In portions of the district the people are almost totally dependent on our preachers, for a gospel sufficiently pure to save the souls of men. Our system, with the preacher *sent*, means that he is *aggressive*; and the pursuance in the midst signifies that he is one of them, and that he has come to *stay*, and his *consecration* to the one work shows his people that he is ready to work for their spiritual good whenever and wherever opportunity affords. We are steadily gaining ground at nearly every point with a firm and systematic effort.

There are interests within the district of which we are disposed to say a few words. Centenary College, at this place, has had a prosperous year. Judging from the rate of increase for the last two years, we expect to see two hundred students here next session.

Rev. H. W. Featherstun is to take charge of the "Edward McGehee College for Girls," formerly known as "Woodville Female Seminary." There was a great deal of enthusiasm manifested in his meeting with the trustees. In a town like Woodville, in such a fertile soil surrounding it, and at some distance from any of our other Conference institutions, it ought to do well. I am persuaded that Woodville is ready for the revival.

Three of the charges have suffered from the overflow—Percy's Creek, New River, and Livingston. While the losses of our people may be great, the pastors have remained and nurtured every interest of the church.

C. MCDONALD.

JACKSON, LA.

PLEASANT HILL, LA.

Our meeting, which began at this place two weeks ago, closed last night. The Lord has visited his church here, and has caused the saving influence of the gospel to be felt, and we feel that great good has been accomplished. The membership of the church were not revived as they ought to have been; yet we had outpourings of the Holy Spirit, until, with some, there was great rejoicing. Shouts of praises were heard in the camp. There were nine accessions, and several professed to have found peace with God. Though we held the services both at eleven o'clock A. M. and 8:30 P. M., yet there was no abatement in the interest or attendance, and the best of behavior and attention prevailed throughout. Bro. H. J. Boltz, of DeSoto circuit, was with us four or five days, and did very effective work. He is earnest and fearless in his preaching, and the Lord honored his labors here. He seems destined to do a great work for God. May the blessings of God ever abide with him! I am very much encouraged with the spirit pervading the entire work. The Master is with us, and we confidently expect a revival all over the circuit. The fire is beginning to burn and will soon break out in living flames. To God be all the praise! Pray for us.

W. F. HENDERSON.

As the rose-tree is composed of the sweetest flowers, and the sharpest thorns; as the heavens are sometimes overcast—alternately tempestuous and serene—so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—*Burton.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE FOREKNOWLEDGE OF GOD, OR THE OMNISCIENCE OF GOD CONSISTENT WITH HIS OWN HOLINESS AND MAN'S FREE AGENCY. By Joel S. Hayes. Printed for the Author, by Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn.

We promised the author to give this book a careful reading. The rashness of that promise was demonstrated before we had finished Part I. We screwed up our courage, however, and energized our determination and waded slowly and painfully and dangerously along through Part II. The main proposition of these two parts is, that God does not and can not foreknow free volitions. The author does not hesitate to differ with Watson, Whedon, Bledsoe, Marvin and Edwards. In his argument he got us so confused about the "may be" and "will be," "causation" and "contingency," "free volition" and "necessitated acts" that we became completely muddled and obfuscated. We waded on in a sort of dazed and befuddled way until we reached the chapter on Probabilities and Moral Certainties; but when the author demonstrated that a "probability" might come so near to a "certainty" that it would be represented by a fraction whose numerator was 1, and whose denominator contained 1,279,830 figures, we saw that the "vanishing point" of "infinite littleness" had been reached and we lost our balance and slipped off among the atoms of shattered foreknowledge, with all our mental apparatus creaking and groaning and grinding under the dreadful strain!

Seriously, the author has made some good points, cleared up some obscurities; but whether he has "carried his case" we can not tell.

THE FOURFOLD GOSPEL. The Four Gospels Consolidated in a Continuous Narrative, presenting the Life of Christ in the Order of its Events. By J. Glentworth Butler, D. D. 12mo. 212 pps., cloth, seventy-five cents. New York: Funk & Wagnalls.

The words of the four inspired biographers are here woven into a single continuous narrative, giving a complete and connected view of our Lord's life and ministry. With the complete detail of every transaction, parable and conversation, as variously recorded by two or more of the evangelists, each event or saying will be more satisfactorily studied and better understood; the interest in the study, and the impression wrought by the clearer knowledge, will be deepened.

IDLE THOUGHTS OF AN IDLE FELLOW. By Jerome K. Jerome. Publishers, Henry Altemus, Philadelphia; George F. Wharton New Orleans. Price, fifty cents.

This book is No. *one* of the Altemus Idle Hour Series, and is a good book to pass away an idle hour. In a humorous style the author discusses various subjects interestingly. The Weather, Being Hard Up, Being in the Blues, Being Idle, Being in Love, Being Shy, Eating and Drinking, Furnished Apartments, Memory, Cats and Dogs, and Getting on in the World are some of the subjects treated.

AUTOBIOGRAPHY OF REV. GRANVILLE MOODY, D. D. Edited by Rev. Sylvester Weeks, D. D. Cranston and Stowe, Cincinnati. Price, $1 50.

All biography is interesting. An autobiography is fascinating. In this book we have the life-work of a preacher of the gospel as written by himself. We see the man going through all the stages of a Methodist preacher's career, from license to superannuation. It is the old ever-thrilling story ending in "peace at last" on the eternal shore.

URSULA VIVIAN: THE SISTER-MOTHER. By Annie S. Swan. Cranston and Stowe, Cincinnati. Price, seventy-five cents.

This is an interesting story told in a manner that will arrest the attention of the young people especially.

PERIODICALS.

—THE LADIES HOME' JOURNAL, for July, is full of interesting matter on all sorts of subjects. Dr. Hammond, Mrs. Whitney, Dr. Talmage, Mrs. H. W. Beehn and other popular writers contribute to this number. Curtis Publishing Company, Philadelphia. Price, $1.

—The TREASURY, for June, sustains its high character as a valuable periodical for pastors and people. It has sermons by good preachers, editorials, missionary articles, Sunday-school lessons, and many other valuable things. Published by E. B. Treat, 5 Cooper Union, New York. Price, $2 50.

—The GOSPEL IN ALL LANDS devotes the June number to Africa, and as Africa is now the diplomatic battle-ground of the great nations of Europe, this number can not fail to be interesting to all lovers of the cause of missions. Published by Hunt and Eaton, New York. Price, $1 50 a year.

—BIBLIA is a journal for Bible readers, devoted to a systematic study of the Scriptures. The June number has several interesting articles, such as The Wellhausen Theory of the Pentateuch, by Rev. W. F. Markwick; Hebrew Word Studies, by the same; The Language of the New Testament, by Dr. C. H. S. Davis, and other papers. It is published by S. L. Harrel, 198 Broadway, New York City. Price, $1 a year.

—The FORUM, for June, has *eleven* articles on important subjects, some of which we give. Roger Q. Mills writes on New England and the New Tariff Bill, while Culture and Current Orthodoxy engages the pen of Rev. Dr. Behrends. Prof. Lester Ward discusses Genius and Woman's Intuition, and American Interests in Africa are looked after by Henry S. Sanford. Fetichism in Politics, is by Henry C. Lea, and Encroachments of the Sea, by Prof. W. J. McGee. Bronson C. Keeler writes on Public Control of the Telegraph, and Dr. Cyrus Edson contributes a paper on Defenses Against Epidemic Diseases. Altogether this is a good number of the popular monthly. Forum Publishing Company, New York. Price, $5.

—THE MAGAZINE OF ART, for July, has A Study of Cats, with frontispiece of same; Portraits of Robert Browning, Current Art, Easter in Florence, The National Gallery of Ireland, and other good reading. Cassell Publishing Company, New York. Price, $3 50.

—We have often said we know nothing better than the QUIVER. The July number is especially good. It is an illustrated journal devoted to Sunday and general reading. The price is only $1 50. Published by Cassell Publishing Company, New York.

The Lottery.

Having considered calmly and temperately the issues involved in the offer of a million of dollars by Mr. John A. Morris to extend the lease of the Lottery Company for twenty-five years, we have determined to oppose the recharter of that institution on political and material grounds.

In offering opposition we will admit candidly that at one time we were inclined to view with some degree of favor a proposition so glittering and enticing, but have realized the fact that the acceptance of this proffer, which has temporarily blinded a large number of good people, would be a tacit admission that the State is a pauper and its citizens are dependent on the donations of the Lottery Company to sustain their charitable and public institutions. This admission would operate to the detriment and injury of every section of the State by retarding material development which follows in the footsteps of immigration and the investment of capital in industries and enterprises. Capitalists, investors and home seekers must have little faith and a reserved opinion, perhaps, of a State which must rely on the so-called charity doled out by a Lottery Company to maintain its public institutions, and provide the means necessary for the education of its children. The result in material damage that will surely follow the direct and indirect influence of the Lottery in retarding the development and advancement of the diversified interests in the State can scarcely be estimated. Already the State is a reproach and held in derision everywhere throughout the Union, and people from abroad will not come to Louisiana when placed in the attitude of being so poverty-stricken and helpless that its necessities must be relieved by a Lottery Company. The proffer of a million dollars is a ridiculously insignificant sum compared to the millions of profits which are raked into the pockets of the few men interested in the recharter of the company whose life expires in 1893.

The Lottery Company is an institution created by carpet-baggers during the carnival of spoliation that blotted with disgrace the fair name of Louisiana, and is now controlled by Republicans who had promised to retire from business at the termination of its lease.

Will the company be ready to surrender in 1918 if it succeeds in securing an extension of the privileges for which it is making a desperate effort? Will it not have grown so powerful and arrogant as to become the complete master of the State and the people? Will it not dictate and control the policy of the State in politics to the exclusion of everyone who may have incurred its displeasure or may not be in accord with its views? We have reached the conclusion that the Louisiana Lottery Company cares little for the Democratic party and would co-operate without hesitation with the worst Republican element to perpetuate its power for a quarter of a century, and longer if necessary. The Lottery is first, last and all the time for the Lottery. It is soulless.

Having temporarily divided the white people and sown discord in the Democratic party, the Lotteryites in the Legislature, defeated at their own game, are attempting to boost their amendment on the shoulders of the levees, the schools and the charities, which has been referred to a committee on which Allain, the Senegambian representative from Iberville, was expected to decide the issue in committee if necessary. Why place Allain or any man of his kind in a position to dictate a policy to white men on so vital a question as this? And yet the Lottery Company claim that they do not intend to meddle in politics. Only recently the lines were drawn and well defined in the contest in a ward in New Orleans by the Lottery Company who elected their candidate to fill a vacancy in the Legislature. The same deplorable condition of affairs exists in the Fifteenth Senatorial District, where both sides were thoroughly organized for the fight. It is, therefore, preposterous for anyone to assert that the Lottery Company will take no part or meddle in politics if it is granted the privileges it seeks for which it offers $1,000,000, a nigardly amount when contrasted with the fabulous profits it derives from the sale of tickets. The very life of the Lottery rests on its success in politics, and to perpetuate its power every agency or measure necessary to silence or throttle opposition will be employed. Are the people prepared to surrender their cherished rights, their liberties, for any sum of money? Are the people willing to accept a proposition that will increase the wealth of a few men to the detriment of the many? On this and in every issue the *Caucasian* is with the people and for the people and will strike some heavy blows in the fight against the Lottery which must come before the people in some shape in April, 1892.

In waging the fight against the Lottery Company, one of the most powerful organizations in existence, the *Caucasian* will be conciliatory in its arguments, conservative but positive in its utterances, and will not attempt to drive people into its way of thinking. Arguments, not threats, is the weapon we propose to use, and we feel confident that when the issues are well understood and the glitter of the $1,000,000 shall have faded from the vision of those now willing to accept the proffered donation, which would place the State in the attitude of a mendicant or pauper, they will fall into line and oppose the re-charter of the Lottery Company, whose term of existence is limited to 1893, when it must retire from business in this State forever.—*Daily Caucasian*, Shreveport, June 14.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON I.—July 6.

Lawful Work on the Sabbath.

Luke xiii, 10-17.

GOLDEN TEXT.—*Wherefore it is lawful to do well on the Sabbath days.*—Matt. xii, 12.

TIME AND PLACE alike indefinite; possibly A. D. 29, in some town of Galilee.

10. In one of the synagogues—The mention of synagogue teaching becomes much rarer at this later stage of Christ's ministry. It is most probable that from some at least of the synagogues of Galilee he was excluded by the "lesser excommunication."

11. A woman...bowed together—The description indicates the accuracy of the trained observer. The duration of the affliction (as in Acts ix, 33), the symptoms of permanent curvature of the spine, the very form of the two participles, bent together—unable to unbend—are all characteristic. The phrase a "spirit of infirmity," that is, an evil spirit producing bodily infirmity, implies a diagnosis that the seat of the powerlessness, as in some forms of catalepsy and aphasia, was in the region in which soul and body act and react on each other. The presence of such a sufferer in the synagogue may, perhaps, be held to imply habitual devotion, and, therefore, the faith that made her receptive of the healing power. *A spirit of infirmity*—Her weakness was the effect of permitted power of the evil one (ver. 16). The Authorized Version has here mistaken the position of the word it renders "in no wise." It means *altogether*, and belongs to the phrase *not lift herself*. No application for help is mentioned.

12. Woman, thou art loosed from thine infirmity—Better, *thou hast been loosed.* The words were obviously a test of the woman's faith. "Thou art loosed" expresses the setting free of her muscles from the power which bound them down—and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years—and another to have strength at once conferred to stand upright.

13. And he laid his hands on her—The bodily act was, as in the analogous cases of the blind and dumb, a help to the faith which was necessary, on the woman's part, that she might receive the full benefit of the divine act of power. When this was done she poured forth her joy in a continuous strain of praise.

14. Ruler of the synagogue—The synagogues had no clergy, but were managed by laymen, at the head of whom was the "ruler," whose title of *Rosh hakkeneseth* was as familiar to the Jews as that of rabbi. His functions resembled those of a leading elder. *With indignation*—The traditional law for the work of the Jewish physician was that he might act in his calling on the Sabbath day in cases of emergency, but not in chronic diseases, such as this. This law the ruler of the synagogue wished to impose as a check upon the Healer here. *In them, therefore, come and be healed*—Few remarks of the opponents of our Lord were so transparently illogical and hypocritical as this. It was meanly indirect, because it was aimed at Jesus though the man is too much in awe to address it to him, and the implied notion that it was a crime to allow one's self to be healed on the Sabbath day springs from an abyss of Pharisaic falsity which could hardly have been conceived. It was the underhand ignorance and insolence, as well as the gross insincerity of the remark, which called forth a reproof exceptionally severe.

15. Thou hypocrite—Rather, *hypocrites!* classing the man with the whole sect to which he belonged, and whose shibboleth he used. They were hypocrites (that is, they were acting a part) because they were disguising secret enmity under a pretense of Sabbatical zeal. The Lord saw the real thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end with which he covered his violation of truth. That by-end here was enmity to and jealousy of Jesus. *Doth not each one of you*—The principle is the same as that in chap. iv, 5; Matt. xii, 11, but the case is put in even a stronger form. There the illustration is drawn from what might seem an exceptional act for an exceptional emergency; here from the regular practice of men where their own interests were concerned. The objection, standing as it did, in contrast with the practice of those who urged it, was stamped *ipso facto* with the note of hypocrisy. If they pleaded that it was not for their own interests, but those of humanity to the brutes committed to their charge, the answer was obvious that the daughter of Abraham was "better" than the ox or ass. *On the Sabbath loose his ox*—Our Lord varied from time to time the arguments with which he abolished the fanatical formalism of the Pharisees respecting the Sabbath. Sometimes he appealed to his own inherent authority (John v, 17-47); sometimes to Scripture precedents (vi, 3-5), or to common sense and eternal principles (vi, 9). Here, as in xiv, 5, he uses an argument *ad hominem*, refuting their traditional rules by the selfish insincerity with which they applied them. They allowed men to loose and lead to water their cattle on the Sabbath, and thus to break their own Sabbatic rules to save themselves the trouble of providing water over night, or at the best, to abridge a few hours' thirst. Was then this suffering woman not to be touched, not to be spoken to, to end eighteen years of suffering?

16. Ought not—Our Savior gives him back his own word, "ought"—but the man's "ought" had been one of ceremonial obligation, and the "ought" of Jesus was founded on the divine necessity of love. *Whom Satan hath bound*—The words imply the belief that there was another source than mere bodily disease for the infirmity—in part, at least, the belief that all disease, or very many forms of it, is directly or indirectly traceable to the power of the enemy. So St. Paul's "thorn in the flesh," assuming it to be some sharp bodily suffering, is "the messenger of Satan." As to the reason for introducing the person of Satan thus, we must assume that Jesus said only the truth; and we can see that Satan's agency in the case gives pungency and force to his rebuke of the scribes. They growled at Jesus as if he were desecrating the Sabbath, and would not allow him even to rout and oust the devil from this daughter of Abraham on God's day of mercy to man. Under what law of satanic agency does this case fall? Was it a form of demoniacal possession? or does it come under the general fact that Satan—supremely malign as he is—loves all human suffering and has both hand and heart in all these sore ills of humanity? On this question it may be said that in several respects this case differs from the demoniacal possessions recorded in the gospel histories, for example, in being ascribed, not to demons, but to Satan; in the fact that her mind was unaffected; also, that Jesus put his hand upon her to heal her, a method never adopted in the expulsion of demons.

17. When he had said these things—Rather, *while he was saying these things.* So far am I from thinking a description of this kind to be a mere general close, put in by the evangelist, that I would take it as an accurate effect of our Lord's power and irresistible words, and the following parables as spoken immediately thereupon, showing the people the ultimate conquest which the kingdom of God should obtain over all opposition, however strong.

Missionary.

The Foreign Mission Movement and Its Progress.

Mr. Walter J. Clark, recording secretary of the Student Volunteer Movement for Foreign Missions, has prepared for publication, in The Boston *Missionary Herald*, statistics of the organization. Mr. Clark says: "Five thousand persons have signed the volunteer pledge. It is estimated that 1,750 of these are at present college students, 450 theological students, and 125 medical. About 650 are in academies and 200 in grammar schools, while 500 are not now in the schools, by reason of the failure of health, or lack of means, and 500 are not students. Of those who have completed their course of study 275 are still in this country, 125 of whom are not likely to reach the foreign field, while nearly 250 have gone to their work in the foreign field. About 250 have renounced their decision and 50 have been rejected on account of ill-health or for other reasons. Considered with reference to the time required to complete proposed courses of study, the 5,000 volunteers are in the following stages of readiness: Study completed and gone abroad, about 250; study completed and still in the United States, 150; to be completed in 1890, 400. In each of the four years following about 550 will complete their courses of study, while 1,200 have more than a four years' course before them.

"About 500 are uncertain as to the length of time required. To complete the 5,000, the 250 who have renounced and the 50 who have been rejected must be added." The pledge of the organization which is alluded to is this: "We are willing and desirous, God permitting, to become foreign missionaries." Comment on the figures is made by Mr. Clark: "It is evident that an immediate and overwhelming emigration of missionaries from the volunteer ranks is not to be expected; nor is it just to measure the success of the movement by contrasting the 250 who have already entered upon service in foreign land with the 5,000 volunteers. Rather should the number who have completed their studies be taken as the basis of comparison. The main object of the movement is to lead young men and women to respond to the needs of the foreign field, to encourage them in making thorough preparation, and in using every proper effort to reach the field, as well as to urge them to enlist others in the same work."—*New York Christian Advocate.*

A WAIL FROM HINDOOISM.—The London Missionary Society furnishes its readers with an extended extract from a very significant pamphlet recently published in Calcutta, which sounds a loud note of alarm from the Hindoo community. It may be read with advantage by those who are wont to declare that hitherto Christian missionaries in India have almost deserved the name of failures.

The pamphlet declares that owing chiefly to the influence of Christianity, brought steadily and constantly to bear upon the national mind for nearly a century and a half, the life-blood of Hindooism is fast ebbing away, and irreligion is fast destroying its vitals—the so-called irreligion being, of course, Christianity.

It further declares that as the result of a national apathy upon the subject, especially in Bengal, Christian missions are in a fine way of accomplishing their object by their persistent and systematic efforts to change the moral, social, and domestic lives of the Hindoos. It declares that unless those efforts are counteracted at an early day, there will come a mighty and remediless collapse of Hindooism. The appeal also speaks of the imminent danger to which Hindooism is exposed from Bible-women in the homes of Hindoos, and from mission schools to which the children of Hindoos are sent, because there are no Hindoo schools for them.

It is stated that as a result of this appeal and confession of weakness and of danger, two or three schools have been established near those of the London Society, but without any diminution of the number of pupils in attendance upon those schools.

This is most encouraging missionary intelligence. It is a confession of the early doom of Hindooism, and a prophecy of the triumph of Christianity, as the results of persistent labor and prayer by God's people. How much do our readers wish to hasten that day?—*Evangelist.*

"It is a fact" that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Temperance.

THE MAINE LIARS SHOT TO DEATH.—I have just received a slip from some Western paper, in which a Mr. Riehman, a member of the Iowa Legislature, is reported to have "quoted Neal Dow's utterances to show the failure of prohibition in Maine." I wonder these people are not weary of repeating that old falsehood. Thurlow Weed, not long before his death, said the same thing, and when taken to task for it, excused himself by saying "he had seen it in the papers." Now will Mr. Riehman and all the rest of them receive this as a sample of "Neal Dow's utterances" on the matter of prohibition in Maine? It has been no failure, but a great success from the day of its enactment in June 1851. 1. It has suppressed every distillery and brewery in the State, of which there were many. Seven of the latter (and two of the former being in the city of Portland, large ones, not one remains. 2. There was no State in the Union in which more liquor *per capita* was consumed than in Maine. Now there is none where the quantity consumed is less. The value of the traffic has not now more than one-twentieth of its former dimensions. 3. Maine in the old rum time was the poorest state in the Union and now it is one of the most prosperous. We save annually, directly and indirectly, more than $24,000,000 by reason of prohibition, which under any form of license would be spent and wasted in drink, as in the old rum time. 4. In 1884, after an experience of the benefits of prohibition for more than thirty-three years, our people put it into the constitution by a vote of three to one; a majority of 47,075. Does not all this show conclusively that the Maine law is a great success and no failure?

NEAL DOW.

THE HOUSE BAR CLOSED.—Charitable persons having expletives and objurgatory adjectives at their command should send them to their representative in Congress. The shadow of Speaker Reed, gigantic and strongly sulphurous, fell athwart the halls of Congress. "This is the end!" as Miss Fanny Squeers said. Not content with abridging their liberties, with making fun of their ire-eating proclivities, with counting them against their wills, he now has aimed a cowardly blow at the personal comfort of our statesmen. He closed the bar-room of the House. Without a word of warning he shut off the supply of whisky. The blow has no parallel. It is unprecedented, revolutionary. The attempt to deprive the Senate of similar privileges resulted in the tremendous reform of calling whisky "cold tea" and serving it in china cups instead of glasses. But no Speaker before has been driven to such desperation. Does he calculate to silence his adversaries by depriving them of their source of inspiration? It is a long walk from the House to the Senate restaurant, and Dutch courage evaporates rapidly.

This tyrannical abridgment of the rights of the minority should be properly resented. The aid of the Supreme Court might be invoked. Otherwise a nice trade in original packages will spring up in the lobbies. —*Pittsburg Dispatch.*

Personal liberty is violated, it is argued, if a man is not allowed to eat and drink what he likes. No one will dispute that statement. But it is a matter of environment. Every man must be allowed to eat and drink what he likes, *provided he can get it.* If he can not get it, his liberty remains inviolable, but his ability has run against a limitation of his environment. A man in Iowa may be very dry because there is nothing wet within reach. If he fails to get his schooner of lager when he wants it, his liberty to drink lager is not restrained—no more than if he found himself short of the necessary nickel. If a man wants anything, the first thing for him to do is to go where he can get it—not where he can't get it.—*The Interior.*

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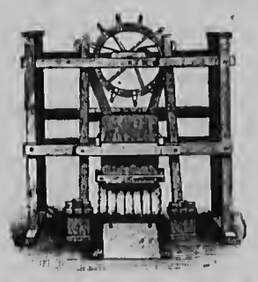

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THURSDAY, JUNE 26, 1890.

Death of Rev. S. H. Whatley.

Bro. Callaway gives the information in a note, on another page, of the death of this faithful man of God. Our sympathies are extended to the bereaved family.

Thoughts for Our Graduates.

Many of our young people are about to start on the journey through probation, and it may not be inappropriate to offer them some thoughts just at this time.

The most important thing to start with is a clear conception of the true work of life. Failures in life-work result, not so much from want of proper culture and training to do that work, as from obtaining and persistently retaining in the mind false estimates of life and its great duties. Deficiency of qualification may, to a large degree, be remedied by obtaining and keeping in the mind a clear apprehension of the value of life and a proper appreciation of its privileges and obligations.

A just notion of the true *work* of life can be obtained only from a clear conception of the true *value* of life. Many mistakes are made at the point of departure. Many start in life with false estimates of its value, and they are soon entangled in a net of difficulties which hampers all progress in right directions. We lay it down as an axiom, that the estimates we put upon the value of life determine the character of our life-work.

If a man regards life merely as a time to get all he can of this world's possessions, his life-work will be to acquire money. Such a view converts life into a babbling bazaar, in which covetousness is the domineering spirit! Such a view turns probation into a slaughter-pen where the passion of greed kills and devours everything godlike and everything human, except selfishness! Such a view contradicts the Savior, for he said, "A man's life consisteth not in the *abundance* of the things which he possesseth."

If a man regards life as a time merely for sensuous and sensual gratification, his life-work will be to seek pleasure only. Such a view contradicts all history and is contrary to universal experience. The consciousness of mankind tells us in plain, sad words that life is not all bloom, and the history from Eden down teaches us that can not be.

If a man regards life as a time to play for the honors of men, his life-work will be to follow with untiring zeal the leadings of an inordinate ambition. Such a view converts the high privileges of probation into stepping-stones up which selfishness mounts to its loftiest pinnacle. Any view of life which does not exclude selfishness must be untrue, and must lead to a life-work which will end in the reproduction of Babel.

In making our estimates of life, its immense meaning, its grand aims, its noble uses, we must keep close to the teachings of the Author of life. When we look at life as God's revelation discloses it to us, we discover that it has a far higher end, a far nobler aim, a far greater significance than mere earthly pursuits and pleasures and possessions. In the disclosure God has made of human life, we see that all its meaning is centered in the fact that this life is connected with a life yet to come. Its full significance emerges at this point of connection. Its value is seen to hinge on the fact that it is bound by an indissoluble bond to the future immortal life. It is as the introduction to the eternal life that probation becomes so valuable. It is, then, simply the introductory and preparatory state to an unending existence in the future. The life-work that does not keep this thought ever in view will result in failure.

The true life-work, then, will have a direct bearing upon the future. It will exert an influence that will extend indefinitely. It will be a work connected with, yet above, the level of the ordinary toil of earth. It will be a work, taking hold of care and anxiety and pain and poverty and pleasure and wealth and honor and all else, and converting them into the scaffolding upon which to stand while building characters for the final tests. It will be a work, interfering with no honest pursuit, yet, in a large measure, taking away the original curse of labor and rendering the toil of craft and trade and profession honorable and endurable. The true life-work is done in the spiritual department, and it builds upon the foundation laid by the "wise Master Builder." Those who work in this department are "laborers together with God;" and they construct edifices which will pass the fire that is to "try every man's work, of what sort it is," and come out as gold purified. They will receive a rich reward for all their labor and win a renown that will fill the pages of Heaven's history with its glory. This great work—this true life-work—is simply to be an humble, devout, devoted CHRISTIAN.

Christian Education.—How Can Mississippians and Louisianians Advance It?

Time after time have articles appeared in the columns of the ADVOCATE, calling the attention of the people, and especially Methodist people, to the subject of Christian education, setting forth and urging the needs for such education, not in some distant field, but here at home in the patronizing territory of our own CHRISTIAN ADVOCATE—even in Mississippi and Louisiana. There is need that the church redouble her energies in the furtherance of a thoroughly Christian education in all her mission fields; that she sympathize with and help, so far as she can, every movement to this end in all sections; but let the Methodists of Mississippi and Louisiana feel the importance of every effort to advance the Christian education of our church in these two States.

Millsaps College, under the direction of a competent Board of Trust, when *wisely located* (as we hope it will be), will partly answer the question at the head of this article; yet, however satisfactorily the work of this college may prove, it but half answers the question. How, then, can the question be *fully* answered? To my mind, only by the full endowment and equipment of Centenary College. But a question arises just here: Does the church of Mississippi and Louisiana need both Millsaps College and Centenary? What has already been said and done by the church is proof of the need for both of these institutions. The idea has for years been growing among Methodists of Mississippi, that Centenary could not be expected to meet the demands for a Methodist College in the northern and central portions of that State. Whether the church in that territory could support a first-class college, was to some a serious question, until a review of the field and study of facts cleared all doubt on this point; and just as the *necessity* of the new college was being realized by all, a large-hearted, beneficent layman, in the providence of God (may we not believe it so?) comes to the front with his liberal gift, which is doubled, and the inauguration of the college assured. Success to the enterprise!

But though the providence of God and the voice of his church proclaim so unmistakably the need for this new agency of Christian education, is there not still need for Centenary College? If the reasons given for the need of Millsaps College are worth anything, then we answer this last question in the affirmative. If Centenary is too far removed from the central and northern portions of Mississippi to meet the demand there, then it stands to reason that a college in that section will be too far removed to meet the demand in South Mississippi and Louisiana. That is, while a few would (in the absence of Centenary) go from this last named section to Millsaps College, a proportionally large number would seek a college education at some secular institution, while a number who are now attending Centenary would never get a college education at all.

Again, the voice of the church answers that Centenary College is needed. The Mississippi Conference, through its Board of Education, after declaring the necessity for a new college in that State, makes the following statement regarding Centenary: "It is greatly desirable to enlist the members of this Conference in an earnest and continuous effort to build up this venerable institution." And the Louisiana Conference, in its recently published Minutes, bespeaks for Centenary "a still more earnest and active effort for the further advancement of this chief interest of ours." It says further: "The Methodist population of the Louisiana Conference of the Methodist Episcopal Church, South, closely approximates 40,000. Of this number, at least, three-fifths, or 24,000, are of educable age. Deducting the number of matriculates from other States now studying in the three schools under the control of our church in Louisiana, it is doubtful if a number in excess of 200 out of this army of 24,000 can be found in our halls of learning." Is there not need, then, for Centenary?

Again, just at the time the church seems to more widely appreciate this "venerable" institution there comes from another open-hearted friend of Christian education an offer of $25,000 towards the endowment of Centenary, to be met by an equal amount from others. Is not the hand of Providence in this, bringing it within the power of the church to add $50,000 to the present endowment before another session will have closed? It does seem so. When, after a few years of adversity and seeming decline, Centenary was placed under the wise and energetic direction of Rev. W. L. C. Hunnicutt, D. D., as its president, during the first year of whose administration the darkening clouds began to break away, do we not again see the finger of Providence?

Then, if there is need to the church for a Methodist college in the territory now occupied by Centenary, as is evinced by the voice of the church and the manifestations of Providence, the question is fully answered: There is need for Centenary College. But if Centenary meets this need, *she must be well endowed*, and *now* is the time to do it. It can be done, and so easily, if the church only realized it. Surely this has not been realized, or Bro. James would long since have been made to feel that his generous offer was appreciated by the church. But how so easy? An editorial in the issue of the ADVOCATE, for February 6, made this matter quite plain, and it is rather surprising that it has heard no response. What can the people be waiting for? Do they wish to see much-called-for professorships created, and greatly needed apparatus placed in the buildings before they provide the means wherewith to meet these demands? This can not be done. The endowment must be forthcoming; then Centenary College will flourish as a green bay tree. If fifty individuals would each raise only $500, the fifty thousand would thereby be added and the prosperity of the college greatly enhanced. Are there not fifty laymen who will undertake in earnest to raise this small sum? And might not a few friends of Christian education be found who are both able and willing to contribute as much as $25,000 each for the endowment of professorships?

The cause of Christian education is the cause of the church, which is the cause of Christ, and the Methodist Church of Mississippi and Louisiana can advance it by responding with their financial and patronizing support of Millsaps and Centenary Colleges. Methodists of Mississippi and Louisiana, help at once to swell the rising tide.

UPSILON.

The Family Altar.

We ridicule the Utopian designs of socialism. It is held that our present home-life must be abolished. In congregations of a thousand, or more, men and women occupy vast caravansaries. All eat on one table. The children are consigned to huge nurseries. No contact between parents and offspring, even acquaintance ceasing; the former being taxed proportionate to the number of the latter domiciled in the nursery. Common sense will never submit to such unnatural life.

But, strange to say, in matters of religion the hooted system of socialism practically obtains in many cases. We put our children away—no religious instruction and encouragement, no family prayer at home. We consign them, in matters of religion, to the nurseries of Sunday-school and church, trusting to the hot-house process of a revival to make them truly religious.

I extol the Sunday-school, am grateful for recurring revivals; but neither of them can take the place of the family altar. Religious instruction and prayer at home are as necessary for the spiritual welfare of our children as suitable food and garments are necessary for their bodily good.

The family altar falls into decay with the decadence of the truly Christian home. Many reputed homes are looked upon by the occupants as a species of inn, asylum or prison. At home, they do not feel at home. The housewife is the soul of the home. It matters little if that home is in a palace or hovel. The character of that soul determines the character of the home.

I'm afraid that our morbid conception of female excellence and privilege is undermining true home-life. Servants can not make a home cozy. Strange hands can not satisfactorily minister to husband and children. A chief desideratum of our age is housewives—mothers who understand that darning stockings and preparing savory meals is as acceptable in the sight of God as singing alto in the church-choir and attending prayer meeting.

Not a few housewives are responsible for the collapse of the family altar in their homes. When, servant or no servant, breakfast is ready, punctually, at a given hour, when insistence is had that all the members of the family, young and old, shall appear promptly at the table, the conduct of family prayer will be an easy matter.

The conversion of the home into the dearest spot on earth can be accomplished only by the housewife. Here the members of the family constitute, indeed, a circle. All respect and love one another. In the twilight at eventide all group around papa, resting from the day's arduous toils. Mama tells of her childhood, of family prayer, of loved ones now in heaven. Papa assures that life is real, earnest. The daughter narrates a story recently read in the ADVOCATE. All sing a familiar hymn. Prayer concludes that hour of happy home-life as naturally as the benediction divine worship in the sanctuary. No oppressive formalism, no nauseating cant, no censorious correctives. Thus the family altar soon becomes the family's centre, around which all the members love to circle.

J. B. A. AHRENS.

The World's Fair.

Chicago has the high honor of being the location of the Columbus World's Fair, but the chief management of it is in the hands of the federal government.

The World's Fair bill, as reconstructed by the committee having it in charge, has passed both Houses of Congress and received the signature of the President. The modifications have been judicious, the most conspicuous feature of the perfected measure, aside from the change of date to 1893, being the transfer of direction and control to the federal government. This direction is to be exercised by a national commission composed of two members from each State and Territory, with eight commissioners at large and two from the District of Columbia, equally divided between the parties, to be appointed by the President within thirty days. These commissioners are to assemble at the call of the Secretary of State, in Chicago, to organize the exposition, of which they are to have exclusive direction, and to choose their own officers, appoint committees and assign their duties, and to deal directly with the local Board of Directors, or corporation, chartered by the State of Illinois under the title of "The World's Exposition of 1892." They are, moreover, to determine the scope of the exposition, allot space for exhibitors, appoint all judges, and award all premiums, and generally to have charge of all intercourse with exhibitors and representatives of foreign nations. They are required to appoint a Board of lady managers of such number and for such duties as they may prescribe, to dedicate the buildings not later than October 12, 1892, to open the exposition formally not later than May 1, 1893, and to close it not later than October 30 following. Under the act, foreign exhibits are to be admitted duty free, duties to be paid only after the sale of the articles, and the President is authorized to make proclamation of the opening of the exposition and to invite foreign governments to appoint representatives. The naval exhibition is to be held in New York harbor in April, 1892, and the sum of $1,500,000 is set apart for the national exhibit in connection with the exposition, to be placed under the special direction of a government Board.
—*Our Day.*

THE POLITICAL CONTEST.—Untold injury has been done both in Canada and the United States by the reluctance of the best men to do their duty in political matters. Some, from a mistaken sense of religious obligations, others, we fear, from sheer cowardice, have shrunk in many cases from giving their voice and vote in favor of the right, and against the tendency to dishonest and corrupt methods which always manifests itself, and has to be resolutely fought at every turn, if free institutions and upright administration are to be maintained. For Christian people to surrender the field of politics to the unscrupulous elements of our population is to be recreant to duty, both as citizens and as Christians.

Fidelity to our civic trust involves, of course, intelligent, painstaking inquiry into the merits of questions and of candidates, the most determined hostility to all corruption, no matter on which side it may be attempted, and a singlehearted, fearless—or, rather, God-fearing—resolve to support the right, as each may be able to know the right.—*Canadian Baptist.*

Notes.

Let a man magnify his office, and not himself.

Man, art thou journeying to the grave and dost not pray?

Does not he who assails Christ's disciple make war upon Christ.

Is there a disciple of "the loving Jesus, gentle lamb," who is a savage?

The church that attends strictly to its own business will have no time to lose.

"Does any man know enough to be able to say that there is anything unknowable?"

The vital problem is, What are we? The settling of this problem settles all the minor problems of life.

What is the significance of the fact that the Senate of Louisiana, by a vote of 22 to 12, refused to investigate the charges and rumors of bribery?

The saloon-keepers' children never go without bread! They are fed by the dram-drinker, whose children often go ragged and cry for food!

The percentage of increase in the Northern Presbyterian Church during the last year was fourteen and seven-tenths, or an addition of 103,023 members.

Though smaller than some other Christian bodies, the Congregationalists are doing home missionary work that compels admiration. They have a thousand missionaries in the West, and 2,282 schools under missionary oversight.

It was in a city of the United States, and by a so-called reflector of public sentiment, that it was said that Romanism had wrought with more zeal and method for the conversion of the world than Protestanism. Oh! ignorance, where is thy mask?

A Baptist pastor has published this:

During a pastorate of over seventeen years, I have been called to the deathbeds of noted infidels, religionless Universalists, irreligious men, and a few very wicked men. In many cases the mind was confused, the brain delirious, and no reliance was to be placed on conversation; but in all instances where the man was *consciously* approaching death, *without one exception*, he pleaded for the forgiving love of God, sometimes hopefully, but more often with excruciating hopelessness and despair.

"Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous and brings over the most obstinate and inflexible. Philip of Macedon refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of their liberties."—*Addison.*

Long speeches and long essays on commencement occasions are a "weariness to the flesh." We observe that one school has confined its graduates within "reason's bounds." Of the essays of the graduates of Port Gibson Female Institute, it is said: "Not over six and a half minutes were consumed in the reading of any one essay!" We lift our hat to Bro. Monnger and Miss Compton! May their example "be catching" to other schools!

The number of students in attendance at Wofford College the past session was the largest in the history of the college. There were 112 in the college and 107 in the fitting school. Dr. Carlisle was unanimously re-elected president. Professors DuPre and Gamewell were also unanimously re-elected to their respective positions. Two professors—Goodloe and Long—declined re-election, and Prof. Coke Smith goes to the missionary secretaryship. We rejoice to chronicle the prosperity of this college.

Bright hearing has much to do with bright speaking. It takes two bright ones to brighten each other in conference. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," says the wise man. It takes iron, or something equally firm, to sharpen iron. No wise man would say, "Iron sharpeneth putty;" or, "Putty sharpeneth iron." Unless there is keenness of thought in those to whom we speak, we can never be keen of thought in our speaking. We owe a great deal to those whose qualities of mind bring out the best there is in us, and we have a work to do in bringing out the best there is in others by being good hearers when they are in converse with us.—*S. S. Times.*

Tennessee has been heard from on the "lotry" question. "Big Sandy" warns the new editor of the *Nashville Advocate* "to let up on the Louisiana lotry," and that he has "no rite to say anything it is a good thing and perfectly fare." The editor is, doubtless, quaking and trembling and holding hurried and anxious conferences with his assistant and the agents about the matter, for "Big Sandy" swells with the threat—"I don't want no more in that paper about that lotry unless you speake knocuraging about it." There now! The new editors have gotten the "Old Central" muzzled already! And muzzled by the "Louisiana lotry" at that!

Personal and Otherwise.

Bro. Bowen writes that 108 persons have joined our church in Aberdeen since the Sam Jones' meeting. That makes 140 new members at this place this year.

Dr. John Mathews, of Saint Louis, lectured last Thursday evening, in Washington Artillery Hall, on "The Vagaries of the Age." The evening was rainy, but a goodly company were present and listened attentively, while for an hour and a half the Doctor entertained and amused them by his "vagaries." The Doctor's old friends were delighted to feel again the heartiness of his handgrasp.

Archdeacon Farrar characterizes Ingersoll's logic as "the unlimited enunciation of immense generalities."

Six District Conferences, all beginning June 26, give the editor and business manager an opportunity to "spread themselves."

We give large space this week to obituaries. We have been obliged to *shorten* many of them in order to get through with them at all.

Dr. R. M. Saunders, recently president of East Mississippi Female College, has accepted the presidency of Marlin Female College, Pulaski, Tenn.

Emory and Henry College has conferred the degree of S. T. D. upon Prof. Gross Alexander, of Vanderbilt University.

Rev. C. L. Chilton, of Saint Louis, has been elected agent for the Southern University, and will soon return to Alabama to enter upon his new work.

The Scribners announce that Stanley's "In Darkest Africa" will be published simultaneously in the United States, England, Germany and other countries, next Saturday, the twenty-eighth instant.

Bro. W. T. Barnett wants to know the present whereabouts of Rev. Joe Jones. Address Bro. Barnett at Arkabutla, Miss.

A note from Bro. Harper, presiding elder of Delhi district, says that Bro. E. B. Foust, of Oak Ridge circuit, La., is fast improving and hopes to be in his pulpit within a month. Being now a *legless* man, he will have to sit when he preaches.

Rev. J. H. Callaway writes from Eden, La., June 16: "My heart is sad this evening as I try to write this postal card. Our dear beloved brother, Samuel Whatley, who has been afflicted with heart disease, dropped dead yesterday morning while walking across the floor. He was buried this morning. We will prepare an obituary soon. God bless his many bereaved friends and relatives! Our second Quarterly Conference convened last Saturday and Sunday. Had a good turn-out. Bro. Alexander, our faithful presiding elder, was at his post. God bless him!"

Notice.

The Scottsville Holiness Camp Meeting, of Harrison circuit, East Texas Conference, will begin on the Thursday night before the second Sunday in August; it being the seventh instant. An efficient ministerial force has been secured, and the promise was never better for a precious season of grace. We trust our friends will try to adjust themselves to the time, and give us their presence and prayers.

Any information that may be desired relative to the meeting may be had by writing to our pastor, the Rev. J. W. Lively, of Marshall, Texas.

T. W. WINSTON,
Pres. Board of Managers.
A. B. WASKOM, Sec'y.

Notice.

To the Preachers of the North Mississippi Conference—

DEAR BRETHREN: If you have on hand any money for Board of Church Extension, please send it to me at once. The following charges have paid their assessments for 1890:

Corinth	$30
Minter City and Strathmore	25
Lexington	19
Indianola and Faisonia	15
Greenwood	31
Greenville	25
	$145

This money is *now* building churches.

J. R. BINGHAM,
Treas. B'd. Ch. Ex., N. Miss. Conf.
CARROLLTON, Miss.

Notice.

To the Members of the Mississippi Conference Brotherhood—

DEAR BRETHREN: Bro. James A. Godfrey is dead. Assessment No. 12 is now due, and must be paid within sixty days. Send money to Rev. I. W. Coopor, treasurer, at Hattiesburg, Miss.

B. F. JONES, Sec.
HAZLEHURST, Miss., June 16, 1890.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Notice.

To the Pastors of the Shreveport District—

DEAR BRETHREN: Please send me at once the names of the delegates to our District Conference from your respective charges, and inform me definitely how many will attend. The Conference convenes in Robeline, July 16.

Ample accommodations for all who attend. Respectfully,

A. D. MCVOY, JR.
NATCHITOCHES, La.

Notice.

It has become necessary to change the time of Holly Springs District Conference, North Mississippi Conference, from July 11 to July 18; also the Sunday-school Conference from July 10 to July 17. I do this to accommodate Bishop Galloway.

J. B. STONE, P. E.

Alexandria District Conference.

The District Conference of the Alexandria district will convene at Colfax, La., on Thursday, July 24, 1890.

B. F. ALEXANDER, P. E.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props.,
Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists.

The spiritual life and power of the church can vitalize and save the world only when there is a spirit of consecration sufficiently deep and inclusive to accept the true principle of Christian giving.... Christ saw that the world could not be saved by legislation; that only by his being "lifted up" could all men be drawn unto him. He saw that he could not save the world without sacrifice; no more can we. The saving power of the church is its sacrificing power.—*Josiah Strong.*

Excursion Rates to St. Paul and Milwaukee.

The Queen and Crescent Route will place on sale excursion tickets to St. Paul and return on June 30, July 1, 2, 3, 4, 5 and 6; good for return until July 15, 1890, at one fare for the round trip, with $2 added for membership account National Educational Association. Those desiring to remain longer can have their tickets extended to September 30. Also excursion tickets account Knights of Pythias to Milwaukee and return will be placed on sale July 4, 5, 6 and 7, 1890; good for return until July 21, 1890, at one fare for round trip for a single ticket. A still lower rate will be made for parties of 25 or more traveling together on one ticket. Detailed information will be furnished on application to agents of Queen and Crescent Route.

Remember the Queen and Crescent is the shortest and quickest between New Orleans and Cincinnati, the only line south of the Ohio river running compartment sleeping-cars in which a section is practically a state-room. Excellent train service and polite train officials make a trip over this line a comfort and delight.

The Best Ladies' College in America.

Few educational institutions in the country possess advantages equal to those offered by "Ward's Seminary," Nashville, Tenn., under the efficient management of Prof. J. B. Hancock. The original site of the seminary was selected by its founder, Dr. Ward, with a view to healthfulness and beauty of scenery, and the 25 years of its history have been marked by a steady growth in numbers and facilities until it has for years been acknowledged the foremost college for Young Ladies in the South. Parents can find for their daughters a Christian home, where lady-like manners and a courteous deportment are cultivated as assiduously as the various branches, practical and ornamental, which are essential to a thorough education.

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
July	Brazil Mission	Juiz de Fora	Granbery.
Aug. 6	Denver	Trinidad	Key.
" 6	Montana	Deer Lodge	Hendrix.
" 20	Columbia	Tangent, Or.	Hendrix.
" 27	New Mexico	El Paso, Tex.	Fitzgerald.
Sep. 3	Louisville	H. Green, Ky.	Hargrove.
" 3	East Columbia	Spo. Falls, W.	Hendrix.
" 5	Illinois	Murphys'ro,	Duncan.
" 3	Missouri	Fayette, Mo.	Key.
" 10	Los Angeles	S. Anna, Cal.	Fitzgerald.
" 10	Western	Arringt'n, K.	Key.
" 10	Japan Mission	Kobi, Japan.	Wilson.
" 11	Kentucky	Lexington	Hargrove.
" 17	St. Louis	P. Bluff, Mo.	Keener.
" 17	West'n Virginia	Guyandotte.	Duncan.
" 24	S. W. Missouri	Clinton, Mo.	Key.
Oct. 1	Holston	Bristol, Ten.	Keener.
" 8	Tennessee	Pulaski, Ten.	Hargrove.
" 8	Mexican Border	Chihuahua	Haygood.
" 8	Pacific	S. Rosa, Cal.	Fitzgerald.
" 15	China Mission	Shanghai	Wilson.
" 22	Indian Mission	Mus'gee, I. T.	Hendrix.
" 29	West Texas	San Antonio.	Galloway.
Nov. 5	North Texas	Texarkana	Hendrix.
" 5	Central Mexico	City of Mex.	Haygood.
" 12	Virginia	Lynchburg	Hargrove.
" 12	Texas	Caldwell	Galloway.
" 12	N. W. Texas	Abilene	Key.
" 12	Memphis	Dyersburg	Duncan.
" 20	German Mission	Houston, T.	Haygood.
" 20	Arkansas	Eureka Sp's.	Fitzgerald.
" 20	North Alabama	Birming'm	Granbery.
" 26	W. N. Carolina		Keener.
" 26	East Texas	Tyler, Tex.	Galloway.
" 26	North Georgia	Washingt'n	Hargrove.
" 26	South Carolina	Anderson	Duncan.
Dec. 3	Louisiana	Monroe, La.	Haygood.
" 3	Little Rock	Monticello	Fitzgerald.
" 3	Alabama	Pensacola	Granbery.
" 10	North Carolina	Wilson, N. C.	Keener.
" 10	N. Mississippi	Grenada	Galloway.
" 11	Florida	Monticello	Duncan.
" 17	Mississippi	Canton	Galloway.
" 17	South Georgia	Macon, Ga.	Haygood.
" 17	White River	Mariana, A.	Fitzgerald.
Mar. 11	Baltimore	Roanoke, Va.	Hendrix.

The Day We Celebrate.

On account of the Fourth of July, the Queen and Crescent Route will sell excursion tickets between all stations at one fare for the round trip. Tickets on sale July 3 and 4; good for return until July 7, inclusive.

Fortunes in the West.

Much has been said about the rapid growth of towns in the West, and the rapidly acquired fortunes that have been made by the fortunate possessors of real estate. It is no uncommon thing to "boom a town," but it so often happens that towns that are boomed sink afterwards into comparative insignificance. This, however, is rarely the case in the West, where prairies to-day are villages in a week; quite good-sized towns in a few months, and in a few years large, prosperous, thriving cities, filled with manufactories, capitalists and artisans. The untold wealth of the great West makes this course of events extremely probable in any city enterprising enough to bring its advantages before the eastern public.

Akron, Colorado, is being advertised quite extensively throughout the United States. Its advantages are brought prominently before the public, and besides the usual warm invitation, is made an additional incentive that appeals to the heart of every person. At present Akron has more land than people. By a special arrangement in a subdivision at the edge of the city, every alternate lot is offered to those who will apply. You do not have to go to Akron to get one of these lots. The Akron City Real Estate Association, of the city, are men shrewd enough to know that a man who has some real estate in a thriving Western city sooner or later will wander out there, and if the country pleases him, will move his household possessions. This Association in the last few months has given away a few lots, and now the result is seen by the number of strangers who are coming into town every day. The lots in the sub-division advertised seem to be few in number and choice as to location. We should suggest that our readers do not delay if they want one, as they are apt to be picked up. Henry A. Lewis, cashier Farmers' and Traders' Bank, will select your lot without charge.

There is a future for Akron, and those who can get these town lots now for the mere cost of recording, should take them while the chance is open. To own property and provide in this way for the future of a man's family should be his first duty. We would advise our readers to look over the advertisement of Akron, and, if possible, go out and see the city. There is big money in the West, and you have now a chance to get some of it.

Still Moving on Its Grand Career.

The friends of progress in the South will read with pride the announcement made in the large advertisement of Dr. Price's celebrated Nashville College for Young Ladies, printed in this issue. The trustees of the institution have begun the erection of another magnificent building, which is to crown their finished work. It will be in the most commanding position in the city, and, rising in its grand proportions, will be an object of conspicuous admiration to every visitor to the capital of Tennessee. It will be supplied with elevator, steam heating, electric connections, with a grand central rotunda the full height of the five stories, with ample halls, parlors and bed rooms. This College has risen within ten years from obscurity to national celebrity. Parents interested in the education of daughters should send for the Catalogue of this popular institution.

The Anglo-American Homestead System.

The attention of our readers is called to the card, in our columns of to-day, of the Anglo-American Real Estate and Improvement Company, Limited. Its plan seems somewhat liberal and not hampered by the usual inconveniences of the ordinary Homestead Associations. If we understand it right, the only requisite, until subscriptions are closed, is to pay the monthly purchase price as it accrues. Its subscriptions since May 4, of this year, to date attests its popularity, and we have no doubt that in the near future, when the plan is understood, everybody will own his home through the Anglo-American syndicate. It is officered by efficient gentlemen, well known in this community and abroad, and with its capitalization is likely to do much in the financial world. The stockholder is guaranteed an annual dividend of not less than ten per cent., which is not always to be found nowadays. The Anglo-American has the good wishes of the NEW ORLEANS CHRISTIAN ADVOCATE.

FOR THE BLOOD,
Weakness, Malaria, Indigestion and Biliousness, take
BROWN'S IRON BITTERS.
It cures quickly. For sale by all dealers in medicine. Get the genuine.

Monteagle Assembly and Summer Schools.

EIGHTH ANNUAL SESSION, JULY 1 to AUGUST 25, 1890.

Assembly Park open to Summer Residents from June 1.

MONTEAGLE, TENN., widely known as the "Southern Chautauqua," is on a mountain plateau or spur of the lower Cumberlands, reached by mountain railway, one hour from Nashville, Chattanooga and St. Louis R. R. at Cowan, Tenn.

Rising 2,000 feet above the sea level, dry, pure air, no malaria, no mosquitos, magnificent scenery and abundance of pure spring water, it is the great natural sanitarium of the Southwest.

With 100 acres of picturesque, wooded heights enclosed; with improved water-works, sewerage, daily mails, telegraph, public buildings, and near 100 cottages; with the annual Assembly Platform and Summer Schools, affording a continual feast, it is a quiet "lodge in the wilderness," having all the world within call.

Parties desiring cottages for the summer should make early application.

For full particulars as to rates, advantages, etc., or any information desired, address,

F. H. PEEBLES, Gen'l M'g'r,
Monteagle, Tenn.

Got hay-fever? Some say Johnson's Anodyne Liniment will cure it. Try it and report to us.

The Lotteryites have entitled their bill now pending in the Legislature: "An Act for the benefit of the Public Schools, Levees, Charitable Institutions, Lotteries, etc." It should be amended to read: "A bill authorizing the sale of the Honor, the Virtue, Fair Name and Self-Respect of the State of Louisiana for the sum of $1,000,000 annually."—*New Mississippian.*

IF YOUR BACK ACHES
Or you are all worn out, really good for nothing it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, and give a good appetite. Sold by all dealers in medicine.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

M. J. SCOTT,
128 Girod Street, cor. Camp.
General Job Printer,
SOLICITS YOUR ORDERS.
Good Work, Reasonable Prices.

Bounding Billows ON THE SEA
or the pure Mountain Breezes will soon invite your presence. Make your leisure twice the pleasure, by taking along our entertaining Music.

(If you have no Guitar, Mandolin, Banjo, Flute or Violin, call or send for lists of the instruments at our branch store, J. C. HAYNES & Co., 33 Court Street, Boston.)

OPERATIC PIANO COLLECTION. The best of the music of 19 Operas. Price $1.00. Arr. for Piano.

YOUNG PLAYERS' POPULAR COLLECTION. 51 very easy and very good pieces. Price $1.00.

SABBATH-DAY MUSIC. For Piano. 38 beautiful Melodies, finely arranged. Price $1.

Vol. 2 of Miss Eleanor W. Everest's ALBUM OF SONGS. 12 first-class Songs by the best authors. Price $1.

COLLEGE SONGS. New, enlarged edition. 82 jolly Songs. 200,000 sold. Price 50 cents.

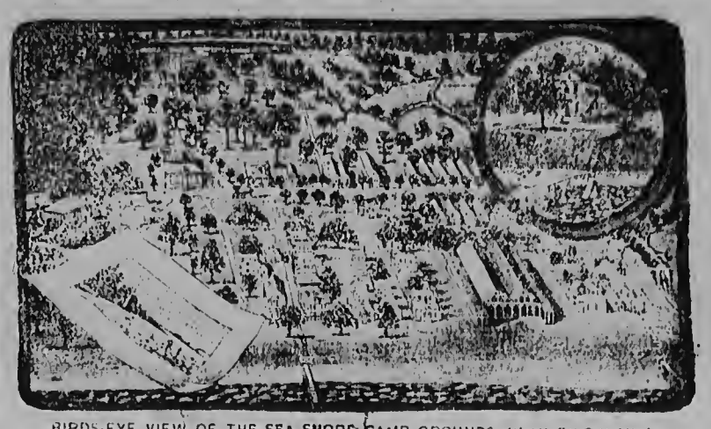
OLD FAMILIAR DANCES. For the Piano. 100 of them. Easy, and as merry as they can be. 50 cents.

FOR MUSIC FESTIVALS.

THE ATLAS. By Carl Zerrahn. 29 splendid Choruses, Sacred and Secular. Most of them quite new. $1.

Any book mailed for retail price.

Oliver Ditson Company, Boston.
C. H. DITSON & CO., 867 Broadway, New York.



BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Nineteenth Annual Camp Meeting on the SEASHORE CAMP GROUND will open JULY 11TH, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

Railroad tickets—Louisville and Nashville—on sale from July 5 to 22; good until 31st. Excursion tickets also on sale to Camp Ground; good to return on to September 30. All trains will stop at Grounds during Camp Meeting, July 11 to 22, inclusive.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
E. P. MACKIE, Fin. Sec'y, New Orleans, La.
C. W. BLAKE, Keeper, Biloxi P. O., Miss.
W. J. HEARIN, President, Mobile, Ala.

SANCTIFICATION.

By Rev. B. CARRADINE, D. D.

CHAP. I.—MY REASONS FOR WRITING.
CHAP. II.—HOW I OBTAINED THE BLESSING.
CHAPS. III. and IV.—WHAT IT IS NOT.
CHAPS. V. and VI.—WHAT IT IS.
CHAP. VII.—WHERE IT IS SYMBOLICALLY TAUGHT IN THE BIBLE.
CHAP. VIII.—WHERE IT IS SPECIFICALLY TAUGHT IN THE BIBLE.
CHAP. IX.—HOW TO OBTAIN THE BLESSING.
CHAP. X.—CERTAIN DIFFICULTIES IN THE WAY EXPLAINED.
CHAP. XI.—WHAT IT HAS SHOWN ME, DONE FOR ME, AND IS TO ME STILL AFTER MANY DAYS.
CHAP. XII.—OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

Price of Pamphlet, Twenty-five Cents.

For sale by

D. L. MITCHEL,
Office New Orleans Christian Advocate, - - 112 Camp Street.

Attention, Home Seekers and Capitalists!

—THE—

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Marriages.

MAGEE—BARNES.—At the home of the bride's father, Mr. W. C. Barnes, Topisaw, Miss., June 10, 1890, by Rev. B. S. Rayner, Mr. J. A. Q. Magee, of Whitestown, to Miss Mamie Barnes.

INMAN—McMICHAEL.—At the residence of the bride's parents, near Amite City, La., June 12, 1890, by Rev. Frank M. Keen, Mr. J. L. Inman, of Kansas City, Mo., to Miss Fannie McMichael.

Kansas City papers please copy.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

STATHAM—Sister SUDIE STATHAM was born August 19, 1865, and departed this life April 10, 1890, aged twenty-four years, seven months and twenty-one days. She was the daughter of Wm. A. and Sarah Griffin, of Alexandria, La. She joined the Methodist Episcopal Church, South, when only ten years of age; was educated at Whitworth College, Brookhaven, Miss.; was married to Mr. Jesse F. Statham, October 4, 1887. Sister Statham was always ready for every good work, serving the church in the capacity of organist and Sabbath-school teacher, and rendering efficient aid in every enterprise of the church. She was very fond of children, and consequently took great delight in pointing them to the "Lamb of God, who taketh away the sins of the world." She was a devoted Bible reader. I have had the privilege of looking at her well-used Bible, and find that she often marked such verses and paragraphs that most impressed her. She was especially fond of that epitome of Christian ethics—Romans xii. She was one of the best developed Christian characters of her age that I have met with during my long ministry. She lived right in all the relations of life.

She leaves behind a fond husband and a little infant, together with aged parents, and sisters, brothers and a host of loving friends, who weep (almost with joy), knowing that she is a jewel in the crown of the Savior, and is filling a sphere of existence free from sin, suffering and sorrow, and awaiting their coming. We, as a congregation, miss her sadly, and are only consoled, knowing that "our loss is her eternal gain." "Say ye to the righteous, it shall be well with them."

Her pastor, B. F. WHITE.

CASSITY—ANDREW J. CASSITY was born in Wayne county, Miss., March 2, 1819, and died at his home on the Melrose Farm, in Bolivar county, Miss., April 19, 1890. In early life Bro. Cassity moved to Hinds county, and settled near Terry, where he spent the most of his life. He was first married to Miss Louisa Bolton, with whom he lived till her death; a happy life, a period of about thirty-nine years.

The last fifteen years of his life were spent at Melrose, where he soon became a leading citizen of the community. About two years before his death he was happily married, again, to Miss Medora Cook, to whom he was tenderly devoted, and who proved an affectionate and devoted wife. I have scarcely witnessed stronger mutual devotion than between Bro. Cassity and his now heart-broken and desolate widow.

Bro. Cassity was a man of fine character, combining energy, wisdom, fine common sense and excellent judgment. He was a liberal, public-spirited man, of sterling integrity. He was a safe counselor, a friend of the poor and needy, a man whose place will be hard to fill. He lived a consistent member of the Methodist Church. His death was the close of a long period of intense suffering. I visited him often and worshiped with him in prayer. Death had no terrors. He died in triumph, and was buried with Masonic honors at Meridian, Miss., April 24. His soul is at home with God.

C. H. OWEN.

GOODLOE—WILLIAM GOODLOE died suddenly of heart failure at his home, near Livingston, Madison county, Miss., on Friday morning, April 18, 1890. He was born in North Carolina in the year 1816, and was about seventy-four years old at the time of his death. He lived after his removal to Mississippi about forty years, I believe, in the same community, and hence was one of our oldest and best-known citizens.

He was loved by his relatives and intimate acquaintances for his many admirable qualities, and respected by all that knew him for his integrity. He attached himself to the Methodist Church at Livingston about twelve years ago, since which time he has manifested great interest in the success of the church. He had a stroke of paralysis some time last year from which he never entirely recovered, but was able to walk about the house up to the time of his last fatal attack. Having gone out to look after some business matter on the morning of his death, he was admonished by his symptoms that it was necessary to get into the house, and when near the door was met by his faithful wife, to whom he said: "Wife, I am almost gone; I will soon be home," and in a few minutes after, apparently without pain, he passed away.

D. G. W. ELLIS.

NEWSON—Miss GEORGIA ADLADE NEWSON was born in Jefferson county, Miss., in October, 1870, and died, May 3, in Wesson, aged nineteen years and six months. She was the oldest daughter of Bro. George A. Newson. She was converted and joined the Methodist Episcopal Church, South, in 1885. She was the pet of her own family, and loved by all who knew her. We wring our hands in grief when the young loved ones die, and say, "Alas! called away so soon." Angels, perhaps, clap their hands in joy and welcome, and say, "You have come so soon."

A FRIEND.

RAMSEY—WILLIAM J. RAMSEY was born in Wayne county, Miss., December 15, 1811, and died at home, in Harrison county, Miss., April 7, 1890. He leaves only one surviving brother, the Rev. A. C. Ramsey, of Alabama, but he leaves quite a number of children and grandchildren to mourn his loss. He was twice married; in 1856, to Miss Mary Fairley. Some years after her death he married Miss Sabra Davis. She survives him.

He was one of the most prominent men in the community in which he lived; a man of fine sense, the very soul of honor, charitably disposed, and an humble follower of the Lord Jesus. He proclaimed his belief by his walk. He loved the messengers of the Lord, but desired to see them active in the service. His home was the home of the preacher. Many restful nights this writer has spent there after toilsome journeys. I loved to stop there, and hear from his truthful lips interesting incidents from forty to sixty years ago. He was a busy man, but could find time to read a portion of God's Word every day; also kneel and pray in secret three times a day. The Methodist Church in that section has lost one of its most valuable members. He sleeps now; but it is not forever. There will be a glorious dawn. His friends that love the Lord may expect to meet him in the resurrection morn.

T. S. WEST.

MILES—Sister NANCY MILES, daughter of Allen and Delilah Hudson, was born in Harrison county, Miss., on January 21, 1848, and departed this life on May 11, 1890, aged forty-two years three months and twenty days. She was married to Elbert Miles on December 3, 1868. She was the mother of fourteen children—nine sons and five daughters—all living. They are between the ages of one and twenty-one years. Sister Miles joined the Methodist Episcopal Church, South, in the year of 1879. She was converted in the spring of 1885 under the ministry of Rev. A. P. Cox.

She took up the cross as soon as she was converted. She assisted her husband in family prayer, and would pray in public whenever called on. She was quite able in prayer. She talked to her husband in her sickness, and stated to him that she had prayed to the good Lord to restore her to health, and if not, his will be done. She said to her brother, Charles Hudson, that she was ready to go, and that she might as well go now as any time. She died with typhoid fever. She was sick twenty-two days; but, thank God! our loss is her eternal gain.

J. H. HOLLAND, P. C.

MAYERHOFF—Bro. CHARLES F. MAYERHOFF was born in Hesse Castle, Germany, May 28, 1806. He came to America in early childhood; first settling in New York City, and afterwards in Pickens county, Ala., where he was happily married to Martha J. Marshall. In 1838 he moved to the new town of Enterprise, Miss., and engaged in the mercantile business. These were the good old days, when the Chickasawhay was the highway to the Gulf.

Numerous gray-haired men tell of the uniform kindness, generosity and fair dealing of Charles F. Mayerhoff. In 1859 he removed to his plantation, where he lived until the death of his wife, about three years ago. In his strong manhood he gave his heart to God, in whom he trusted unto the end. His last years were made pleasant by the motherly care of a true daughter. Without warning, pain or struggle, on the night of December 5, 1889, "he fell on sleep." "Blessed are the dead which die in the Lord: Yea, saith the Spirit, for they rest from their labors."

JOHN W. CHAMBERS.

SMITH—Died at his home, in Ruston, La., March 6, 1890, Mr. A. M. SMITH. He was born near Lamar, Barton county, Mo., September 22, 1841; went to the Rocky Mountains when a youth, and at the breaking-out of the war enlisted in the Confederate Army, under Sterling Price, and served till its close; in January, 1868, was married to Miss Mary A. Minor, of Belmont, Ala.; was converted to Christ in 1873, and joined the Methodist Church at Shubuta, Miss., in 1885, under the ministry of Rev. W. D. Dominick.

Bro. Smith was a man of honor and integrity, spurned the evil and loved the good; was unassuming in manners, generous and kind; a devoted husband and father, he made home sweet to the loved ones (a wife and son) who mourn for him, but not as those who have no hope, for without fear he passed peacefully away in hope of a blessed immortality. May the Great Comforter comfort the sorrowing ones, and may the promise of reunion of God's people console them till we meet where parting is no more!

O. D. BOWEN.

CRISCOE—JAMES CRISCOE was born January 15, 1860; died March 30, 1890. He leaves a wife and six little children to mourn his loss; but, thank God! they mourn not as those who have no hope. He was professedly and practically a follower of our Lord Jesus Christ. He joined the Baptist Church, and suffered not worldly things to interfere with his church duties. Like the Psalmist, he was glad when they said unto him, "Let us go up into the house of the Lord. He was a devoted husband and an affectionate father. When he was nearing the moment of dissolution he called his precious little children around his dying-couch and kissed them for the last time on earth and invoked the benedictions of Heaven upon their youthful heads. His expiring words were: "They have come; I must go."

God bless the father and mother, the bereaved widow and helpless orphans!

P. H. HOWSE.

NORTON—Died, May 14, 1889, R. W. NORTON, aged seventy years and three months. The deceased was born in Sumpter county, S. C., and came with his parents to Mississippi in 1830. During the last fifteen years of his life he lived in Lincoln county, Miss., a valued member of the Methodist Episcopal Church, South, and a citizen of high standing. He died, as he had lived, a kind and loving husband and father, and his departure for his heavenly home leaves a host of sorrowing friends and neighbors.

May the peace of the Christian rest with his bereaved family!

A FRIEND.

NASH—HARRIS B. NASH was born in the State of South Carolina, August 9, 1828, and died in Rapides parish, La., April 27, 1890. Bro. Nash's parents moved from South Carolina to Georgia when he was quite a boy. Here he grew up, was converted, joined the Methodist Church, and married. He afterward moved to Louisiana, whose his name will ever be remembered as one of the first who assisted in planting the banner of Methodism in Spring Creek circuit. Like many others, Bro. Nash had his misfortunes while here on Spring Creek. God took from him the wife of his early choice, whose maiden name was Martha C. Fletcher, but afterward gave him a companion in the person of Miss Edy S. Evans, whose example as a faithful and devoted wife is seldom equaled.

Bro. Nash was a sufferer for more than two years before he passed from earth to heaven. I visited Bro. Nash often during the last three months of his life, and often when praying together I was made to feel a precious nearness with my Savior. Spring Creek has sustained a great loss; a pillar, a soldier, a veteran has gone where "the wicked cease from troubling and the weary are at rest." He leaves a wife and a large family of children, most of whom are expecting to meet him on the other shore.

H. M. B.

TISDALE—Sister SARAH NEBRASKA TISDALE died at her home, in Jones county, Miss., on April 10, 1890. She was the youngest daughter of Robert and Eliza Graves, and was born in Jones county, near old Hebron Church, on October 15, 1856. All the preachers who traveled what was once known as Bethel circuit will remember Sister Tisdale. From a child she was a regular attendant at Hebron Church. She loved the church, she loved the ministers, and she loved the Savior.

When one of her neighbors saw that she was about to die she told her to put her trust in her Savior, and she replied, "I did that a long time ago." What a happy thing it was for her to be a Christian; She was buried on April 11, in the old family graveyard. She left behind five little children—one a very young babe only a few hours old. May God bless these little children and take care of them! This is a heavy bereavement to our dear Bro. Tisdale. May the Lord comfort him in his afflictions!

E. J. TAYLOR.

NORTH—Died at his home, in Benton, Miss., on the night of April 18, 1890, JOHN H. NORTH, aged nearly sixty-eight years. Bro. North was born August 28, 1832; was married to Frances E. Handley, October 22, 1862, with whom he lived happily for nearly twenty-three years, and who gave him eleven children, ten of whom still live to mourn the loss of both father and mother. Bro. North was a member of the Methodist Episcopal Church, South, at the time of his death, and was one of the most devoted Christian men in or about Benton. Poor in this world's goods, but rich in faith, and an heir of the kingdom.

The present writer has spent many hours with him, talking on religious subjects and general church interests. He was a man of general information. His children were devoted to him. They will miss him; so will we; but our loss is his gain. May the Lord bless, protect and take care of his good children! is the earnest prayer of their pastor,

H. P. LEWIS.

JAMIESON—Dr. J. W. JAMIESON was born in South Carolina in 1822, and, with his parents, moved to Tennessee when he was twelve years old. When he arrived at manhood he studied dentistry and practiced successfully in different places, but principally in Lowndes county, Miss., where he had a quiet home and loving family, with all the comforts and conveniences of a model home, at which he died of heart disease on February 22, 1890.

Dr. Jamieson had many noble qualities; full of energy and perseverance, kind and social, a friend to every good word and work. He was a consistent member of the Methodist Episcopal Church, South, and died in the Christian faith. He was a Christian in whom Bible truth and Bible religion found a zealous and consistent friend. Truly a devoted Christian, a kind husband and father and a good citizen and Christian gentleman has gone to his reward. We miss him. Peace to his memory!

J. A. EGGER.

MYERS—JAMES EDDIE MYERS, son of D. L. and F. A. J. Myers, was born in Rankin county, Miss., August 17, 1869; joined the church in his eleventh year, and died, after suffering severely for several days, March 18, 1890.

Bro. Eddie was a good young man, and very much devoted to the church, and especially to the preachers. He seemed to be happy when it was his privilege to be associated with his pastor, and I, for one, had learned to love him dearly, feeling that he was one of my best friends.

We shall greatly miss him in the church and in the Sabbath-school, and more especially will he be missed in the family circle, where he was very highly esteemed by parents and all the family connection. May God abundantly sustain his sorely bereaved parents, brothers and sisters and connections by his grace! is the prayer of their pastor,

A. D. MILLER.

ELLIS—DAISY PEARL ELLIS, who died April 11, 1890, was the daughter of D. and W. L. Ellis, and granddaughter of D. G. W. Ellis, member of the Mississippi Conference. Six years five months and eleven days her sweet smiles and lovely little voice gladdened the home of her parents.

Whereas, God has permitted death to enter our circle, and reap one of the fairest of our number, the juvenile missionary society—the Clara Chrisman Juveniles—adopt the following resolutions:

Resolved, That our deepest sympathies are with the bereaved mother and sorrowing father. May God comfort, support and guide them, that they may meet their little one where parting will be no more!

Resolved, That in the days to come her vacant place in the missionary meetings will be an ever gentle reminder for us to emulate her sweet example and continue the sacred work she had just commenced.

ALMA BATES, for Com.

CLARKE—Died, at Ashland Plantation, Concordia parish, La., at two P. M., on May 8, 1890, LIZZIE R. CLARKE (*nee* Gibson), beloved wife of George N. Clarke, in the forty-second year of her age.

Gone from those who loved her, whose very heart-strings were rent in twain by her loss; but, by her sweetly serene face, saying that she is "not lost, but gone before." Quiet, unobtrusive, reticent to an eminent degree; yet, by her wisdom and prudence gaining the right to rank first in the hearts of those who loved her.

Stricken by the hand of disease during the prevalence of the present flood; cut off from relatives and friends who would gladly have hastened to her side and shown, by their kind attentions, the love they bore her; buoyed up from day to day by the delusive hope that the next trip of the boat would find her able to join those who anxiously waited and watched for her coming—each day found her growing weaker, till, at last, even the fond heart of him who loved her best yielded to despair, and thus she passed away.

Rest, sweet sister, in the flower-strewn home, where loving hands have placed but the senseless clay, for thy soul, restless to soar away, and longing for the angel call, watches from the bright realms above over the pathway of the motherless little ones who nevermore will know thy loving care and wants till the Father's summons shall release him, thy other self, to join thee in those regions fair and bright. Sweet will the meeting be!

A. C. Y.

MCCAIN—LOYD, second son of W. Y. and Addie R. McCain, was born February 13, 1873, and departed this life in Winn parish, La., April 22, 1890. This noble youth of seventeen years was converted at Ebenezer in a meeting, last September, held by Bro. Walker and myself. One marked evidence of a real change in his life was his having no relish afterwards for the so-called sociables of this country, which are so destructive to virtue and godliness. Loyd, perhaps, from timidity had not united with the church, but had expressed his determination to do so. From his gentle and obedient life and his calm and peaceful departure we have no doubt as to his eternal safety.

He was the first of a large family of children that these fond parents have followed to the Mt. Zion Graveyard, and their grief would be unendurable were it not for the sweet hope of meeting the precious boy again.

J. F. WYNN.

DEVLIN—LOUISE DEVLIN, daughter of W. B. and M. E. Devlin, was born at Winona, Miss., October 25, 1874, and died May 3, 1890, at the home of her stepfather, Bro. J. T. Harris. She was left fatherless at the age of four. Under the ministry of Bro. T. W. Adams, she joined the Methodist Church when but eight years old, and ever afterward until the day of her death was a faithful member thereof. She was always a joy to her mother and to all the friends who knew her well. Kind-hearted, patient and cheerful, she carried sunshine and joy with her. She was a regular attendant on the Sunday-school and on the regular services of the church, and there she leaves a vacancy, as well as in the stricken home.

May the comfort of the Holy One comfort the hearts of the bereaved friends in this time of sore affliction.

W. W. DRAKE.

AMERSON—Sister EUDORA AMERSON was born in Blount county, Ala., April 13, 1850; was married, January 29, 1867, to A. Amerson. They moved from Alabama to Tishomingo county, Miss., in 1871. She professed faith in Christ while quite young. She gave great satisfaction among us as a neighbor, as a Christian wife and mother. She was the happy mother of ten children. She had been a light to the Methodist Episcopal Church, South, for a number of years.

She suffered greatly for a few days before she was called from our midst. She bore it all with great Christian fortitude; often speaking of her hope of heaven and of her consecrated daughter and her little infant, both of whom preceded her to the grave in less than ten days of her departure. Her last words were, "God save my children." Her friend, LUTHER.

CALHOUN—JOHN PRESTON CALHOUN was born November 16, 1888, and departed this life April 13, 1890. His sweet little life was brief, but he filled his mission on earth, and has passed on to that land where sufferings never come. He is taken from the evil to come, for he who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven," has taken sweet little Johnnie to himself. All earthly hope in him is blighted; but he lives in heaven. He can not come back to his father and mother; but they can go to him some day in the future.

May God comfort the bereaved, and bring them all to meet Johnnie in the sweet home above. The funeral was preached by the writer. (Gen. xxxvii, 30.)

JOHN H. EVANS.

Continued on Seventh Page.

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Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Descriptive circulars and prices free. Address KITSELMAN BROS., Ridgeville, Ind.

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Best quality Copper & Tin For Churches, Schools, &c. BELLS

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Catarrh, Skin Diseases, Eczema, Chronic Female Complaints, Mercurial Poison, Tetter, Scaldhead, etc., etc. P. P. P. is a powerful tonic and an excellent purifier, building up the system rapidly.

Ladies whose systems are poisoned and whose blood is in an impure condition, due to menstrual irregularities are peculiarly benefited by the wonderful tonic and blood cleansing properties of P. P. P., Prickly Ash, Poke Root and Potassium.

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REMOVES CORNS, BUNIONS AND WARTS SPEEDILY AND WITHOUT PAIN.

LIPPMAN BRO'S, DRUGGISTS, PROPS., SAVANNAH, GA.

Obituaries.

Continued from Sixth Page.

HOGAN—Near Richmond, Ky., on April 8, 1890, there passed away to his heavenly home, SAMUEL G. HOGAN, in the ninetieth year of his age. He formerly lived at Delta, La., and Corsicana, Texas, and spent most of his life in farming. He was a sturdy spirit; strong in purpose and prejudice, brave in action and suffering, and loyal in life to the two virtues of honesty and truth, which until lately he thought comprehended the whole duty of man. Unfortunately, the most of his life was spent in scenes and associations seldom invaded by religion, and it is hardly surprising that he felt little interest in the future or little appreciation of his Master's service.

His devotion to the world was twice rewarded with a fortune, and twice fortune made itself wings and flew away. But the strongest constitution falls at last, and the most careless soul will sooner or later sober under the shadow of eternity; so this aged man, while in Ocean Springs, in the family of his grandson, the writer of this memorial, gave his thoughts and finally his heart to God. His conversion was evidenced in unaccustomed patience and fortitude, a love of the Word of God, which he frequently had read to him, and of the public service of God, which in extreme feebleness he rode miles to attend. In realizing the sweetness of divine fellowship, and both the certainty and preciousness of the divine promises, he felt at death's approach no fear. On the contrary, he often remarked that he longed to depart and be at rest. Doubtless, he is at last with the Savior. The belated vessel has emerged from the storm weather-beaten and almost wrecked, and makes safe anchorage within the harbor.

How sad to think that out of ninety years of almost unbroken health, and certainly of great possibilities of usefulness and happiness, there were only two which afforded him the highest satisfaction, and not one that exemplified the nobler life of Christian activity! On the other hand, what exalted views of the divine patience and mercy, and what encouragement to our persistent endeavor, that the Savior worked through eighty-eight years to bless a soul, and at the very point to die pardoned, comforted and saved him.

CHAS. F. EVANS.

WALTERS—LUTHER E. WALTERS was born at Jeneseo, Ill., August 16, 1863, and departed this life at Scranton, Miss., May 14, 1890, at the age of twenty-seven. He was left an orphan when eight years old, and he thus early began the conflict of life without financial aid. He joined the Methodist Episcopal Church early; probably at the age of eleven. He was made superintendent of a Sunday-school when only fourteen. He spent two years in preparing for the ministry in the Methodist Church; but, on account of failing health, his physicians advised him to give up all hope of entering his high calling. Bro. Walters then became editor of the Beemer *Times*, of Beemer, Neb.; but overwork hastened the ravages of his disease (consumption), and his physician advised him to travel for his health. Acting on this advice, he first came to Jackson, Tenn., where he remained only a short while, and from there he came to Scranton, Miss., March 5, 1889.

During the stay of Bro. Walters here he formed a large circle of warm friends, and the telegrams received from his home in the North show in what high esteem he was held there. His bright Christian experience and triumphant death testify to the sincerity of all pretentions.

GEO. H. THOMPSON.

CRAIG—Mrs. MARIA LOUISA CRAIG (*nee* Love) was born near Trenton, Tenn., March 9, 1828, and died at Carpenter, Miss., May 1, 1890. Her father being a Cumberland Presbyterian preacher, she was raised to that belief until at the age of fifteen, when, with an aunt, she came to Mississippi. Finding no Cumberland Presbyterian Church here, she united with the Methodist Church, and ever afterwards proved to be a devoted member and faithful Christian. She was married, in 1845, to Mr. John H. Lloyd, who died in 1859. She was married the second time, in 1867, to Mr. W. H. Craig.

In the death of Sister Craig the church has lost one of her best members. No alarm at death was manifested, but with a firm confidence in God she met death and praised God continually, even to the last. Sister Craig was an earnest Christian and a faithful worker in her beloved church. She was self-sacrificing and generous to a fault. Her tender, loving heart would not let her rest at ease while her fellow-beings were suffering; but now God has called her home to rest forever.

May God comfort the bereaved ones in these their times of distress, and help them to wait with patience for the revealments of God!

WILL P. JONES.

HUDSON—DELILA HUDSON was born August 16, 1816, and departed this life at the home of her daughter, Mrs. G. W. Walker, in Harrison county, Miss., on April 14, 1890, aged seventy-three years eight months and twenty-eight days. She joined the Methodist Church at the age of fourteen years, under the pastorate of Rev. James Applewhite, at Union Chapel, on Pearl river, Marion county, Miss., and was converted at the age of twenty years, while at secret prayer in the silent grove. She lived a good, consistent member of the church from the time she joined, and ever demonstrated the Christian life after her conversion. She was often heard in the class and prayer meetings. She loved the church, and loved to talk of the love of Christ in the church whenever an opportunity offered. She leaves nine living children—three sons and six daughters—and also seventy living grandchildren.

She was sick forty days with the slow fever, but she was never heard to complain during all of her sickness. Thank God! she is where sickness and death never enter. Yes, mother is at the beautiful gate waiting for her children and loved ones.

J. H. HOLLAND.

PEARSON—EUDORA KITTURA YARBROUGH was born March 21, 1866; was married to James M. Pearson, December 27, 1883, and died of consumption, in the full assurance of faith, in St. Helena parish, La., April 8, 1890. Sister Pearson was born and raised in the church and trained up in the Sabbath-school, and when quite a child she took the vows of church membership upon her, which she ever regarded sacred to the day of her death.

It was my good fortune to visit her frequently during her protracted sickness, and witness the power of grace to sustain in calm resignation the Christian upon a bed of suffering and death. A few days before her death I found her troubled with doubts. I spoke to her of the mercy of God, and told her that the good Lord would not let her die under a cloud. And so it was. The day before her departure she seemed to be dying, and her friends gave her up as gone; but after a while she revived with renewed strength; told them that she had been home, had come back to spend another day with them; spoke beautifully of heaven, and admonished them to serve and trust the Lord, and to meet her in heaven. The next day I visited her and found her calmly waiting the hour to come. I told her that I heard she had gone. She said: "I did go; but I came back; am now ready to go. All is well." She soon began to sink, and when she had descended far down the valley of death—as we thought, out of hearing—I said to her weeping brothers, "Weep not for her, but weep for yourselves; you are in more danger than she is." She answered, as almost from the other shore, "Yes;" and she was gone!

May this, her last word, ever ring in their ears till it brings them to her Savior. She leaves a husband, two children, father and mother, and many relatives and friends to mourn, in hope of a reunion in heaven.

P. HOWARD.

SMYTH—Mrs. S. E. SMYTH was born in Edgefield district, S. C., December 14, 1805, and departed this life at the home of the writer hereof, near Arcadia, La., March 4, 1890. Sister Smyth was the most consistent Christian that it was ever my lot to meet. She joined the church in early womanhood and remained steadfast until God called her to her reward. Her delight was to read God's Word, in which she found food for thought and word of cheer to assist her in surmounting difficulties as they sprung up in life's pathway.

During the three weeks of illness there was not a word of complaint heard to pass her lips, but she was evidently in sweet communion with her Savior; for just a day or two before she died she looked up into the face of her daughter, and exclaimed, "Bless the Lord, oh, my soul!" She leaves five children this side of the little stream which divides time from eternity, and they follow in her footsteps. While we miss her from around the family altar, and her accustomed place by the fireside, and her motherly counsel, yet we bow in submission to the will of him who doeth all things well.

J. M. MANLEY.

SIMES—Mrs. TAMAR SIMES was born in South Carolina, February 7, 1791; moved to Baldwin county, Ga.; joined the Methodist Episcopal Church when she was thirteen years old. At the age of twenty-two she was married to William Simes. Moved to Bibb county, Ala., and then to Lauderdale county, Miss., where she lived to raise a large family, and at her death she was the mother, grandmother and great-grandmother of 140 children. On the night of March 9, 1890, at her daughter's house, the Master called her to her eternal home.

Sister Simes lived a consistent member of the church until her death. Every opportunity she had she would read her Bible until her eyesight failed her. Mother Simes lived to the advanced age of ninety-nine years, and was remarkably stout and retained her faculties of mind until her death. She was often heard saying, "I am just waiting for the call." On March 10 her remains were laid in the family graveyard by her husband to await for the last day. Mother Simes leaves many friends to mourn their loss. May God bless and save them in heaven!

J. N. WARE, P. C.

KING—ROBERT W., only child of R. W. and Addie B. King, was born July 25, 1881, and died April 22, 1890.

This precious child was the joy of the parents', heart and the sunlight of their home. As the vine entwines itself in the trellis for support, so interwoven were the affections of little Robert around the hearts of the now sorrowing ones. Like the sweet and tender bud, he came forth, imparting to parents the fragrance of his own life, and then departed, ere the sorrows and conflicts of this life marred the unfoldings of the full-grown flower. In the bloom of youth, while the flush of the morning light was upon his cheek, the messenger came and plucked this precious boy from doting hearts, and left the home sad and weeping. Yet loneliness is not desolation, when we can look up into the benignant face of God, and exclaim, "Our Father!"

J. T. CUNNINGHAM.

KERSH—Two more sweet little children have gone to the better world.

INA R. KERSH, infant daughter of Bro. D. A. and Minnie Kersh, was born February 12, 1886, and died September 9, 1888, being two years six months and twenty-five days old.

EDDIE C. was born June 16, 1889, and died February 16, 1890, being about seven and a half months old.

They were sweet little children, loved and petted by their parents, grandparents and all that knew them; but God saw best to take them to the home of the good in heaven; and now may he, by his grace, sustain our dear brother and sister and friends in their sad bereavement! is the prayer of their pastor and true friend,

A. D. MILLER.

PAXTON—Sister H. M. PAXTON, wife of Col. A. J. Paxton, died at her home, near Arcola, Washington county, Miss., on Saturday, April 26, 1890. The deceased was truly a good woman; a devoted, self-sacrificing wife and mother, a devout Christian, always ready in good works.

W. C. HARRIS.

Lexington, Va., papers are requested to copy.

"THE LAND OF SUNSHINE."

The Peerless Young City of

EASTERN COLORADO,

Akron, Washington Co.

(4,600 feet Above Sea Level.)

The City Council of Akron, Colorado, have been Authorized to spend

$20,000

for the purpose of bringing what Akron has to offer to those who come and settle, so that every person who reads the advertisement will know what the West can do for them. Akron is located on a beautiful prairie which gently slopes upward from the center of the town. It is the largest and most prosperous city in the State, east of Denver. It is a division station of the Burlington railroad. It is the Southern terminus of the Akron & Holyoke railroad.

The Burlington shops are here and the railroad company is going to enlarge them; 250 men are employed by the railroad company here. The Northwestern railroad, now building into Denver, will pass through Akron. This will make three railroads, and give employment to probably 500 people when all the roads are finished. The United States land office is located here. Government land can be had now, but not long, it will all soon be taken.

This means much to Akron. Every man who locates on Government land, will have to go to Akron to file his claim. This will make it the headquarters for the land seekers all over Eastern Colorado. It is now the supply point for scores of prosperous towns and villages and for thousands of farmers who are located in the vicinity.

Akron has a $20,000.00 school house; shown in the accompanying picture. The teachers are from the Eastern States and are using the same methods that are used in Eastern schools. Churches, plenty of elegant water, no lack of rain, soil that is four feet deep, and soil that only needs to be tickled with the hoe to make a merry harvest.

THESE THINGS MEAN that Akron is going to be a great city. These things mean that people are coming to Akron. These things mean that the farmers, merchants, men with money to invest, manufacturers, laborers of all kinds in the East, are going to see in these wonderful natural advantages MONEY FOR THEM, are going to see that a few dollars put out now are going to be many dollars.

The Akron City Real Estate Association

has authorized L. C. Stephenson, Secretary, to place alternate lots in their Kenneth, Capital Hill and Grand View sub-divisions, to be given away. There are just 850 of these alternate lots. These lots are so exceedingly choice, that the Association has decided to call special attention to them. They are close to the city. The postmaster, D. W. Irwin, has put up an elegant residence in this same sub-division, and a number of other prominent business men of Akron are building and have bought lots for this purpose. There are 15 or 20 fine residences under course of construction now. These lots will be given to those who apply first. There are so few of them that those who secure them will get prizes. They are valuable.

THE LOCATION of this sub-division is superb. A gentle slope rises a few feet above the prairie land. From it can be seen the broad prairies extending for miles in every direction. A few miles away is Fremont's Butte, so called because the General with his command was corralled there ten days by the Indians. On a clear day the white-capped Rocky Mountains with Pike's Peak standing grand and majestic can be seen though nearly 200 miles away.

AKRON HIGH SCHOOL.

HOW TO OBTAIN THIS PROPERTY:

Write to L. C. Stephenson, Secretary, Akron, Colorado, and you will receive a description of the lot offered you free of all charge, its location, and full details regarding Akron and its advantages. There are but few of these lots in this choice location, and those who do not take their lot within 30 days will find their lot gone, and their chance to make a little money in some one else's hands. Reply to this advertisement at once, and after you have received the description of your deed, ask Henry A. Lewis, Cashier Farmers and Traders Bank, Akron, Colo., to pick out your lot, stating which way you want the lot to face. Those with the Mountain Views are considered the most desirable. Applications will be filed in the order of their receipt at this office.

THERE IS NO HUMBUG about the beautiful location of this property, nor about the value of these lots. We are interested in Akron and are bound to have it grow and grow fast, and in contributing as our share these glorious properties, we want to secure the very best people to come to Akron to locate on our sub-division. This advertisement will not appear again. There will be no need to. The lots will be gone.

EXCURSION TO AKRON. These excursions will be run May 20, September 9 and 23, October 14. These five great excursions will take people from all points east of the Mississippi River with the privilege of stop over at Akron and thirty days time to visit the Rocky Mountains, Grand Canon, Pike's Peak and the Garden of the Gods. Ask your nearest R. R. agent about these excursions, first get your deed to your lot, then come out and see us, tell everybody what a glorious place Akron is, get your neighbors to sell their farms in the old country and come out here where farming pays. 50 to 75 bushels of corn to the acre, 60 bushels of wheat to the acre, the finest potatoes that are raised in the world are grown on these prairies, 300 bushels to the acre; also vegetables of all kinds in the greatest luxuriance. There is no lack of water in Akron; rains are plentiful. Come to the land of sunshine.

For further information, address L. C. STEPHENSON, SECRETARY, AKRON, COLORADO.

PETER JAMES, Bee Lake. W. D. LAWSON, Yazoo City. W. S. GORDON, Pickens, Miss.

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YAZOO CITY, MISS.,

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Mention this paper.

METROPOLITAN BANK, SAVINGS DEPARTMENT

80 CAMP STREET.

Capital.....$250,000. Undivided Profits.....$40,000.

FRED. PETERS, President. FRANK RODER, Vice-President. ED. CLAUSSEN, Cashier.

Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

Directors—Phil. W. Diehmann, Frank Roder, Jacob Hassinger, H. F. Klumpp, John Nelson, Julius Weise, Adolph G. Ricks, Fred Peters and Louis Leonhard.

MARK THE PROGRESS.

Four years ago there was but one business house and three dwellings in Akron, and lots were selling at from $20 to $90 each; today there are 75 business houses and 200 dwellings, and the same lots are worth from $150 to $2,000. There is not a vacant house in Akron, nor can they be built fast enough to supply the present demands. If money, grit and liberal handed enterprise and wonderful resources will make a town, Akron will be one sure.

1,500 PEOPLE

VISITED AKRON IN APRIL, and a large number remained. Akron is growing rapidly, and is the coming city of Eastern Colorado. Money can be made by investing now. 50 farmers have located within a week. You will always be sorry if you do not get this property now when you can.

AKRON, COLORADO, March 7th, 1890.

To Whom it May Concern:

We, the undersigned residents of Akron, Colo., hereby certify that we are well acquainted with Capitol Hill, Grand View and Kenneth Additions to Akron, owned by the Akron City Real Estate Association, and that it is the most desirable and finest residence property in the city and lies within seven blocks of the business part of Akron, and within the corporate limits of the town. 500 lots in this property have been donated for advertising purposes, and they are the finest in the city. They are easily worth from $50 to $100 each. We also take pleasure in recommending said Association to the confidence of the business world as reliable and trustworthy:

A. J. JOHNSON, Attorney at Law.
STATE BANK OF AKRON, COLORADO.
R. H. NORTHCOTT, Mayor.
WM. K. LYNCH, N. G., Akron Lodge No. 89, I. O. O. F.
D. W. IRWIN, Postmaster.
H. S. GEORGE, County Treasurer.
J. W. MOORE, Sec'y, Akron Lodge A. F. & A. M., No. 74, and Akron Bld'g & Loan Asso'n.
FARMERS AND TRADERS BANK, Akron, Colorado.
J. H. GEISZEL, City Treasurer.
W. H. SHERMAN, County Clerk and Ex-officio Recorder of Deeds, Washington Co., Colo.
WASHINGTON COUNTY BANK, Akron, Colorado.
JAS. E. RIPPETOE, Pastor M. E. Church, Akron, Colorado.

WHEN YOU HAVE SECURED YOUR deed let us have your property to sell if you do not care to hold it. There are so few of these lots that we shall soon dispose of those we keep, and we shall be glad to have all of the others to sell. We sold yesterday three of these lots for $90 00 to a dry goods merchant of this city. We will get you the best prices we can and only charge you a small commission for selling it.

ESTABLISHED 1868.

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans.

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CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

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New Orleans, La., March 20, 1889.

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FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Two years course for training teachers embracing a thorough study of both Theory and Practice. Endorsed by State Superintendent. All our graduates have paying positions. Addresses furnished on application.

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The prestige of nearly twenty-five years of almost uninterrupted success and prosperity places this institution in the front rank of the best Female Colleges in the South. It is more thoroughly equipped than ever before in its history, and offers the finest facilities in the Departments of Literature, Art and Music. The Conservatory of Music is the very best in the South. The finest artists are in charge of this department. Twenty-seven pianos in constant use. Number of officers and teachers, 17. Number of pupils, 245. No Female College in the South furnishes such advantages on such reasonable terms. For catalogues and other information apply to

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NEWS OF THE WEEK.

DOMESTIC.

The Board of Engineers reported on the New Orleans bridge before the House and Senate Committees of Commerce. They do not think a bridge a positive necessity; but if one is constructed, it should be placed above the city.

A political debate may occur in the Senate this week upon the bill for the admission of Wyoming into the Union, which is the first order of business. When it comes up an amendment will be presented in the shape of an omnibus bill, providing for the admission of Wyoming, Idaho, Arizona and New Mexico.

Illinois, Minnesota and other Western States were swept by raging winds on June 20. Widespread destruction everywhere; villages in ruins. Seventeen persons were killed in Lee county, Ill.

The town of Sweetwater, Neb., was swept out of existence by a tornado on June 23. Not one of the 1,000 inhabitants were killed.

The Mormon Land Confiscation Act passed the Senate on June 21. It provides that all funds or property lately belonging to the Mormon Church shall be devoted to the use and benefit of the common schools in Utah.

The Lottery advocates and Lottery opponents in the Louisiana Senate met in conference, on June 23, to discuss the Morris proposition, and to establish harmony in the Democratic party. A letter was received from John A. Morris, offering to advance $1,000,000 in 1890 for the building and repair of levees in different parishes, and endorsing the recent proposition to submit the Lottery matter to the decision of the white primaries of the State. A spirit of harmony pervaded the meeting, and the matter was referred to a conference committee made up of pros and antis.

A national convention of colored men in the United States met in Chicago on June 23. A resolution was passed appointing a committee of one in each State to organize societies, which shall appoint delegates to the next convention at Washington, next February.

Senator Pierce, of North Dakota, has presented resolutions of the Farmers' Alliance of that State, urging upon Congress the importance of enacting such legislation as would restrict, as far as possible, the operation of lotteries in the United States, and to use all means to secure the passage of such laws as are recommended in the circular of the Anti-Lottery League of Louisiana.

Representative St. Amant, of Ascension, in the General Assembly of Louisiana, was arrested on June 20, on a charge of accepting bribes from the Louisiana Lottery Company.

The directors of the World's Fair have declared a preference for the lake front site. There was only one dissenting voice. A resolution was adopted instructing the committee on grounds to enter into negotiations with the city of Chicago, the Illinois Central railroad, and all other interested parties to secure an area on the lake front of not less than 250 acres.

There are prospects for serious complications and a bloody race war in southeast Missouri. The white people refuse to permit negroes to work on the construction of the St Louis, Arkansas and Texas railroad, and have attacked several times and scattered the negroes.

FOREIGN.

A conference of the finance ministers of the various German states will shortly be held for the purpose of discussing and agreeing upon the means of defraying the military expenses of their respective governments, as well as the contribution of each state to the maintenance of the imperial military establishment.

Hordes of famished wolves are overrunning Austrian Galicia, destroying thousands of sheep and many larger animals. In a number of cases men have been attacked by the ferocious beasts and devoured. In some regions it is extremely dangerous for the inhabitants to go abroad, and the people have organized large bands of armed men to exterminate the brutes.

Mr. Henry M. Stanley was presented with an address at Berwick, on June 19. In reply he spoke in the most enthusiastic terms of the wisdom of Lord Salisbury, as shown in the settlement with Germany of the African question. By the agreement between the two countries 500,000 square miles of territory were added to the British possessions in Africa.

It is reported that an additional duty of eighty cents per barrel will be imposed on American flour by Cuba on July 1. This will prohibit any flour trade between the United States and Cuba.

The Argentine Republic will stop the issue of bank notes for three years.

Great Britain is to be asked to pass retaliatory measures to offset the protective tariff of the United States.

The Brazilian minister has been received by President Carnot. Brazil's representative expressed his satisfaction at the resumption of ministerial relations with France.

Russia declines to wait until October for the payment of the war indemnity by Turkey, and demands immediate payment.

Dr. Windthorst, leader of the clerical party in the German Reichstag, has offered the adhesion of his party to carry the military credits, on condition that the government introduce a measure giving the Catholics effective control of their primary schools.

President Da Fonsica signed the new Constitution of Brazil at a ministerial dinner on June 22.

The minister of works has inaugurated the first cotton factory in Constantinople, which has secured a monopoly for twenty years. It is expected that this factory will produce cotton and woolen yarn at fifteen per cent. below the cost in the English fabrics.

There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even *brown* or *black* as may be desired.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10	— —
Ordinary	10½	— —
Good ordinary	11	— —
Low middling	11¼	— —
Middling	11½	— —
Good middling	11¾	— —
Middling fair	12⅛	— —
Fair	12⅜	— —
Galveston middling	11¼	— —
Mobile middling	11½	— —
Memphis middling	11⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	4 13-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	4
CENTRIFUGAL:		
Seconds	4⅛	5
Prime yellow	5⅜	5 7-16
Gray white	— —	— —
Choice white	6¼	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₩ bbl	2 75	4 00
POLISH, ₩ ton	— —	15 00
FLOUR.		
Extra Fancy	4 95	5 00
Fancy	— —	4 82½
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	— —	5 37½
Minnesota bakers	4 80	4 75
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	— —	2 65
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	47
Yellow	— —	47
Mixed No. 2	40½	47
OATS:		
Western	37½	38
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	77½	85
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 50	12 00
Rumps	11 00	11 50
BACON:		
Fancy Breakfast	8¾	9
Shoulders	5¾	— —
Sides, short rib	6¼	6⅜
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5⅜	— —
Sides, short rib	5¾	5⅞
Sides, long clear	5¾	5⅞
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17½
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	17	18
Western Dairy	11	12
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	31
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	3 50	4 00
POTATOES:		
New Louisiana	1 50	— —
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	— —	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	6¾	7¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 25
Turkeys, Southern	— —	9 00
EGGS:		
Western	12	— —
Southern	12½	— —
WOOL:		
Lake, ₩ lb	— —	24
Louisiana	— —	22½
Burry	10	16
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	18 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, June 24.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT—THIRD ROUND.

Panola	July	5, 6
Coldwater		12, 13
Batesville		19, 20
Courtland		26, 27
Como		28
Pleasant Grove	Aug.	2, 3
Mt. Vernon		9, 10
Arkabutla		16, 17
Coldwater mission		21, 24
Horn Lake		30, 31
Lewisburg	Sept.	6, 7
Cockrum		13, 14
Chulahoma		20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka circuit, at Paradise	June	26
Iuka station		28, 20
Harmony circuit, at Bethel	July	5, 6
Pleasant Ridge, at Patterson's		10
Booneville and Rienzi, at Rienzi		12, 13
Kossuth circuit, at Bethel		19, 20
Ripley and New Albany, at Ripley		20, 27
Marietta circuit, at Liberty	Aug.	2, 3
Blackland circuit, at Blackland		9, 10
Guntown circuit, at Pleasant Valley		16, 17
Corinth circuit, at Shady Grove		23, 24
Ripley circuit, at Weir's		30, 31
Jonesboro circuit	Sept.	4
New Albany circuit		6, 7

District Conference at Ripley, July 25-27. Bishop C. B. Galloway will preside. Sermon by Rev. T. L. Foster. Sunday-school Conference at Ripley, July 24. Sermon by Rev. T. Y. Ramsey, Jr. Come up, Dr. Carter.

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	June	28, 28
Shannon, at Pleasant Grove	July	5, 6
Verona station		12, 13
Pontotoc, at Harmony		19, 20
Houston and Wesley, at Wesley		26, 27
Sparta, at Prospect	Aug.	2, 3
Benna Vista, at Asbury Chapel		9, 10
Ebenezer, at Egypt		16, 17
Okoloua circuit, at Blackwell Chapel		23, 24
Prairie circuit		30, 31
Tremont circuit	Sept.	6, 7
Fulton and Smithville		13, 14
Athens circuit		20, 21
Aberdeen station		27, 28

AMOS KENDALL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Rosedale (Sat., Sun.)	June	28, 29
Glen Allen (Sun.)	July	6
Bolivar (Wed.)		9
Fairview (Sun.)		13
New Salem (Wed.)		16
Shelby (Sat., Sun.)		19, 20
Australia (Sat., Sun.)		26, 27
Lyon (Sat., Sun.)	Aug.	2, 3
Belen (Wed.)		6
Cherry Hill (Sat., Sun.)		9, 10
Friar's Point (Wed.)		13
Lcherton (Sat., Sun.)		16, 17

District Conference at Rosedale, June 27-29. Sunday-school Conference begins Thursday, 26. Preachers please bring Bishops' and educational funds.

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Louisville circuit, at Louisville	June	28, 29
Plattsburg circuit, at Mt. Pisgah	July	1
Mashulaville ct., at Hickory Grove		5, 6
Starkville circuit, at Pearson Chapel		12, 13
Hebron circuit, at Memphis		19, 20
Shuqualak circuit, at Mohican		26, 27
Columbus circuit, at Mt. Pleasant	Aug.	2, 3
Columbus station		4
Sturges circuit, at Ebenezer		9, 10
Chester circuit, at South Union		16, 17
Lagrange circuit, at Antioch		22
Walthall circuit		23, 24
Brooksville ct., at New Bethel		30, 31
Crawford circuit, at Shafer Chapel	Sept.	6, 7

District Conference will begin at Louisville, Winston county, Miss., June 26-29.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Ebenezer, at Ebenezer (Sa., Su.)	June	28, 29
Richland, at Richland	July	5, 6
Walden, at New Prospect (Thu.)		10
West, at Brook's Chapel (Sa., Su.)		12, 13
Poplar Creek, at Friendship (Thu.)		17
Newport, at Bethel (Sa., Su.)		19, 20
Ethel (Thu.)		24
Sallis, at Bethel (Sa., Su.)		26, 27
Kosciusko and D., at Kos. "	Aug.	2, 3
Kosciusko circuit "		9, 10
Lexington, at Roebuck "		13, 17
Belzona circuit (Wed.)		20
Weir (Sa., Su.)		23, 24
Winona station "		30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

McNutt and Sunnyside	June	29
Minter City (Tues.)	July	1
Tillatoba		6
Grenada circuit		13
Coffeeville		20
Water Valley circuit (Thur.)		24
Abbeville		27
Carrollton	Aug.	3
Chapel Hill		10
Atlanta		17
Cherry Hill (Tues.)		19
Pittsboro (Thurs.)		21
Bauner		24
Toccopola		31

District Conference at Sunnyside will begin June 28, and close June 30.

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June	28, 29
Olive Branch	July	5, 6
Holly Springs circuit		19, 20
Myrtle		20, 27
Red Banks	Aug.	2, 3
Mt. Pleasant		4, 5
Pine Mountain		8, 10
Ashland		16, 17
Shawnee		18, 19
Early Grove		23, 24
Hickory Flat		30, 31
Byhalia	Sept.	6, 7
Coruersville		13, 14

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Homewood, at Zion Grove	June	28, 29
Lake, at Carr's Church	July	5, 6
Brandon, at Braudon		13, 14
Newton, at Decatur		19, 20
Clarksburg, at Lochbar		26, 27
Philadelphia, at Philadelphia	Aug.	2, 3
Union, at Hebron		4
Carthage circuit, at Enrdis		8
Carthage station, at Carthage		9, 10
Hillsboro, at Good Hope		10, 11
Mt. Rose, at Clear Spring		16, 17
Westville, at Goshen		23, 24
Raleigh, at Hoykin	Sept.	4
Trenton, at Camp Ground		6, 7
Walnut Grove, at Camp Ground		13, 14
Marvin, at Marvin		20, 21
Forest and Morton, at Forest		21, 22
Shiloh, at Salem		26

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	July	5, 6
Magnolia, at Osyka		12, 13
Brookhaven station		22
Wesson station		23
Hazlehurst station		24
Adams, at Beulah		31
Brookhaven circuit, at Bethel	Aug.	2
Crystal Springs station		6
Beauregard, at New Hope		8
McComb, at Topisaw		9, 10
Bowerton, at Pleasant Ridge		16, 17
Summit, at Summit		23, 24
Providence, at Pine Grove	Sept.	6, 7
Franklinton		13, 14
China Grove		20, 21
Scotland, at Bethesda		— —
Lebanon, at Blue Hill		— —
Pleasant Grove		— —

W. B. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Hattiesburg, at Enon	July	5, 6
Ocean Springs, at Biloxi		12
Whitfington, at Steep Hollow		19, 20
Moss Point		26, 27
Scranton, at Orange Grove		27, 28
Pearlington, at Logtown		30
Covington, at Madisonville	Aug.	2, 3
Talisheek, at Pleasant Valley		16, 17
Columbia, at Hopewell		17, 18
Mt. Carmel		18, 20
Williamsburg		23, 24

I. W. COOPER, P. E.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.
Royal Baking Powder
ABSOLUTELY PURE

WOODVILLE DIST.—THIRD ROUND.

N. Wilkinson, at Perry Town	June	28, 29
Bayou Sara, at Tunica	July	5, 6
Gloster and Centerville, at Centerville		11
Amite, at Salem		12, 13
Woodville station		13, 20
Percy's Creek station		21
Zachary and Pipkin, at Pipkin		20, 27
New River, at New River		29
Livingston, at French Settlement		31
Springfield, at Ebenezer	Aug.	2, 3
Live Oak, at Pine Grove		9, 10
E. Feliciana, at Gilead		12
St. Helena, at Darlington		15
Amite City, at Tangipahoa		16, 17
Sam Jones Camp Meeting		22-29
Jackson station		30, 31
Clinton and Betoville, at Clinton	Sept.	7, 8
E. B. Rouge, at Beech Grove		13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Sunflower, at Rogers (Thu.)	June	26
Anguilla		28, 29
Rolling Fork		28, 30
South Warren, at Asbury	July	5, 6
Martin, at Rodney		12, 13
Burtonton, at Burtontou		19, 20
Rocky Springs, at Hickory Ridge (Tu.)		22
Utica, at Bear Creek		26, 27
Washington, at Locust Grove	Aug.	2, 3
Natchez, at Jefferson St		9, 10
Natchez, at Wesley Chapel		9, 10
Warren, at Wesley Chapel		16, 17
Roxie, at Wesley Chapel (Thu.)		21
Meadville, at Cool Springs		23, 24
Port Gibson		30, 31
Meyersville, at Beulah	Sept.	3, 7

JOHN A. ELLIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburg, at Central	June	28, 29
Meridian, at Spring Hill	July	5, 6
Enterprise and H., at Stonewall		13, 14
Daleville		19, 20
Hopewell, at Linwood		26, 27
Clarke, at Andrew Chapel	Aug.	2, 3
Enon, at Manassas		9, 10
Leaksville, at Leaksville		16, 17
Waynesboro and S. at State Line (Th.)		21
Illinsville, at Wahalak		23, 24
Winchester circuit, at Big Rock		30, 31
Lauderdale, at Hrogan's Chapel	Sept.	6, 7
DeKalb, at Marvin		13, 14
Shubuta, at Soule Chapel		20, 21
Paulding, at Paulding		27, 28
Marion, at Pleasant Hill	Oct.	4, 5

The District Conference will convene at Enterprise, 9 o'clock A. M., Thursday, July 10. Bishop Haygood is expected to preside. Recording stewards will have Quarterly Conference record books on hand for examination. Let every preacher and delegate attend.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church	July	5, 6
West Jackson		5, 6
Raymond, at Clinton		12, 13
Edwards, at Edwards		19, 20
Canton		26, 27
Camden, at Sulphur Springs (Sat.)	Aug.	2
Sharon, at Forest Grove (Sun.)		3
Madison, at Pearl River		3, 10
Yazoo City		16, 17
Benton, at Midway		23, 24
Silver Creek		30, 31
Bentonia and Dover	Sept.	6, 7
Flora (Wed.)		10
Spring Ridge		13, 14
Mt. Olivet		20, 21
Yazoo circuit		27, 28

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Gross Tete and F. River, at Harmony	June	29
Rayne Memorial	July	6
Seashore Camp Ground		13
Carrollton and Parker Chapel		20
Gretna		20
Dryades Street		27
Algiers		27
Craps Street	Aug.	3
Moreau Street		3
Baton Rouge		10
Plaquemine and D., at Donaldsonville		17

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte and Boyce, at Lecompte	July	12, 13
Alexandria (Wed.)		16
Holloway, at Fellowship		19, 20
Ada, at Colfax		26, 27
Montgomery, at St. Maurice	Aug.	2, 3
Evergreen, at Big Cane		9, 10
Simmesport, at Simmesport		16, 17
Bayou Boeuff, at Elm Bayou		23, 24
Spring Creek, at Hineston		30, 31
Sugartown, at Barnes' Creek	Sept.	6, 7
Centerville, at Master's Chapel		13, 14
Black River (Wed.)		17
Vidalia and Trinity		20, 21
Columbia		27, 28

Alexandria District Conference will convene at Colfax, La., July 24, 1890.

B. F. ALEXANDER, P. E.

DELHI DISTRICT.—THIRD ROUND.

Delhi, at Magnolia	July	5, 6
West Monroe, at Faulk's Chapel		12, 13
Monroe		16, 17
Lind Grove, at Bonne Idee		26, 27
Bastrop	Aug.	2, 3
Oak Ridge, at Oak Ridge		9, 10
Richland, at Little Creek		15, 17
Waterproof		23, 24
Providence		30, 31
Floyd, at Oak Grove	Sept.	6, 7
Harrisonburg, at Shelly Island		13, 14
Winsboro, at Holly Grove		20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Pattersonville	June	28
Franklin	July	5, 6
New Iberia		12, 13
Abbeville, at Prairie Gregg		19, 20
Lafayette		26, 27
Lake Charles	Aug.	2, 3
Sulphur Mine		6, 7
Sabine Mission		9, 10
Grand Chenier		16, 17
Rayne, at Crowley		23, 24
Washington	Sept.	6, 7
Opelousas		13, 14

JNO. A. MILLER, P. E.

HOMER DIST—THIRD ROUND.

Ruston, at Douglas	July	5, 6
Farmerville, at Tennessee		12, 13
District Conference, at Homer		16-20
Vernon, at Oak Ridge		26, 27
Summerfield, at Summerfield	Aug.	2, 3
Vienna, at Vienna		9, 10
Indian Village, at Sardis		16, 17
Gansville, at Gansville		23, 24
Arcadia		30, 31
Sailine, at Longstraw	Sept.	6, 7
Ringgold, at Andrew Chapel		13, 14
Sparta, at Providence		20, 21
Minden		27, 28
Homer	Oct.	4, 5
Haynesville		11, 12
Gibsland		18, 19

The Homer District Conference will convene at Homer, July 16. It is earnestly desired that all of the members elect will make their arrangements to come and stay during the whole time.

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ALONE.

BY MRS. D. E. M. ALLEN.

Once, when I looked across the mystic sea
That ever round the shores of time makes moan,
And mingles with earth's sweetest melody
A low, sad undertone,

I turned me with a shudder from the brink—
Not that I feared so much my fragile bark,
Adrift upon that soundless deep, would sink
Beneath its waters dark,

Or failed to catch, beyond its spaces vast,
The glimmer of a lovely golden strand,
But that Love was so strong he held me fast,
As with an iron hand.

And so I prayed that I might longer stay,
If thus my Father willed, for Love's dear sake;
For well I knew, if I should go away,
One heart for me would break.

I could not bear, I said, that hands not mine,
In lonely age, should minister to him,
That other household fires should brightly shine,
And his henceforth be dim.

But all is changed since on that solemn sea
I saw his bark put forth one summer day:
The sun shone on his lessening sail—on me
The night fell, chill and gray.

And now I wait beside the wave-washed sands,
Nor shudder at the tide's low moaning sound,
Content to linger, if for these tired hands
Some work of love be found;

Yet comforted to know, when I embark,
Though kind lips breathe a farewell tenderly,
No hearthstone for my going will be dark,
No heart will break for me.

—*Christian Register.*

America's Ideal of Success.

FROM BISHOP HAYGOOD'S ADDRESS AT VANDERBILT UNIVERSITY.

Let us ask ourselves, Is this nation, now taking, with a school-boy's glee and vanity, its eleventh census, conscious of itself? For the most part, only in a very vague and confused way. Most people are asking: "How many are we? How much are we worth—in dollars?" These are the least important things the census will reveal—how many heads and how much money. The answers will be in the millions and billions. What sort of people are we? What do we with so much money? These are the important questions concerning which the census will give us only confused and contradictory answers.

What a territory is ours! The surveyors tell us that we have an empire of four million square miles. Perhaps nobody has any clear conception of the meaning of such terms. These figures represent areas as do the numbers astronomers use in telling the distances of the stars from our earth; but the truths such numbers stand for are vague as vast.

Measured surveyor-wise, ours is, indeed, a very big country. Greece would hardly fill up the boundaries of some of our counties; yet Greece gave to the world more that can not die than all the peoples who went before us between the two oceans. When we are grown up, how many people will there be? With England's population Texas alone can maintain in comfort a hundred millions of human beings. With a population no denser the United States can easily find homes and support for many more than a thousand millions.

This is, indeed, a new country. We are a young nation; we are yet in our childhood. Time would fail me to tell of the riches of this last best gift of land to mankind. All that climate, soil, and minerals can do, all are here. And what a stock of people are here and coming! With what we may call an English basis, all sorts of people from all countries are here. I do not now describe them; I do not even name them; least of all, discuss any race problems, or other special questions that grow out of the manifold and multiplex relationships of these many and diverse people.

What are we here for? I answer, as a Christian—as one who believes in God and his Christ, and, therefore, does not despair of man. We are here to build a Christian nation. Nothing less would vindicate the wisdom of the Creator in preparing such a country; nothing less vindicate the Providence that first settled these shores with English-speaking Christian men and women, by divine laws of life driving hence and away the people who would not use their gifts; nothing less than a Christian state makes life worth living for us or our children.

The realization of this stupendous plan of Heaven will not come about by accident. The conditions of our problem favor success; but success is not of chance. Success, in any high sense, does not spring out of the earth as the grass and wild flowers spring out of the bosom of fertile prairies. The powers that rule the world are not blind; sightless fortune, flinging her favors about without discrimination, is a heathen conception. In a universe governed by law, the doctrine of chance has no place. If it could be proved (as it can not be) that there is no Providence—all-wise, all-comprehensive, and infinitely good—that there is no personal Law-giver and Almighty Ruler, the prevalence of a somewhat we call *Law*, has been proved beyond doubt or question. Where law is chance is not.

What a man becomes depends on his relation to the law of his being. The doctrine applies in its full force to nations. The man is the unit of the race, and what is good for one is good for all. Nations can no more be saved in disobedience to law than a man can be saved in disobedience to law. Obedience is the condition of life everywhere, and disobedience everywhere and everywhen issues in death. This, also, is salvation by faith, for obedience to law is the product of faith—faith in the law, if not in the Lawgiver. Expediency and right always coincide in the long run. There can be no true political economy any more than true religion that forgets or ignores righteousness—that is obedience.

At this point let us ask, What does this new and strong nation propose to itself? What does it wish to be? What ideal does this nation, just beginning its history, hold up before its gaze to stimulate and guide its energies?

Events, so far as men only are related to them, are the exponents of their thoughts and desires. Ideals determine men's lives and shape the history of nations. As the universe expresses a thought of the Creator, so the history of a people expresses their thoughts, so far as human purpose and effort determine history.

History is full of illustrations; so is the commonest, every-day life of men that never gets itself written. Business, art, poetry, science, literature, religion—most of all—illustrate the thought and enforce the principle that lies at the heart of the doctrine of ideals.

No man ever rises above his ideal to stay—nay, no best man ever reaches his ideal. In the nature of things, he can not; for there is no ideal that is not beyond the possibility of present achievement—unless it be a very low one, always tending downward. What is achieved is ideal no more. If the ideal does not outrun achievement, there is nothing to live for. If anything worthy is attempted and accomplished; if there be true life, and, therefore, healthful growth, the ideal will be forever reforming itself; it will grow larger, truer, diviner, and the mount of vision to-day only reveals a greater height near the stars for to-morrow's ascent.

This much is not in the least speculative; this much is clear beyond the need of argument—a man's real ideal determines the lines of his activities. Many fancies and vague dreams there may be that do not enter into volition, endeavor, or achievement; but what a man really makes his ideal—that which he truly and persistently wishes to be; that above all things he tries to be—to that he bends all else. He may, indeed, dream and talk sentimentally of other, and it may be in themselves of better things; but if we would certainly know what is uppermost in a man's thought of life; if we would be sure of his ruling love; if we would know beyond doubt what he wishes to be (and it is out of uppermost thoughts, ruling loves, and fixed longings, that the imagination creates its ideal), there is an easy way to find out what we wish to know.

When you seek to know what a man's ideal of life is, do not ask, "What does the man say?" His words may mislead you, as his posings deceive *him*. Inquire only, "What does this man really try to do?" When we find out what a man who can choose his lines of life steadily strives to do, we have found out what he really wishes to be; we know what his ideal is. Is pleasure, fine or gross, the thing he lives for? Then pleasure is his ideal of life; to him pleasure is the end and purpose of existence. In his philosophy of life pleasure is the final cause of creation; for pleasure the universe is.

Is he trying with all his might to win what men call fame? Then fame is his ideal, and praise is success. Is all his effort put forth to gain and to hold high office? Then power is his ideal, and his best man is he who is at the top of all the offices. Or does he bend his energies and consecrate all his powers to the accumulation of money? Then no matter how fine are his words in mere talk about the true end of life, we know what his ideal is—we have not yet learned how low it is. Christ knew, and he has told us. It is money this man wants; wealth to him measures human success or failure; his ideal is the richest man. To him come no greater thoughts than such as puzzle his soul concerning "greater barns."

Everywhere the statement holds good: A man strives hardest for what he most desires, and his ideal is involved in its realization. This is true, whether the ideal be noble or ignoble, divine or devilish. It would be a grave mistake to suppose that all ideals lift up; they as certainly drag down. The false ideal pursued not only degrades—it destroys. If a lofty ideal produces a glorious Lee, who, though in poverty, would not sell his name to even an honorable business, and makes for our times a man to be honored and revered by the true men everywhere, a mean, money-getting ideal of the chief good gives us, at least, three others who once followed the flag that heroism made immortal—three licensed gamblers—Beauregard and Early in New Orleans, and Mosby in Mexico, selling their fame and debauching men, that they may put money in their purse.

Honor forever to Gov. Nicholls, who would not sell the virtue of Louisiana to the hideous octopus—the slimy devil-fish whose den is in the Crescent City, but whose long and cruel arms reach into every State in our Union.

It is, indeed, true that many, perhaps most, men lack unity of purpose; they think of, or wish for many things; they may not be conscious of creating or entertaining such things as ideals; but, after all, the fact remains, a man's real desire, and, by consequence, his real ideal, is shown by what he most tries to do. "By their fruits ye shall know them" is the test of the divine Teacher, who not only gives us all true religion, but whose doctrine is the germ of all our science. With him facts determine what theories are to be, and this is the heart of the Baconian philosophy.

The principle we have been considering applies to nations as surely as to men. In any community, whether a little village, a great city, or a nation, the *consensus* of the people's thought as to what is the true *summum bonum*, the unmistakable chief good, "the best thing in the world," this creates the ideal, inspires the efforts, and determines the history of that community, of that nation.

History is rich in illustrations. Two only I barely mention. Take Rome in Cæsar's time. Rome was then fully conscious of herself, and knew perfectly well what she wanted. The end Rome sought was dominion, and Rome strained every nerve to make conquests. And so it came to pass that Rome governed the world. Greece, at her best, showed her ideal in her arts. And it came to pass that Greece also conquered a world, and gave the patterns for all the arts that came after her day.

There will not be unanimous consent among any people as to what is the one thing to be desired above all other things, the great pearl of price for which a man should sell all that he has; but there will be a predominant thought and a paramount desire, and this will determine, for the chief part, both the efforts and achievements of a people.

Here it may be inquired, What is the American ideal? It may seem difficult, or impossible, to find the answer. In no country of the world are there more "views," "doctrines," "creeds," "philosophisms" concerning human life pressed upon the attention of men. There are voices on every side, most insistent and clamorous for recognition. We can not find our answer by weighing the pleas which these many and diverse and most urgent voices make. We will reach our answer by asking a different and less complex question: In what path of endeavor does American energy most expend itself? At the end of that path be sure we find the ideal of our nation. What are the most people most trying to do? To ask this question is to answer it: *making money*. Not earning a support for one's family; not making honorable provision for old age, or comfortable settlements for one's children; but making money for the sake of money, and for the sake of what it commands. Find us the richest man, and the ideal American will be one richer than he.

To offer proof of the correctness of this statement would be like proving that twice two are four, as useless and as commonplace. Those who read the papers and know our times can not for one instant question the statement, that one richer than our richest is our ideal man.

I am not about to commit the folly of denouncing money; that having money and money's worth make for any human soul the chief good of life, I do utterly deny. In itself it is not good at all; perverted, it is a curse. Making money as the end and aim of life is a foolish and unmanly thing; making money, as a means to an end, may be a very wise, and also a very noble occupation. The power that is in money to do good is the one quality in it that gives it worth, that entitles it to respect, that lifts it above dirt and corruption. Measuring men by mere money gauges is heathenism. Making money having the chief end, and money-getting the chief occupation of life, works out the most deplorable results in the thoughts and lives of men. When the richest becomes the foremost man, and one richer than the richest the ideal man, we forget why a man is sent into this world, and cease to know what a man really is. Confusion enters into all our conceptions of human life. We apply false tests to ourselves as well as to others; we "call evil good and good evil;" conscience loses its polarity, and virtue dies at the root. When men choose occupations simply to make money; seek office only for salaries, perquisites, and, above all, opportunities; in a word, when money is the end, and money-getting the business of life, character and usefulness become secondary, whereas character and usefulness are in human life what God cares for, and what a wise and good man prizes above all the world.

Sometimes concrete illustrations are more helpful in getting at the very truth of things than elaborate arguments or exhaustive statements. Few of us realize how despotic this money ideal has become. Nothing is more foolish than the making of wholesale indictments of our times or of our people, unless it be the blindness that will not see a storm-bearing cloud till it bursts in desolating fury.

Of the evils brought to view, only in these remarks illustrations abound. Men known to be unprincipled are honored for their bank accounts. Men of fortune, and controlling the influences that command fortune, can hold high office, and feel themselves too safe to need vindication when charged with infamous crimes. It no longer startles us when an election to the United States Senate even not infrequently turns upon the gold, rather than the brains, virtue, or patriotic service of candidates. It no longer shocks us that the "barrel" enters as an essential factor into many elections, and not a little legislation. It has become so commonplace as hardly to be a scandal that party managers calculate the price of purchasable voters, and "levy contributions" to meet what they call "legitimate expenses." Big men make combinations that crush all weaker rivals, organize "trusts" that rob the people, and are called financiers. In ravenous greed they are the sharks of the business world, and, as to conscience, they are the successors of the Barbary pirates, who scourged the Mediterranean some generations gone. If they succeed, they enter the charmed circle of our immortals. A million dollars covers a multitude of sins, and many millions are of the essence of nobility. Thousands of people, finding to support them voices not a few in hireling newspapers, count it unpatriotic that a minority in the Legislature of Louisiana refuse a bribe of twenty-five millions, and curse the only man who are struggling to save the virtue and honor of the State. So high is money, so low is honor.

Take the commonest and vilest case in the world—the fathers and mothers who barter their marriageable daughters for money, and what, in their insane vanity, they consider social position. The Circassians who sell their tender girls to Turkish harems deserve more respect, for they do not know the Christ who has given us the pattern of all true knighthood, who has shown us how sacred womanhood is, and who, in glorifying wifehood and motherhood, lifts up the race of man. Alas! for the victims bound on this fiery and cruel altar. Moloch himself was a kinder god.

How can there be honesty in business, purity in politics, righteousness in government, or true virtue anywhere, while money is the essential element in our ideal of human success? How can it be otherwise than that our politics should be corrupted, that legislation should be poisoned, that government should be debauched under the tremendous stimulus of an all-abounding idolatry of gold? How can it be otherwise than that a fatal paralysis should strike down social and civil virtue? How can it be otherwise than that the church of God itself should show the glistening plague-spots of a leprosy so prevalent and so deadly?

Seashore Camp Ground.

BY J. M. BEARD, D. D.

There has been much debate about the probable residence of the first pair, some locating it in Assyria, others in lower India, and others, yet more speculative, at the North Pole and in North America; and for this there may have been cause; but what is harder to believe than any of the labored theories referred to, which have nothing to rest upon but greater and lesser displays of human genius and scholarship, is the fact that any of these original thinkers could, by possibility, have glimpsed that paradisical stretch of sea and shore and sky on the Mississippi Sound, near to Biloxi, yclept Seashore Camp Ground. It was just here, beyond almost any peradventure that could stand against anything but a genius for doubt, if we may judge from appearances at all, that the Creator smiled his sweetest smile, imaging all things beautiful in a yearning desire to create a heaven upon earth for his children, and said, while he continued to smile, "It is very good." What marvel of coloring in this sky of blue and shore of green and sea of opal, with its far-stretching border of pearl grey! What breezes blow here, and birds sing here, and "boundless contiguities of shade" embrace themselves in a never-ending rapture of repose here! How that spectacular host that shuts cloud-land from our view, rank upon rank, flash by like stately argosies bearing golden fleece, as they roll in transformational splendor seaward or sunset-ward! Was there ever such a delicious problem in the most ancient of sciences as the union of half-circle and uncompounded curve where the verdant shore blends with the shell-strewn beach? What *lignum-vitæ* and *arbor-vitæ*, of what innumerable species—including among the former ancestral water-oaks and magnolias—crowd each other in a race to the water's edge, and stand there in serried ranks to mark the spot where "man's control *stops!*" If anything could be more beautiful than these idyllic sylvan splendors, where birds sing madrigals all day long, and south breezes sigh amorous strains from morn to eve, it surely must be those ocean pastures beyond, where just now the lowing herds of Neptune are disporting themselves, and which presently will become a speckless mirror to contain the glories of a rare tropical sky; or yet again, with sudden fury will lift their voices to prolonged thunder, and assail the firmament with the order and discipline of veterans, "rolling upon the foe."

Yonder, just where the pale crest of waters is obscured by the haze of the descending horizon, is Ship Island, with its delicate forest-fringe suggestive of Elysia or Utica, or anything of that sort, while half a league westward a fleet of a dozen sail are dimly outlined against the ocean firmament, showing where the deep sea channel ends, and drawn up in order of sea battle awaiting their cargoes. It is said that no sea is richer in aquatic produce than that which mirrors the Almighty's form along this coast, and this we can readily believe who have fished in its waters, or have observed the piscatorial ventures of the professional reaper, or have purchased its luscious oysters at what would be a moderate cost for removing them from the shell.

One of the first settlers here, the sainted Bro. Notice, related to the writer, many years ago, a most astonishing piece of sea-lore to the effect that when the first campers occupied the camp ground, inaugurating that series of religious meetings which has given it national fame, that there was, owing to a miscalculation which often happens as to the subject of supplies when a sudden change of base occurs, a sort of famine in the camp, and that just at the moment when it reached the period of acuteness the sea lifted up its waves and ruined fishes upon the shore in a tidal torrent that continued for hours. The fish were of the choicest edible varieties only, and were gathered with the eagerness with which the Israelites reaped the quails in the desert, and yet the supply was greater than the demand. Of this miraculous supply of fishes, there are yet many living witnesses; and, like the draught in the Sea of Galilee, it was understood by many to be a figurative adumbration of those great spiritual harvests which have annually rewarded the labors of the fishers of men who have resorted hither. Such a fish and fowl and vegetable market as this is! and that, too, in spite of the proverbial indolence of the natives, who are much what they were when Bienville landed them, perhaps, on this very spot more than two hundred years ago (another proof that climate and Edenic situation will slow the pulse of any blooded strain that Europe can pour out to us). Apropos of this allusion, it is said that Bienville and Iberville, in the hope of obtaining supplies for their Biloxi colony, several times represented it to be on the point of starvation—a plea which was as often silenced by their royal purveyors, with the statement that by all accounts of fact and rumor, which had reached them concerning the newly discovered land of fruits and flowers, many of them indorsed by the beggars themselves, such an occurrence would be a physical impossibility.

But having said this, we wish to add that this is one of the Edens which man has not marred. Just as much art as will adorn nature has been lavished upon it, and no more. Just as much ethical virtue as the gospel contains has been employed to regulate its community, and no more, and no less. Here is as near a blending of the ideal and practical in human government as the world, perhaps, contains. If a man or woman or child is unhappy here, it is for much the same cause that heaven would prove an intolerable bore to them if they should, by chance, be transported thither. But let me pause, before reaching prolixity, to add an item of news, and run to your readers that the season has fairly begun here, each day bringing accessions to the community, and many being looked ahead, while the consensus of the prophets who, being abroad, are much honored, is to the effect that the approaching camp-meeting exercises will experience a greater popular overflow than for years.

What an unfortunate predicament for a sovereign State to be absolutely dominated by a close corporation of gamblers—men who carry on the most insidious and corrupting form of gambling known to the world, the kind that robs the laborer and house servant of their hardly earned wages, and offers to pay the state a million dollars a year for the privilege! It is the only commonwealth in this broad land where the Lottery is tolerated, and the Democrats have 102 majority in the legislature. We sincerely wish, as do many decent Democrats in Louisiana, that the Lottery may be defeated; but so corrupt is party management in that State, largely through the baneful influence of this Lottery fungus, there is scarcely a hope that it can be done.—*Baltimore American.*

Christian Advocate.

THURSDAY, JULY 3, 1890.

THE HEM OF THE GARMENT.

BY CARL SPENCER.

He walks in the earth and the heaven,
The Lord in his raiment bright;
His robe is crimson at even,
It is gold in the morning light.
And it trails in the dusky mountains
With a silver fringe at night.

High over the people thronging
Is the light of his pure, calm face;
Can the uttermost need and longing
Come fronting that awful place?
But to touch the beautiful garment
Is a comfort and a grace.

The tender sweep of the grasses
Is smoothing away the smart;
And the light, soft wind that passes
Is a balm to the very heart.
Only the hem of his garment—
But I kiss it for my part!

The seamless blue and the border,
Where the earth and the heaven meet,
And the colors in mystic order
In the broideries round his feet;
It is but the hem of his garment,
But virtue is there complete!

He turns, and I am not hidden,
And he smiles and blesses low;
Did the gift come all unbidden?
—O, to think he would not know,
(Through even the hem of his garment)
It was faith that touched him so!

Methodism on the Gulf Coast.

Neither the coast of California nor the shores of Maine present a more heterogenous population than that of the Gulf coast—Saxon, German, Frenchman, Spaniard, Russian, Mexican, Canadian, West Indian, Chinaman, together with the Anglo-American and Africo-American—all insisting on the use of his own social customs and religion.

Most all sects of the Christian religion are represented in the population. Roman Catholics are by far the most numerous, and then follows the Methodist, Baptist, Presbyterian, Lutheran, Episcopal, Campbellite, Mormon, Quakers; but by far the greater number of the people belong to the large society of which Satan is at the head.

Many of us are really proud that we are the subjects of the "holy Pope," or followers of Luther, Calvin, Theodore, Wesley or Campbell, but to follow Christ is out of order just now! The Catholic Church furnishes the code that regulates the morals for us. Dancing is the besetting sin. It is used in all its forms, from the "hoodlum breakdown" to the dude "hug-me-tite." It is used for the "tough's" entertainment and the church's support. It is the essence of all amusements and the wind-up of all entertainments. The evil of drunkenness is not less. There is a bar-room for every two hundred of the population. The drinking habit reaches the women as well as the men. Plenty of opportunities for gambling are offered—cards, pool-rooms, rattles and boat races. Women are no less fond of such than men; some of them passing for Methodists have given rattles.

The Sunday excursions, given by the Louisville and Nashville road, render it impossible to retain a congregation at the morning services. They pour into the towns a lot of men, women, children and dogs, who go through the streets with guns and fishing-tackle; all to the extreme annoyance of the good people of the town. These excursionists are going out to spend the Sabbath in hunting and fishing.

It is in the face of all this, and much more, that the Methodist Church is trying to gain a footing. But I am persuaded that our attack has been too weak—too weak because we could not well help ourselves; we could not help ourselves because we did not have the force. All church enterprises here are a half-century behind other improvements.

Bay St. Louis, with a population of 3,000 or more, with a number of residences that cost from ten to fifteen thousand dollars, has a Methodist Church worth about $600, and with no parsonage.

Biloxi has a population of 3,500, with many magnificent residences and a public-school building worth fifteen thousand dollars and a Methodist Church worth about four hundred dollars. Ocean Springs and Scranton are just about up to this standard.

Devout worshipers could enjoy the services in such places, but those who would go out to be entertained would like to find a church with a better exterior.

But what is the class of Methodist preachers sent to these difficult places. A good class of the kind; but what is the kind? Three of our pastors on the coast were admitted into the Conference last December, and the fourth is not a member of the Conference. Dr. Harmon is the only pastor of experience (Bro. Carley and Moss Point do not belong to this discussion).

Of course, the preached gospel always has power, and will cause men to listen; but it is a very simple story that we boys can tell. Take from the preaching the charm of the gospel, and it would take the eloquence of Munsey, the reasoning of Joseph Drake, the humor and simplicity of Sam Jones to command attention.

But you ask, "Have you no good people?" Yes, some as good as the country affords. As a class, the people are remarkably liberal. They are neighborly and generous. Some defend the cross of Christ with precept and example. They have religion and enjoy it. But a general criticism that may be passed is. They use too much economy toward the church.

Treatment: Let the Conference make a bold attack. Send some of the best and most experienced men of the Conference here. Let Methodists, with a surplus, help to erect better churches and build parsonages. And lot what Methodists we have here watch and pray.

GEO. H. THOMPSON.

Vanderbilt Scholarships for Young Preachers.

Among the wise acts of the Board of Trust of Vanderbilt University is the encouragement given to higher ministerial education by establishing a number of free scholarships in the Biblical Department of the University. These scholarships yield one hundred dollars each, which, in addition to free tuition and room rent, will pay the cost of board and entrance fees for the scholastic year. They are limited to college graduates. The theological course of study at the Vanderbilt is thus placed within easy reach of the large number of young ministers of the church who may desire to enjoy and profit by the superior advantages offered here to all who are preparing for the ministry of the Methodist Episcopal Church, South. The College of Bishops, as members of the Board of Trust, are in a special and important sense the supervisors of this department of the University. There were graduates from twenty-two Southern colleges and universities among the theological students of the University during the scholastic year just ended. These scholarships are open alike to students from all the Conferences of the church.

FREE SCHOLARSHIPS IN THE BIBLICAL DEPARTMENT OF VANDERBILT UNIVERSITY.

The Board of Trust of Vanderbilt University have established in connection with the Biblical Department eighteen *free scholarships*, yielding each one hundred dollars per annum, to be awarded annually to students pursuing the full theological course of study, and subject to the following conditions of award:

(1) The applicant must be a college graduate, and the application should be accompanied by the endorsement of the faculty of the college or university at which he has graduated, recommending him as a suitable person in character and scholarship to be admitted into the Biblical Department of the University, and to receive one of these scholarships.

(2) The applicant must give evidence that he needs the assistance sought to enable him to prosecute his studies in preparation for the ministry of the Methodist Episcopal Church, South.

(3) The scholarships for 1890-91 will be awarded by the theological faculty, not later than August 15, 1890, to those applicants who shall give the best evidence of high standing in their collegiate studies. As, therefore, they are to be awarded on merit of scholarship, it is desirable that the recommendations of the college faculties accompanying the applications should state the standing of the applicant in his college course.

(4) Worthy applicants who fail to receive a scholarship the first year, may yet receive aid from the Ministerial Loan Fund of the Biblical Department, sufficient to meet the cost of board in Wesley Hall, and may, if their class standing justifies it, receive a free scholarship for their second (or middle) year in the theological course.

(5) Applications for scholarships for 1890-91 should be sent in to the dean of the Biblical Department by August 1, 1890. For catalogue and other information, address

PROF. W. F. TILLETT, Dean.

NASHVILLE, Tenn.

Port Gibson Commencement.

Port Gibson Female College has just closed a most excellent year; every phase of its life and work is bright with abundant promise of future advancement. During the year ten have graduated—I would suppose the largest number that ever graduated in its halls in one year. On Sunday, June 15, the commencement sermon was preached by that well-known divine, Dr. C. K. Marshall, of Vicksburg, and, from reports, he was at his best. The closing exercises of the commencement were held on Monday and Tuesday following. The exercises were very interesting and entertaining. I thought the selection of their essays were unique and beautiful. "In Search of a Vacation," by Miss Katie Drake; "Sorrows Remembered Sweeten Present Joy," by Miss Emma Bradley; "Light, Light, More Light," by Miss Katharine Buck; "The Daughters of Mississippi—Their Obligations to Their State," by Miss Mary Ethel Mounger; "Class Historian and Prophet," by Miss Kate Millsaps; "The Darkest Hour of the Night is Just before the Dawn," by Miss Mallie Kaufman; "The Child is a Woman: The Book May Close Over, for All the Lessons Are Said," by Miss Nora Foote; "Woman's Influence," by Miss Ella Reid; "I Wish and I Wish That the Spring Would Go Faster, Nor Long Summer Bide So Late," by Miss Fannie Person; "The Past a Dream, the Future a Phantom," by Miss Mallie Fulkerson. May these young ladies go forth with their lamps trimmed and burning!

The Rev. E. H. Mounger conferred the degrees with a few appropriate remarks; then Dr. C. K Marshall amused the audience with a short humorous address. The exhibition of art, China painting and embroidery was large and beautiful, creditable to any college. The Board of Trustees elected Miss M. E. Compton president of the college—a lady in every way qualified for the important position; has had a long experience in school work, besides possessing natural endowments. She intends this summer to go to Chicago, and attend the Chautauqua, and study the late method of teaching, and I believe she will leave nothing undone to make the college equal to any female college in the State. Yet this college is not without its needs. Buildings need repairing—say nothing of enlarging them. Repairing is a necessity at the present time.

Meridian, Whitworth and Centenary Colleges have had agents in the field from time to time. Millsaps College has now several agents in the field, and bulletins are in the papers from week to week, calling to duty, which is right and proper. But what have we done for Port Gibson Female College? I don't remember of this college ever having an agent in the field. Has this college no friends? If you wish to inform yourself as to the needs of this college, I refer you to the Board of Trustees, to the Rev. E. H. Mounger, and Dr. C. K. Marshall. And now, who will give five or ten thousand dollars on conditions that an equal amount be raised by the people?

Port Gibson is a delightful town on the L., N. O. and T. R. R. (Valley Route.) The location of the college is healthy. I was informed that a physician had not been in the college during the past session.

We recommend the president, the college to the liberality and prayers of the church, and urge upon the friends of this college to come forward and help.

This school opens on September 16, 1890.

One of the Visiting Committee,
R. BRADLEY.

Mansfield Female College.

REPORT OF VISITING COMMITTEE.

The friends of this old and honored institution will be glad to hear that it has just closed a prosperous year. This, the second year of President McVoy's administration, has witnessed an increased attendance of boarders, more pupils, and a larger number of graduates than last year. Twelve bright and promising young ladies received diplomas. Results indicated that in all departments painstaking and thorough work had been done. In deportment, the pupils had received an unusually high mark. It was a general remark that no better class of girls had ever occupied its halls. The scholarship grade through the year, and especially on final examination, was remarkably good. Music, both vocal and instrumental, showed very thorough training under the competent and careful hand of Mrs. Harding, and the art display was captivating to everyone.

It is not the intention of this report to give a full account of the commencement exercises. It is enough to say that the tasteful and elaborate programs were highly interesting to the large and intelligent audiences. The contestants for medals and prizes were a credit to themselves and to the institution. The exercises of the alumnæ anniversary were attended with a spirit both pathetic and inspiring; pathetic as they recalled the scenes of former years, and inspiring as they furnished the proof of the successful labors of the past history of the college. The young ladies' graduating essays, in the main, showed originality of thought and a hopeful freedom from the traditional sentimentalism of such occasions. The Hon. E. E. Kidd, of Ruston, La., the commencement orator, spoke fervently and patriotically of the preparation for life-work. The baccalaureate of President McVoy had in it the ring both of earnestness and eloquence.

It was the pleasure of your committee to meet with the Board of Managers, and to witness their interest and care in all the details of the work and needs of the college. The rents accruing are faithfully applied to insurance and repairs. There has recently been erected and furnished a neat preparatory building. But further repairs on the main building are needed, and a new and modern session hall is in great demand.

Let Methodists of Louisiana more than ever rally to this old institution. It is worthy of their support and patronage. The names of many of the honored daughters of Louisiana are upon its alumnæ rolls, and many more are destined to have a place there, if the Methodists of the State will do their duty. J. W. MEDLOCK,

For Committee.

MINDEN, LA., June 20, 1890.

P. S.—It was not my privilege to hear the commencement sermon by Rev. J. A. Parker; but it was well spoken of; and also his sermon in the evening before the Young Ladies' Christian Association. All hands regretted the non-appearance of Rev. F. S. Parker, who had been assigned to duty on the program. J. W. M.

Grenada Collegiate Institute.

We have just had a delightful reunion of Methodist preachers at the commencement of the Grenada Collegiate Female Institute, of the North Mississippi Conference. Five of our presiding elders were present, and pastors and visitors too numerous to mention.

The commencement sermon was preached on Sunday, June 16, by the Rev. J. B. Stone, presiding elder of the Holly Springs district. The alumnæ met on Monday, and, after the reading of a number of interesting essays, were addressed by the Hon. W. C. McLane.

On Tuesday, after the graduates had read very excellent essays, they were addressed by Dr. R. W. Jones, of our State University, and it was certainly the best of many good things to which we listened on this occasion.

As one of the Visiting Committee, I was received by the Rev. T. J. Newell, A. M., the president, and given free access to all the papers and everything else which it was necessary for me to have to learn all about the work done in this institution, requesting me to investigate carefully, which I did to the best of my ability. I take great pleasure in stating to the friends of our Conference college that I found everything in good condition. The building is superb, and cost forty-seven thousand dollars, and is in good repair; ample room for eighty boarding pupils in good rooms of open grates, good fresh water thrown by an engine to every part of the building, the table furnished with an abundance of just such food as the president, his family and visitors have to eat. All this, including washing and light, for twelve dollars per month. The building is well located on a beautiful lot of four acres of ground which would now sell, without the house, for as much as this property has cost our church. The health of the institution has been remarkably good during the past year; the entire drug bill has been only about nine dollars.

I was invited to attend the meetings held by the Board of Trustees, and I listened to them carefully while they canvassed everything which they thought would be of interest to the institution, giving attention to every floating rumor which might affect the prosperity of the school.

One fact was made prominent, and admitted by all, that work done here is well done. To graduate in the G. C. F. I. means something.

We cordially invite those who have daughters to educate, to come and see for themselves, bring them here on September 9, next, and on the evening of the tenth you can listen to an addresses delivered for the benefit of the institution by Dr. Black and Bishop Galloway, which is to be the first of twenty by distinguished men during lectures the next scholastic year.

The hospitalities of the good people of Grenada so abounded toward us, that our hearts were filled with gratitude and a strong desire to return again. J. W. HONNOLL.

HOLLY SPRINGS, Miss.

Commencement Exercises of the Wesleyan Female Institute.

The annual commencement exercises of the Wesleyan Female Institute, Staunton, Va., of which Rev. W. A. Harris, D. D., is president, continued through the evening of five successive days.

The first evening the Beethoven Musical Society held its final exercises. The second evening occurred the final celebration of the Lee and Jackson Literary Society; the annual address being delivered by Rev. J. W. Shoaff, of Baltimore. In connection with these exercises there was, under the direction of Prof. J. D. Tood, a delsarte drill in elocution. This is a new feature in the exercises of commencements, and evinced the thorough training of the young ladies in elocution. The third day, Saturday, the public were entertained by an exhibition in art. The specimens indicated the great attention paid to this department in this school.

On Sunday, June 1, at eleven A. M., the commencement sermon was preached by the Rev. W. J. Young, of Alexandria, Va. The same speaker, in the evening, delivered the annual address before the Young Ladies' Christian Association.

On the fourth evening, at eight P. M., occurred the final soiree of vocal and instrumental music. The music on this occasion sustained the high reputation which the school has for so long enjoyed for its superior advantages in this department. On the fifth evening, Tuesday, at eight P. M., the final closing exercises took place. The distinctions, diplomas and medals were awarded by Prof. Leonidas Poyntz. Only three medals were awarded in the entire school; the recipients of these honors being, respectively, Misses Bertha Rodgers, of Baltimore; Anna McMullan, of Virginia, and Maggie Bowen, of Virginia. The degree of Batchelor of Arts was conferred on the following pupils: Misses Annie Cornelson, of South Carolina; Delta McLaurin, of Mississippi; Houston Mitchell, of Mississippi; Bessie Riddell, of Kentucky; Edna Woods, of Mississippi, and Mittie Woods, of Mississippi.

The president conferred the following diplomas or the degree of Master of Arts on the following young ladies: Misses Anna McMullan, of Virginia; Anna Davis, of Texas; Gertie Stewart, of West Virginia; Mabel Bergman, of Kentucky; Emma Cornelson, of North Carolina; Laura Fletcher, of Maryland; Brenda Earheart, of Virginia, and Willie Colbert, of Mississippi.

This closed one of the most interesting and impressive commencements in the history of this time-honored school. Under divine blessings, the last session was one of unusual prosperity, both in numbers and in the progress of its pupils. The school was attended by about 135 boarding pupils from various States in the Union. In the early part of the session every available place was filled, and the outlook of this seat of Christian learning is bright and promising.

B.

Idolatry Introduced, and Some Other Things.

MR. EDITOR: You see from the field I have given myself that I have plenty of room to roam; but I hope to confine myself to a few points.

"Idolatry," says Mr. Webster, is of two kinds: 1. The worship of images, etc., made with hands; and, 2. Of the heavenly bodies. It is of the first kind I wish to write. There is a species of idol worship introduced in these parts that is rather novel, and has produced something of a sensation. A Baptist minister, preaching on the subject of baptism, wishing to demonstrate the mode beyond controversy, pulled from his pocket a naked doll, and jumping it along on the pulpit board to a glass of water, put his fingers into the water, and, dropping a few drops upon its head, exclaimed, "That is not baptism;" then, pouring a little upon it, said, "That is not baptism;" then, picking it up, put it in feet foremost, but the water was not deep enough to put it under; so he doubled it up, and as he did so, he broke its back (poor thing!); he immersed it, and exclaimed, "Now, that is baptism."

Now, Mr. Editor, what think you? Is not that pure idolatry? I do not believe the Baptist denomination will approve of that minister's course; but to whom is he responsible, and what will they do with him about it?

Another point is this: I attended a Methodist college commencement lately. I thought it was customary to invite Methodist ministers to the rostrum. There was no such invitation extended that I heard. Some were upon the rostrum; whether by special invitation or not, I know not; others were not there, I know. I can not complain myself. I have always received more attention than I deserved; but there was a minister present that received but little attention, and there were five or six girls from the town in which he lived attending that school. If it were not for these ministers of Jesus Christ, there is not a Conference school that could exist for a year.

Another point: I heard a Methodist preacher say he was invited by the Alumni Association of a great university to deliver the address. That preacher accepted, paid his own railroad fare and hotel bill, which amounted to $60, and that, too, on a salary of $600; and there was never a word said to him about it. That is worse than a Chinaman, who, when he invites you to partake of his hospitality, thinks it is the height of impoliteness for you to accept. Such heathenism among Christians, so called, ought to be rebuked. P. A. JOHNSTON.

Water Valley, Miss.

The blessed Lord has abundantly blessed us at Wood Street Church, Water Valley. We began services on Tuesday evening, May 27, and closed on the evening of June 9. Bro. George S. Inge was with us nearly all the time, preaching with real power, both in regard to matter and manner. He is (or will be) a great blessing to any community. Bros. J. W. Price, P. E.; H. C. Morehead and O. L. Savage did good work. The meeting resulted in sixty-one accessions on profession of faith to our church; between seventy and eighty professions. Our kind and good people are in harmony, and are admirably working to advance all the interests of Christ, our Savior.

J. M. WYATT.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE BOOK AND ITS THEME. By Rev. L. L. Pickett. With an introduction by Bishop Key. Southern Methodist Publishing House. Price, $1.

This treatise on the much traversed theme of sanctification, by a young author, evinces both talent and piety. He has evidently given thorough study to his subject, and presents some new views of old doctrine and urges some strenuous proofs in reply to objections to the "second blessing" theory of sanctification. The chapters on Living and Dying Witnesses, and that on Tobacco are particularly good, though in the instance of the latter the tendency to add proof to proof is apparently too marked. The book contains two chapters on entire sanctification, by Rev. Dr. Carradine, which originally appeared in the columns of this paper and were much applauded by the advocates of this theory. They furnish a fitting conclusion to Bro. Pickett's volume and will add to its sale.

THE MEMORIAL VOLUME OF JEFFERSON DAVIS. By J. William Jones, D. D. B. F. Johnson & Co., Richmond, Va., publishers.

This book of nearly seven hundred pages of Jeff Davis' memorabilia, edited by Dr. Jones, of Atlanta, is a truly valuable contribution to the literature of the subject. It will be hailed with pleasure by many who are on the *qui vive* for some authoritative treatise that will finally set at rest much discussion affecting Mr. Davis' name and fame. The question, "Was Davis a Traitor?" is discussed at length and most satisfactorily disposed of. There are several splendid full-page illustrations. The volume has the indorsement of Mrs. Davis, and will, doubtless, have a large sale and become a standard amid the much that has been and will be written on the subject.

AN INTENSE LIFE. A Sketch of the Life and Work of Rev. Andrew T. Pratt, M. D. By George F. Herrick. F. H. Revel, New York and Chicago. Price, fifty cents.

This is an interesting sketch of a man who spent *twenty* years in Turkey as a missionary of the A. B. C. F. M. It shows what a consecrated man can do. It shows how native ability and acquired resources can all be subordinated to the great work of missions. The work that Dr. Pratt accomplished in that twenty years is simply wonderful, and it is all told in a little book of eighty-three pages.

DOG'S CROSS. By Ruth Argyle. Sunday-school Department, Publishing House of the Methodist Episcopal Church, South. Barbee and Smith, agents. Price, sixty cents.

This is a well-written story and ought to please all the boys and girls. It is the story of a boy who saved his mother from a life of drunkenness. We commend it to all our young people.

PERIODICALS.

—CASSELL'S FAMILY MAGAZINE, for July, has several serial and several complete stories, and many miscellaneous papers. This is a cheap monthly for $1 50 a year. Cassell Publishing Company, New York.

—ST. NICHOLAS, for July, comes heavily laden with all sorts and sizes of good things in prose and poetry and pictures. This number will afford our young people much entertainment and instruction during the warm month of July. Century Company, Union Square, New York. Price, $3.

—WIDE AWAKE, for July, is full of baseball, Independence celebrations, and patriotic reminiscences. So many of the articles of this number are first-class that we think it invidious to point particularly to any, and, therefore, advise our young friends to get the number and read for themselves. D. Lothrop Company, Boston. Price, $2 40.

—THE CHAUTAUQUAN, for July, has its usual 140 pages of first-class reading matter. H. H. Boyeseu contributes a novelette entitled, The Golden Calf; Dr. Oswald writes on, How to Keep Summer Health; Edward Hale, How to Conduct a Round Table. The Editor's Outlook has: The Advancement of Women, The Trend of Religious Thought, and Common-Sense Benevolence. Dr. Theodore Flood, Meadville, Pa. Price, $2 a year.

—OUR DAY, for June, comes late, but is well laden. New Conspiracies of Ultra-Montanism in Germany, is by Robert Ferguson; Speaker Reed discusses National Remedies for Nullification; Anthony Comstock contributes a ringing article on The Louisiana Lottery Octopus. Besides these, there are Book Notices, Questions to Specialists, Vital Points of Expert Opinion, and Editorial Notes. Our Day Publishing Company, Boston. Price, $2 50.

—THE MISSIONARY REVIEW OF THE WORLD, for July, opens with an interesting article from Dr. Pierson on the McAll Mission, the fruit of a personal visitation and inspection during the month of May. Prof. Hulbert, of Korea, has a well-written paper on the Science of Missions. Dr. Laurie discusses the Law of Advance in Missions in a wise and able manner. Dr. Storrow gives the third paper on Foreign Missions in the Seventeenth and Eighteenth Centuries—a concise and valuable historical series, to be finished in the next number. Dr. Pierson discusses the Lack of Information as the main cause of the little interest manifested in foreign missions. The seven departments are replete with intelligence, correspondence, international papers, monthly concert matters, editorial notes, and the latest news from the world-field, of varied interest and great attractiveness, wisely and intelligently edited, making a superb number.

Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. Two dollars per year; in clubs of ten, $1 50. Specimen numbers, 20 cents.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON II.—July 13.

THE GREAT SUPPER.

Luke xiv, 15-24.

GOLDEN TEXT.—*Blessed is he that shall eat bread in the kingdom of God.*—Luke xiv, 15.

TIME AND PLACE were the same as those of the last lesson.

15. When one of them that sat with him heard these things, he said, Blessed is he that shall eat bread—The form of the exclamation was obviously determined by the words which our Lord had just spoken. The speaker thought that he was echoing our Lord's teaching, not, perhaps, without some touch of the temper with leads men to look on that teaching as having its fulfillment not in the actual present, but in the far-off future. *Shall eat bread in the kingdom of God*—Almost the same words occur in Rev. xix, 9. The Jews connected the advent of the Messianic kingdom with banquets of food more delicious than manna, the flesh of Leviathan, and the bird Bar Juchne.

16. In reply Jesus virtually says: Even so; great is that blessedness; but, notwithstanding its richness and glory, mark ye how men trent the offer of it when made to themselves, and pressed never so tenderly and urgently upon their acceptance. *A certain man made a great supper. And bade many*—The sequel determines the primary application of the word to the Jewish people. But it need hardly be said that it admits of manifold secondary, or even tertiary, applications through the whole history of the many churches of Christendom.

17. Sent his servant at supper-time—This is still a custom in the East. The message of the servant corresponds to the ministry of John the Baptist and of Jesus himself. The servant stands in this parable as the representative of the whole order of prophets and apostles; of all who, like the Baptist and the Twelve, had been sent to invite men to the kingdom. The "time of supper" is, in the primary application, the time of our Lord's coming, when the kingdom of heaven was first proclaimed as nigh at hand. *All things*—pardon, peace, blessedness—were now ready for those who would accept them. The words implied that the kingdom was not, as the words of the beatitude implied, still in the future, but had indeed come nigh to men. If a sheikh, bey, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luke xiv, 17: Come, for the supper is ready. "Repent ye; for the kingdom of heaven is at hand." This richly instructive parable was suggested by a chance remark on the blessedness of eating bread in God's kingdom. Eating bread there implies being at home in that kingdom—being one of its favored subjects, made welcome to its pure felicities.

18. To make excuse—"To beg off" would, perhaps, be too colloquial, but it exactly expresses the force of the Greek verb. *I have bought a piece of ground*—The Greek noun implies a little more than the English—Better, perhaps, a farm; and the tense in each case is strictly one in which a man naturally speaks of the immediate past—"I bought but now." *Have me excused*—The original is, "Consider me as having been excused." The very form of expression involves the consciousness that his excuse of necessity was merely as excuse. There is, too, an emphasis on the me—it may be the duty of others to go: I am an exception.

19. Five yoke of oxen—The number was one which came within the reach of any peasant farmer of moderate competence. *I go to prove them*—The second has not even the decency to plead any necessity. He merely says, "I am going to test my oxen," and implies "My will is sufficent ransom."

20. I have married a wife—It may be noted that the law of Moses allowed men to plead this, and the building of a house, or planting of a vineyard, as a ground for exemption from military service. The sin of the invited guests was that they treated the invitation to the feast as though it were as burdensome as a military conscription. Men are invited to the higest spiritual blessings, and they look askance at the invitation, as though it called them to what was simply a weariness to the flesh, and "beg off" under a hundred miserable pretense. *I can not*—A newly-married man had special indulgence allowed him. See Deut. xxiv, 5. The man who had the most plausible excuse returned the surliest and most peremptory answer.

21. That servant came and showed his lord these things—We have here a shadow of the complaints and lamentations of our Lord over the stiff-necked obstinacy of the Jews in rejecting him. *The master of the house being angry*—The element of righteous indignation is more strongly emphasized in the analogous parable of Matt. xxii, 6, 7, where the mere apathy of those who were invited passes into scornful outrage. *The streets and lanes*—In the application of the parable these represent the by-ways of Jewish life—the suburbs and the wretched courts and alleys, which no scribe deigned to enter, and which lay entirely outside the notice and the functions of the priesthood. "The poor, the maimed, the halt, and the blind" are publicans and sinners and harlots and men of violence, who obeyed the summons and pressed eagerly into the kingdom. The repetition of the same four adjectives as had been used in verse 13 is singularly suggestive. Our Lord was following, in the spiritual feast of his kingdom, the very rule which he had given for those who made great feasts on earth—was inviting those whom the recognized religious teachers did not care to invite. This corresponds to the call of the publicans, sinners, and harlots—the lost sheep of the house of Israel.

22. Lord, it is done—Rejected by the guests first invited, the servant has already, of himself, done what the Lord here bids him; so that he can at once reply to this command, "It is done."

23. The highways and hedges—In the framework of the parable this points to a yet lower class of the population of an eastern country—to the tramps and the squatters who had no home, and who were content to sleep under the shelter of a hedge or fence. In the application of the parable the men thus brought in can hardly be any other than the wanderers of the outlying Gentile world, or the pariahs of social life on whom even the publicans looked down with scorn. *Compel them to come in*—By such moral suasion as that described in II. Tim. iv, 2. The compulsion wanted is that used by Paul the apostle, not by Saul the inquisitor. The compulsion is merciful, not sanguinary; it is a compulsion to inward acceptance, not to outward conformity; it is employed to overcome the humble despair of the penitent, not the proud resistance of the heretic. Otherwise it would have been applied, not to the poor suffering outcast, but to the haughty and privileged persons who had refused the first invitation. *That my house may be filled*—It is obvious that we can not introduce space-limits into the interpretation of the parable. The gates of the Father's house are open for evermore, and in its "many mansions" (John xiv, 2) there is, and ever will be, room for all who come. "May be filled"—a very strong word; properly of loading a ship.

24. For I say unto you...none of those men which were bidden, shall taste of my supper—It must be remembered that Jesus had now been distinctly and deliberately rejected at Nazareth and Jerusalem; in Judea, Samaria; Galilee, and Perea. I think, with Stier, that our Lord here speaks in his own Person: unto you will it no circumstance in the parable; for the householder and the servant are alone: the guests are not present. He speaks with his usual, "For I say unto you," to the company present: and, half continuing the parable, half expounding it, substitutes himself for the master of the feast, leaving it hardly doubtful who those men which were hidden are.

Missionary.

Our Home Mission.

How often we hear the words, I believe in home missions. While I sincerely hope the sister who uses those words does not mean to imply she does not believe in foreign missions, I must confess I think even a casual survey of the elements of this great country of ours will convince anyone of the necessity for believing in home missions, and I would urge the still greater necessity for actively aiding the home missions in which you believe.

The way is open for you to render this aid in bringing you own land to Christ. A home mission society organized for this purpose has for four years sought your sympathy and cooperation. True it does not bear the name of "missions." Had it been called, "Our Home Mission," instead of Woman's Department of Church Extension, doubtless you would more readily have taken hold of the idea that it is our home mission. Knowing however, that the word "mission" means, in a Christian sense, the sending of the gospel, and that extending the bounds of our church is simply enabling it to send the gospel to the places where it is needed in our own country, we called our home work the "Woman's Department of Church Extension."

Perhaps the word "missions" has such a hold upon your mind and heart, you wish we had held fast to the sacred enthusiasm that centers around that word, and you may be right. But the fact remains, dear sister, that those of you who have been enlisted under this name, through the Woman's Department of Church Extension, have for three years been doing home mission work; and those who have stood aloof because of a name have missed an opportunity to help that in which they believe.

We have aided in sending men to preach the gospel to the heathen, wicked, and ignorant in our home land. We have contributed nearly three thousand to send the gospel to the Indians—the race with a greatest claim upon the Christians of this country, and many of whom are still in such a state of heathenism, that one of our Bishops declared the sight of them "ought to stir the missionary fire of the church everywhere." We have given as largely to send the gospel to others parts of the great West where, though it be in our own country, the heathen from every part of the globe may be found. We have sent the gospel into the waste places in our old Conferences, into the mountains to the depraved and ignorant. How have we done this? By giving what we were assured were the "most immediate and imperative need"—homes.

Dr. John, secretary of the Mission Board, calls the parsonage we built among the wild tribes, "the anchor for our mission work in that new field," and says of our organization: "it is a most important branch of missionary enterprise. No movement inaugurated by our church should command a deeper interest in the hearts of our people."

We have planted many anchors in the West where, but for the home secured by our society, the missionary could not have remained; and in the older Conferences we have lent a helping hand to make permanent the preaching of the gospel to the poor, the ignorant, and the ungodly.

Personally, through our Visiting Committees, as missionaries at home, we have sought out the suffering, the poor, the stranger; and tried as Bible readers to carry the gospel into the homes of those around us. Is not this home mission work in its completest sense? And should not everyone who believes in home missions enter our ranks, and go forward with us in the great struggle to bring our own country to Christ? It has been said, "Christianize America, and all the world will be brought to Christ." I know not if that be true; but we know that within the bounds of the vast expanse of territory we, with pride, call "our great country" may be found many nations that know not God.

How many remember that Alaska is a part of "our country," or have read of the heathen practices among the natives there? Slavery of women, infanticide, the burning of the widow on the funeral pile—or the partial burning, which is worse, and to which she is forced while her shrieks are drowned by the beating of drums—all these are to be found there in their loathsome reality. One sickens in reading the details, and wonders can these creatures have human souls. Yes, degraded souls, buried in sin; but the love of Christ can reach them and bring them forth purified. But how may the knowledge of God's love reach them unless we, their country-women, will take compassion on them. God help us if we do not, for his command is upon us, yet why urge this upon you, you believe in home missions; and is not every part of your country home? But each will find in her own State such sin and degradation as should put to shame an inactive Christianity. Aye, in her own town she will find wickedness that would not be there if each Christian was fully awake to the fact that the indifference that lets the souls of others go down into perdition is criminal in the sight of God, before whose judgement-seat she shall stand side by side with that poor, depraved creature whose soul she did not think worth a thought, or the slightest sacrifice on her part.

But you believe in home missions. You believe you should help to save the heathen at your door. Then I entreat you, come and help us to do that which you believe we and you should do; for the work to be done is so great every hand is needed to help.—*Woman's Dep't Ch. Ex., M. E. Church, South.*

Temperance.

NOT A LOCAL QUESTION.—The original package decision will have the further important effect of elevating the temperance agitation into a national issue. It now ceases to be a local question. If prohibition be the true temperance policy, it can now be reached only by a law of Congress recognizing the validity of State laws upon the subject. But the extreme difficulty of obtaining such a law is evident. It is also questionable whether the decision does not equally affect State license laws. They are condemned under the decision as regulations of interstate commerce, which are reserved exclusively to Congress.

A congressional measure of relief to cover the whole ground must, therefore, recognize all State regulations of the traffic, whatever they now are, or may be hereafter. The decision thus gives dignity and importance to the "third party," for it is now evident that the remedy for what prohibitionists hold to be the most vital question before the country lies solely in congressional legislation. But such legislation is extremely improbable.—*Harper's Weekly.*

THE BREWERIES.—It is stated that $45,000,000 in gold has been invested in the purchase of some thirty breweries in America by British capitalists. We wonder whether these foreigners know what they are about. There is some reason why so many American brewers are willing to sell out at this time. We believe the latter, who are in the best position to know, are the wisest of the two. If English capitalists are not afraid of prohibition sentiment in this country, our own brewers certainly are. These breweries will not always be worth so much money, nor prove so good an investment. The time is not distant when they shall be worthless as breweries. Why are there no breweries in Kansas? Because the business does not pay where prohibitory law, like the sword of Damocles, menaces every keg of beer. What will it be when we have national prohibition? We expect to see it, and not grow so old as even a modern Methuselah, either.—*Mid-Continent.*

The Congressional Temperance Society at Washington is fifty-seven years old, having been organized February 26, 1833, three months before the first National Temperance Convention ever held in this country. In 1842 it adopted a new constitution on the basis of total abstinence. Its president this year is Representative Dingley, of Maine, and its vice-presidents are Senators Colquitt of Georgia, Wilson of Iowa, and Daws of Massachusetts; and Representatives Stewart of Georgia, Owen of Indiana, Taylor of Ohio, O'Donnell of Michigan, and Vance of Connecticut.

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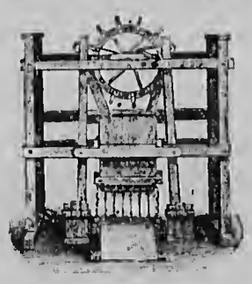

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No. 5 Coast.....9:05 am	No. 2 Lim. Ex..2:15 pm

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THURSDAY, JULY 3, 1890.

"An Extra-Cent-a-Day Band."

The *Missionary Review*, for July, contains a short letter, giving an account of a new enterprise for raising extra missionary money. The editor of the *Review* says: "The plan is simple, feasible, easily worked and affords the possibility of grand results." We are in favor of just that sort of a plan. What we want, what we work and pray for, is "grand results" in missionary endeavor and enterprise. Christ has been waiting nearly *nineteen hundred years* for the church to put him in possession of his lawful inheritance, the earth.

If this "simple, feasible and easily worked plan" will help to that "grand result," then every Christian should adopt the plan, every church should adopt it and everybody should work it for all it is worth. Here is the plan as given in the July *Missionary Review:*

To the Editor of the *Missionary Review of the World.*

In view of the many present splendid opportunities and pressing needs for mission work, and in remembrance of the Lord's command to preach the gospel to every creature, an Extra-Cent-a-Day Band was formed at the church of which the writer is connected—the Congregational, Newton Centre, Mass.—at the missionary concert in November last. Our members give one extra cent a day for missionary purposes. We started with about 40 members, and have now 111. We shall give in a year, with our present membership, $405 15, which will practically all be extra. We did not wish to interfere with other ways of giving, and, therefore, we give but an extra *cent*, and simple ways were suggested for saving that small amount. Our band has but one officer, a treasurer (though the addition of a president would give the organization more form) who reminds the members monthly of their dues by means of small envelopes printed:

WILL M .....

PLEASE HAND.....TO M.....

In this Envelope.

EXTRA-CENT-A-DAY BAND.

TO .....

A few members, however, pay without any reminders. A small book is kept by the treasurer, containing the members' names with space after each for entry of payments. We give one-half of our contributions to the foreign work, through our American Board, and one-half to the work in our own land, through the several home missionary societies.

With Extra-Cent-a-Day Bands everywhere doing their fullest work, supplementing the present ordinary missionary contributions, the ways and means would be amply provided, and we may be sure that the Lord of the harvest would raise up laborers in abundance.

I have pondered the Extra-Cent-a-Day Band idea for many months, and have come to believe in it enthusiastically. It is simple and practicable, within the means of almost everyone, greatly needed, and fraught with prodigious possibilities!

Let Christ's followers of every name form such bands everywhere. I hope to hear of very many, and will gladly render such help as I can to all who will address me.

S. F. WILKINS.

NEWTON CENTRE, Mass.

One cent a day extra looks like a small amount, and so it is; but, as the above writer says, it is "fraught with prodigious possibilities." For instance: if *one* hundred thousand of our members would give just that much extra, it would run our collections up to, at least, *six hundred thousand dollars* for the next fiscal year. If *one-half* our members would give *one cent* a day, next May we would have raised *two millions of dollars* for missions! If *all* our members would pay into the treasury *one cent* a day, then we should have *four* millions of dollars for missions! These are, indeed, "prodigious possibilities."

Some one will say that the one-cent-a-day business is too picayunish. That is exactly what is the matter with our church. We don't *save the picayunes* for the Lord. We have *no system* of giving. We don't give, not because we are not able to give, but because we have not adopted a system which requires us to "*lay up*" the Lord's money *before* we spend any on ourselves. Such a system, rigidly adhered to, would soon fill up our depleted treasury and gladden the hearts and lives of millions of our fellow-creatures.

Who is the reader of this paper that can not give one cent a day for missions? The publisher says there are *six* thousand and five hundred subscribers to this paper. According to the *lowest* calculation, that means *sixteen thousand* readers. If these sixteen thousand should give one cent a day extra until our first Conference meets, December 3, we would turn into the treasury an *extra twenty-four thousand* dollars! And who would feel it? *The mission work would feel it.* It would be like throwing the throttle-valve wide open. The work would bound forward with a movement that would jerk us all off our seats! And why not do it? This is the day of grand things. The readers of the ADVOCATE can do as grand things as any other people in the world. They have in the last *three* years sent *two* extra missionaries to the foreign fields. The readers of no other ADVOCATE ever did as much as that. Now let us do this other grand thing.

Chapter Second in Experience and Observation.

Before doing aught else, I want to beg the pardon of every presiding elder who ever had the oversight of me for my not having manifested more interest in his welfare, and for my not having done more to lighten his labors. I thank God for the preachers in this district who have given me a place in their hearts and in their prayers.

Church and parsonage building, repairing and improving is the order of the day in the Meridian district. Rev. W. B. Hines, Vossburg circuit, has a neat frame church at Pachuta, nearly completed, and another new one at Goodwater is being provided for. Bro. Hines is outstripping the boys. He is doing a grand work.

Bro. Backus, on DeKalb circuit, would not have been so far behind with his two proposed church-buildings had not the saw-mills disappointed him. He expects to make the parsonage comfortable before vacating it this year. He will leave DeKalb circuit in fine condition after four years' faithful efforts.

Bro. Chambers will have that elegant building at Stonewall ready for dedication in the early fall. The Enterprise parsonage has had two rooms added to it, and this, with the preacher's skillful paint brush, has made it the nicest parsonage in the district. Some elegant pulpit furniture has been put into the Enterprise Church, and the building otherwise improved for the reception of the District Conference. Hopewell Church, on this circuit, will soon be ceiled and probably painted. It ought to be called Smyrna, for the members are poor in this world's goods, but rich in faith and grace. God bless them!

Clarke on Lauderdale, and Ware on Marion are planning wisely, and will, no doubt, soon put their plans into execution. They are too many preaching-places on each of these circuits. Some consolidation is needed. Personal convenience must be sacrificed to the general good.

Bro. Witt had me to dedicate the church at Rose Hill, begun under N. B. Harmon four years ago and just finished. It was "set apart from all unhallowed or common uses," *especially tobacco spit.* I never cared to worship in a spittoon. Do not think the floor was worse stained than the floors of other churches at some other points. *There were no tobacco stains in that pulpit.* Bro. Witt has charge of the wealthiest circuit in the Mississippi Conference. The parsonage is to be further improved.

At Saundersville, in the bounds of Bro. Downer's charge, the church has been neatly ceiled, furnished with an organ and some hymn books (not enough), and will soon be painted. The parsonage at Ellisville is being enlarged, repaired and otherwise improved and made comfortable for the godly man and his family who now sojourn there.

On the Winchester circuit, Bro. Breland, will, no doubt, soon lead our people out of a *union shanty*, called Spring Hill Church, in which the Baptists have a three-fourths' interest and the Methodists one-fourth, while the government owns the very ground on which the "incarnate nightmare" stands. The thing is only valued at $100; and land can be bought close by for *fifty cents an acre.* I am trying to get our people out of all such entangling alliances, whether with other denominations or with Masons, grangers, etc.

On the Marion circuit we have not a clear title to a single preaching-place, and there are nine of them, with not quite four hundred members. At Lauderdale we use the upper story of a building, the lower story of which is used for a school-room, or by strolling negro minstrels, theatrical troupes or any other sort of show. It is time we had quit such folly—shame that it was ever begun!

Bro. Edgar proposes to commemorate his fourth year on Waynesboro and State Line by building a comfortable and respectable parsonage. Now, if Marion and Clarke and Union circuits will only follow these good examples! But they have at last got a bureau in the Clarke parsonage, and one room has been made comfortable in that astronomical observatory.

On the Union circuit, Bro. Tinnin has found shelter for his little family in a log-cabin, with facilities for studying meteorology, and under whose roof an umbrella is sometimes needed.

In Meridian, the brethren are astir. Our city is growing, and Methodism must keep step or drop out of line. Not only is the building of East Mississippi Female College being enlarged by adding a wing, 40 by 107 feet, two stories high, and plans being laid for further improvements; but at the last Quarterly Conference, the Rev. Dr. C. G. Andrews and Messrs. A. B. Wagner and L. P. Brown were empowered to sell the old parsonage property and procure property more eligibly located. The same committee were authorized to purchase lots in East End for a *third* church and parsonage. A very practical interest is being shown in the matter of a district parsonage.

The outlook is encouraging. Accessions are being reported in every charge. Our Quarterly Conference love-feasts are seasons of grace. Bro. W. W. Hopper has labored successfully at Ellisville and West End. God is with him. Three of our local preachers are working well and in co-operation with the preachers: Bro. Trotter on Clarke, Bro. Gunn on Union, and Bro. Zacharie on Ellisville circuit.

This is, indeed, "the mighty east" of Mississippi, not only in politics, but also in commerce, education and religion. Methodism is strong, numerically and financially. Our people number 6,000, and count their wealth by millions. Industries are diversified and the possibilities are glorious. If the hundreds of Methodists in this district, with from $5,000 to $50,000 (and a few worth even more), would consecrate their wealth to God and use it to his glory and the good of East Mississippi Female College, their spiritual condition would be far better than it is. May they be faithful in all things and "faithful unto death!"

T. L. MELLEN, P. E.

Letter from Aransas Pass.

In the transmission of my annual subscription for the ADVOCATE, my old Conference paper and favorite of the family, I will respond to inquiries and requests of dear friends of my own, my dear native land of Mississippi. I have found in my seventy-fifth year the Eldorado of my life's aspirations in Southwest Texas, at the now famous Aransas Pass, the assured deep-water port of the Gulf of Mexico.

I suppose there is no question as to the certainty of this realization by any unbiased mind that is in possession of all the facts of the case. I would say to all my old friends, that their true friend has found in this delightful climate all that could be desired in salubrity, in soil and productions. In an experience of over fifty years as an agriculturist and horticulturist in Mississippi, Louisiana and Texas, I have not found so genial a climate, so prolific a soil in rapid germination and development of horticultural products. In midwinter, from actual experiment, I have planted the Irish potato, and in one week it was up, and in one month it was bearing fruit for the table; the time in other latitudes that it required for germination. Cabbage, of the finest heads, weighing from ten to fifteen pounds, before Christmas. Tomatoes, melons, beans and all the most tender vegetables mature early and produce abundantly, so rapidly as to keep me astonished all the time. This is delightful to an old itinerant who luxuriates in horticultural pursuits, especially in his declining years, turned out to graze, but in the most luxuriant pasturage without being dependent upon the meagre and precarious support eked out to the worn-out itinerant. I would say for the comfort of many friends in Mississippi, Louisiana and Texas their old friend enjoys his sea-coast home with unalloyed delight, with rapturous joy in being fanned by the invigorating sea breezes and bathing in salt water flashing with phosphorescent light. It is simply delightfully refreshing day and night. No lassitude and sense of suffocation from a stagnant atmosphere producing an oppression almost intolerable. This rising young city in juxtaposition to the famous Pass is developing marvelously by the influx of capitalists from the whole country, causing the vast increase in the value of real estate that is changing hands daily at greatly advanced prices, several hundred per cent. being realized by the investors.

My family is sharing largely in these investments. I say, for the gratification of my friends everywhere, thank God for his blessing upon my household! I have endeavored to live a life of sacrifice for the cause of Christ; and in leaving all and losing all I have gained all the life that now is and the blessed hope of the life to come.

I am happy to-day in contemplation of the immortal hopes of the gospel, and hope to meet the loved ones that have preceded me to the bright and shining shore and that are on the way to the heaven of the blessed!

H. M. BOOTH.

The Incorruptibles.

As far as we know, history affords no brighter example of patriotic integrity and determined opposition to political corruption than has been recorded on its pages by the acts of our present Legislature. There is a Spartan band there, each one of whom has proved himself proof against flattery, bribery and threats. They have been beleaguered on all sides by day and by night. They have been cajoled by flattery, tempted by thousands of money and threatened with political proscription and death. Yet they stood firm. They preferred to die with the honor of Louisiana, rather than help her down to such shame and ignominy. They have won immortal honor. Their names are imperishable. When the last roll of honor shall be made up, there will be no names on it brighter and more conspicuous than the names of the little band of *twenty-nine*, who for six weeks stood up in the House of Representatives and resisted the encroachments of an institution which stands only as the symbol of the most unmitigated rascality the world ever saw. Here are the names:

S. P. HENRY, of Cameron, Speaker.
J. J. ALFORD, of Washington.
A. A. BATCHELOR, of Pointe Coupee.
G. W. BOLTON, of Rapides.
EUCLID BORLAND, of Orleans.
G. A. BRUTON, of Union.
OVERTON CADE, of Lafayette.
R. H. CURRY, of Bossier.
W. L. DOSS, of Morehouse.
F. J. DREYFOUS, of Orleans.
JOHN FRANKLIN, of Vernon.
J. C. GILMORE, of Orleans.
B. F. JENKINS, of DeSoto.
J. M. KENNEDY, of East Carroll.
CHAS. KILBOURNE, of East Feliciana.
J. R. LAND, of Caddo.
S. G. LAYCOCK, of East Baton Rouge.
J. A. LORET, of St. Mary.
J. M. MCCAIN, of Winn.
FRANK MARQUEZ, of Orleans.
S. F. MEEKER, of Rapides.
A. T. NELSON, of Claiborne.
H. C. NEWSOM, of St. Helena.
D. W. PIPES, of East Feliciana.
J. A. PROVOST, of Iberia.
C. W. SEALS, of Claiborne.
A. E. SOMPAYRAC, of Natchitoches.
H. P. WELLS, of Richland.
G. L. P. WREN, of Webster.

There are other names we expected to put on this "roll of honorable mention," but they "died in the last ditch." They missed immortality of honor by choosing "boodle" and immortality of shame!

The Opelousas District Conference.

This body of ministers and laymen convened in Patterson, La., June 26. Presiding Elder Miller occupied the chair, and Rev. R. S. Isbell acted as secretary. The attendance of laymen was very small, and several of the preachers were absent. Reports from all the works on the various interests of the church were made and revealed a gratifying progress. The Lord's work in the district is going forward. The preachers are in earnest, and the laity are holding up the hands of the ministers, and God is blessing their labors with good results. The congregations were large and listened attentively to the Word. Patterson surpassed itself in hospitality, entertaining the members handsomely and regretting there were so few to entertain. The editor "fared sumptuously every day," and has enjoyable memories of the occasion.

The First Battle.

The Lotteryites succeeded in passing the Lottery bill through the House by a two-thirds' majority. With all their lavish expenditure of money, they only succeeded in capturing the necessary vote by promising to amend the bill in the Senate. We have been defeated in the first battle, but we have not been driven from the field. The gallant fight our little band made places them alongside the world's great heroes. Defeat is not ruin and disaster. Let our friends close up and fling their colors to the breeze. The Colonists had their Lexington—but they also had their Yorktown. The Federals had their Bull Run—but they also had their Appomattox.

Notes.

The walls of Babylon will fall down by a ram's-horn blast before the end of the twentieth century.

Hugh Price Hughes says: "No one can really sing like the man in whose mouth Christ has put a new song."

Vanderbilt University sends out *four* missionaries this year: O. E. Brown and T. A. Hearn to China, and J. L. Bruce and R. C. Dixon to Brazil.—*Nashville Advocate.*

Dr. Holmes makes a remark that is very comforting to many of us: "The fractional value of the wisest shows a small numerator divided by an indefinite denominator of knowledge."

The Wesleyan London Mission held a successful meeting at the Epsom races this year. The missioners were treated with great courtesy, and preached and sang and distributed tracts during every day and evening of the races. At one meeting they had over 300 hearers in the gospel tent while a race was on hand. That is hearding the devil on his own field!

The American Bible Society proposes that every child in the country shall have a Bible. Bibles will be supplied to all who can read. Parents and Sunday-school superintendents and teachers can procure these Bibles from the nearest auxiliary society, or direct from the Bible House in New York. They range in price from 20 to 90 cents apiece, with 16 cents added for postage when ordered by mail. Why not supply your children and scholars with a Bible?

New York *Sun*:

Ninety-four of our colleges received in gifts during the past year the great sum of $3,624,579, and the total of their present endowments is $51,765,449.

The most richly endowed of these institutions is Columbia College of New York. It received landed property from the Trinity Church Corporation in 1754, and from the State in 1814, which has grown in value with the growth of the town, until now it yields a yearly income of $342,000, and, therefore, is worth $7,000,000. The other property of the college, consisting of lands, buildings, and apparatus not productive of income, is of an estimated value of about $2,000,000 more, making the total capital $9,000,000.

The *Nashville Advocate* says:

Does the church, then, propose to go into politics, to ally herself to any existing political organization, or to create a new one, for the purpose of fighting the saloons? No: a thousand times, No. We are a prohibition church, but we are not a Prohibition-party church. We dare not commit ourselves to any entangling political alliances, be they of a lower or a higher character. Our weapons and instrumentalities are moral and spiritual. We have none other at our disposal. To renounce these in the vain hope of getting something better in their place is to be guilty of religious cowardice and unfaith. The Methodist Church in her organic capacity will do what she can by purely and exclusively spiritual forces and agencies to secure the extermination of the traffic in strong drink, but she will not organize a political machine, nor lay down a party platform, nor nominate candidates for office.

Lake Charles *American:*

It is a curious fact that men who howl against monopoly as lustily as anyone else, when the monopoly is one in which they have no interest, will make a complete somersault when the interest of a monopoly in which they are concerned is considered, and argue in favor of it so earnestly that we are almost convinced that they are really in earnest in their assertions that their pet scheme is in the interest of the people. As an example in point, we refer the reader to those statesmen (?) and newspapers that protested so loudly against land monopolies, oil trusts, sugar trusts and other monopolistic schemes, and are now laboring with all their might to convince the people of Louisiana that the well-being, if not the very existence, of the State depends upon the continuing of the biggest monopoly of modern times by the Constitution of the State.

The monopoly's money explains that curiosity!

The following is from the *Caucasian:*

It has been repeatedly asserted, and the assertions have been uncontradicted, that corruption stalks rampant in the capital city of the State and that a well-organized body of unscrupulous boodlers infest the legislative halls and have pursued and harassed the representatives of the people to influence their votes in favor of the Morris Lottery. Such allegations should be sifted to the bottom regardless of consequences. To permit such high-handed proceedings to go unpunished is a shame, a disgrace and everlasting blot on the good name of Louisiana. The Lotteryites, if innocent, should court an inquiry and insist on an investigation that would relieve them of this odium. If the Lottery's skirts are clean and free from these serious allegations, there is no danger in an investigation. But the Lottery has declined to be investigated, a fact recorded in the Senate by a vote of twelve for and twenty-two against. Under the circumstances the people are free to reach their own conclusion. Has bribery become a recognized factor in the Lottery contest?

Personal and Otherwise.

Dr. Carradine sailed from New York last Wednesday morning.

We understand that our report of the death of Rev. S. H. Whatley was a mistake. We beg the brother's pardon. We have no idea of sending him to heaven before the Lord calls him. He is too useful here to be dismissed by an editor.

We regret to see by the last *Alabama Advocate* that its editor, Dr. McCoy, has been confined to his bed for more than a week. We trust that rest and the physician will soon set up the good editor again.

Bro. T. W. Adams writes: "The influence of our district meeting still abides in great power."

Dr. Carradine left last week for Europe and the Holy Land. He expects to be gone about four months. Our readers may look out for some spicy "letters of travel."

Dr. J. W. Boswell, late assistant editor of the *Nashville Advocate*, has been appointed to First Church, St. Louis.

Jeff. McCarn, of Texas, received from the students of Vanderbilt at the recent commencement the degree of B. U. (Batchelor of Ugliness.)

The degree of Doctor of Civil Law has been conferred upon Henry M. Stanley by Oxford University, England.

A successful telephone line has been established between Paris and Calais.

Rev. T. L. Mellen writes: "The new president of East Mississippi Female College, Meridian, Miss., is a layman, and the son of a Methodist preacher. C. W. Anderson, of Fort Smith, Ark., but formerly of Brownsville, Tenn., is the man. He graduated at Washington and Lee University in 1875, and is highly indorsed by Gen. G. W. C. Lee, of that institution, and by Judge A. D. Bright, of Brownsville, Tenn. He has been a successful teacher, and will bring experience, tact, talent, business sense and religion into his work. A brilliant success is assured him and East Mississippi Female College."

The *New Mississippian* made an egregious mistake when it referred to Dr. T. C. Carter as the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. *That* Dr. Carter is editor of an *Advocate* published at Chattanooga, and an organ of the Northern Methodist Church.

Bro. Mitchel, just in from Aberdeen, Miss., reports Bro. Bowen, our pastor at that place, as down sick with typhoid fever. We pray that he may speedily recover.

A Great Undertaking.

The Board of Managers, in their report to the American Bible Society, called attention to the "Work for the Future," and emphasized the importance of supplying every child who can read with a Bible of its own, especially for Sunday-school use. This was cordially indorsed by the society at its annual meeting, May 8, 1890.

It is estimated that there are over 8,000,000 children in the Sunday-schools throughout the United States. Many of these are, doubtless, already supplied with Bibles; but it is safe to say that there are several millions who do not possess the sacred book. This enterprise calls for the earnest and active co-operation of Christian parents, Sunday-school superintendents and teachers.

No doubt, in response to this appeal, many parents who have neglected this duty will supply their own children, and the Sunday-schools which have the means will see that every scholar has the gift of a Bible. But this will still leave a great many who can only be supplied by the beneficence of this great society and its numerous auxiliaries. To enable them to accomplish a work of such magnitude will require increased gifts to the parent society and its auxiliaries.

Mississippi Conference Brotherhood.

Our venerable brother, Rev. Jas. A. Godfrey, one of the oldest and best members of our Conference and Brotherhood, has gone from our midst. It should now be a pleasure for each surviving member of our Brotherhood to pay promptly assessment No. 12 for the benefit of his bereaved family. And can not each member send an additional contribution of *one dollar* from a new honorary member? Remit to Rev. I. W. Cooper, treasurer, Hattiesburg, Miss., and send names of new members to Rev. B. F. Jones, assistant secretary, Hazlehurst, Miss.

W. B. LEWIS, Pres.

Notice.

The annual camp meeting at Providence Camp Ground will begin on July 24, and continue one week. All are cordially invited to attend. Ministers will find free conveyance from Hazlehurst to the camp ground.

J. M. CATCHING, Sec.

BROWN'S IRON BITTERS
Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers sell it. Genuine has trade mark and crossed red lines on wrapper.

No Fire, No Storms; But Help Needed.

I frequently read of the destruction of churches and parsonages by fire and storms. The Seashore district has not been visited by these two destructive elements so far as churches and parsonages are concerned; but we are struggling to build a neat, comfortable church at the pleasant little village of Nicholson, situated on the Northeastern railroad, about forty-three miles from New Orleans. The people of the town are willing, and doing all that they are able to do, but need help from abroad; and as there is not a church of any denomination in the place, we think it the most opportune time to strike a heavy lick for Methodism in this place. So I feel no hesitancy in earnestly calling on everyone who is friendly to the cause of Christ to aid in this laudable and important enterprise by contributing their nickles and dollars according to their ability.

Now, brethren, don't wait, but send along your contributions to me at Covington, La. (let it be ever so little), and God will bless you for it. Every contribution will be duly acknowledged. Yours in the Lord.

G. R. ELLIS.

COVINGTON, La.

Huw's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Monteagle Assembly and Summer Schools.

EIGHTH ANNUAL SESSION, JULY 1 to AUGUST 25, 1890.

Assembly Park open to Summer Residents from June 1.

MONTEAGLE, TENN., widely known as the "Southern Chautauqua," is on a mountain plateau or spur of the lower Cumberlands, reached by mountain railway, one hour from Nashville, Chattanooga and St. Louis R. R. at Cowan, Tenn.

Rising 2,000 feet above the sea level, dry, pure air, no malaria, no mosquitos, magnificent scenery and abundance of pure spring water, it is the great natural sanitarium of the Southwest.

With 100 acres of picturesque, wooded heights enclosed; with improved water-works, sewerage, daily mails, telegraph, public buildings, and near 100 cottages; with the annual Assembly Platform and Summer Schools, affording a continual feast, it is a quiet "lodge in the wilderness," having all the world within call.

Parties desiring cottages for the summer should make early application.

For full particulars as to rates, advantages, etc., or any information desired, address,

F. H. PEEBLES, Gen'l M'g'r, Monteagle, Tenn.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

An Important Change.

W. H. Stuart, who for twenty years has conducted a highly successful school at Shelbyville, Ky., will, September 15, open the Owensboro Female College at Owensboro, Ky. The buildings are new—will be furnished throughout with the latest modern conveniences; the teachers have been carefully selected, making the Institution second to none in the South. Mr. Stuart is specially adapted to his calling, as he adds to a thorough education a finish and elegance of manner which is strikingly noticeable in all his pupils.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Many Persons
Are broken down from overwork or household cares **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

BEECHAM'S PILLS cure bilious and nervous ills.

Alexandria District Conference.

The District Conference of the Alexandria district will convene at Colfax, La., on Thursday, July 24, 1890.

B. F. ALEXANDER, P. E.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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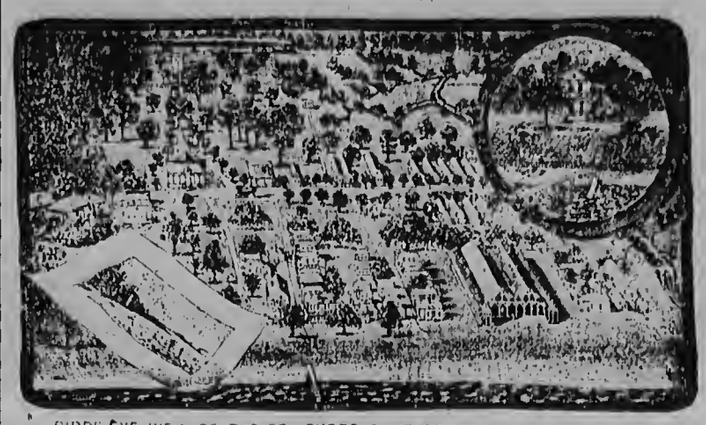

BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS.

CAMP MEETING.

The Nineteenth Annual Camp Meeting on the SEASHORE CAMP GROUND will open JULY 11TH, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

Railroad tickets—Louisville and Nashville—on sale from July 6 to 22; good until 31st. Excursion tickets also on sale to Camp Ground; good to return on to September 30. All trains will stop at Grounds during Camp Meeting, July 11 to 22, inclusive.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
W. B. THOMSON,
Chair'n Tents and Cots Committee, 688 S. Rampart St., New Orleans, La.
C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
W. J. HEARIN, President, Mobile, Ala.
E. P. MACKIE, Fin. Sec'y, New Orleans, La.
C. W. BLAKE, Keeper, Biloxi P. O., Miss.

SANCTIFICATION.

By Rev. B. CARRADINE, D. D.

CHAP. I.—MY REASONS FOR WRITING.
CHAP. II.—HOW I OBTAINED THE BLESSING.
CHAPS. III. and IV.—WHAT IT IS NOT.
CHAPS. V. and VI.—WHAT IT IS.
CHAP. VII.—WHERE IT IS SYMBOLICALLY TAUGHT IN THE BIBLE.
CHAP. VIII.—WHERE IT IS SPECIFICALLY TAUGHT IN THE BIBLE.
CHAP. IX.—HOW TO OBTAIN THE BLESSING.
CHAP. X.—CERTAIN DIFFICULTIES IN THE WAY EXPLAINED.
CHAP. XI.—WHAT IT HAS SHOWN ME, DONE FOR ME, AND IS TO ME STILL AFTER MANY DAYS.
CHAP. XII.—OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

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Marriages.

ESTELL—CHILDRESS.—In the Methodist Church, at Flora, Miss., April 2, 1890, by Rev. T. B. Holloman, Mr. William Estell and Miss Lula Childress.

ANDREWS—PURVIANCE.—At the residence of the bride's father, in Canton, Miss., April 23, 1890, by Rev. T. B. Holloman, Mr. J. Chess Andrews and Miss Lizzie Purviance.

RAY—BROWN.—In Pearl River Church, Madison county, Miss., June 4, 1890, by Rev. T. B. Holloman, Mr. F. M. Ray and Miss Magnolia Brown.

VANDEVERE—EWING.—At the residence of the bride, in Canton, Miss., June 17, 1890, by Rev. T. B. Holloman, Mr. L. E. Vandevere, of Yazoo county, to Miss Emma Ewing, of Canton.

CRIE—ADAIR.—In Bethany Church, at Stovall, Texas, June 12, 1890, by Rev. Charles W. Irvine, Mr. Harry C. Crie, formerly of St. Louis, and Miss Mattie Dulin Adair, oldest daughter of Rev. R. H. Adair, once of the Louisiana Conference.

SEWELL—SEWELL.—At the residence of the bride's parents, Rev. B. W. and Mrs. A. C. Sewell, June 18, 1890, by Rev. D. W. McLean, Mr. Edward G. Sewell, of Stone Point, Texas, and Miss Martha L. Sewell, of East Feliciana parish, La.

TOMLINSON—WOODWARD.—June 19, 1890, by Rev. W. Shepherd, Mr. J. G. Tomlinson and Miss Eugenia Woodward, both of Marshall county, Miss.

MASON—HART.—At the residence of the bride's uncle, Mr. B. H. Powell, near Pelican, La., June 22, 1890, by Rev. H. J. Boltz, Dr. W. H. Mason to Miss Anna E. Hart, all of DeSoto parish, La.

MARTIN—TERRING.—At the parsonage, June 23, 1890, by Rev. John T. Sawyer, Mr. Thomas A. Martin and Mrs. Emma Rosson Terring.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MORSE—Mrs. ELIZA M. MORSE was born in North Carolina in 1801, and died in New Orleans, La., March 31, 1890. She leaves two daughters: Mrs. Lucinda Ponder, of Camden, Ark., and Mrs. Emily Vick Glover, of New Orleans, at whose house she died. She, herself, was the daughter of Rev. Newitt Vick, of Vicksburg.

She came of a deeply religious family. All the branches of the family of which she was a member were prominent Methodists and devoted church people. It was a family that contributed noble men to the pulpit and faithful men and women to the pew. Coming from such a stock, there should be no surprise at her loyalty to Methodism and her devotion to Christ. The writer has met many lovely and saintly characters, but never one that surpassed her in those things that make up the Christ-like life.

She became religious early, joined the church early—indeed, so soon did she give her young heart to the Savior that she could not recall the day when she did not love him. Her life thereafter was a constant unfolding, enriching and maturing. Grace was added to grace while she went from glory to glory. Truly her path grew brighter and brighter unto the perfect day. She had one of the most uncomplaining of spirits. None of the bitter trials aroused bitterness in her. She kept the sweetness as well as whiteness of her soul. In a most remarkable degree did the law of kindness dwell in her tongue. No one ever heard her speak unkindly of any creature that lived, and nothing distressed her more than to hear such conversation around her. In every instance she would divert the remarks into other channels, or speak some word of apology in defense for the absent. Her beautiful unselfishness was equally remarkable. Calling upon her frequently when she was ill, she would forget to speak of her complaint in her solicitude for the comfort of her visitor.

Her death was in keeping with her life—sweet and tranquil. Her sun went down in unclouded glory. She met the last messenger, full of faith and the Holy Ghost. All her preparation had been made long before. She had only to say good-by and step in the chariot and go up to the city of many mansions. For days before she died the room had been filled with heavenly visitants to her dawning celestial vision. They communed with her, and, absorbed in that delightful converse and drawn by their holy presence, she went away with them. While the angels of God talked to her, and while the man of God was praying by her side, she closed her eyes to earth and opened them in heaven. B. CARRADINE.

McLEOD—DAN MCLEOD was born March 15, and died February 6, 1890. He joined the Methodist Church in 1878. During his sickness his suffering was intense, and the skill of good physicians and the most constant and tender care of loved ones could not prevail against the disease, although he was remarkable for his temperate habits and in the full strength of his manhood.

His death breaks a family circle much beloved for their high standard of citizenship, devotion to each other, to their friends, and to the best interests of the community. His devotion to his father and family was as constant as the breath that he drew. It is not known whether he was converted in childhood or not, but it is comforting to his loved ones to know that he stated to me several times that he felt secure. I have no doubt in my mind but that he is now with his mother that he loved so much, and in heaven they wait for the father, brothers and sisters, who pledged themselves to meet him where parting will be no more. G. D. ANDERS, P. C.

BOLTON—Mrs. D. L. BOLTON, wife of Mr. E. C. Bolton, died Saturday morning, May 31. A short while before death released her from suffering she said, "I'm washed in the blood of the Lamb." May the "God of all grace" comfort the stilicted family in this bereavement! HER PASTOR.

JONES—KATIE J. JONES was born March 19, 1873, and died, of measles, at her father's residence, April 28, 1890.

Katie was an obedient daughter, a kind and unselfish sister, an affectionate friend, a faithful Sabbath-school scholar. At home she was constantly ministering to the comfort and happiness of her parents, brothers and sisters. A member of her family said of her—"She was the first to awake each morning, and each night she was the last to retire to rest." Her bright face was seldom missing from the prayer meeting. Her seat at Sabbath-school and church service was seldom vacant.

A grief-stricken family, many relatives and numerous friends sorrow for her here, but not without hope.

A FRIEND.

Resolutions on the death of Katie J. Jones, adopted by Class No. 2 of McNair Sabbath-school.

Whereas, God has removed from us our beloved friend and class-mate, Katie J. Jones; therefore, be it

Resolved, That we, her Sabbath-school class and true friends, pay to her memory this last tribute of respect and love.

Resolved, That, as a Sabbath-school scholar, Katie J. Jones was over an example to her class-mates in faithful attendance, perfect lessons, and deep interest in Bible study, and that, as a friend, she was ever affectionate and true.

Resolved, That we do deeply deplore her death, and shall long continue to miss her from our Sabbath reunions; but that while we grieve, we do how submissively to the will of God, knowing that "he doeth all things well."

Resolved, That we do heartily sympathize with her family in their great affliction, and that we do commend them, by prayer, to him "who hath borne our griefs and carried our sorrows." CLASS-MATES.

HARVEY—HARRIETT VANISON STRANGE HARVEY was born in Fluvanna county, Va., in the year 1806, and died in Sharon, Madison county, Miss., on March 9, 1890. She had reached the good old age of eighty-three years two months and fifteen days.

Grandma Harvey was a Christian and a Methodist of the olden type. Her long life was placed as an entirety upon the altar of God. Her church membership was always regarded as a sacred relation, and she loved to discharge the duties and meet the sacred obligations growing out of this relation. She joined the church in early life, before she left her native State, and gladly continued therein to the day of her death.

She was married to Jesse Harvey, in Limestone county, Ala., in 1826; moved to Washington, Adams county, Miss., in 1835, and to Sharon, Madison county, Miss., in 1837, where she lived joyfully with the husband of her beautiful and attractive youth for more than fifty years. Four cultured Christian daughters, a godly son and a number of grandchildren lament her, with hearts filled with chastened bereavement; but with special emphasis does the inspiring doctrine of the resurrection greet their ears and cheer their drooping spirits.

This writer will never forget the many pleasant pastoral visits to that cheery home. The memory of that sweetly placid life and gentle, loving nature will be shared by many of the brethren of the Mississippi Conference.

Loved ones, let us meet her "where the surges cease to roll."

C. A. POWELL.

CONERLY—Died, at his home in Tylertown, Pike county, Miss., February 25, 1890, Bro. M. R. CONERLY, in the fifty-first year of his age.

The subject of this notice was born near China Grove, and since childhood has been one of its most active citizens both in church and business life. He identified himself with the Methodist Episcopal Church in 1855, and from that time to the termination of his earthly career he never swerved from his post of duty. For many years he was a prominent officer of the church at this place, a watcher and worker for its interests, and for three years the worthy superintendent of the largest Sunday-school our church has fostered.

Some days previous to his last he realized that his stay with family and friends was of short duration, and to them more than once expressed his willingness to go, assured them of his preparation to meet his Savior, and exhorted them to be in readiness for the change that must eventually take place. He left a most promising family of three sons and six daughters, one brother and one sister to mourn his loss.

Thus has passed away one who was a fond brother, dutiful son, devoted father, faithful and affectionate husband; and many mourn his departure. "The righteous hath hope in death."

A FRIEND.

ROBINSON—JOHN B. ROBINSON was born September 12, 1812, in Fairfield, S. C. He enjoyed the advantages of a liberal education. In 1851 he moved to Brownsville, Miss., and there by his personal energy and merit built up a high school which for nearly a quarter of a century was the educational center of a large section of country. He was twice married, and leaves a widow and seven children to mourn his death. In his youth he joined the Methodist Church, and within its folds he developed a well-rounded Christian character. During his last illness he spoke hopefully of his future as a Christian, and said that he was ready for the final summons, which came about eight o'clock, May 20, 1890.

On the morning of May 21, after the usual church service, his mortal remains were placed in their final resting-place in the family burying-ground at Brownsville by the Masonic fraternity, of which he was an honored member. J. T. NICHOLSON.

COLLIER—Sister MARY EVANS COLLIER (*nee* Traxler) was born in South Carolina, January 18, 1811, and was married to John Collier, and moved to Mississippi about 1830 or '31, and died near Shiloh, Rankin county, Miss., May 4, 1890.

Sister Collier was truly a mother in Israel, and will be greatly missed by her children and the church. May God abundantly sustain her children and relatives in this sad bereavement! is the prayer of their pastor,

A. D. MILLER.

BLACK—The following is a tribute of love and respect from the Woman's Missionary Society of Bethesda, Copiah county, Miss.:

Once more the hand of death has cast its dark shadow over our society, and taken from our midst our beloved sister, ELIZA BLACK. On January 4, 1890, she was taken from her labors here to the rest prepared for the children of God. She has been an efficient member of the W. M. S. of Bethesda since 1880, the year it was organized. While we know death is the lot of all, and that she had lived her fourscore years, yet it is hard to give her up, for her presence was sweet, and we could always rely on her advice. She was ever ready to do all in her power for her Master's cause, and endeavored to live according to his revealed will. Her example was better than profession, and her precepts always impressive. Her consistent, holy life was more eloquent than words. Few have lived so well. While we deeply mourn our loss we are not without hope. We have every assurance she has gone to receive her crown of life and dwell forever with him who doeth all things well.

Resolved, That, as God saw best to call our sister to a higher service, and while we deeply feel the affliction, we bow submissively to his will.

Resolved, That we, the remaining members of our society, emulate Sister Black's example, and strive to greater efforts in helping move on the mission work.

Resolved, That we extend our sympathies to the bereaved children, and pray they may be a reunited family around the great white throne, and with her partake of the unending joys that are prepared for the redeemed in the beautiful home of God.

K. T. CARR, for Com.

HAVENS—VALENTINE HAVENS, the son of Rev. J. H. Havens and M. J. Havens, was born February 14, 1876; died at the home of his parents, at Vancleave, Miss., April 22, 1890, aged fourteen years, two months and eight days. He joined the church at Red Hill, August 1, 1889.

Val. suffered much and long from rheumatism; the pains were so severe that it often caused him to burst into tears. He was so anxious to live. When his mother approached him, and said, "Val., after all our labor, prayers and tears we have to give you up," he said: "I am much obliged to you all for what you have done. I have not been as patient, I reckon, as I ought to have been. My pains have been so severe, I know God has not charged me with impatience." There was consolation to him that in heaven he would be free from pain. The loved ones have the assurance that he is at rest, and they will see their precious boy again.

Val. had a little over fourteen years of life on earth, yet in this brief period he gained a strong hold on many hearts. Val. was very industrious and energetic. His presence will not only be missed at home by parents, brother and sisters, but by a large circle of young friends who knew and loved him, and who did him so much honor in his burial. God bless the parents, brother, sisters and relatives! May their realize that their loss is his gain!

M. L. WHITE, P. C.

BROOM—CALEB JAMES BROOM was born in Fairfield district, S. C., September 14, 1808; was married to Miss Sara Jane Robinson in Richland district, S. C., September 13, 1832, and died in Crystal Springs, Miss., May 12, 1890. He left no children, and his wife in old age and loneliness and sorrow awaits the call to join him on the other shore. Bro. Broom was a quiet, unpretentious man, but true to his convictions, and lived as a man who realized the obligations growing out of the relations he sustained in life; a kind husband, prudent and careful in the affairs of life. He suffered with cancer of the face long and greatly, but patiently, and was resigned. On being interrogated by the writer as to his trust in the Redeemer, his reply was prompt and satisfactory. His remains were interred in Utica, Miss., his former home, with religious and Masonic ceremonies. May the grace of God comfort and sustain the aged and afflicted widow! Our brother rests from his labors and sufferings.

R. D. NORSWORTHY.

TERRELL—GRIFFIN F. TERRELL was born March 29, 1830, three miles from the home where he died, February 3, 1890, after long suffering and confinement.

Bro. Terrell applied for membership in the Methodist Church at the age of sixteen, and, not being received then, renewed his application when twenty-one years old. From some oversight he was never formally received into full connection, but his name was entered on the register and he served in prominent church offices of trust satisfactorily to all, and proved his desire and merit of membership by his life. He married June 5, 1860.

His hospitality and friendly manner are proverbial, and other hearts than those of his family shall suffer loss and sorrow. He leaves a devoted wife and a large family of children to mourn their loss and emulate his example. His end was the triumph of the Christian, and he rejoiced in the anticipation of the rest and greeting at home. "Blessed are the dead that die in the Lord!" H. M. ELLIS.

FATHERREE—M. G. FATHERREE was born in Hinds county, Miss., on May 1, 1856; moved to Louisiana while young, and when twenty-seven years old married Miss Susie Maben, who was an affectionate wife. He had lingered for two years with dropsy. He moved to Hinds, where he was put under the treatment of a physician at Cooper's Wells. But, alas! nothing would relieve him but death; so God called him home to dwell with him in the mansion of eternal glory. He was willing to be taken from this sinful world. He has left one sister, one brother, a wife and many friends to mourn his loss. He joined the Methodist Church soon after marriage, and remained a consistent member until death. He was a devoted husband, an obedient and affectionate son, and was loved by all who knew him.

D. MABEN.

CATCHINGS—JAMES MEREDITH, infant son and only child of Dr. J. M. and Mrs. Archie Catchings, died of congestion, April 26, 1890, after a brief illness of thirty-six hours.

H. R. CALDWELL.

BLACKWELL—Maj. JOHN J. BLACKWELL was born in Wayne county, Miss., January 29, 1819, and died in Forest, Scott county, Miss., May 1, 1890. When quite young he removed from Wayne to Covington county. Here he was married, October 12, 1837, to Miss Mary Thornton, who still survives him, and by whom there was given eleven children—seven of the children died before the father. Soon after his marriage he moved to Smith county, where he lived about forty years, and where he raised all his children. In 1879 he moved to Forest, Miss., where he remained to the close of his life. In 1843 he was converted and joined the Methodist Church under the ministry of Bro. Taylor. In the year 1876(?), at the Trenton Camp Ground, he became wonderfully aroused on religion, and from thence forward served the Lord with energy and zeal.

It was the writer's privilege to be somewhat intimately acquainted with the deceased for nearly thirty years; was at different times his pastor; always esteemed a good friend; frequently a visitor at his hospitable home, and can say that he was a bright and zealous Free Mason, faithful county official, kind father and affectionate husband. He loved the church and his pastors. His end was in peace. C. MCDONALD.

ROUSE—Mrs. LEEANNA R. ROUSE, daughter of T. L. and Nancy Armstrong, was born in Jackson county, Miss., March 3, 1851; was married to John A. Quitman Rouse, September 26, 1878. When married she was a member of the Baptist Church, but soon after joined the church of her husband, the Methodist Episcopal Church, South, November 28, 1878. She died May 17, 1890. She leaves a dear husband and five little children, a little babe two weeks old, an aged mother, three brothers, one sister, a host of relatives and friends to mourn her loss.

She was not afraid of death. She said she longed for the last breath. She said she was going to heaven. She told her husband and friends not to grieve after her, but to meet her in heaven, where parting would be no more. She called her children to her and told them they would soon be without a mama. She requested her children to be raised to love and fear Jesus. She was a loving wife, a kind mother, a gentle sister and a sympathetic friend. Our loss is her eternal gain. May God comfort the bereaved ones; help them to live in this life that they will meet her in heaven!

A FRIEND.

SHEHEE—Mrs. MARY F. SHEHEE, daughter of Daniel and Jane Rambo, was born in Edgefield district, S. C., September 4, 1822; died at the home of her daughter, Mrs. Lelia Butler, Arcadia, La., May 20, 1890.

We have known the departed from our earliest girlhood and up to the present time. Sweet remembrances and early impressions come at intervals all along the life-journey, whispering, "Yes, in heaven." More infallible faith in Jesus and his promises I never heard expressed by anyone at all times. She had trusted Jesus so long. How sweet the thought, now that she has gone to abide with him!

How heart-rending and yet how delightful to witness the close of her life; such patient serenity, and yet such a desire to depart and be with Jesus! She requested the church to pray to that end.

May God comfort the bereaved as he alone can, and cause them to be cheerful, knowing that one more jewel is added to heaven! What a benediction she is to her children! and may her departure from among them enhance heaven as never before!

A BEREAVED FRIEND.

BALLARD—JOSEPH TAYLOR BALLARD was born June 23, 1881, and died, after a lingering illness, May 4, 1890. He suffered intensely, but bore his pain with great patience. The day before he died he told those who stood beside him that he had to die, and bade them good-by; but he said, "I will live until to-morrow, and then I will say, 'Lord, have mercy on my soul, and take me out of my suffering.'" His father asked him if he had rather die than stay here with him. He replied: "Yes, sir; I want to go and be with the angels; then I will be so happy, happy, happy!" Then he said, "Papa, come and go with me," and then he fell sweetly asleep.

He was an affectionate child and was loved by all who knew him. As the shepherd sometimes bears the lambs in his arms to entice the mother and the flock, so God sometimes takes the lambs home to cause mothers and fathers and families to fix their affections on things above. K.

JONES—Little AMHER MAY, only child of B. J. and Rosa Jones, was born September 22, 1888, and died April 23, 1890. Sweet little May was only given to us for a short time, and then God took her; but he has carried her to a better world. I hope that we, who loved her so tenderly here, may meet her in heaven.

MINDA B. JONES.

Continued on Seventh Page.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

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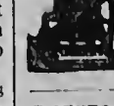

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Obituaries.

Continued from Sixth Page.

DAILY—Sister HANNAH DAILY (*nee* Harlock) was born in the county of Kent, England, February 6, 1825. She was twice married: first, to Jesse Landridge, of England, and, later, to John Daily, of Mobile, Ala. She was the mother of six children—four of whom survive her. About the year 1852 she, with her husband, left England for the United States and landed at Philadelphia, Pa., where she lived for a number of years. While there she united with the Baptist Church, and on removing to Mobile, Ala., had her membership transferred to the latter place and became a member of the St. Francis St. Baptist Church. After her marriage with John Daily she joined the Methodist Church—the church of her husband.

For a long time Sister Daily has suffered from a lingering disorder, but she bore her suffering with Christian fortitude. She had no fear of death, but was not tired of life. She often remarked that death would come to her as the stopping of a clock; and so it did. She received her summons to come up higher at the home of her daughter, Mrs. Grant, at Pascagoula, Miss., May 11, 1890. She, being dead, yet speaketh.

GEO. H. THOMPSON.

CAGLE—Little GORDIE was ten years old, lacking a few months. First on Sunday before she died, on Wednesday, she requested me to get a preacher to come and baptize her. I was then living in Greenville, and I went to church on Sunday night. Bro. Spraggins, being our circuit rider in charge, went with me and baptized her, and on Wednesday night following she began begging me and her mama, holding us by the hand, and pointing to heaven, to go home with her. She said: "Paps, will you come and go; the door is open; they are holding it open; let's go home. Now, come and go, and get everybody to come." It seemed as if she was looking the angels right in the face, and at 11:30 P. M. she passed away as if only asleep, holding my hand to the last. I promised her to meet her again, and, by the help of God and humble prayers, and the faithful prayers of all of you good brothers, I will meet my little Gordie again, where pain and death and parting is felt no more.

S. S. CAGLE.

WALLACE—Bro. W. A. WALLACE was born in Benton, Ala., March 18, 1840; joined the Methodist Episcopal Church, South, while young; moved to Mississippi in 1859, and was married to Miss M. E. Burnham, January 5, 1886, and died of pneumonia, after very severe suffering, April 12, 1890; having lived near Cato, Rankin county, Miss., for several years.

Bro. Wallace was one of our very best men, and the church has sustained a great loss in his death. He was class leader, Sunday-school superintendent, and one of the strongest pillars in our Clear Creek Church. He was a loving, devoted husband, a kind and affectionate father, a good Christian and citizen. He will be greatly missed. May the Lord abundantly bless and sustain his loving companion and children in their great loss! is the prayer of their pastor,

A. D. MILLER.

TYNES—T. F. TYNES was born in Marion county, Miss., May 10, 1822, and died February 1, 1890. Bro. Tynes joined the Methodist Episcopal Church, South, and lived a consistent member until death. He died of that most distressing disease—dropsy; and though he suffered greatly, he bore it with Christian fortitude.

It was the writer's privilege to visit him several times during his sickness, and he always seemed perfectly resigned to the will of God, and said he had no fear of death; that all that troubled him was leaving his family. He leaves a wife and several children to mourn their loss. He was a devoted husband, a kind father. May the Lord bless them and help them so to live in this world that they may meet at last around the great white throne!

B. A. B.

HOLMES—Sister MOLLY HOLMES, daughter of Bro. J. D. and Sister Laura Chapman, was born in Rankin county, Miss., October 21, 1867; joined the Methodist Episcopal Church, South, in her girlhood in 1879; was married to Bro. D. J. Holmes in 1885, and died of flux, after very severe suffering, May 9, 1890.

Sister Holmes was a devoted child to her parents, a loving and affectionate wife, a tender mother, a good church member, and a true Christian. We will miss her, but the Lord knows best. She has gone to join her four sweet little children that have gone to the better world. May God abundantly sustain her parents, husband and relatives by his grace!

A. D. MILLER.

DAVIS—BAXTEN DAVIS, youngest son of W. E. and S. J. Davis, was born December 10, 1888, and died at Areola, Miss., May 7, 1890. He was like the flower that blooms in the morning and withers in the evening. He came to make glad the hearts of the parents and other loved ones, and to lend sweetness to the home but for a little while, and then he went unto him who said, "Suffer little children to come unto me." He went away, leaving the hearts of parents and little brothers sad, and the home desolate. Since he can not come back to them, I hope they are striving to go to him. Heaven is made more attractive since little Baxten is gone thither.

His grandmother,

M. H. MCCAULEY.

SIMMONS—Sister REBECCA SIMMONS was born in Southampton county, Va., January 14, 1800, and died in Wesson, Miss., May 20, 1890. She was converted and joined the Methodist Church fifty-five years ago. She lived all these years a consistent Christian, and died in the faith. She was the mother of nine children; four of them survive her. Mrs. Beal, the mother of "Invalid," that accomplished writer for your paper for many years, was a daughter of Sister Simmons. At ninety years old Sister Simmons was a genial, pleasant conversationalist. She lived close to the Lord and died in great peace.

T. S. WEST.

HOLMES—Miss SALLIE HOLMES died at her home, in Kemper county, Miss., March 21, 1890. She had been a member of the Methodist Church for a number of years, and lived from the time of her espousal to Christ a consistent, useful life. She loved the church of her choice, and was punctual upon the services of the sanctuary. She delighted to minister to the comfort of her pastor, and was true to the vows which were upon her. For weeks prior to her death she was a great sufferer, but bore all her sufferings with patience and submission to him whose will is always best. She will be missed in the church of which she was a faithful member; missed in her large circle of friends, but especially will she be missed in the home where her sunny, cheerful nature contributed so much to the happiness of those whom she loved. Just before her death she exclaimed, "Peace; be still."

She leaves a mother and several brothers to mourn her loss. May they emulate her example and follow her as she followed Christ, and all meet by and by on the banks of eternal deliverance! is the prayer of her pastor,

W. G. B.

SPRAGGINS—Little SAMUEL AUGUSTUS SPRAGGINS came to the home of Bro. E. L. Spraggins, at Aberdeen, Miss., July 31, 1889, and died January 22, in Booneville, Miss.

God pity these saddened hearts in their irremediable sorrow! But how idle and empty seem words in the presence of such bereavements. We press the hand in silent sympathy; we can do nothing more, hoping that, as grief is "mellowed by the stealing hours of time," the trusting heart may realize that

"Ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

N. G. AUGUSTUS.

HUTCHINSON—WILLIAM B. HUTCHINSON was born in St. Helena parish, February 19, 1829; married Miss Nancy D. Pearson, January 25, 1855. God blessed this happy union with eleven children; eight of whom, with their mother, still survive, and three preceded their father to the better land. He joined the Methodist Church when quite young. He was a veteran of the late war; was in the battle of Baton Rouge, under Breckinridge, and stood the siege of Port Hudson. He died very suddenly, May 15, 1890.

He has gone, we trust, to be mustered into service in the army celestial of the living God, where not a drum is heard, nor a funeral note. May the consolations of the Lord abound to the bereaved!

K.

BOYD—Mrs. LULA F. BOYD, wife of Dr. W. W. Boyd, was born June 9, 1862, and died at Osborn, Miss., January 1, 1890. She was a consistent member of the Methodist Episcopal Church in Starkville circuit, Columbus district, North Mississippi Conference. She was a true Christian, a devoted wife and loving mother. She leaves a husband, children and many friends, besides relations, to mourn her loss.

Those who stood by and saw her breathe her last could only say, "Blessed are the dead that die in the Lord," etc. May loved ones to whom she bade farewell prepare to die as she—"in the faith." "To die, with her, was gain."

J. W. TREADWELL.

RHODES—LAURA JOSEPHINE, daughter of Willie and Laura Rhodes, died March 19, 1890. Only four months and seven days was this happy household brightened by the presence of little Laura, and then God called her home to dwell with him. This little flower faded in the bud; but, by the light of the heavenly throne and the care of its Creator, it will put forth again in all its beauty and bloom in the world above.

Father, mother, grieve not for your little one, but so live that you will meet her beyond the grave where death enters not, and life is eternal.

MRS. G. H. THOMPSON.

COURSEY—Sister MARY ELIZABETH COURSEY, wife of James Coursey, died Saturday, April 26, in the eighty-second year of her age, in this city, in peace.

The writer has known Sister Coursey for about forty years. She was an humble, consecrated member of the Methodist Episcopal Church, South; her life was hid with Christ in God. As she lived so she died.

Blessed are the dead who die in the Lord! May her sorrowing family meet her in heaven! is the prayer of the writer,

J. D. PARKER.

MCINTYRE—Sister CATHERINE MCINTYRE was born in Hancock county, Miss., about 1820, and died of flux, May 29, 1890. Sister McIntyre joined the church last year and was a devoted, consecrated member till the day of her death. I visited her in the time of her sickness and found her ready and willing to go. May God bless her children and loved ones! is the prayer of their true friend,

A. D. MILLER.

ELKIN—The following resolutions were adopted by the second Quarterly Conference of Okolona circuit, North Mississippi Conference:

Whereas, God, in his infinite wisdom, has removed our valued and beloved brother, Dr. T. B. ELKIN; therefore, be it

Resolved, That in the death of Bro. Elkin this Conference has lost a wise counselor and useful member; the church on earth a consistent, active and zealous worker; his family, a kind, devoted husband and loving father, and the community, a skillful and beloved physician, an upright Christian gentleman and useful citizen.

Resolved, That the tender sympathy of this Conference be tendered his family in their sore bereavement,

T. J. MCDONNELL,
For Committee.

I, A. C. Hafflefinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough [illegible]s, bronchitis, it is without a rival. One [illegible] hold two and a half times as much [illegible]se.

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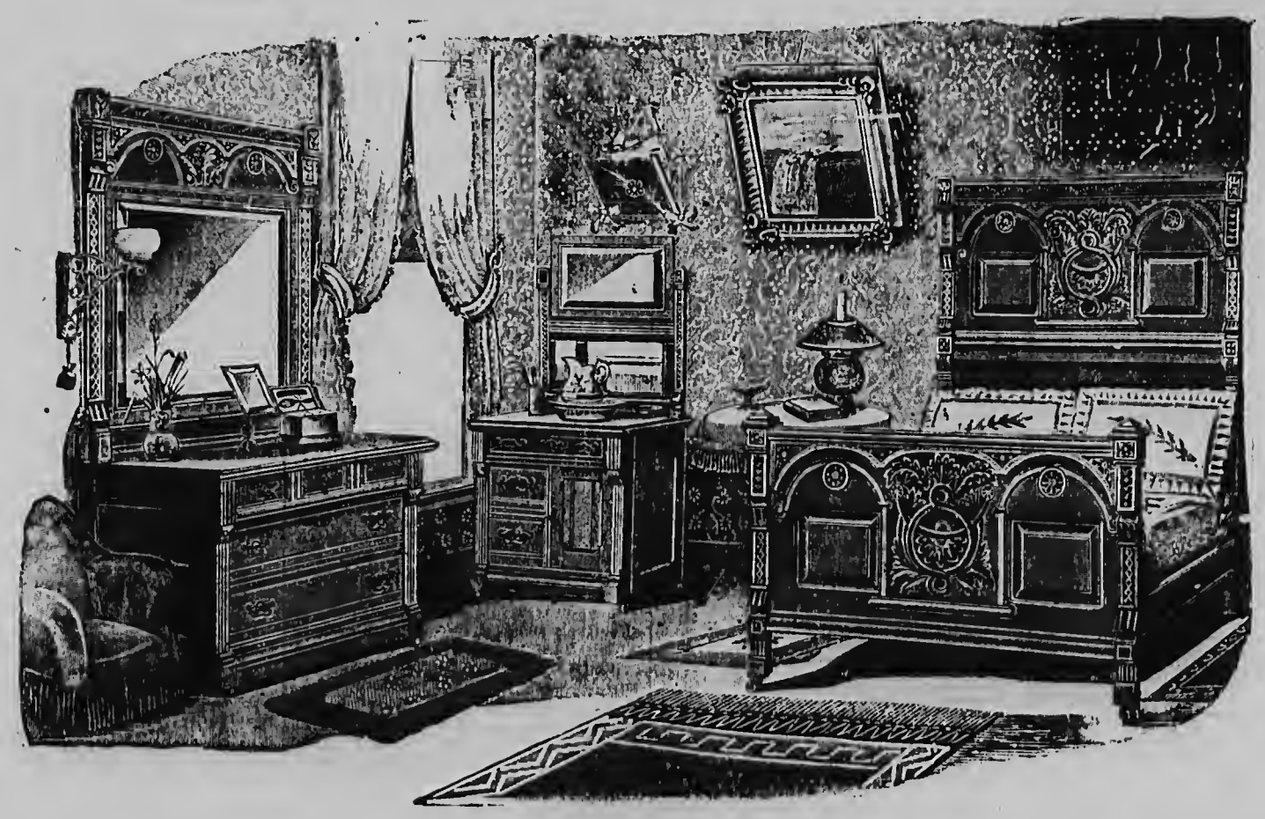

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SARDIS DISTRICT—THIRD ROUND.

Panola	July	5, 6
Coldwater		12, 13
Batesville		19, 20
Courtland		26, 27
Como		28
Pleasant Grove	Aug.	2, 3
Mt. Vernon		9, 10
Arkabutla		16, 17
Coldwater mission		23, 24
Horn Lake		30, 31
Lewisburg	Sept.	6, 7
Cockrum		13, 14
Chulaboma		20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Harmony circuit, at Bethel	July	5, 6
Pleasant Ridge, at Patterson's		10
Booneville and Rienzi, at Rienzi		12, 13
Kossuth circuit, at Bethel		19, 20
Ripley and New Albany, at Ripley		26, 27
Marietta circuit, at Liberty	Aug.	2, 3
Blackland circuit, at Blackland		9, 10
Guntown circuit, at Pleasant Valley		16, 17
Corinth circuit, at Shady Grove		23, 24
Ripley circuit, at Weir's		30, 31
Jonesboro circuit	Sept.	4
New Albany circuit		6, 7

District Conference at Ripley, July 25-27. Bishop C. B. Galloway will preside. Sermon by Rev. T. L. Foster. Sunday-school Conference at Ripley, July 24. Sermon by Rev. T. Y. Ramsey, Jr. Come up, Dr. Carter.

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon, at Pleasant Grove	July	5, 6
Verona station		12, 13
Pontotoc, at Harmony		19, 20
Houston and Wesley, at Wesley		26, 27
Sparta, at Prospect	Aug.	2, 3
Reuna Vista, at Asbury Chapel		9, 10
Ebenezer, at Egypt		16, 17
Okolona circuit, at Blackwell Chapel		23, 24
Prairie circuit		30, 31
Tremont circuit	Sept.	6, 7
Fulton and Smithville		13, 14
Athens circuit		20, 21
Aberdeen station		27, 28

AMOS KENDALL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Glen Allen (Sun.)(Wed.)	July	6
Rollvar (Wed.)		9
Fairview (Sun.)		13
New Salem (Wed.)		16
Shelby (Sat., Sun.)		19, 20
Australia (Sat., Sun.)		26, 27
Lyon (Sat., Sun.)	Aug.	2, 3
Belen (Wed.)		6
Cherry Hill (Sat., Sun.)		9, 10
Friar's Point (Wed.)		13
Lebertou (Sat., Sun.)		16, 17

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Plattsburg circuit, at Mt. Pisgah	July	1
Mashulaville ct., at Hickory Grove		5, 6
Starkville circuit, at Pearson Chapel		12, 13
Hebron circuit, at Memphis		19, 20
Shuqualak circuit, at Mohtean		26, 27
Columbus circuit, at Mt. Pleasant	Aug.	2, 3
Columbus station		4
Sturges circuit, at Ebenezer		9, 10
Chester circuit, at South Union		16, 17
Lagrange circuit, at Antioch		22
Walthall circuit		23, 24
Brooksville ct., at New Bethel		30, 31
Crawford circuit, at Shafer Chapel	Sept.	6, 7

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Richland, at Richland (Sa., Su.)	July	5, 6
Valden, at New Prospect (Thu.)		10
West, at Brook's Chapel (Sa., Su.)		12, 13
Poplar Creek, at Friendship (Thu.)		17
Newport, at Bethel (Sa., Su.)		19, 20
Ethel (Thu.)		24
Sallis, at Bethel (Sa., Su.)		26, 27
Kosciusko and D., at Kos. "	Aug.	2, 3
Kosciusko circuit "		9, 10
Lexington, at Roebuck "		16, 17
Belzona circuit (Wed.)		20
Weir (Sa., Su.)		23, 24
Winona station "		30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Minter City (Tues.)	July	1
Tillatoba		6
Grenada circuit		13
Coffeeville		20
Water Valley circuit (Thur.)		24
Abberville		27
Carrollton	Aug.	3
Chapel Hill		10
Atlanta		17
Cherry Hill (Tues.)		19
Pittsboro (Thurs.)		21
Bauner		24
Toccopola		31

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch	July	5, 6
Holly Springs circuit		19, 20
Myrtle		26, 27
Red Banks	Aug.	2, 3
Mt. Pleasant		4, 5
Pine Mountain		9, 10
Ashland		16, 17
Shawnee		18, 19
Early Grove		23, 24
Hickory Flat		30, 31
Byhalia	Sept.	6, 7
Cornersville		13, 14

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's Church	July	5, 6
Brandon, at Brandon		13, 14
Newton, at Decatur		19, 20
Clarksburg, at Lochbar		26, 27
Philadelphia, at Philadelphia	Aug.	2, 3
Union, at Hebron		4
Carthage circuit, at Sardis		8
Carthage station, at Carthage		9, 10
Hillsboro, at Good Hope		10, 11
Mt. Rose, at Clear Spring		16, 17
Weatville, at Goshen		23, 24
Raleigh, at Boykin	Sept.	5
Treuton, at Camp Ground		6, 7
Walnut Grove, at Camp Ground		13, 14
Marvin, at Marvin		20, 21
Forest and Morton, at Forest		21, 22
Shiloh, at Salem		26

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	July	5, 6
Magnolia, at Osyka		12, 13
Brookhaven station		22
Wesson station		23
Hazlehurst station		24
Adams at Beulah		31
Brookhaven circuit, at Bethel	Aug.	2
Crystal Springs station		6
Beauregard, at New Hope		8
McComb, at Topisaw		9, 10
Bowerton, at Pleasant Ridge		16, 17
Summit, at Summit		23, 24
Providence, at Pine Grove	Sept.	6, 7
Franklinton		13, 14
China Grove		20, 21
Scotland, at Bethesda		— —
Lebanon, at Blue Hill		— —
Pleasant Grove		— —

W. B. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Hattiesburg, at Enon	July	5, 6
Ocean Springs, at Biloxi		12
Whittington, at Steep Hollow		19, 20
Moss Point		26, 27
Scranton, at Orange Grove		27, 28
Pearlington, at Logtown		30
Covington, at Madisonville	Aug.	2, 3
Talisheek, at Pleasant Valley		16, 17
Columbia, at Hopewell		17, 18
Mt. Carmel		19, 20
Williamsburg		23, 24

I. W. COOPER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayou Sara, at Tonica	July	5, 6
Gloster and Centerville, at Ceoterville		11
Amite, at Salem		12, 13
Woodville station		19, 20
Percy's Creek station		21
Zachary and Pipkin, at Pipkin		26, 27
New River, at New River		29
Livingston, at French Settlement		31
Springfield, at Ebenezer	Aug.	2, 3
Live Oak, at Pine Grove		9, 10
E. Feliciana, at Gilead		12
St Helena, at Darlington		15
Amite City, at Tangipahoa		16, 17
Sam Jones Camp Meeting		22-29
Jackson station		30, 31
Clinton and Betoville at Clinton	Sept.	7, 8
E. B. Ronge, at Beach Grove		13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

South Warren, at Asbury	July	5, 6
Martin, at Rodney		12, 13
Burtooton, at Burtonton		19, 20
Rocky Springs, at Hickory Ridge (Tu.)		22
Utica, at Bear Creek		26, 27
Washington, at Locust Grove	Aug.	2, 3
Natchez, at Jefferson st		9, 10
Natchez, at Wesley Chapel		9, 10
Warren, at Wesley Chapel		16, 17
Roxie, at Wesley Chapel (Thu.)		21
Meadville, at Cool Springs		23, 24
Port Gibson		30, 31
Meyersville, at Beulah	Sept.	6, 7

JOHN A. ELLIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, at Spring Hill	July	5, 6
Enterprise and H., at Stonewall		13, 14
Daleville		19, 20
Hopewell, at Linwood		26, 27
Clarke, at Andrew Chapel	Aug.	2, 3
Union, at Manassas		9, 10
Leaksville, at Leaksville		16, 17
Waynesboro and S. at State Line (Th.)		21
Binnsville, at Wahalak		23, 24
Winchester circuit, at Big Rock		30, 31
Landerdale, at Brogan's Chapel	Sept.	6, 7
DeKalb, at Marvin		13, 14
Shubuta, at Sonie Chapel		20, 21
Paulding, at Paulding		27, 28
Marion, at Pleasant Hill	Oct.	4, 5

The District Conference will convene at Enterprise, 9 o'clock A. M., Thursday, July 10. Bishop Haygood is expected to preside. Recording stewards will have Quarterly Conference record books on hand for examination. Let every preacher and delegate attend.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson, First Church	July	5, 6
West Jackson		5, 6
Raymond, at Clinton		12, 13
Edwards, at Edwards		19, 20
Canton		26, 27
Camden, at Sulphur Spring (sat.)	Aug.	2
Sharon, at Forest Grove (Sun.)		3
Madison, at Pearl River		9, 10
Yazoo City		16, 17
Benton, at Midway		23, 24
Silver Creek		30, 31
Bentonia and Dover	Sept.	6, 7
Flora (Wed.)		10
Spring Ridge		13, 14
Mt. Olivet		20, 21
Yazoo circuit		27, 28

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne Memorial	July	6
Seashore Camp Ground		13
Carrollton and Parker Chapel		20
Gretna		20
Dryades Street		27
Algiers		27
Craps Street	Aug.	3
Moreau Street		3
Baton Rouge		10
Plaquemine and D., at Donaldsonville		17

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte and Boyce, at Lecompte	July	12, 13
Alexandria (Wed.)		16
Holloway, at Fellowship		19, 20
Ada, at Colfax		26, 27
Montgomery, at St Maurice	Aug.	2, 3
Evergreen, at Big Cane		9, 10
Simmesport, at Simmesport		16, 17
Bayou Rouff, at Elm Bayou		23, 24
Spring Creek, at Hineston		30, 31
Sugartown, at Barnes' Creek	Sept.	6, 7
Centerville, at Master's Chapel		13, 14
Black River (Wed.)		17
Vidalia and Trinity		20, 21
Columbia		27, 28

Alexandria District Conference will convene at Colfax, La., July 24, 1890.

B. F. ALEXANDER, P. E.

DELHI DISTRICT.—THIRD ROUND.

Delhi, at Magnolia	July	5, 6
West Monroe, at Faulk's Chapel		12, 13
Monroe		16, 17
Lind Grove, at Bonnu Idee		26, 27
Bastrop	Aug.	2, 3
Oak Ridge, at Oak Ridge		9, 10
Richland, at Little Creek		16, 17
Waterproof		23, 24
Providence		30, 31
Floyd, at Oak Grove	Sept.	6, 7
Harrisonburg, at Sicily Island		13, 14
Winsboro, at Holly Grove		20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	July	5, 6
New Iberia		12, 13
Abbeville, at Prarie Gregg		19, 20
Lafayette		26, 27
Lake Charles	Aug.	2, 3
Sulphur Mine		6, 7
Sabine Mission		9, 10
Grand Chenier		16, 17
Rayne, at Crowley		23, 24
Washington	Sept.	6, 7
Opelousas		13, 14

JNO. A. MILLER, P. E.

HOMER DIST—THIRD ROUND.

Ruston, at Douglas	July	5, 6
Farmerville, at Tennessee		12, 13
District Conference, at Homer		16-27
Vernon, at Oak Ridge		26, 28
Summerfield, at Summerfield	Aug.	2, 3
Vienna, at Vienna		9, 10
Indian Village, at Sardis		16, 17
Gansville, at Gansville		23, 24
Arcadia		30, 31
Saline, at Longstraw	Sept.	6, 7
Ringgold, at Andrew Chapel		13, 14
Sparta, at Providence		20, 21
Minden		27, 28
Homer	Oct.	4, 5
Haynesville		11, 12
Gibsland		18, 19

The Homer District Conference will convene at Homer, July 16. It is earnestly desired that all of the members elect will make their arrangements to come and stay during the whole time.

ROBERT RANDLE, P. E.

"Had your vacation?" No. "Well, don't forget to take along Johnson's Anodyne Liniment."

NEWS OF THE WEEK.

DOMESTIC.

The Lottery bill, having passed the House of Representatives, has been acted on by the Senate Committee. Two important amendments have been made. One is to increase the amount to be paid for the franchise from $25,000,000 to $31,250,000. It will now go back to the House.

A House bill, known as the Sunday Law amendment, has been reported on favorably by the committee in charge in the General Assembly of Louisiana. The bill exempts all cities of a size larger than 25,000 inhabitants, and New Orleans is the only city that will be affected by its passage. The Sabbath Rest League of this city has entered a protest against the discriminative feature, declaring it unconstitutional.

The bill authorizing the New Orleans Terminal Company to build a bridge at New Orleans has been revised to meet the objections stated in the recent report of the commission of engineers, and has been reintroduced in the House and referred to the War Department for a report. It leavos the location of the bridge to the diseretion of the War Department.

A bill for the admission of Wyoming as a State was passed by the Senate on June 27.

The case of the State *vs.* Joseph St. Amant, a member of the House of Representatives from the parish of Ascension, on trial in Baton Rouge on the charge of having received bribes aggregating $16,000 from the Louisiana State Lottery Company, was brought to a sudden end. The district attorney, prevented from delaying the trial of the case, entered a nolle prosequl, and the defendant was discharged.

All the Western States are suffering intensely from high temperature. At Burlington, Ia., the mercury has gone as high as 106 in the shade. There are prostrations by the hundreds and many deaths.

Superintendent of Census Porter has said that from present indications the returns of the enumerators would show a total population of the United States of 64,500,000 against 50,155,783 in 1880.

The announcement by the supervising architect that he would in three weeks advertise for bids to construct the public building at Monroe, La., was brought out by a sharp letter from Representative Boatner to the Secretary of the Treasury, in which he stated he would make the matter a subject for congressional inquiry unless steps were taken to erect the building, for which an appropriation was made two years ago.

A disastrous fire occurred at Troy, Ala., on June 30, which destroyed half the town. Loss, $100,000.

It is estimated at the Treasury Department that there has been a decrease of about $20,000,000 in the public debt since June 1. This will make the total decrease for the fiscal year ended June 30, $87,800,000, as against $114,000,000 for the previous fiscal year.

FOREIGN.

The committee which was sent from France to Panama to investigate the condition of the canal has made a further report on the prospects of the enterprise. The committee says that the construction of the canal at the calculated level would occupy twenty years and would cost 1,737,000,000 francs.

Emperor Francis Joseph has sanctioned the first compromise bill passed by the Bohemian diet in May last. The bill divides the provincial educational council into two sections—German and Czech.

The cholera has appeared at Auray, Brittany, and other places in western France.

In the House of Commons, on June 27, Sir James Fergusson, Under Foreign Secretary, referring to a report that the agreement with Germany included a secret clause providing for an alliance with that country in the event of war, denied that the government had undertaken any new obligations toward European powers.

Emperor William arrived at Elsinor on June 28. He was met at the landing by King Christian, Crown Prince Frederick and other Danish royalties, and civil and military authorities, and was given a cordial greeting by the local dignitaries. The royal party proceeded by train to Fredensberg, where a banquet was given at the castle.

The renewal of the Triple Alliance until 1895 has been the subject of negotiations between Signor Crispi, the Italian premier, and Count Kalnoky, the Austro-Hungarian prime minister. The new treaty, though unsigned, is effectively secured, the communications which have already been exchanged committing the governments to the extension of the period of the compact.

The chief of the Czar's private police has been dismissed for failing to detect a recent nihilist plot. A barrel half full of dynamite was found in the wine cellar of the Gatschina Palace, but no clue as to how it came there had been discovered.

A statue of Joan of Arc was unveiled at Nancy, France, on June 28. The ceremonies were of an impressive character.

Some Russian papers urge the formation of a treaty of alliance with France as a counterpoise to the alleged defensive alliance between England and Germany. Others papers prefer the present tacit alliance between Russia and France. The latter sentiment prevails in official circles.

Two French inhabitants of Coburg, near the frontier, were fired upon by a German sentry. They were gathering fire wood in a forest on the frontier and crossed into German territory. The sentry challenged them and ordered them to withdraw. As they made no reply he fired, wounding one of them.

Boils and Pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing and enriching the blood, and at the same time it gives strength to the whole system.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 15-16	— —
Ordinary	10 7-16	— —
Good ordinary	10 15-16	— —
Low middling	11 3-16	— —
Middling	11 7-16	— —
Good middling	11 11-16	— —
Middling fair	12 1-16	— —
Fair	12 13-16	— —
Galveston middling	11¼	— —
Mobile middling	11 5-16	— —
Memphis middling	11½	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅝	4⅞
Fully fair	— —	— —
Good fair	4⅝	— —
Common	4	— —
CENTRIFUGAL:		
Seconds	4⅛	5
Prime yellow	5 5-10	5⅝
Gray white	— —	— —
Choice white	5⅝	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	22	24
RICE.		
No. 2	2¼	2½
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₱ bbl	2 75	4 90
Polish, ₱ ton	15 00	— —
FLOUR.		
Extra Fancy	4 60	4 70
Fancy	4 20	4 30
Choice	4 00	4 10
Minnesota Patents	5 60	5 75
Winter wheat patents	5 20	5 25
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	47
Yellow	— —	47
Mixed No. 2	— —	46½
OATS:		
Western	— —	37½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	77½	82½
HAY:		
Prime	14 00	15 00
Choice	17 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	12 25	12 50
Rumps	10 25	10 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	5¾	— —
Sides, short rib	6¼	6⅜
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	5⅜	— —
Sides, short rib	5¾	5⅞
Sides, long clear	5¾	5⅞
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20¼
Common	— —	17⅛
TEAS:		
Choice	40	60
Ile-No	— —	— —
BUTTER:		
Western Creamery	18	19
Western Dairy	— —	13
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	31
Lard, Extra No. 1	— —	55
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	3 50	4 00
POTATOES:		
New Louisiana	2 25	2 50
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	— —	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	7¾	8
Jute, 1¾ lb, ₱ yard	6¾	7¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 75	3 50
Chickens, Southern	3 00	— —
Young	1 50	2 25
Turkeys, Southern	— —	9 00
EGGS:		
Western	— —	11
Southern	11	11½
WOOL:		
Lake, ₱ lb	24	— —
Louisiana	24½	— —
Barry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, July 1.

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Letter No. 1,

IN WHICH THE PENCIL IS SHARPENED, AND THE PEN MAKES SOME PREPARATORY FLOURISHES.

THE DEPARTURE—THE PULLMAN PALACE CAR—STREET CARS—SOUTHERN RIVERS AND SLAVERY SONGS—CENTRAL DEPOT—OHIO—CITY OF CLEVELAND—MT. VERNON—THE HUDSON RIVER.

For many years I have desired to visit the Holy Land. While I realized the omnipresence of the Savior, and that he was not to be confined to Jerusalem or Mt. Gerizim, and that his gracious presence made all places sacred, yet still the desire remained in the heart to see the earthly city of our God, and to tread the paths, ascend the slopes, and stand in the places forever made peculiarly and tenderly sacred by the footsteps and voice and presence of Jesus, the Son of God. By a combination of providential circumstances the trip was made possible, and so, on Monday evening, June 23, I found myself bidding farewell to a band of friends who accompanied me to the cars to say God-speed at the beginning of a journey to last four months.

When Paul was "accompanied to the ship" by his friends, he was consigned to wind and wave and many perils; but the writer was left in the midst of all the conveniences and luxuries of a Pullman palace car. Cushioned seats, and mirrors reflecting at every angle, a snowy-aproned attendant awaiting your orders, and an electric bell to summon him, were some of the contrasting features that served to humble the writer as he recalled the much-suffering apostle. After a little, an inviting supper-table, with spotless cloth and shining silverware, is placed before the traveler, who, in spite of hunger, gives most of his observation to the flying scene outside the car window. Later on a pleasant bed takes the place of the table, and the utter dissimilarity to the Pauline experience is established. Surely, we say, the centuries are different, and the treatment of preachers is different, and the life of a bloated bondholder is to-day fairly thrust upon the traveler. But, softly; let us not go so fast. "Things," said the poet, "are not always what they seem." The bill of fare is anything but a fair bill when the time of settlement comes. As for the bed, curtained, as it was, in darkness, it proved a stronghold for the mosquitoes, who arose at once and claimed the occupant for their own. Rendered desperate by their attacks, the writer raised the car window, when, in ten minutes, he was reduced to the condition of Pompeii, being covered with ashes and cinders from the Vesuvian locomotive. Let us now touch the electric bell, and bring the aproned servant to our relief. But he heeds not the touch. We ring again and again; but, according to Tennyson's "Mariana," "'He cometh not,' she said." He never did come. We saw and heard others ring for him; but he never responded. If there is anything in the world a negro hates, it is a bell. Let the ladies speak awhile to this point. The electric bell in the Pullman is an innocent affair, a child amuser, and a pretty toy; but for the purpose for which it was constructed, it is an utter failure and a useless appendage. Just a word more about this flying palace, and we leave it. The eggs gave out in Southern Alabama, the tomatoes in North Alabama, the ice was exhausted in Tennessee, and the lemons all departed in Kentucky. "Things are not what they seem," said Longfellow, prophetically, of the palace car.

In passing through several of our larger cities, as I traveled northward, I was struck very favorably with two street cars. One was run by electricity, and lighted by it as well. It was of a much lighter and more attractive pattern than the one now being run as an advertising sample in New Orleans. As I saw the car coming up the street, I was first struck with its noiselessness, and, second, by its brilliant appearance. The first thought was that it had been fitted up for some festive occasion. A few moments after, on another line, I saw the car with which we are all familiar—the car with its feeble, glimmering light, with its jingling traces, tinkling bell, rattling hoofs, and loud cries and whip-lashings of the driver. Another street car that is quite popular I find in our large cities; has six or seven seats, each seat accommodating four or five individuals. These seats are placed transversely on the car. The people thus seated with all faces to the front are saved from the discomfort of being stared out of countenance by rude people immediately opposite. A step runs on either side of the car for its whole length. In case of danger, or a panic, the car could be emptied in three seconds. By a curious coincidence I saw in a Northern city these two cars that I had admired separately, coupled together, the electric car drawing the other.

The names of our Southern rivers, as I have crossed the streams one by one, have brought back to memory a number of what was called "slavery songs." The Tombigby, the Tennessee, the Kentucky and the Ohio each brought back one or more of those peculiarly pathetic melodies. A frequently recurring expression was "'Way down." Way down upon such a river; way down in such a State. Then came the words, "Toiling in the cotton and the cane." There were heart-breaking pictures of separated husbands and wives, and parted parents and children. A child is stolen from its Virginia home, a wife is carried "to Georgia to wear her life away." A husband languishes in bondage "from the old Kentucky home, far away." The Tennessee, the Ohio, the Suwanee and other rivers, through the power of song were made in their meandering to become frames to pictures of unutterable pathos and beauty. The balls and bayonets of 1861-5 tore away the living pictures, but the frames are still left; and I can never look at their pebbly edges and willow margins without thinking of the pictures which they once encased. As a child, although my father was a slave-owner, my eyes were often moistened under the influence of these songs of slavery. But my eyes were not the only ones that were wet. Tears dripped in many States and lands. And these tears meant revolution and deliverance; for when you see thousands of people grieving over a state of things, that means a coming social or moral upheaval. And when a nation gets to singing about its troubles—the day of redemption is nigh! When the Marseilles hymn leaped from lip to lip and, we might say, *flowed* from eye to eye, a nation awoke from its long slumber and sprang into freedom. I am convinced that song is one of God's mightiest agencies for the effecting of his purposes, and I feel assured as well that the songs of slavery, or the negro melodies, did as much, if not more, than speech or book, for the preparing of the people for emancipation.

As I have studied the grand central depots that constitute one of the remarkable features of our large cities, I am more than ever impressed that here is one of the great needs of New Orleans. I know nothing that more impresses a traveler than the focalized travel and business seen at a great central depot. The constant arrival of trains from different quarters of the country, the roar of vehicles, the rush of constantly changing crowds of people, will advertise the city in the most forcible of ways. The Niagara distributed into twenty different channels would hardly be worth visiting; but the Niagara thundering away at one place attracts the nations. Let New Orleans gather up her railroad streamlets and pour them into her corporate lines, in the form of one great Niagara of a central depot. She will never regret it.

Crossing the State of Ohio, diagonally, to Cleveland, on its northern edge, we were struck with the fact that we were never a single minute out of the limits of a field of wheat. The forms of Beauty and Prosperity were never out of sight in that wonderful State. That is a nation in itself. The country approximates my conception of English scenery. There are vast expanses of gently undulating tableland. The crops are diversified, and, by their different colors, giving a new charm to the landscape. The well-kept fences, the neatly trimmed hedges, the cosy country homes buried in orchards, or fronting spacious grassy lawns, and here and there spires or a belfry peeping above a distant line of trees, declaring the presence of town or village—all combined to bring England constantly to mind.

The city of Cleveland, situated beautifully, imposingly and advantageously by that inland sea, Lake Erie, is destined to municipal greatness of the first order. Ten miles away, as we approached it over the level fields, we saw a vast cloud hovering over it. It proved to be the smoke of her multitudinous factories.

I am reminded here that at a point south of Cleveland, several years ago, I deflected from my course on a Northern trip and looked in on Washington City and Mt. Vernon. The day before I started the dentist extracted an aching tooth. In some way I contracted cold in the lacerated spot, and went North with the cup of physical woe full to overflowing. In company with seventy or eighty others, I took the steamer that drops down the Potomac every morning from Washington to Mt. Vernon, twenty miles away. Of all the people that ever visited the place, I think that I bore the most appropriate countenance. A pain that looked like the deepest sorrow was written on every lineament of the face. At the landing we filed up the steep hill to the well-known tomb of Washington. One corpulent lady, just ahead of me, said in a loud voice, in the midst of her labored breathing, "Well, here is George at last!" I have smiled often since at this occurrence; but did not then. I knew but one thing, remembered but one word, and that thing and word was, Pain! And so I looked at the tomb of the Father of his Country with an agonized expression of countenance that was altogether misunderstood by the people around me, and, doubtless, obtained great credit for me in their minds. They thought I was taking the death of Washington very much to heart, or, perhaps, they supposed I might just have heard that he was dead!

"But I never told my grief;
But let concealment, like a worm in the bud,
Prey on my *damaged* cheek."

I had the pleasure of coming down from Albany to New York last Thursday on the eastern bank of the Hudson river. What a panorama of beauty it presents to the fascinated eye! How History and Fiction and Legend and Poetry and great characters and lovely scenery all come down together to its banks and wave their hands in greeting to the passing traveler!

Westward, some ten or fifteen miles away, tower, like a dark blue thundercloud in the heavens, the Catskill Mountains. On the very top gleams the palace-like front of a great summer hotel that can be seen twenty miles away.

Still farther away to the south is a distant range of mountains, the wavy outline of whose summit makes a perfect representation of a recumbent man. Think of a human figure outlined on the sky for fifteen miles. It looks corpse-like, while the mountains serve as the bier. The face, cold gray, upturned to the sky, is to me like that of Washington.

Beautiful and palatial homes are sprinkled on both shores; while the towns and cities, descending from heights to water's edge, present, both day and night, a most striking appearance. The river itself is dotted all along its length with shipping and pleasure boats. The question arises in me, Can the Rhine be any lovelier?

Yonder, on the right, at Newbergh, where you see the United States flag floating over an ancient-looking building, was Washington's headquarters. Lower down the river, on the western side, nestles West Point, the cradle of our military greatness. Washington himself selected the spot. It is certainly lovely and commanding. The buildings and grounds are on a plateau half-way up the tall bluff that faces the river. Further down still is Stony Point, which, if my historical memory is not at fault, was taken from the British by Gen. Wayne in a night assault. Up those rocky sides our men climbed and swept all before them. Strangely, there comes to my mind this verse, suggested by this incident of war. Let the young man who reads this memorize this stanza of a famous poet:

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Near this point Washington flung an iron chain across the river to stop the English fleet. They broke it easily, and called it "the American pumpkin vine." A little further down, on the eastern bank, we pass in a few yards of the place where Arnold and Major Andre had their midnight interview in regard to the surrender of West Point. How they whispered here in these dark woods together! No one heard them; and yet all the world knows to-day of that guilty midnight conference of wickedness. The leaves overhead sighed over the treachery, the boughs of the trees wrung and tossed their hands in horror, and flung the dark secret to the waves at their feet, and they, the waves, sped away with the history of the act to an astounded nation. So, truly did the night whisper of Judas, and the priests became a mighty voice that has filled the world. They thought no one would ever know of a thing whispered in the night! Here was a double guard or wall—a whisper and the night! They forgot that Jesus said, "There is nothing hid but shall be known."

I have reached the limit defined by the hand of the editor, and so suddenly conclude.

In my next letter, either to the NEW ORLEANS or the *Nashville Advocate*, I desire to briefly describe my visit, on yesterday, to "Sleepy Hollow," and the grave and home of Washington Irving.

I sail on Wednesday morning, at five o'clock A. M., for England.

B. CARRADINE.

The Case of Col. W. L. Hemingway.

This great State case, which has kept the public mind in a caldron of excitement for the past three months, came to a close on last Thursday morning, the particulars of which are given below. When the end came, about nine o'clock, and the awful reality of the situation dawned upon our people, a funeral pall seemed, like a dark cloud, to settle over the entire city. Business almost suspended. Men spoke with bated breath; and where but a moment before all went "happy as a marriage bell," briny tears trickled down the cheeks of many heretofore unused to weep. Indeed, I never saw a sadder day in Jackson for a large majority of her best people. Our most distinguished lawyers think there is no doubt about a reversal by the Supreme Court; but whether this will be the case or not, no one who knows Col. Hemingway will ever believe, for a moment, that he has appropriated a single dollar of this money to his own use. He is an honest man.

AITCH. AITCH. AITCH.

THE LAST DAY'S PROCEEDINGS OF THE HEMINGWAY TRIAL.

Court was called to order this morning at 9 o'clock, and in a few minutes the jury in the Hemingway case who had been confined in an ante-room since 8 o'clock last night, filed in and took their seats. Judge Chrisman asked if they had made a verdict, when O. W. Cox, foreman of the jury, replied they had, and handed it to the clerk. Although a large number of people, curious to know the finding of the jury, had crowded into the court-room, the dropping of a pin could have been heard from the furthermost corner. Judge Chrisman had ordered the sheriff and his deputies to arrest every man who made any demonstration, whatever the verdict might be. The report had leaked out that the jury would return a verdict favorable to the defendant, who with many staunch friends had found seats within the bar. They all expected something very different from what they were doomed to hear. Their hopes were high; chances of a favorable verdict had been discussed by the defendant and his counsel and friends before the assembling of the court, and they all expressed the conviction that the verdict would be such as was wanted. Col. Hemingway sat immediately in front of the judge, and, with bated breath and heart in his mouth, awaited the reading of the verdict by the clerk, who read as follows: "We, the jury, find the defendant guilty as charged in the indictment, and recommend him to the mercy of the court." The defendant was utterly stunned by the force of the blow, but made no demonstration to indicate its force, except that his countenance assumed an ashen hue, and he seemed at last to realize the full extent of his situation. No word escaped him, no murmur, no tears, no threats; he sat stolid, and, to all outward appearances, indifferent. But those who know him best, those who are still proud to clasp his hand with a firm and abiding belief in his honesty and innocence, knew that his warm and generous old heart had been rent asunder and noted the scalding tears which rose, unbidden, to the surface.

These reflections were cut short by the announcement from Judge Calhoon, that the defense had a motion to offer, which was as follows: "And now comes the defendant and moves the arrest of judgment because the indictment as returned into court does not charge any offense known to the laws of this State."

After considerable discussion by both the State and defense, during which the law bearing on the different counts of the indictments and the sections of the code under which the indictments were drawn were discussed, the court overruled the motion.

The defense offered then another motion which asked for a new trial, and was as follows:

"And now comes the defendant and moves the court to set aside the verdict and grant him a new trial in this court for the following reasons:

1. The verdict of the jury is against the law and instructions of the court.

2. The court erred in giving the instructions for the State, and in refusing instructions numbered 14 to 36, inclusive, asked by the defendant, and in modifying defendant's fifth instruction by erasing the words 'to amount as charged in the indictment.'

3. The district attorney in his concluding speech to the jury conducted himself improperly, and went outside the evidence and thus prejudiced the minds of the jury by a suggestion or statement of certain incipiatory facts not in evidence, and based argument thereon, and stated matters of fact contrary to the evidence in this case.

4. The verdict of the jury is against the evidence.

5. The court erred in overruling the motion for continuance, and permitting juror Dorsey to be challenged for cause.

6. And for other causes to be assigned at the hearing."

Col. Nugent, in offering the motion for a new trial, reviewed at considerable length the closing speech made by the district attorney, and urged that he referred to matters totally out of his lawful track, and which were not brought out in the evidence before the jury. Among other items treated by Mr. Miller, in his closing speech, Col. Nugent called the special attention of the court to the following portions of the speech of the district attorney:

"I want to ask you now where he got that $10,000 to put in that bank. But oh, says Brother Nugent, he just pulls out that $10,000. Wouldn't you like to go home and raise your children by telling them that you turned a fellow loose that there was no doubt about his getting $315,000, understand, and then that he walked right out with $10,000 of that money out of the State treasury on the sixth of January, and paid it over for stock in a bank; and still you give your approval to that. Where did he get that money to put in that bank? They say he paid it in January. The burden of explaining where he got it is on him. Where did he get that money? The court tells you. I do not have to go and show that Col. Hemingway took $5,000 here to-day to buy a plantation in Coahoma county, or that he took $10,000 another day, and went to Dakota to buy a wheat farm, and that he took $5,000 some other time, and went over to Kansas City and bought lots there, or that he took $2,000 of the people's money and bought a fine carriage at another time, and that he took $2,500 of the people's money to buy a fine pair of horses at another time. The burden of that explanation is on him."

Col. Nugent was followed by Mr. Green, who first explained the deposit of certificates of indebtedness in Green's Bank, and denounced the reference to them in the bank as uncalled for and unjust. He then took up the instructions given by the court to the jury, and discussed them at length.

Mr. Williamson replied on the part of the State, refuting the numerous charges made upon the district attorney by counsel for the defense, and stated Mr. Miller's exact language was not known, especially in what he said about Gov. Lowry going to Natchez with Col. Hemingway to borrow the money from Britton & Koontz.

Col. Nugent replied that he had Mr. Buck here last night to take down the speeches, and had Mr. Miller's exact language on the borrowing of money at Natchez, and read that portion of the speech.

Mr. Miller here interrupted with the remark that these matters were merely mentioned as illustrations to show what might have become of the money, to what uses it might have been put, and in that connection mentioned the trip to Natchez and the Green Bank matter.

Col. Nugent replied that those things were not in evidence, and that the defense had never denied that Col. Hemingway received the certificates that were reported in Green's Bank.

Judge Calhoon remarked he thought the course of the district attorney was farther off the track and more unfair than any man he had ever seen. His appeal to the jury, patting Bro. Cummings on the back, and telling the jury that, if they failed to convict, they would go out with a brand of infamy on their brow. He quoted Mr. Miller's statement, that "if he had J. B. H. Hemingway and Hal Green here, he could a tale unfold that would make each particular hair stand on end, like the quills upon the fretful porcupine."

After some more discussion, Judge Chrisman announced that he would overrule the motion for a new trial, and said:

"The court feels keenly the criticism on the character of the argument made by the district attorney, because while there was extemption for him, considering his surroundings and the heat of the argument, there would seem to be none for the court when it failed to interrupt him when he made reference to the signers on the head of the defendant. The other remarks complained of the court considered as an illustration instead of a comment upon a fact. But the leading and controlling question is the guilt or innocence of the defendant, and if the verdict could not and should not have been otherwise, and it is sustained by an overwhelming preponderance of the evidence, it ought to be sustained, and believing that it is so sustained, the motion for a new trial is overruled."

In answer to the court, "Have you anything to say?" Col. Hemingway replied, "I have nothing to say;" but, after a slight pause, he continued:

"I believe I will make a few remarks. Realizing the terrible situation in which I am placed, I find it extremely difficult to formulate words to express my feelings. I must protest against the undue haste with which the case has been worked up against me. The district attorney has worked against me with a vigilance and persecution heretofore unheard of. He made the original affidavit against me, and took no steps to fix the amount of the bond; and, after being fixed, he made no effort to have it raised, which goes to show he believed in the depths of his heart that I was innocent.

"The amount of my bond was only $25,000, and the amount which I am accused of abstracting is $315,612 19. How easy it would have been for me, if guilty, to have paid the little bond and gone beyond the jurisdiction of this court, or any other court. I am informed and believe that a serious injustice has been done me by the court in refusing to grant my petition for a continuance. My counsel have searched in vain for a parallel case; never before was a case of such magnitude and importance, both to the defendant and to the State, been brought to trial in such an unwarranted and hasty manner. Errors have been discovered and proven here which, if not for the last speech of the district attorney, would not only have created a doubt, but absolutely carried conviction of my innocence. His speech was the most unfair, unjust and dishonorable that ever fell from the lips of a law officer. I stand before this court and this audience and assert my innocence. I have been convicted by a jury of my countrymen; I may go to the penitentiary, and I may die there; and when I go to the bar of God, may go to hell; but, thank God! it will never fall to the *level* of that man (pointing to the district attorney). Nothing was more unfair than the action of the district attorney when he stated that I had used $2,000 of the people's money to buy a pair of horses and a large sum to dress my servant in livery. He did not state these things as an illustration, but as *facts*, and which he knew to be *false*. He had three months to get up the evidence of where I got that money; but he never tried to prove it. He had given it out to the public that he had a witness to testify that I had telegraphed to New Orleans for $150,000. The operator who sent the telegram, and the express man through whom he claimed the money was brought, were kept here several days, drawing their wages as witnesses; but never a word of such proof was attempted. It was only done to manufacture public opinion and poison the public mind and the jury against me. He has done everything he could against me to injure and disgrace me."

After Col. Hemingway had addressed the court, he folded his hands and stood silent to receive the sentence, and, after a short pause, Judge Chrisman said:

"There is no evidence in this case as to what became of the money which the jury found to be missing from the treasury. There is no evidence in the record to show that any part of it was converted by you to the purchase of property, or expended by you for your individual use. You were convicted in this court on the third count in the indictment which charged that you had willfully omitted to pay over to your successor in office $315,612 15, according to your legal obligation. Your friends do not believe you used it for your own benefit. Believing that the testimony sustains the third count in the indictment, you are sentenced to five years' imprisonment in the penitentiary."

At the conclusion of the sentence by Judge Chrisman, Col. Hemingway broke down completely and wept like a little child, with his bowed head resting upon his hands, whilst around him gathered his only son, his brother and several other near and dear relatives, and a host of sympathizing friends.

Whilst this affecting scene was being enacted, Judge Calhoon appealed the case to the Supreme Court, and Col. Hemingway was admitted to bail for his appearance next October in the sum of $10,000.—*Clarion-Ledger*, June 27.

Christian Advocate.

THURSDAY, JULY 10, 1890.

THE BELLS OF EARTH.

BY INCREASE N. TARBOX, D. D.

The bells of earth go sounding on
From many an ancient steeple,
Telling their tales of joy and woe
To all the waiting people:
In merry strains of festal mirth
They cheer our hours of gladness,
Or wail their cry, when midnight flames
Are raging in their madness:
So on they ring, these bells of earth,
With note that never changes;
But over all the chords of life
Their mystic music ranges.

To-day they mourn a nation's loss,
In heavy moans of sorrow,
But chant the tripping wedding-march
In gladsome tones to-morrow;
To-day they sing of victory,
With banners gayly flying,
To-morrow requiems for the slain
On all the winds are sighing:
So on they ring, these bells of earth,
With note that never changes;
But over all the chords of life
Their mystic music ranges.

How gently, on the morning air,
The Sabbath bells are calling;
How softly, at the hour of prayer,
When evening dews are falling;
But when death's sad procession moves,
And bells are slowly tolling,
How mournfully upon the ear
These waves of sound come rolling:
So on they ring, these bells of earth,
With note that never changes;
But over all the chords of life
Their mystic music ranges.

Their note is one—but human souls,
All thoughts and passions blending,
Can turn the music at their will,
To each emotion bending;
These songs from turret and from tower,
Which o'er the land are ringing,
Are echoes from the self-same song,
Which every heart is singing:
So on they ring, these bells of earth,
With note that never changes;
But over all the chords of life
Their mystic music ranges.

Whitworth Female College.

This noted institution of learning needs no fulsome words of praise from me, or anyone else. Its reputation is known throughout our country; its character is established; its president, vice-president and faculty measure fully up to the highest expectation of the church in its patronizing territory; yet we like to be reassured, annually, of these facts by a report from an eye-witness. The commencement exercises took place June 8-10. A large and appreciative congregation were present in the chapel on Sunday, at eleven o'clock A. M., to hear the commencement sermon by Dr. Monk, of Memphis. The speaker seemed to be fully at himself, and master of his subject and the situation. It was one of his happiest efforts. The sermon, in all its features, was a good one, and to the edification of all who enjoy a pure, logical gospel sermon. The annual sermon before the Young Ladies' Christian Association was preached at eight o'clock P. M. by this *scribe*. Bishop Galloway, who was present, said we had a *good text;* and I suppose no one will dare appeal from his judgment.

The exercises on Monday morning opened with a debate by the senior class—ten in number, five on each side. Subject: "Resolved, That Co-Education Promotes the Higher Culture of Both Sexes." The young ladies acquitted themselves grandly, reflecting great credit, at the same time, on the skillful hands by which they had been trained. The discussion evinced a great deal of research, and intellectual grasp and training, by which they handled a live subject with a dexterity rarely witnessed on such an occasion. Though but little margin was left, on either side, for a decision—so close was the contest—the judges decided in favor of the negative, and awarded the medal to Miss Annie Buckley, of Jackson, Miss., as the best debater. The concert on Monday and the entertainments of the afternoon and at night gave evidence of very superior training in the departments of music, art, and elocution. Indeed, they were of the highest order—the faculty in these departments being specialists.

Tuesday was commencement day. The annual address was delivered by Rev. W. R. Sims, of the University of Mississippi. Subject, "Talking, and the Talker." It was superb, abounding in common sense, wit, humor, portrayal of character, and with some of the purest gems of literature and refined thought—delivered in language as chaste and beautiful as a pure English could make it. The valedictorian was Miss Sadie Dove, of Arkansas. Her essay was in harmony with the occasion, and delivered in a sweet, gentle, *dove-like* voice and manner that gave a peculiar charm to her impressive words of *farewell* to president, faculty, class-mates and friends. The editor of the CHRISTIAN ADVOCATE failing to put in an appearance at the expected hour, general disappointment prevailed; but his excuse was received, and the president of the college, prepared, it seems, for all emergencies, supplied the place with an easy grace and feast of practical thought that surprised and gratified all.

The college is the best equipped, in every way, of any institution of the kind within my knowledge. The location and grounds are beautiful, the buildings superb; the furniture, instruments of music and apparatus abundant, and of the best quality.

The past session has been one of the most prosperous, harmonious, and satisfactory. The faculty, the patrons and the students all express satisfaction. The conduct and studiousness of the young ladies are reported to have been exceptionally good throughout the session. The healthy glow, the cheery laugh, the lady-like deportment, the air of contentment, the moral and religious character, together with the literary and scientific development of the young ladies—all speak loudly for this college.

R. S. WOODWARD.

Grenada District Conference.

On the evening of June 26, the delegation, ministerial, lay and visiting, were met at Greenwood by Bro. Shipman, the preacher in charge of McNutt and Sunny Side, Leflore county, and conducted to the Brantly House, and strengthened and refreshed with a substantial supper, and then repaired to the *John F. Allen*, a neat little boat, which was held over from two o'clock till seven to carry this delegation to Sunny Side, the place appointed for the meeting of the Grenada District Conference of North Mississippi. All were cheerful and pleasant as the boat left the wharf, carrying some people from the hill country who had never seen this beautiful delta country. Methodists soon know each other, and it was not long before all were inquiring of Bro. Shipman concerning everything. He and others answered all questions to the satisfaction of all until it was suggested that by a recent change in the holding of the North Mississippi Woman's Missionary Meeting at Sardis, instead of Greenville, had changed the programme of the people of Sunny Side, as they wished to hold a Woman's Missionary Meeting on Friday; but their delegates were called to Sardis at this time; so it was suggested that some line of action or plan for the morrow or Friday be adopted at once. So Bro. T. J. Newell, of Grenada Collegiate Institute, was called to the chair and a secretary appointed and a Sunday-school programme arranged, after which the members engaged in a general social chat, and some, securing berths, laid themselves down to be rocked to sleep by the gentle motion of the *Allen*. Next morning at sunrise nearly all were on the roof looking at the very beautiful farming country through which we were passing, and many expressions of delight escaped the lips of the new visitors. At six o'clock in the morning we arrived at Sunnyside, and, indeed, it was a Sunny Side. In a few moments every delegate and visitor had a sunny home, and the people clamorous for more guests. This writer was domiciled with Bro. Page and wife; he, of Black Hawk, and she of Vaiden; both of which places can well be proud of the solid Christian influence they are wielding in their new home. Their home was truly ours. The time having been fixed for the Sunday-school session, to open at 9:30 o'clock, we repaired to the beautiful church situated upon the bank of the Tallahatchie, a short distance below the town, and commenced the exercises by recalling Bro. Newell to the chair, in the absence of Dr. J. W. Price; and the various topics were discussed so freely and fully that some good will follow, we hope, in every charge represented. Bro. T. W. Lewis, of Winona station and district, was a visitor, and most welcome and helpful was he in these discussions and afterward in preaching the Word. His friends in this section are numbered by the scores. Dinner on the ground, and everything so fit and appropriate, shade and water in abundance, and just superb. On the next morning, at nine o'clock, Dr. J. W. Price, presiding elder, was in the chair and called the Conference to order, and the order of the day was the business of the Conference; and of eighteen charges composing the district twelve were represented. The spiritual condition represented health and strength. Sunday-school interests well up and education improving. Finances average well, church-houses building, improving all along the line; missions and all special collections having prompt attention. Committees were had on the matters to be determined upon, and I send you some of the resolutions.

A committee reported as follows after reaffirming its interest in Christian education:

Rejoice that the enterprise of Millsaps Methodist College for boys and young men in our State has been inaugurated and is in progress in securing an endowment fund. We are also glad to know that the Grenada Collegiate Institute has just closed another very successful year.

Resolved, That we do all we can to further the interests of Millsaps Methodist College, and that the Rev. A. F. Watkins, the agent, is urgently invited to visit our charges in the interest of this institution.

Resolved, That we note with pleasure the presence of Rev. T. J. Newell, president of Grenada Collegiate Institute. The management of this institution we most heartily endorse, and we recommend that he be requested to address the Conference this morning at eleven o'clock in the interest of these institutions, and that he take a collection for endowment fund of the Millsaps Methodist College.

Resolved, That the Methodists of this district be urgently requested to patronize our own institutions of learning. S. D. LONG, for Com.

Collection resulted in $505.

The next resolution was in regard to the destruction of church property at Oxford by fire, on which was no insurance, and Bro. S. D. Long, of Oxford station, was requested to present the matter, which he did, resulting in a collection of $301 95; and all congregations in the district are to have this matter presented to them.

J. M. WYATT, for Com.

The Conference reaffirmed by resolution its faith in the prohibition laws, and trust that the day is not far off when the State shall be entirely free from the saloon power.

Resolved, That this Conference heartily approve the resolution passed by the Sardis District Conference, inviting Bro. J. H. Brooks to preach on the fiftieth anniversary of his Conference membership before the next North Mississippi Annual Conference, to convene at Grenada, December 10, 1890, and hope he will comply with the request.

C. H. MOREHEAD, for Com.

Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE, our Conference organ, is a pure, good paper and deserves our patronage; but we would be glad to see more Conference news in its columns, and a more vigorous discussion of the great interests of our church. T. J. NEWELL, for Com.

Resolved, That the thanks of this body are due and are hereby tendered to the good people of this community for their generous hospitality, and to the captain of the steamboat for favors.

J. C. WOODRUFF, for Com.

There were others which would be reported but for fear of taxing your space too much; but we must mention one more matter specially. We have a Ministerial Aid Association in this District Conference; and as the election of officers was at hand, Dr. Price gave permission to bring more prominently before the Conference by presenting the matter. Bro. T. J. Newell did this, and many responded by paying their annual dues, and a brother and local preacher arose and stated he would like to belong to this association, but he had not the means, as he only had sufficient to carry him home. His fee was paid, and in his own way he told how he was striving to preach and support a wife and three children, and also to fit himself to preach the gospel, and it was the most powerful appeal that was ever heard in that valley for ministerial aid; and it was answered as few have ever been before. His people tried to persuade him not to come to District Conference; he had not the means to spare. He said: "I am going, and I'll not lessen the meager home-purse. God has blessed Joe Woodruff with strong arms and willing hands." So he went out and cut oats for the money to carry him to District Conference at Sunny Side, which was some 150 miles from his home (or where he lives), and a layman put into his hands, through Dr. Price, one hundred and fifty dollars, and ministers, who were not overburdened with cash, forgetting their own needs, were putting money into Joe's pockets, and he saying: "Oh, no, brother. You keep it; you need it." Something over $200 was raised, and then books promised, so we don't know how to figure on this collection. But one thing sure—there was more genuine godly religion in it than I ever saw in a collection before; and the religious fervor increased, broke out fresh next morning in the love-feast, ran over into the communion sermon and service, and continued through the afternoon service, and if Bro. S. D. Long had not been sick, so he could not preach, and would have preached from Malachi about "bring all your tithes into the storehouse of the Lord," I just don't know what would have happened. And all this $1,000 or more, and good, sweet, melting religious time all through without a Bishop.

Brethren, after we fill our pockets a little, we are willing to have another District Conference at Sunny Side, or its neighbor.

Delegates to Annual Conference: B. F. Saunders, G. P. Lake, J. A. Towns, H. H. Estes. Alternates: T. J. Manley, M. G. Dubard.

H. H. ESTES, Sec.

HEMINGWAY, Miss.

An Easy Plan to Make Up the Loss.

The loss of a church, in which to meet and worship God, is a very great calamity to any community, as New Iberia is just now experiencing. To build the church at first a heavy contribution, in some instances, has to be levied upon the willing people; and then for it to be destroyed, and they have to rebuild, *unaided*, often requires a hard struggle, indeed. And some plan ought to be adopted by the whole Methodist Episcopal Church, South, to meet such a contingency, and distribute the duty among the whole membership, or make it so light upon each one that it would be just a pleasure, instead of a hardship, to perform it. Let the church adopt the plan herewith submitted, or devise and adopt a better one. By the plan here suggested, the contribution called for from each church would be nominal, and the exact amount due could be definitely arrived at, and no question could be raised about it; and the community, that had suffered the loss, could be easily reinstated, and that without delay. D. W. FOSTER.

PLAISANCE, La.

THE PLAN.

Sec. 1. Let each and every church and parsonage belonging to the Methodist Episcopal Church, South, be fairly valued and recorded in a book of record specially for the purpose, and kept by the Secretary of Church Extension, at Nashville, Tenn.

Sec. 2. Whenever a church or parsonage be destroyed by fire or other element, the said secretary shall be forthwith notified of the fact by the trustees of the property lost, stating the nature and extent of the loss.

Sec. 3. And immediately upon receipt of the information, the said secretary shall ascertain, by exact calculation, what percentage of the whole church and parsonage property recorded (including that just lost) will be required to make up the recorded value of the property just destroyed; and he shall notify each and every church by mail, without delay, of the facts—of the loss, and the amount—and from it to make up the same.

Sec. 4. And immediately on receipt of the information from the said secretary, each and every church shall promptly forward its quota of money to the trustees of the lost property.

Sec. 5. And the said trustees shall at once acknowledge to each and every church receipt of the money received from it, and shall also acknowledge receipt of the same to the said Secretary of Church Extension, who shall keep a record of the whole.

Help Called For.

The town of Lake Arthur is on a beautiful lake of the same name, in the southeast corner of Calcasieu parish, Southwest Louisiana. The place is only two and a half years old, and is settled and filling up by a good, industrious class of people, mostly from the Northwest. Some of them are members of the Methodist Episcopal Church, South, and are anxious to maintain their church relation. They have organized, and have secured, according to the laws of this State, a very suitable piece of ground on which to build a church-house. They have contributed freely of their scanty means toward erecting a house of worship; but these sums are not sufficient for the purpose. They have secured all that can be obtained in the community—which is mostly Catholic—and yet they can not build even the shell of a house in which to worship God. They have been using for a few months a house that was built and used for a saloon; but the owner refuses to rent it to them beyond the first of July. There is but one other unoccupied room in the town. This is small and unsuited, and may be taken from them at any time. One hundred and fifty dollars will enable us, with what we have, to cover and seat a room that we can use until we can do better.

J. L. GIBSON.

[The presiding elder, Bro. Miller, says that Lake Arthur is the key to a vast region of unoccupied territory in Calcasieu parish, and that the building of the church there will insure our occupancy of that region. Bro. Gibson received a handsome sum at the Opelousas District Conference; but he needs more. We heartily commend his enterprise, and hope that the Louisiana Methodists will send him enough money to build an attractive church.—EDITOR.]

From the Work.

GARLAND, TEXAS.

Bro. George S. Inge, of Holly Springs, Miss., has favored us with a visit to this western empire, the Lone Star State, and, of course, he held a revival service for us, and a revival it was in the highest sense of the term. The meeting began on the fifteenth and lasted nine days with unabated interest, resulting gloriously. One hundred and forty conversions; nearly all of whom were adults. One hundred joined the churches (sixty of the number the Methodist Episcopal Church, South), and others will yet join. The church members were aroused and moved as never before in this country; all denominations shared in the good results.

Bro. Inge says it was one of the grandest meetings of his life. Fully one thousand attended the services every night. Two hundred and fifty dollars were raised during the meeting; two hundred of which was given to Bro. Inge in token of their appreciation of his services; not that his good work done here could be measured by any amount of money. The brethren out here are urging Bro. Inge to stay in Texas and help them, and he has consented to come again during the year. He is now at Forney with Bro. W. M. Adams, and God is blessing him in that town, as he does everywhere he goes.

I have had a prosperous year, so far, in Garland station. Garland is a good town in the rich prairie country, twelve miles from the city of Dallas, in the North Texas Conference. We have been well provided for; have been well pounded; preacher's salary well up to date. Conference assessment raised first of the year, and now this great revival caps the climax. Have received near one hundred members since Conference, and expect a good many more yet. So we will, through the goodness of the Lord, be able at the approaching session of our Conference at Texarkana, November 5, to make a good report, both spiritually and financially.

We are always so glad to receive the weekly visits of the dear old NEW ORLEANS ADVOCATE, and now, in conclusion, let me send greetings to the dear brethren of the North Mississippi Conference. God bless them till we meet again!

Brethren, there are fifteen of the old North Mississippi preachers now in the North Texas, and all doing good work, and in the sweet by-and-by I expect to find you all in the general assembly of the first born. Send up fervent prayers often for your fellow-servant, H. C. PARROTT.

ELLISVILLE, MISS.

I rejoice to be able to send forth good tidings from this place. June 10, Rev. W. W. Hopper, agent for the Mississippi Conference Endowment Fund, commenced a meeting here that continued through to June 20. From the first service to the close, the people of this community entered heartily into the meeting. Most of the stores closed from ten A. M. to twelve M., allowing employees to attend service.

The word preached was plain and practical, attended by the blessing of the Holy Spirit, and mainly addressed to believers, inciting them to a closer walk with God, and yet not neglecting the unsaved, giving to all a portion in due season. As far as I have been able to ascertain, it is the universal opinion of this community that for solid, permanent results, it has been the best meeting ever held here. Many conversions and eight accessions to Methodist Church, estranged friends reconciled, family altars established, men and women willing to talk to penitents and pray in public, one hundred and forty-five dollars raised in cash and notes for the Conference Endowment Fund, and a purse of fifty dollars for Bro. Hopper. I am glad Bro. Hopper feels called to press upon Christian people the necessity of living holy lives, and that "the blood of Jesus Christ cleanseth from all sin."

Some persons may think it essential to slowly develop and require forty-odd blessings before they can be practical, consistent, pure, entirely sanctified unto the Lord. Let it be so. Others will take a shorter route, and thank God. He will honor Christian faith to its full measure. I believe many suffer great loss of Christian fellowship with God because unwilling to believe that, after proper consecration of all, by an act of faith it is possible to be admitted into the life of perfect love. I have no controversy with any; only see that every attainment is possessed, possible to our present state, in order that we prove faithful witnesses, as the world is to be led to faith in God by the lives that we live. ROBT. B. DOWNER.

STARKVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

This is our second year on Starkville circuit. We lived six and a half miles west of Starkville last year, in a parsonage said to be worth $75; but have built a new one in Starkville, which is near the center of the circuit, which, including lot, is worth $550. Our new home has been quite pleasant. Some of our members live here. My health has not been very good this year; wife has been quite sick for sixteen days with fever—is better to-day (June 30). Our sickness this year, I think, has been caused from the malarial district in which we lived last year. Since we have been sick the good people of Starkville have been very kind in sending us a barrel of flour and ten dollars in money, ham, sugar, canned goods, ice and lemons, etc.

Bro. Joe Jones will hold a meeting on my work the fourth Sunday in July. We are praying for a gracious revival of pure and undefiled religion, especially in the church. Pray for us. May God's blessings rest upon you and the dear ADVOCATE!

J. W. TREADWELL.

ELLISVILLE CIRCUIT, MERIDIAN DISTRICT.

This charge consists of Estabuchie, Ellisville, Laurel and Sandersville, stations on the Northeastern railroad, and Liberty, a country church. At Ellisville we have a neat, comfortable and well-furnished parsonage building. This week an annex, of two rooms more, has been completed. This will give ample room for an ordinary-sized family. This is a new circuit, with new preacher and presiding elder.

Our third quarterly meeting has been held, and the reports show steady development on all lines. Our presiding elder's (Bro. T. L. Mellen) heart is in his work, and he has impressed himself upon the minds and hearts of all as a servant sooming to do the Lord's work negligently. I find many precious, good people wherever I go; and this work is no exception. This year I am compelled to move cautiously. The earthly house of this tabernacle begins, after an active service since 1858, to show signs of decay. I keep moving, but not with ease or comfort. I long, not for the wings of a dove, but the strength of an ox. The field is white to the harvest. A glorious ingathering of precious souls is in sight. I wish to be abundant in labor, and faithful unto death.

R. B. DOWNER, P. C.

The Lottery.

The following preamble and resolutions were adopted by the Delhi District Conference, which met in Delhi, June 24, 1890. Your committee, to whom were submitted the question of the Louisiana State Lottery, after having considered the subject, submit the following preamble and resolutions for your adoption:

Whereas, The Louisiana State Lottery has for years been exerting a damaging influence in this State and elsewhere, both morally and financially; *And, whereas*, This immoral and financial vampire is seeking a renewal of its charter for the term of twenty-five years longer; *And, whereas*, Means grossly immoral are being used by said company for the accomplishment of its iniquitous purpose; *And, whereas*, One of the members (elect) of this District Conference is reported as using and having used his influence as a legislator for said company: *And, whereas*, Through his influence and that of others we greatly fear that this monstrous iniquity will obtain a new lease of life; therefore, be it

Resolved, That we denounce the Louisiana State Lottery as evil, *only evil*, and that continually.

Resolved, That we are unalterably opposed to and greatly regret any legislative action in any way tending to the recharterjng this iniquitous institution.

Resolved, That we are not in sympathy with, but heartily opposed to, the reported action of Bro. T. S. Jackson, one of the members (elect) of this body, and insist that the Quarterly Conference of which he is a member will not return him as a member of this District Conference if it be true that he has voted for said company, as is reported by the secular press.

Resolved, That we heartily commend the action of those true and tried members of both Houses of the Legislature of the State of Louisiana who have stood so firmly and fought so nobly against the encroachments of this iniquity of iniquities, and we earnestly pray God to give them success, and bring to naught the counsels of the wicked.

(Signed) T. J. UPTON,
T. H. MCCLENDON,
S. WHITED,
Committee.

J. C. BENNETT, Sec.

Resolutions adopted by the Grenada District Conference, June 28, 1890:

Whereas, The gigantic monopoly and gambling scheme known as the Louisiana State Lottery is now offering a bribe of $1,000,000 per annum to the commonwealth of Louisiana for the continuance of its franchise for a period of twenty-five years; *And, whereas*, This infamous institution is not only subversive of good government and of the freedom of the press and people, but also stands pledged to foster and stimulate a spirit of recklessness, gambling and debauchery; *And, whereas*, Its pernicious influences are not confined to the State in which it seeks a charter; therefore, be it

Resolved, That we, ministers and laymen of the Grenada district, North Mississippi Conference, in District Conference assembled, do tender our deepest sympathies to our brethren and friends of Louisiana in their efforts to put down this monster of iniquities.

Resolved, That we pledge ourselves to do all we can, both publicly and privately, to help them in this great battle for the material and moral well-being of Louisiana and of our common country. J. W. MALONE,
J. M. WYATT.

SUNNY SIDE, MISS., JUNE 28, 1890.

The following resolutions were adopted by the San Antonio District Conference, West Texas Annual Conference, in session at Devine, Texas, June 28, 1890:

Whereas, The Louisiana State Lottery Company is an unmitigated evil and a blighting curse, the child of the devil and the enemy of all righteousness, corrupting our morals and undermining our social and religious life; *And, whereas*, Its influences are to be found not alone in our fair sister State of Louisiana, but throughout the entire land, extending even right into our very midst; *And, whereas*, A desperate effort is being now made by its friends and supporters, through enormous bribes, to renew its charter, and thus prolong its infamous life for another quarter of a century; therefore, be it

Resolved, That we give this unrighteous institution our unqualified condemnation.

Resolved, That we recognize in the Lottery a common enemy, and that in meeting it the cause of Louisiana is the cause of the nation, and to this end that we, as preachers and laymen, will use our influence, in private and in public, to strike it down, and bury its miserable carcass forever.

Resolved, That these resolutions be spread upon the Conference Minutes, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

(Signed.) H. T. CUNNINGHAM,
CHAS. W. SNOW.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON III.—July 20.

TAKING UP THE CROSS.

Luke xiv, 25-35.

GOLDEN TEXT—*Whosoever doth not bear his cross, and come after me, can not be my disciple*—Luke xiv, 27.

TIME.—A. D. 29.

PLACE.—Perea (?).

25. And there went great multitudes with him—This is evidently as cene of the journey whon multitudes of the Galilean pilgrims were accompanying him on their way to one of the great Jewish feasts.

26. Self-renunciation, pushed if necessary to the extremest lasues, is with Jesus the one indispensable condition of discipleship. He asks for nothing less than the heart, and that can not be given by halves. What is meant by "hatred" in this case is shown by the fact that the man is to hate "his own life (or soul) also." In the sense of wishing evil such a hatred is in the latter case inconceivable, but the man is to be prepared to sacrifice all that his soul most desires—yes, even life itself—and must, in like manner, be prepared to surrender his nearest and dearest to a yet higher obligation. *His own life*—This further explains the meaning of the word "hate." The "soni" or "animal life" is the seat of the passions and temptations which naturally allenate the spirit from Christ. These must be hated, mortified, crucified, if they can not be controlled; and life itself must be cheerfully sacrificed.

27. Whosoever doth not bear his cross—The words, as spoken before in Matt. x, 28, suggested the picture but too familiar to the inhabitants of Palestine under the Roman Empire, of criminals going forth to their execution, and carrying the cross on which they were themselves to suffer. As now uttered, however, the words had a fresh signification as interpreted by what the disciples had heard from their Master's lips between Peter's confession and the transfiguration. Chap. ix, 22, 23. That "bearing of the cross" was becoming every day more clear and terrible in its growing nearness, and now, it may be, suggested tho manner of his death as well as the death itself.

28. Which of you, intending to build a tower—Pilate had begun to build—certainly su aqueduct, probably a tower in conuection with it—and had not been able to finish. He had not "counted the cost," and when he was hindered from laying hands on the corban, or treasure of the temple, his resources failed. Did men polut in mockery to the unfinished work as a witness of the failure? Christians must at the commencement of all things ever look at the end.

31. What king, going to make war against another king—Here there may have beeu a side glance at contemporary history. The tetrarch's divorce of his first wife had involved him in a war with her father, Aretas, an Arabian king or ethnarch, in which his army was destroyed; and the Jewish historian sees in this the beginning of all his misfortunes. In the Greek there is a subtle shade of difference lu the two prepositious rendered "with"—the first implying that the ten thousand are the weaker king's wholo strength; the second that the mightier, though accompanied by the twenty thousand (there may be a possible refereuce to Psa. lxviii, 17), has yet more at his command.

32. What our Lord teaches is the necessity of thoroughness lu wlnt we do. If we can not make up our minds to the cost involved in warring against the world aud its evil, we had better come to terms with it, and live in such peace as we can thus gain. As with like proverbs and parables, however, it admits of a directly inverted application. Are we strong enough with our powers to thwart the triumphant progress of the great King? If we shrink from the thought of fighting against God, we had better accept his "conditions of peace" before he comea in the fulness of his might. The worst folly of all is to enter into the conflict with a wavering will, not caring to know what "the things belonging to our peace" actually are, or to endeavor to stand apart in an impossible neutrality.

33. Forsaketh—Bids good-bye to. Rev. Ver., renounceth. In that *forsaketh* lies the key to the whole passage. Christian discipleship is founded on self-renunciation. Fishing-nets and hired servants, great possessions, ease and safety, besetting sins, fancied righteousness—all had to be renounced.

34. Salt is good—The words are all but identical with those of Matt. v, 13, and resemble those of Mark ix, 50. They appear now, however, lu a very different context, and the train of thought (possibly owing to the absence of some links in the sequence) is not at first sight so clear. The common element in all three instances is that salt represents the purifying element in life, the principle of unselfish devotion, and, in the extension of the thought, the church of Christ as the purifying element in history. "Salt," in Scripture symbolism, is the life-retaining, antiseptic influence of God's Spirit. *If the salt have lost his savor*—It we may suppose a lump of salt to have all qualities of salt, as to appearance, form, texture, color—everything but its saltness—we have a case which illustrates the professed piety of which Jesus speaks—a piety that has every element of form, but lacks the very qualities of heart which make piety a power in Christ'a kingdom. It is sharply suggestive to say that such salt is worthless, even for manure. The farmer gets it out of sight and out of his way as best he can. Jesus has no place for such piety in his kingdom. Let all men take notice. *Wherewith shall it be seasoned*—A question asked in hopeless sadness. What purifying influence can be brought to bear on us when the love of Christ has failed? The Christian is the salt of the earth; the *savor* is the spirit of self-sacrifice, by which Christ's disciples are to purify and save the word. If this spirit of self-sacrifice be wanting, they are utterly worthless.

35. It is neither fit for the land, nor yet for the dunghill—A new use of salt, distinct from that of preserving food or its symbolic meaning in sacrifice; is brought before us, and becomes the ground-work of a new parable. The use is obviously a lower and humbler one than the others. The salt serves, mingling with the dunghill, to manure and prepare the ground for the reception of the seed. Bear this in mind, and the interpretation of the parable, connected, as it thus is, with that of the fig-tree, is obvious. A corrupt church can not even exercise an influence for good over the secular life of the nation which it represents. The religious man whose religion has become an hypocrisy can not even be a good citizen, or help others forward in the duties of their active life by teaching or example. The church and the individual man are alike fit only to be "cast out;" to become, that is, a by-word and proverb of reproach. Our Lord's sense, if we may so speak, of the depth and fullness of the meaning of his words is shown by his emphatic reproduction of the words that had accompanied his first parable, "He that hath ears to hear, let him hear." The main lesson of this similitude is expressed with its full force in Heb. iv, 4-12; x, 26-39. How can a devout Christian read our Savior's threo warnings to his followers against the fate of the salt that has lost its savor, and of his warning against the fate of the vine that is cut down and cast into the fire, and then teach that none who are truly the Lord's can fall from grace and be finally lost?

Missionary.

Letter from Mexico.

Mrs. Lizzie A. Rowland—

DEAR SISTER: Youra of June 7, with draft for $55, was received on the morning of the fourteenth, and the money will be applied to the much-needed bettermeut of the appointments of our school in this city. Wife and I are doing what we can to inspire this school to greater endeavor and usefulness to the church; she by teaching painting and English, and I by giving the girls employment as teachers as fast as Miss Rowldan can endorse them as qualified for such work. Our great need in our work are Christian girls to take charge of our schools, and train the children in the way of the Lord at the age when such training is so effective in all countries, but especially in this, where our future is almost wholly dependent upon it. And it is with profoundest gratitude to "our Father" that I am able to say to you and to your society that i can fully rely upon the girls of this school, wherever placed, to do faithful work for tho church. They will pray in public when called upon, and always open and close school with prayer. I have one of them employed as a teacher in Teplettexpa, and she now has seventy-eight pupils; and so great is her popularity and success that the authorities of the town have tried to take her from me by offering her more money than I can afford to pay her, but she remains true to me. I have recently employed her mother to assist her, and I pay them both only twenty dollars per month. Our greatest need in our school is a music teacher. They are a music-loving people, and, however accomplished they may be, they feel that a knewledge of music is esseutial, and in our work this is quite true.

My own labors have been successful beyond my expectation or my faith. To date I have received 301 members into the church, and baptized about seventy children. A week ago last Sabbath i received thirty-four, and as I was about beginning to baptize them an aged man asked permission to pray, and his earnest pleadings for the baptism of the Holy Spirit with the water were answered by as great a display of the presence and power of the Spirit as i ever witnessed. Every person in the house was in tears, and not a few cried aloud with joy. I only wish I had the ability to impress the people at home with the depth and earnestness of this work we are doing, and of the possibilities before us if we only had the men and means. It is a hard and trying work; but who are we and what are our trials that we should complain?

Last week i had to give up and take my bed, and send our Bro. D. F. Watkins, as my substitute, to hold my Quarterly Conference. I am able to be up to-day, but am very weak. I hope, however, to be able to go out next Friday on a long trip to a new field I have just opened, and where there are about twenty to be received into the church.

I hope you will excuse this dull letter, and at another time, when I feel better, I will write more at length. But do not net forget to pray and work for Mexico. Wife joins in best regards to yourself and the friends.

Yours truly, J. W. WEEMS.

Catechism on the World.

What is the population of the world? Some persons estimate it at 1,500,000,000, and others at 1,434,000,000.

How are these divided religiously? Into Christians, Jews, Mohammedans, and heatheu.

How many are called Christians? About 390,000,000.

How are those called Christians divided? Into Protestants, Greek and Oriental Churches, and Roman Catholics.

How many are Protestants? About 116,000,000. These are inhabitants of nominally Protestant countries, but there are only about 30,000,000 who are members of Protestant Churches?

How many Jowa are there? About 8,000,000.

How many Mohammedans? About 170,000,000.

How many heathen are there? About 856,000,000. Under this head are included Shintos, Buddhists, Confucianists, Brahmanists, Fetish, etc.

What is the population of America? About 100,000,000; there being 69,000,000 in North America and 31,000,000 in South America. About one-fourth of the people of North America and nearly all the people of South America are Roman Catholics.

What is the population of Europe? About 332,000,000, of whom one-third are members of the Greek Church, one-third Protestants, and one-third Roman Catholics.

What is the population of Asia? About 800,000,000, of whom about one-fifth are Mohammedans, and nearly all the others are heathen.

What is the population of Africa? About 200,000,000, of whom one-tenth are Mohammedans and three-fourths are heathen.

In heathen and Mohammedan lands how many Protestant missionaries are there? About 6,700, of whom 2,700 are women.

How many native laborers? About 33,000.

How many adherents? About 2,250,000.

How many members? About 750,000

How many organized churches? About 5,000.

How much money is expended each year by Protestants to give the gospel to heathen? About $10,000,000. Of this about $4,000,000 is raised in America and $6,000,000 in Great Britain.

How many ministers are there in the United States to every 800 persons? One.

How many missionaries are there to every 400,000 souls in foreign lands? One.

What is expected of us? To send the gospel to every creature.—*Gospel in All Lands.*

Temperance.

Total Abstinence vs. "Moderation."

Total abstinence, instead of "moderation," is to be preferred:

1. Because scientific research and experience have demonstrated that alcoholic beverages are in no sense a necessity to the human system.

2. Because we teach by example as well as by precept, and to the young, and to those tempted by the abnormal alcoholic appetite, our example for total abstinence would be a source of strength to resist where the "moderate" use of intoxicants might tend to mislead others to alcoholic indulgence.

3. Because the human body, as the temple of an immortal soul, ought to be kept free from the poisonous alcoholic taint. To poison the body is to impair the action of the mind and cloud the spiritual vision.

THE DRINK TRAFFIC IN AFRICA.—The Presbyterian General Assembly received a report from its committee on "Rum on the Congo," which said that after an interview with the State Department at Washington, it found that our government never had become a party to the Berlin treaty, and could not take a leading part in affairs on the Congo. The deputation from the National Temperance Society that waited upon the Secretary of State upon this matter some time ago, found that our government was willing to unite with other governments to help stop the tide of desolation which resulted from drink in Africa, but it had no "colonies" there, and no police power whatever over the territory. It has issued instructions to its representative at Brussels to unite with other countries in any endeavor to abate the evil.

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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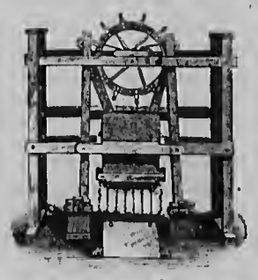

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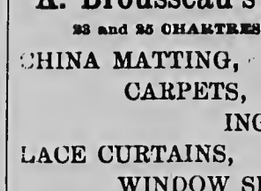

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THURSDAY, JULY 10, 1890.

Rev. John Barcroft.

The dispatches inform us of the death of Rev. John Barcroft, of North Mississippi Conference. He died Sunday, July 6, at Richland, Miss., of apoplexy. He was one of the foremost men in the Conference, and had been its secretary for years. He leaves a wife and two children, with whom we deeply sympathize in this, their great bereavement.

Note from Bro. Kendall.

Rev. W. T. Shell, of the North Mississippi Conference, died at his home in Saltillo, Miss., June 30. He was in charge of the Saltillo circuit. His end was peace.

Rev. J. A. Bowen, of Aberdeen station, is very low with typhoid fever, and the prayers of the church are earnestly solicited in his behalf.

The Lottery Bill Passed.

Our General Assembly has at last passed the Lottery bill by two-thirds' majority in both Houses, and the people will be called to vote upon it in April, 1892. We consider the passage of this bill a great outrage upon the people of Louisiana, because they have already declared themselves opposed to lotteries, and made it a part of their Constitution that all lotteries should cease forever when the term of the present company should expire, and because they have not asked that this matter be submitted to their suffrages. In thrusting this matter upon the people the Lottery Company has violated its pledge to the State, because it agreed to the terms made, that all lotteries should cease after a certain time. After this violation of the Constitution of the State by the Legislature and this breach of compact by the Lottery Company, who can have any faith in its promises and pledges in the future? Our people need now to look this matter square in the face and enter enthusiastically upon a two years' campaign to defeat this iniquitous measure at the polls. Dont let the subject "get cold." Investigate and agitate and keep the matter always and everywhere before the people.

The Incorruptible Twelve.

We have twelve more names that have gone on the roll of honor. These men have been true to their State all through the dreadful fight of the last six weeks. These honorable Senators have no need to "explain their votes," and can return to their constituents and look them in the face without shame. They have done what they could to save the State from further degradation, and are entitled to all honor and distinction. In the Senate, those who stood and battled against fraud and dishonor are these:

O. P. AMACKER, of St. Helena.
JOHN N. AVERY, of Iberia.
J. H. DUGGAN, of Orleans.
C. J. DECKER, of West Feliciana.
MURPHY J. FOSTER, of St. Mary.
W. W. HEARD, of Union.
AUGUSTE LEVERT, of West Baton Rouge.
HIRAM R. LOTT, of West Carroll.
O. O. PROVOSTY, of Pointe Coupee.
J. R. PHIPPS, of Claiborne.
FREDERIC SEIP, of Rapides.
W. W. VANCE, of Bossier.

The *Interior* says that a people "who can make such an impossible use of the alphabet as the Welsh do, ought not to hesitate at any other impossibility."

"The Prime Object of Sunday-School Teaching."

AN ADDRESS MADE BEFORE THE SUNDAY-SCHOOL CONVENTION AT OKALONA, MISS., BY GEORGE J. LEETWICH.

The prime object of Sunday-school teaching is the spiritual, moral and intellectual elevation of man. But the church—is it not the object of the Sunday-school to recruit the ranks of the church? By all means do that; but lengthening the church roll is only throwing around the people the protection of a divine institution to reach the end first indicated. "The church is of God;" but, like the Sabbath, it was made for man, not man for the church. He is beset with narrowness and bigotry who can not see beyond the prolongation of his own church register. The teacher should so understand the doctrine, the ordinances, the economy of the church as to impress its beauties upon his class, and make it a grand means of spiritual elevation.

The Bible is the second instrument the teacher must use for the spiritual, moral and intellectual development of his pupils. The Sunday-school pupil, properly taught, incidentally learns the Scripture—a grand thing in itself. That view is a narrow one which makes "cramming" the Bible the aim and end of Sunday-school teaching. The logical professor of Latin and Greek makes the acquisition of those languages incidental to the larger scheme of the mental growth and expansion of the mind. The logical teacher of the Bible should make the acquisition of biblical facts incidental to the use of the Bible as a text-book of divine authorship to develop spirituality, morality and intellectuality. The Bible is the revelation of divine will provided by God for man's enlightenment. If the teacher use the Bible according to its purpose, *he must know it* as he must know algebra to teach algebra. He can not use it aright and be a smatterer. He must know its scope, its history, its spirit; he must know it technically, intimately.

It is lamentable that the average Sunday-school teacher is such a gross ignoramus about the Bible. Every well-conducted Sunday-school has competent teachers; but there is a larger number who, if the same degree of knowledge of the Bible were required of them as is required of the public-school teacher in the common branches before he is licensed to teach, would fail of getting a fourth-grade certificate. The church goes on using its talent and brains preaching to pews full of gray-haired, hardened sinners, and the Sunday-school, the nursery of the church, "on which her hope is fixed," manned, in a great degree, by simpletons, as far as the essential qualifications for such work is concerned. Let him who says I am severe, study closely the methods of the average teacher's mechanical, hurried asking of the questions laid down in the quarterlies, and the pupil's mechanical, oft-times silly answers, which the teacher accepts without comment. The teacher's laziness and want of consecration is to blame, and the church is to blame for providing the children with no better instructors. The church must wake up along this line. If she properly educates one generation, the next will be the millenium.

Lastly, the teacher must know Christ by intimate association, so that he may use him as the most powerful leverage for the pupil's elevation. "I am the way." The teacher leads a lost wayfarer over a way he has trodden himself. How can he otherwise lead him? The word "pedagogue" means to lead the feet. Yet we have known of Sunday-school classes taught by unchristian men and women; and we have heard of superintendents not Christians. How little sense—not to say, religion—there is in things the church permits.

The means, then, of the spiritual, moral and intellectual development of man are the church, the Bible and Christ. The instrument is the teacher. To lift up the pupil with one hand on to a higher plane of existence, and hold in the other those things of infinite magnitude, the church, the Bible and Christ, is like hurling the thunderbolts of Jove. A serious contemplation of the task verifies the remark of Herbert Spencer in his work on education, "That to educate rightly is not a simple and easy thing, but a complex and extremely difficult thing; the hardest task which devolves upon adult life."

The Sunday-school teacher is unfit for his task without exacting labor, humble consecration and great perseverance and patience. The church must fight her battle here and give over her ablest ministerial talent to the undertaking. Her victory will be won when she has brought all the children of the land into the Sunday-school, taught by competent teachers. She should do it, if it be necessary, to take the preachers from the pulpit and put them to organizing Sunday-schools and teaching teachers. We need brains in this field and efficient labor. The heads of the church must devise the ways and means to save and educate all the children.

Millsaps College—The Endowment Fund Growing Daily.

I am able to report steady and gratifying progress in our college canvass. Within the past six days we have received over $2,400, nearly $1,000 of which was in cash. I attended the Brookhaven District Conference at Hazlehurst and secured $1,085. One venerable brother subscribed $100 each for five members of his family and paid it in cash.

Bro. Watkins attended the Greenville District Conference at Rosedale and raised $405.

Rev. T. J. Newell, one of the trustees, reports from the Grenada District Conference, at Sunny Side, $507. Other amounts have come in from pastors and "the faithful," aggregating over $2,400.

One honored brother, and a distinguished citizen of the State, enclosed $100 in cash, saying he had not been asked to subscribe, but wanted to have some stock in such a worthy and much-needed enterprise.

The Educational Experience Meeting at Hazlehurst was a revelation, and proved to be an inspiration. There were confessions and earnest resolutions. Some of these vows were speedily paid—all are good.

One fact is specially gratifying—the preachers generally are presenting the college endowment directly and successfully to their people from the pulpit and on their pastoral rounds. It is getting near the consciences of the brethren as never before. This is far better than reliance upon special agents. The results upon the life of the church and the future of the college will be larger and more enduring.

We are moving on to certain and grand success. When this college is established and ready for work, Mississippi Methodism will enter upon a new era of heroic achievement for the Master. From present indications and assurances, the next sessions of the two Conferences in the State will be occasions for jubilee.

CHAS. B. GALLOWAY.

JACKSON, MISS., July 3, 1890.

King Leopold has appointed Henry M. Stanley, governor of the Congo State.

The Bible and Training-School of the Woman's Board of Missions.

The Woman's Board of Missions received authority from the last General Conference to establish and maintain a "Bible and Training-school for Foreign Missionaries and other Christian Workers." In accordance with this, the Board in annual session, May 21, accepted Dr. Nathan Scarritt's munificent donation for that purpose and obligated itself to comply with the conditions of his offer.

The telegram announcing the acceptance of the Board reached Dr. Scarritt when he was dying, and no legal steps could be taken to secure the gift. His will was made three years ago, and, of course, contains no mention of the Training-school. These facts, being known, have awakened many inquiries among the friends of the enterprise. In reply to these, I have the following from Bishop Hendrix:

Miss Helm: As secretary of Home Affairs, charged with the correspondence regarding the Training-school, you are authorized by me to announce that the family of Dr. Scarritt stands ready to carry out his wishes as he himself would have done had he lived, and that the grounds and $25,000, which he intended giving, will be promptly conveyed so soon as the $25,000 promised by the other friends of the enterprise are in hand.

Yours cordially,

E. R. HENDRIX.

By order of the Woman's Board the school will be incorporated at once in Kansas City, Mo., with the title, "The Scarritt Bible and Training-school for Foreign Missionaries and other Christian Workers," and Bishop Hendrix, as president of the Board of Managers and chairman of the Building Committee, will do all in his power to carry out the purpose of the school and perfect the plans so wisely begun. It now rests with the Woman's Missionary Society and its friends to secure the speedy establishment of the institution by *giving at once, and liberally.* Over $12,000 has been collected, and a much larger amount pledged to be paid in annual installments. Let us have the remaining $12,000 required for the building as soon as possible, that the work may not be delayed, and the amount necessary to maintain it by the time the school is opened. Public meetings should be held in the interest of the school, the great need of such training as it proposes to supply explained, and collections taken both in money and pledges. Miss Belle H. Bennett, Richmond, Ky., will receive all funds and furnish information and blanks for promisory notes.

The need of this school is felt in every mission station in the foreign field and in every city and town in the home-land; then for every heart interested in the coming of Christ's kingdom, a hand should be stretched out to aid in its establishment, a prayer be offered that it may prove a fountain of living waters for the saving of the nations.

MARY HELM,
Sec. of Home Affairs, W. B. M.

The Editor for a Religious Newspaper.

As the Publishing Committee of this paper will be called upon at the next meeting in October to elect an editor for it, we reproduce from the *Interior* an editorial on the subject of religious editors. Dr. Gray, the editor of the *Interior*, is a layman who has both eyes and ears open and makes one of the best papers in the land. We commend his article to the committee as worthy of their best consideration:

The most difficult bill to fill hereafter will be an order for an editor for a religious paper. The old way will not do—to pick up a preacher who can preach a little and write a little. We are far from agreeing with Mr. Godkin, of the *Nation*, or Mr. Curtis, who was till lately editor of *Harper's Weekly*—but what marvelous simplicity and clearness of style, and what resources of ideas! The *London Spectator* has a whole staff of such writers—clear, animated, forcible, direct and elegant. None of the writers we have referred to have all the qualities—a completeness of equipment which never probably will be found in one mind. There should be a touch of humor and a sprinkle of the Attic salt. In addition to a fine literary style—and by fine we do not mean florid—the coming religious editor ought to be quick in recognizing points of interest, and in turning them to account. He ought to be wide in his range of knowledge and deep in spots—the more of these sun-spots the better. He must be broad and generous in his Christian sympathies. He should be clear in his convictions, and they should be in him, not outside of him. He should be capable of hard work and like it—rapid on the trail of a subject, and not liable to get lost. He should be right at first, rather than sorry afterwards. He must not be a crank nor a bigot—nor a hobby-rider—at least he must have sense enough to do his hobby-cantering outside the columns of the paper. He must know how to get away. Very often an editorial writer catches a Tartar—and he must know what to do with him. Tartars are good. They are, according to size, the trout, bass, tarpon or shark of the limpid waters of literature. "But," the interested and solicitous reader may ask, "have you not omitted the one thing needful—religion?" There is the rub.

All the tendencies of literature are to secularity—if not to that, then to religious liberalism. A thousand to one of trained journalists are trained to Sunday journalism. Even if not so employed, they must have no conscientious scruples against that kind of work. A man who expects to make a living at any special employment must be ready to take it as he finds it—as they all are. A man of first-rate natural talent and acquirements who goes into the work must break up his literary habits, which is about as difficult as changing one's handwriting. An orator is never a good writer, and *vice versa*. Gladstone is a distinguished writer—of orations. He never has written anything but orations. When he writes a book review he writes an oration upon the book. The question of thought which becomes unconscious habit is, "Will it speak well?" not, "Will it print well?" The excellencies of the one kind of composition are the faults of the other. The orator must elaborate till he has made his impression irresistibly powerful. The writer must compel you to re-read what he has written, not by obscurity of thought, but by the charm of his subject and style. Necessity compels the one to be the contrast of the other. Greeley was an oratorical blunderer, by as much as he was a finished and powerful editorial writer. There have as yet been no great religious editors—none who would rank anywhere near a Charles Hammond or a Greeley—none now who compare favorably with Reid, Dana, or Godkin, Cockerill, Watterson or Halstead. We have some very good letter writers, paragraphists, reviewers. Where there is a demand it will be supplied sooner or later. The great religious writer is coming, but who he is—"what's his name or where's his name," we wish that we could tell!

The Sunday Law.

The General Assembly has virtually repealed the Sunday law. The testimony from every direction is that this law has done incalculable good to our people, and yet our *wise* statesmen have seen proper to pass a bill which virtually repeals it all over the State. Because the *sworn* officers *would not* execute it here in New Orleans, they jump to the conclusion that it *could not* be executed, and, therefore, should be repealed.

Thus Louisiana takes another downward and backward step. It is not at all surprising that the same members of the Legislature who carried the Lottery bill through are those who have voted to repeal the Sunday law. Our people can see from this what sort of government we shall have when the Lottery comes in power. It is the opponent of morality and good government all the time. They may set it down as the truth that the Lottery Company has destroyed the Sunday law.

Millsaps College.

The Joint Committee, appointed by the Mississippi and North Mississippi Conferences to move in the matter of the organization of a college for boys in the State of Mississippi, met in the Y. M. C. A. rooms in Jackson, on Wednesday morning, June 25.

The meeting was largely attended and the reports received of the progress of the canvass were very encouraging. The cause is taking hold of the hearts of the people, and the outlook is at present more encouraging than at any time since the canvass began.

The charter passed by the last Legislature was adopted, and the Board of Trustees was organized with the following officers: Bishop C. B. Galloway, president; Rev. C. G. Andrews, D. D. vice-president; Rev. T. J. Newell, secretary; Major R. W. Millsaps, treasurer.

The treasurer stated that he had secured a safe and advantageous investment for the balance of cash in hand, and steps were taken looking to a more thorough canvass of the State. The Board adjourned, feeling assured that the establishment of the college was a question of only a few months.

A. F. WATKINS.

Notes.

A brother, in a recent District Conference, stated that he knew some church people who carried their spirituality in a jug!

We heard a preacher say, not long since, that he had served in a certain portion of the Lord's vineyard for *eighteen* years, and for his "hire" for that time he had received two hundred dollars. Who says the gospel is expensive?

Have you read the thirty-fourth chapter of Ezekiel lately, Bro. Preacher? And how long has it been since you refreshed your memory by reading over again your ministerial vows? It is good to keep these fresh in the mind!

Mr. Spurgeon, the eminent London Baptist, has refused a bequest of $150,000, because the donor left relatives poorly provided for! Mr. Spurgeon relinquished the whole claim in favor of the poor relations. "Covetousness, which is idolatry," evidently has no place in Mr. Spurgeon's heart. Does anybody know of a case similar to this?

The hospitality of the Methodists of Mississippi has been one of the marked features of that State for many years; also the house-wife qualifications of its matrons; but at the Okalona District Conference, where the ADVOCATE'S representative enjoyed the home of Mr. and Mrs. J. T. Harper, every home seemed a preacher's or delegate's home, and the best of the land was not too good for the cordially welcomed guests.

M. J. Foster, of St. Mary parish, the Anti-Lottery leader in the General Assembly, has covered himself with glory and won honors that will live forever. He fought the dragon at every point, with a rare combination of courage and skill, and when casting his vote against the monster he uttered words that will be memorable forever: "*For my country and her honor, for my State and her good name, for her dead and her living*, I VOTE, NO."

A Sunday-school Convention was held in Pittsburg recently, and the report of the statistical secretary shows the number of Sunday-schools in the United States, 105,894; officers and teachers, 1,120,438; scholars, 8,598,851; total in Sunday-schools, 9,719,284. In Canada—Schools, 6,689; officers and teachers, 55,706; scholars, 528,329; total in Sunday-schools, 584,035. In Newfoundland and Labrador—Schools, 314; officers and teachers, 2,162; scholars, 22,817; total in Sunday-schools, 24,979. The footings show: Schools, 112,897; officers and teachers, 1,178,301; scholars, 9,149,997; total in Sunday-schools, 10,328,298.

The *Picayune* is lugubrious over the fact that the State census shows that "the increase of population in the State for the past decade was only 5⅔ per cent., when in order to keep up with the average increase of the entire Union, the population should have increased at the rate of 30 per cent. in the ten years preceding." It also says that New Orleans has retired from the *ninth* place to the *twelfth* place as to population when compared with other cities. The cause of this is not hidden. Let the Lottery be thrust upon our people again, and the *next* census will reveal a great deal more of the same sort. The right kind of people will never come here, and those who are here will do their best to get away!

Personal and Otherwise.

Bro. Scurlock represents the Lower Coast Mission as improving. He has six preaching-places and four Sunday-schools, one of them being a union school. He preaches to three hundred people each month. This is good for that country.

Bro. Bennett, of the *Arkansas Methodist*, has found out that an average of *seven* dollars a year for every man, woman and child in Little Rock goes for Lottery tickets, and he strikes a vigorous blow against *our pet*. When the people *outside* of Louisiana realize that *they* support the Lottery, maybe "something will turn up!"

Dr. John Kern, of Randolph-Macon College, has been elected to fill the chair in Vanderbilt made vacant by the election of Dr. Hoss to the editorship of the *Christian Advocate*.

Rev. W. B. Lewis, of Brookhaven district, has made some changes in his *third* round of quarterly meetings. If you are interested, you had better consult his appointments as revised and published in another column of this paper.

Bro. F. S. Parker, who has been quite sick for a time, is spending a few days at home recuperating. His prospects for a new church at New Iberia are promising.

Bro. Adams, from Pearlington, Miss., gave us a call last week. The work of the Lord is prospering in his hands.

Our people are making vigorous preparations for the annual meeting at Seashore Camp Ground. Rates have been reduced on most of the roads, and the time to begin is next Friday. Are you coming?

Two new States have been admitted into the Union—Idaho and Wyoming. This makes *forty four* States in our Federal Republic.

Again we repeat the request so often made already. Don't write to the editor about the business of the paper. The editor has nothing to do with it and knows very little about it. The business manager will cheerfully attend to all such matters and give any information that is in his power.

Bro. E. P. Mackie, who was a delegate from Louisiana to the Sunday-school Convention at Pittsburg recently, favored us with the *Daily Commercial Gazette*, of that city, in which is an elaborate account of the doings of the convention, for which we are under many obligations.

Read Bishop Galloway and Agent Watkins on Millsaps College, in another column. We rejoice in the success this enterprise has already won, and exhort all Methodists in Mississippi to help in this great undertaking!

We have received the annual catalogue of Grenada Collegiate Institute. This flourishing school, under the patronage of the North Mississippi Conference, is conducted by Rev. T. J. Newell, who has shown abundant fitness for the position he fills and adorns.

We regret to learn that Irvine, the son of Rev. T. W. Lewis, had his arm badly broken, July 1.

One brother at the Grenada District Conference gave to various causes the sum of $570. The spirit of honeficence is surely working.

Bishop Granbery is on his way to Brazil, and Bishop Wilson leaves for China during this month. Methodism is encompassing the globe!

We have received a letter from Representative J. T. M. Hancock, saying we did him injustice in what we said last week in regard to those who voted against the Lottery bill. We had no intention of doing the honorable member an injustice. We simply recorded the names of those who *voted* against the bill. Mr. Hancock was not present when the vote was taken; but the next day rose in his place and stated that he was absent in attendance on his sick wife, and would have voted against it had he been present. We are glad to be able to record Mr. Hancock's name among "the Incorruptibles."

Mansfield Female College.

MR. EDITOR: Noticing what you say about short essays of graduates at Port Gibson, I would like to state that Mansfield College had twelve graduates this year, and the essays were from six to seven minutes long, and occupied, with music interspersed, only one hour and a half.

The following young ladies graduated June 18: Miss Edna S. Bailey, Jeanerette, La.; Miss Jessie Bussey, Jeanerotte, La.; Miss Hattie Davis, Pleasant Hill, La.; Miss Virginia Gibbons, Mansfield, La.; Miss Fannie Griffith, Minden, La.; Miss Mabel Moss, Mansfield, La.; Miss Minnie D. Jackson, Mansfield, La.; Miss Sallie Roach, Mansfield, La.; Miss Lula Parsons, Mansfield, La.; Miss Fannie Pegues, Mansfield, La.; Miss Viona Phillips, Tennessee; Miss Lizzie A. Trosper, Bethany, La.

A. D. MCVOY.

Adults take two teaspoonfuls of Johnson's Anodyne Liniment, in water for cramps and chills.

Notice.

MISSISSIPPI STATE SUNDAY-SCHOOL CONVENTION.

The eleventh annual meeting of the Mississippi State Sunday-school Convention will be held in the city of Vicksburg on August 5 and 6, 1890.

Each county Sunday-school Convention is entitled to two delegates, and each regular Sunday-school of any Protestant denomination to one delegate. It is earnestly desired that every county in the State be represented. Ministers of all denominations are honorary members of the convention.

Leading Sunday-school workers will be present to make the meeting interesting and instructive, and a programme of exercises will be promulgated as soon as possible.

It is expected that reduced fare will be obtained from the railroads, and entertainment will be provided for all who attend.

JNO. T. BUCK,
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Do Not Invest.

Recently an advertisement of lots given away by the Montrose Park Land Company of Colorado appeared in this paper. We regret to say that from correspondence we learn we were deceived by this company, and now have reason to believe it is a fraud, and advise our readers to have nothing to do with it.

To strengthen the hair, thicken the growth, stop its blanching and falling out, and where it is gray to restore the youthful color, use Hall's Hair Renewer.

Ikey Trotter.

Ikey Trotter: Our darling child, come home; we will give you five hundred dollars, and you can stay at home, or you are at liberty to go where you please, as you have done nothing but leave home without leave. Please come back and get something with which to start in the world.

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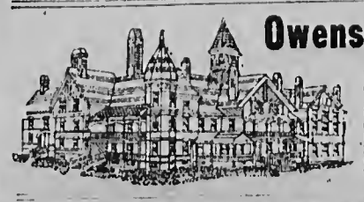

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Our Young People.

NOT BROKEN, BUT CRACKED.

'Twas a set of resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nellie and Joe and Bee;
And the last in the list was written,
In letters broad and dark
(To look as grand as the others).
"Miss Baby Grace, her mark!"

"We'll try always to help mother;
We won't be selfish to each other;
We'll say kind words to everyone;
We won't tie pussy's feet for fun;
We won't be cross and snarly, too,
And all the good we can we'll do."

"It's just as easy to keep them,"
The children gayly cried;
But mama, with a smile, made answer,
"Wait, darlings, till you've tried."
And truly, the glad, bright New Year
Wasn't his birthday old
When the three little sorrowful faces
A sorrowful story told.

"And how are your resolutions?"
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer
She never an instant lacked,
"I don't tink much of 'em's broken,
But I dess 'em about all cracked."

—*Selected.*

How to Run.

Very few boys know how to run.

"Ho! ho!" say a dozen boys. "Just bring on the boy who can run faster than I can."

But just stop a moment. I don't mean that most boys can't run fast—I mean they can't run far. I don't believe there is one boy in fifty of those who may read this, who can run a quarter of a mile at a good smart pace, without having to blow like a porpoise by the time he has made his distance. And how many boys are there who can run fast or slow, a full mile without stopping?

It hardly speaks well for our race, does it, that almost any animal that pretends to run at all, can out-run any of us?

Take the smallest terrier-dog you can find that is sound and not a puppy, and try a race with him. He'll beat you badly. He'll run a third faster than you can, and ten times as far, and this with legs not six inches long. I have a hound so active that he always runs at least seventy-five miles when I stay a day in the woods with him, for he certainly runs more than seven miles an hour, and if I am gone ten hours, you see he must travel about seventy-five miles of distance.

Then, you may have heard how some of the runners in the South African tribes will run for long distances—hundreds of miles—carrying dispatches, and making very few stops.

I make these comparisons to show that our boys who can not run a mile without being badly winded, are very poor runners.

But I believe I can tell the boys something that will help them to run better. I was a pretty old boy when I first found it out; but the first time I tried it I ran a mile and a quarter at one dash. And now I am going to give you the secret:

Breathe through your nose!

I had been thinking what poor runners we are, and wondering why the animals can run so far, and it came to me that, perhaps, this might account for the difference, that they always take air through the nose, while we usually begin to puff through our mouths before we have gone many rods. Some animals, such as the dog and the fox, do open their mouths and pant while running; but they do this to cool themselves, and not because they can not get air enough through their noses.

I found once, through a sad experience with a pet dog, that dogs must die if their nostrils become stopped. They will breathe through the month only while it is forcibly held open. If left to themselves they always breathe through the nose.

So, possibly, we are intended to take all our breath through the nose unless necessity drives us to breathe through the mouth.

There are many other reasons why we ought to make our noses furnish all the air to our lungs. One is, the nose is filled with a little forest of hair, which is always kept moist, like all the inner surfaces of the nose, and particles of dust that would otherwise rush into the lungs and make trouble, are caught and kept out by this little hairy network.

Then the passages of the nose are longer and smaller, and more crooked than those of the mouth, so that, as it passes through them, the air becomes warm. But these are only a few reasons why the nose ought not to be switched off and left idle, as so many noses are, while their owners go, puffing through their mouths.

All trainers of men for racing and rowing, and all other athletic contests, understand this, and teach their pupils accordingly. If the boys will try this plan, they will soon see what a difference it will make in their endurance. After you have run a few rods holding your mouth tightly closed, there will come a time when it will seem as though you could not get air enough through the nose alone; but don't give up; keep right on, and in a few moments you will overcome this. A little practice of this method will go far to make you the best runner in the neighborhood.—*St. Nicholas.*

Eyes Open or Shut.

Two boys one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other has nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a do-nothing had a mouthful of water. They reach their nest together; the one deposits his pellet of mud and the other ejects the water upon it, which makes it of the consistency of mortar. They then paddle it upon the nest and fly away for more materials."

And then, on the strength of this interesting incident, he gives this good advice:

"Boys, be observant. Cultivate the faculty. Hear sharply—look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it. Open your eyes wider when you stroll across the meadow, through the woods, or along the brook. There are ten thousand interesting things to be seen, noted, wondered at and explained. Animals, birds, plants and insects, with their habits, intelligence and peculiarities, will command your admiration. You may not become great men through your observations, like Newton, Linnæus, Franklin, or Sir Humphrey Davy, but you will acquire information that will be of service to you and make you wiser and quite probably better."—*H. F. Stauffer.*

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Household.

Keep Up with Your Children.

It is a sweet remembrance, that of a quiet old farm-house where a tired mother after a hard day's work gathered her seven children about her, her knitting-needles keeping time to the measure of the verses read by one of the group from a great poet. The poetry which she knit into the lives of her boys has outlasted all the stockings, and crowned her memory with a halo of poetic recollection.

The boy whose "mother would not go to bed until she had finished reading Pepacton" with him is more to be envied with his poor jacket than the elegant lad whose mother, with no time to read, takes time to consult the latest fashion plates that he may be—handsomely attired. There seems to be a settled conviction in the minds of many that children must take intellectual progress beyond their parents who are fated to lose out of their own lives any interest in books; and we often see stories of toil-worn parents who, having educated their children through many sacrifices, are pushed aside and kept behind the scenes because they are not up with the times. Investigation will, doubtless, show that such parents have had time to gossip abundantly while educating their children, and have shut themselves away from their children's mental life through willful preference. Children crave intellectual comradeship, and the parent who enters into companionship with his child will not get "behind the times."

An uneducated working-man, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all his high school work, and is to-day an educated man, through giving his child continued sympathy in his studies.—*Selected.*

The Helpfulness of Sunshine.

Be sunshiny! There is nothing in the world so helpful as cheerfulness. What a wonderful power for good there is in a happy face! One instinctively feels that happiness is never far from truth. The face that shines must have something behind it to make it shine, and there is no real sunshine of the soul except truth and goodness. Other lights are transitory and fitful; but the sweet, steady light of a true soul beams upon the face like the joy and peace of a summer day.

This is the real secret of the helpfulness of sunshine in human lives. We know that it comes from something very deep and genuine and abiding within. The sunshiny person, we feel, has become possessed of the secret of life—the being in perfect sympathy and harmony with all things. And every smile, every loving, cheerful look, is an overflowing of the great fountain of truth and peace that is welling up in the soul.

Therefore, the happier we are in the possession of the truth, the more we shall help others by inspiring them with a sense of its realness and its value. Sunshine always has a winning quality, that makes people wish to hold it and to keep it. One of the first conscious acts of an infant is to grasp at sunbeams with his chubby hands; and all through life we are seeking the sunlight of the sky and the sunlight of the heart. Whoever reflects it, helps others. It is a Christian service to be happy.—*Zion's Herald.*

MAKE DAUGHTERS INDEPENDENT.—How many men are there to-day toiling night and day in order that they may, when they die, leave their daughters safe from want, and in comfortable circumstances. The best way to leave their daughters safe, is to give them a knowledge of business and affairs that will enable them to take care of themselves. Give them the knowledge of a profession or occupation, so that they will be able to take care of their money, if they have any; to earn it, if they have not. This is better than to leave the daughter a princely fortune, and make her a mark in the community for every eager, grasping, selfish prodigal to reach out to attain. Better have her able to fight the battle of life for herself, and to so live that the world will be better for her life.—*Exchange.*

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Scientific.

The Art of Fast Walking.

Persons who have never been trained to walk fast generally quicken their gait by bending forward and lengthening the stride, at the same time bending the knees very much at each step. It is pretty safe to say that no one can possibly adopt this style and keep a fair walk at a faster gait than six miles an hour. The fast walker must keep himself erect, his shoulders back, and chest thrown out. He must put down his forward foot and heel first, and with the leg straight. He must take strides so quick that they look short. He must, if he expects to get a good stride, work his hips considerably, overcoming the sidewise tendency of the hip movement by a compensatory swinging of the arms. The length of stride in fast walking is astonishing to those who look at it. A little figuring will make it clear why this is so. There are 1,760 yards in a mile, or 1,760 strides three feet long. To do a mile in eight minutes a walker must cover 220 yards a minute, or 11 feet a second. Now 220 steps a minute—nearly four a second—is pretty quick work, as anyone may discover for himself. Even three steps a second, or 180 to the minute, seem quick. The chances are that your 8-minute man, although his legs move so quickly that the steps seem short, is not doing as many as 200 steps to the minute, and consequently that the stride is, at least, 3 feet 6 inches. With a little practice a man 6 feet high can easily maintain a 4-foot stride for half a mile.

It is true that fast walking is an artificial gait; but it is also true that practice at fast walking will quicken a man's unartificial gait. One who can do his mile in 7:30 in racing trim and on the cinder path, can walk in the street at a six-mile gait without either getting out of breath or becoming red in the face, and without attracting attention by any peculiarity of his gait except its swiftness. It is a real gain to any man to be able to walk a mile in ten or twelve minutes without over-exertion or fatigue; to be able to walk five or six miles for every four he used to walk without any more conscious effort, and with a sense of enjoyment in the mere exercise that he never had before.

The walking records at some of the ordinary distances stand: One mile, 6 minutes, 29 3-5 seconds, F. P. Murray; two miles, 13 48 3-5, F. P. Murray; three miles, 21.09⅘, F. P. Murray; five miles, 38.0⅝, W. H. Purdy; seven miles, 54.07, E. E. Merrill; ten miles, 77.40¾, E. E. Merrill.—*Harper's Weekly.*

The Stellar Creation.

Stephen M. Allen, A. M., in *The Arena*, says:

The starry heavens present a field to our vision of such beauty, grandeur and immensity that the human mind is lost in wonder at beholding them, and asks in vain, under old theories, for a consistent explanation of their physical structure. It is constantly reiterated by astronomers that stars are composed of heated, luminous matter; consequently uninhabitable. That the fixed stars, with our sun the nearest, are fire balls, or melting furnaces, ever ready to devour nebulæ, and everything else around them that is tangible, in order to supply light and heat for the cold and dark universe of space. This old theory can not longer be rationally sustained, and must give space to the newly discovered law of Action—*i. e.*, combustion. More than 6,000 stars meet the gaze of the naked eye in its survey of one night. Astronomers say that the fabulous number of 20,000,000, all aglow, can be seen with a powerful telescope. When we consider that the nearest of these is 200,000 times as far from us as the sun, and that it would take from three and a half to twenty-one years for the light which reaches us to cease, if they were extinguished, we can not grasp and hold the vast conception in our minds. Yet it is supposed that each of these is a central sun, with its own colony of planets circling round it, which in size are vastly superior to those of our solar system, and are traveling through space with such speed that it is impossible for us to comprehend it. The star Sirius is said to be moving fifty-four miles a second, or 194,400 miles per hour; a flaming mass, leading its brood of planets through illimitable space.

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Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PONDER—LILY LILLIAN PONDER was born February 20, 1868, and died May 5, 1890.

Left an orphan at an early age, she found a heavenly Parent who was to her during her life a constant stay and solace. Before she was fifteen years old she united her fate to D. T. Ponder, who afterwards was licensed to preach, and took charge of the Gansville circuit, as a supply, in June, 1888. Shortly after their removal to their new home, consumption fastened itself upon her. The fell disease advanced rapidly, and when the writer saw her first on December 28, 1889, the painful conviction was borne upon him that the young wife and mother was soon to be called upon to render an account of her deeds to him who doeth all things well.

During the few months it was my privilege to be associated with her as her pastor, I never heard a murmur—such patience and resignation to the divine will could only be the result of a "life hid with Christ in God." Her faith was strong to the last; her assurance beautiful to behold; she knew in whom she believed. Her stricken husband hears testimony to her constant piety, her abiding faith and consistent walk. He is heavily burdened, but leans upon Jesus. The three children she left are snored trusts deposited in his hands to raise for the Lord, to train for heaven, where she fully expects to meet them never more to part. She lived well; therefore, she died well; her end, peace, perfect peace.

For our bereaved brother, our heart goes out in deep sympathy. He is God's servant, and, as such, will constantly pray, "Thy will be done," and always bear in mind the words almost the last addressed to him by his Lilla. Let the ministry be your daily study and occupation. Be faithful as a servant of God, and we will meet again. For the little ones left motherless the well of love is stirred, but we rejolee to hear Christ say, "Come unto me, for of such is the kingdom of Heaven." May God sanctify this affliction to their eternal good!

G. A. MANDEVILLE, P. C.

PAINE—Dr. STERLING L. PAINE, half-brother of Bishop Paine, was born in Giles county, Tenn., December 14, 1824; died in great peace at the residence of his son, Dr. Frank Paine, in Muldon, Miss., April 28, 1890. At the age of eleven years he was left an orphan and entrusted to the care of his brother Robert, afterward Bishop Paine, whom he loved and reverenced as a father. He gave such promise in his childhood that his father requested that he should be a physician. Dr. Paine was educated at Lagrange College in North Alabama, under the presidency of Bishop Paine. On October 14, 1817, he married Miss Maria L. Oliver, of Alabama. She was a suitable companion for him. Three daughters and one son, with their interesting Christian families, wear the impress of a pious mother and an intelligent father. It was at Prairie Chapel, in Monroe county, Miss., June, 1870, when Dr. Paine was happily converted and joined our church. His Christian life was quiet and consistent. During the last years of his life he grew rapidly as a Christian, and by the grace of God he met all his suffering with patience and fortitude.

Dr. Paine was well informed on all important subjects and conversant with current events, which made him a pleasant companion and safe counselor. He was a skillful physician, a model Southern gentleman, a devoted husband and a fond father. The closing chapter in his life was the most beautiful. On Sabbath evening, before he went to heaven on Monday morning, he called his children to his bedside, and requested that they should reconsecrate themselves to God. He offered a fervent prayer, at conclusion of which he said: "My all is on the altar. Whatsoever he doeth is well. Oh, that I had done more for my Savior who hath done so much for me." Thus at the highest point in all his experience he was gloriously discharged from his suffering here and received his reward above.

J. A. BOWEN.

ELLIS—Miss DORAH ALICE ELLIS, daughter of Rev. R. A. and M. S. Ellis, was born June 29, 1867, in Lafayette county, Miss. She professed religion at Banner, Banner circuit, at ten years of age under the preaching of her father. Her whole life has been a demonstration of the great principles of Bible religion. She had always been regular in secret prayer. When not disabled by sickness she was always at her place in the church and Sunday-school, working with remarkable tact and great zeal. Few excelled her in anxious, loving obedience to her parents and affection for her brothers.

Having been a great sufferer for fifteen years, she seemed to feel sometimes that she was a burden to her father's family, and was always so grateful for any little kindness shown her. When a cup of water was handed her, or any little kindness shown her, she always responded with the sweet "Thank you!" Her last illness was very severe, lasting about twelve weeks, resulting in her departure from this world at 10:35 P. M. on the evening of June 17, 1890. She was one of the most patient and consecrated Christians I ever saw. She had shown to the world those nobler and sweeter graces which soften the heart and ennoble the life, and God seems to have sent her into the world to teach us these lessons.

We carried her remains to old Church Grove Cemetery, about four miles east of Taylor's Depot, on the I. C. railroad, and laid her away to rest until the resurrection morn. She leaves three brothers, besides her parents, and a large number of relatives and friends to mourn their loss. May God give us the grace of cheerful, patient, loving obedience that was shown in her life!

T. W. LEWIS.

DIEFFENWEIRTH—PHILIP HENRY DIEFFENWEIRTH, the oldest son of Rev. J. M. and Mrs. S. E. Dieffenweirth, was born July 12, 1875, and died, of an accidental gun-shot, May 23, 1890. Although snatched away so suddenly, as in a moment, yet he left a rich legacy to father and mother and his loved ones in the life he lived.

He joined the Methodist Church, and thus gave himself to God, in 1885, under the ministry of W. H. Parker, and was a consistent member to the time of his death.

I did not have the pleasure of knowing him long; but all I did know of him was correct, was good, and nothing wrong. He was a youth of excellent impulses, generous and full of kindness. Many baskets of good things did he bring to the parsonage for us during his school days. He was ready to take part in every good thing. He had connected himself with all the branches of the temperance army, and was a constant attendant at the Christian Endeavor meetings, and always filled his place in all the services of the church.

When his father got to him he saw that his boy had but a few moments left. So he had just time enough to ask two questions. "Do you know papa?" "Yes." "My son, are you trusting in Jesus?" "Yes, papa; I am trusting in Jesus"—and the spirit of dear Philip was gone. "Jesus" was his last word.

A vast crowd followed him to his grave, and many hearts united with father and mother, and loved ones, help bear the burden. "Blessed are the dead who die in the Lord!"

E. H. GILES.

The following is a tribute of respect adopted by Clear Water Sunday-school:

Whereas, In his infinite wisdom, the God of love and mercy, in whom we live and move and have our being, has seen fit to remove from our midst our friend and colaboror in the Sunday-school, PHILIP HENRY DIEFFENWIERTH, whose life and character had only to be known to be appreciated; *And, whereas*, Philip has, for a number of years, been a faithful member of, and regular attendant upon, our Sunday-school, diligently striving to know more of the Holy Scriptures, thus setting an example worthy to be commended and followed; therefore, be it

Resolved, That we bow in humble acquiescence to the will of him who has prepared a haven of eternal rest, where the soul rests in sweet peace with him whose presence is the light of heaven, and whose rod and staff comforteth the faithful when they pass through the valley of the shadow of death.

Resolved, That we commend the friends of this young man, who has been taken away while just blooming into a bright and glorious youth, to the straight and narrow path which leadeth to life everlasting, in which he was daily walking by the Savior's side.

Resolved, That we offer our heartfelt sympathy to the bereaved family in this sad hour, and point them to the all-wise God, who alone can heal all sorrow; assuring them that their loss is Philip's gain; for he has passed from death, sorrow and suffering into life, happiness, and joy eternal in the heavens.

Resolved, That a copy of these resolutions be presented the sorrow-stricken family, and that a copy be sent the West Hillsborough *Times* for publication; also that a page of the secretary's book be dedicated to his memory.

ALBERT N. DUNCAN,
For Committee.

DILLY—Died at her residence in Yazoo county, Miss., May 12, 1890, Mrs. CHARLOTTE LAMINDA H. DILLY, in the seventy-third year of her age. She was born in Jefferson county, Miss., July 25, 1817, where she remained until her seventeenth year, when she removed to Yazoo county. About a year after this she was united in marriage to Samuel Dilly, with whom she dwelt in conjugal harmony until he was taken from her by death in 1874.

Sister Dilly embraced religion and joined the Methodist Episcopal Church in early life. When she removed to Yazoo she brought her membership with her, and cast in her lot with the people of God, among whom she remained a pious and zealous member until she was removed to the upper and better sanctuary.

She died in great peace. In her last long and lingering sickness she often spoke of death; said it had no terrors to her. She retained her consciousness to the last, and spent her last hours in counsels, admonitions and exhortations to her children and grandchildren to serve God and meet her in heaven. She was the mother of twelve children, forty-nine grandchildren and thirteen great-grandchildren—most of whom she left behind to mourn her loss.

G. W. ALEXANDER.

MYERS—*Whereas*, The seat of Bro. EDDY MYERS in our Sabbath-school has been made vacant by the ruthless hand of death; *And, whereas*, We feel it our duty to bow in humble submission to the will of a kind heavenly Father; yet we feel that it is right to give expression to our feelings; therefore, be it

Resolved, By the Shiloh Sunday-school, that in the death of Bro. Eddy, we have lost a good and worthy member, and his schoolmates an affectionate companion; his father and mother, an obedient son; his brother and sister, a loving brother; the church, a good member. He was truly a model young man; true and trusty; always ready to take part in church work.

Resolved, That we tender to his bereaved parents, brothers and sisters and host of friends our heartfelt sympathy, and pray that God may abundantly sustain them.

JAS. EVANS, for Com.

HUFF—LENNIE, daughter of Rev. Geo. W. and C. J. Huff, was born in Amite county, Miss., March 9, 1888, and died after a brief illness on May 25, 1890, in Froneh Settlement, Livingston parish, La. The precious remains were buried in the Felder Graveyard, four miles north of Port Vincent, La., to await a blissful resurrection. May our heavenly Father comfort the bereaved parents!

C. MOD.

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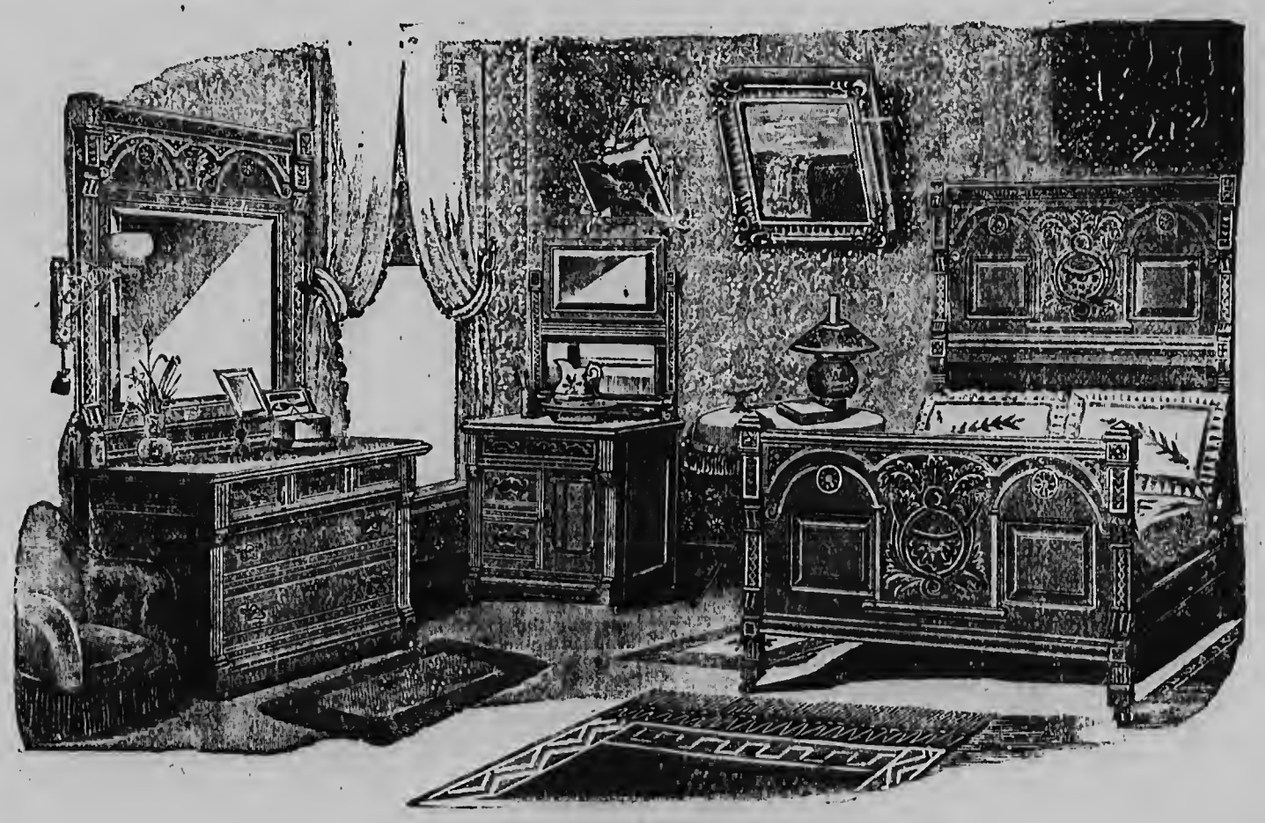

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Vaiden, at New Prospect	(Thu.)	July 10
West, at Brook's Chapel	(Sa., Su.)	12, 13
Poplar Creek, at Friendship	(Thu.)	17
Newport, at Bethel	(Sa., Su.)	19, 20
Ethel	(Thu.)	24
Sallis, at Bethel	(Sa., Su.)	26, 27
Kosciusko and D., at Kos.	" "	Aug. 2, 3
Kosciusko circuit	" "	9, 10
Lexington, at Roebuck	" "	16, 17
Belzona circuit	(Wed.)	20
Weir	(Sa., Su.)	23, 24
Winona station	" "	30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada circuit		July 13
Coffeeville		20
Water Valley circuit	(Thur.)	24
Abbeville		27
Carrollton		Aug. 3
Chapel Hill		10
Atlanta		17
Cherry Hill	(Tues.)	19
Pittsboro	(Thurs.)	21
Banner		24
Toccopola		31

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HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit		July 19, 20
Myrtle		26, 27
Red Banks		Aug. 2, 3
Mt. Pleasant		4, 5
Pine Mountain		9, 10
Ashland		16, 17
Shawhee		18, 19
Early Grove		23, 24
Hickory Flat		30, 31
Byhalia		Sept. 6, 7
Cornersville		13, 14

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BRANDON DIST.—THIRD ROUND.

Brandon, at Brandon		July 13, 14
Newton, at Decatur		19, 20
Clarksburg, at Lorena		26, 27
Philadelphia, at Philadelphia		Aug. 2, 3
Union, at Hebron		4
Carthage circuit, at Sardis		8
Carthage station, at Carthage		9, 10
Hillsboro, at Good Hope		10, 11
Mt Rose, at Clear Spring		16, 17
Westville, at Goshen		23, 24
Raleigh, at Boykin		Sept. 5
Trenton, at Camp Ground		6, 7
Walnut Grove, at Camp Ground		13, 14
Marvin, at Marvin		20, 21
Forest and Morton, at Forest		21, 22
Shiloh, at Salem		26

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia, at Oyska		July 12, 13
Brookhaven station		22
Wesson station		23
Hazlehurst station		24
Brookhaven circuit, at Bethel		31
Beauregard, at New Hope		Aug. 4
Adams, at Beulah		7
McComb, at Topisaw		9, 10
Scotland, at Bethesda		18
Bowerton, at Pleasant Ridge		16, 17
Crystal Springs station		20
Summit, at Summit		31
Providence, at Pine Grove		Sept. 6, 7
Franklinton, at Fishers		13, 14
Lebanon, at Blue Hill		18, 14
Pleasant Grove, at Lanoir's		20, 21
China Grove, at Waterholes		27, 28

W. B. LEWIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and H., at Stonewall		July 18, 14
Daleville		19, 20
Hopewell, at Linwood		26, 27
Clarke, at Andrew Chapel		Aug. 2, 3
Union, at Manassas		9, 10
Leaksville, at Leaksville		16, 17
Waynesboro and S. at State Line	(Th.)	21
Binnsville, at Wahalak		23, 24
Winchester circuit, at Big Rock		30, 31
Lauderdale, at Brogan's Chapel		Sept. 6, 7
DeKalb, at Marvin		13, 14
Shubuta, at Soule Chapel		20, 21
Paulding, at Paulding		27, 28
Marion, at Pleasant Hill		Oct. 4, 5

The District Conference will convene at Enterprise, 9 o'clock A. M., Thursday, July 10. Bishop Haygood is expected to preside. Recording stewards will have Quarterly Conference record books on hand for examination. Let every preacher and delegate attend.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte and Boyce, at Lecompte		July 12, 13
Alexandria	(Wed.)	16
Holloway, at Fellowship		19, 20
Ada, at Colfax		26, 27
Montgomery, at St. Maurice		Aug. 2, 3
Evergreen, at Big Cane		9, 10
Shumesport, at Shumesport		16, 17
Bayou Boeuff, at Elm Bayou		23, 24
Spring Creek, at Hinestou		30, 31
Sugartown, at Barnes' Creek		Sept. 6, 7
Centerville, at Master's Chapel		13, 14
Black River	(Wed.)	17
Vidalia and Trinity		20, 21
Columbia		27, 28

Alexandria District Conference will convene at Colfax, La., July 24, 1890.

E. F. ALEXANDER, P. E.

HOMER DIST—THIRD ROUND.

Farmerville, at Tennessee		July 12, 13
District Conference, at Homer		16-20
Vernon, at Oak Ridge		26, 27
Summerfield, at Summerfield		Aug. 2, 3
Vienna, at Vienna		9, 10
Indian Village, at Sardis		16, 17
Gansville, at Gansville		23, 24
Arcadia		30, 31
Sublime, at Longstraw		Sept. 6, 7
Hillgedd, at Andrew Chapel		13, 14
Sparta, at Providence		20, 21
Minden		27, 28
Homer		Oct. 4, 5
Haynesville		11, 12
Gibsland		18, 19

The Homer District Conference will convene at Homer, July 16. It is earnestly desired that all of the members elect will make their arrangements to come and stay during the whole time.

ROBERT RANDLE, P. E.

"Hunger Is the Best Sauce."

As a rule, a person who has a good appetite has good health. But how many there are who enjoy nothing they eat, and sit down to meals only as an unpleasant duty. Nature's antidotes for this condition are so happily combined in Hood's Sarsaparilla that it soon restores good digestion, creates an appetite, and renovates and vitalizes the blood so that the beneficial effect of good food is imparted to the whole body. Truly hunger is the best sauce, and Hood's Sarsaparilla induces hunger.

Monteagle Assembly and Summer Schools.

EIGHTH ANNUAL SESSION. JULY 1 to AUGUST 25, 1890.

Assembly Park open to Summer Residents from June 1.

MONTEAGLE, TENN., widely known as the "Southern Chautauqua," is on a mountain plateau or spur of the lower Cumberlands, reached by mountain railway, one hour from Nashville, Chattanooga and St. Louis R. R. at Cowan, Tenn.

Rising 2,000 feet above the sea level, dry, pure air, no malaria, no mosquitos, magnificent scenery and abundance of pure spring water, it is the great natural sanitarium of the Southwest.

With 100 acres of picturesque, wooded heights enclosed; with improved water-works, sewerage, daily mails, telegraph, public buildings, and near 100 cottages; with the annual Assembly Platform and Summer Schools, affording a continual feast, it is a quiet "lodge in the wilderness," having all the world within call.

Parties desiring cottages for the summer should make early application.

For full particulars as to rates, advantages, etc., or any information desired, address.

F. H. PEEBLES, Gen'l M'g'r.
Monteagle, Tenn.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Wesleyan Female College.

This well-known institution has had another year of wonderful prosperity added to its crown, and the advertisement announcing the opening of the fall term will be found in another column. Under the careful supervision of its talented President, Rev. W. C. Bass, the attendance is increasing very rapidly, and all parents desiring a Christian home for their daughters, where a thorough education can be had, are earnestly recommended to write the President.

Neuralgic Persons

And those troubled with nervousness resulting from care or overwork will be relieved by taking ***Brown's Iron Bitters.*** Genuine has trade mark and crossed red lines on wrapper.

Semi-Annual Statement of the

Union National Bank

At Close of Business, June 30, 1890.

RESOURCES.

Loans and discounts		$1,313,469 08
U. S. bonds for circulation		50,000 00
New Orleans premium bonds and other bonds	$334,690 10	
Premiums on U. S. bonds	11,000 00	345,690 10
Furniture and fixtures		3,000 00
New York sight exchange	$77,550 47	
Due from banks and bankers	55,102 04	132,712 51
Currency and coin	$232,465 96	
Checks for clearing-house	328,075 51	560,541 47
Five per cent. fund with treasurer		2,250 00
		$2,407,663 11

LIABILITIES.

Capital stock paid in		$500,000 00
Surplus fund		125,000 00
Undivided profits		67,545 11
Dividend payable July 1		20,000 00
Dividends uncalled for		5,304 84
Individual deposits	$1,350,389 69	
Due banks and foreign bankers	296,808 47	1,646,753 16
Circulation		45,000 00
		$2,407,663 11

CARL KOHN, President,
AD. MEYER, Vice-President,
S. CHALARON, Cashier.

WHITNEY NATIONAL BANK,

OF NEW ORLEANS.

Semi-Annual Statement, June 30, 1890.

RESOURCES.

Loans and discounts		$1,868,516 69
Overdrafts		731 49
United States bonds, par value		600,000 00
Premium on same		59,500 00
Other stocks		100 00
Furniture and fixtures		2,844 00
Five per cent. redemption fund		18,000 00
Demand loans	$335,517 38	
Exchange	291,823 10	
Cash, including checks on other banks	434,974 03	1,062,314 51
Total		$3,612,026 69

LIABILITIES.

Capital stock		$400,000 00
Surplus fund (now increased $50,000)		275,000 00
Undivided profits		21,868 48
Dividends unpaid		520 00
Circulation		360,000 00
Deposits	$2,029,275 42	
Due to banks and bankers	525,862 79	2,555,168 21
Total		$3,612,026 69

JAMES T. HAYDEN, President.
PEARL WIGHT, Vice-President.
J. M. PAGAUD, JR., Cashier.

NEWS OF THE WEEK.

DOMESTIC.

The New York Democrats celebrated the Fourth of July in a most enthusiastic manner. After the reading of the Declaration of Independence, addresses were made by Congressmen Bynum of Indiana, Crisp of Georgia, Allen of Mississippi, and others. The Federal election bill, recently passed by the House of Representatives, was discussed. A resolution was unanimously adopted declaring that mass meetings should be called throughout the country to denounce the Federal election bill and to protest against its passage by the Senate of the United States.

The National Council of Education began its session in St. Paul, Minn., on July 4.

The Fourth of July exercises of the reunion of the Confederate Veterans, at Chattanooga, took the form of a monster parade. Five thousand veterans were in line, together with the three regiments of Tennessee State Guards encamped near the city, and several military companies from other Southern cities. Gen. J B. Gordon was commander-in-chief of the procession, and rode along the line in review. No Confederate flags were displayed.

A large number of Knights of Pythias left this city, on July 5, to attend the annual conclave of that order in Milwaukee this week.

Francis Murphy's five months' labor in Iowa has resulted in 27,000 signatures to the pledge.

The presidency of the State Agricultural and Mechanical College at Bryan, Texas, has been officially tendered to Gov. Ross, and is being held under advisement by him, with the probability of his acceptance. The compensation will be made equivalent to a salary of about $4,000 per annum.

The new bridge authorized by Congress to be built across the Hudson river between New York and Jersey City will be 7,000 feet long, and have one central span 2,850 feet in length.

The first internal revenue district of Pennsylvania, which includes the City of Philadelphia, consumed last year 870,000,000 glasses of beer and 300,000,000 cigars.

Cotton-seed meal continues to loom up as a fertilizer, the Department of Agriculture people say. In Arkansas it is said: "Two years' experiment with fertilizers on wheat led the authorities to recommend 250 pounds of cotton seed meal to the acre as on the whole the most economical fertilizer for this section."

The first dirt was broken on the Corpus Christi and South American railway both at Corpus Christi and Brownsville simultaneously. The occasion was one long to be remembered, and was made the basis of a grand Fourth of July celebration, participated in by 2,000 people.

FOREIGN.

The Russian government, in order to counteract the plans of China to make Manchuria an outpost against Russia by building railroads and fortresses, is in that territory, and by an extensive colonization scheme has decided to hasten the construction of the Siberian railway and to strengthen the garrison in the Amur and Usuri provinces.

Despite the strength of the opposition in the English Parliament the Anglo-German agreement, relative to African territory, is considered to be absolutely safe. Count Von Hatzfeldt, the German ambassador at London, has the assurance of Lord Salisbury that the government is causing its supporters to know that it will stand or fall by the compact, and has secured a normal majority.

The United States steamer *Mohican*, with Consul General Sewall on board, has visited Pago Pago, and taken formal possession of the two pieces of land which were ceded to the United States by the Samoan government. King Maietoa remained on the United States ship half an hour on a visit, and as he left the Samoan flag was raised at the masthead, and the royal salute of twenty one guns was fired in his honor.

The German students' club at Prague subscribed 1,000 marks to the Bismarck memorial fund. The local police ordered the club dissolved, unless the members cancelled their subscriptions.

The health of Count Kalnoky, the Austrian Prime Minister, shows no signs of improvement. The Emperor Francis Joseph is constant in his attention to the Premier and visits very often.

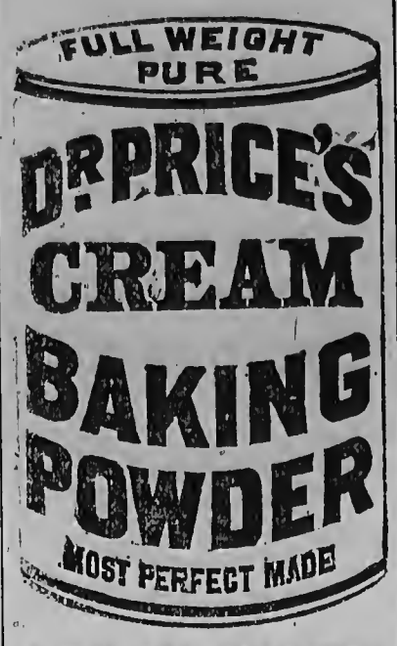
A momentous change appears to have occurred in Germany's policy in the Balkans. Instead of pursuing the semi-neutral diplomacy of Prince Bismarck, the Emperor has directed Herr Radowitz to take the initiative in advising the Porte how to meet the contending claims of Bulgaria and Russia. The Emperor's scheme of settlement involves the displacing of Prince Ferdinand and the substitution of Prince Karl, of Sweden, as ruler of Bulgaria in his stead, and also an arrangement of the Russian indemnity by capitalizing the amount through the international council of administration, which now controls the Turkish loans.

A short time ago the sum of 12,000 marks was stolen from five Chinese officers who are studying in Berlin. Every effort was made to detect the thief, but without success; and the losers had about given up hope of recovering the money. The matter was brought to the notice of the Emperor, and he has made good the loss to the officers from his personal funds.

It is reported that Montenegrins have crossed the frontier in large numbers and have been victorious in several encounters with the Turks. They now threaten the town of Ipik.

The cholera epidemic in Valencia, Spain, has slightly increased. Eleven new cases and three deaths are reported at Polova, and three new cases and three deaths at Gandia.

The handing over of the Island of Heligoland to Germany is to be an elaborate ceremony. Two imposing fleets, one having on board the Emperor of Germany, and the other being under command of the Duke of Edinburgh, will arrive off the island simultaneously. The British flag will be first saluted by the German fleet, and the island will then be formally handed over. The German flag will next be hoisted, and will in turn be saluted by the British fleet.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 15-16	@ — —
Ordinary	10 7-16	— —
Good ordinary	10 15-16	— —
Low middling	11 3-16	— —
Middling	11 7-16	— —
Good middling	11 11-16	— —
Middling fair	12 1-16	— —
Fair	12 13-16	— —
Galveston middling	11¼	— —
Mobile middling	11 5-16	— —
Memphis middling	11½	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅜	4⅝
Fully fair	— —	— —
Good fair	4⅜	— —
Common	4	— —
CENTRIFUGAL:		
Seconds	4⅜	5
Prime yellow	5 5-16	5⅜
Gray white	— —	— —
Choice white	5⅜	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRIPE	— —	— —
RICE.		
No. 2	2¼	2⅓
Good	5⅛	5⅜
Fair	4¾	5
Prime	5⅓	5⅝
Rough, ₱ bbl	2 75	4 90
Polish'd ₱ bbl	15 00	— —
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 50	4 62½
Choice	4 00	4 10
Minnesota Patents	5 60	5 75
Winter wheat patents	5 20	5 25
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	47
Yellow	— —	47
Mixed No. 2	— —	46½
OATS:		
Western	37½	38
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	77½	$2 15
HAY:		
Prime	14 00	15 00
Choice	17 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 25	11 50
Rumps	10 25	10 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	6	6⅛
Sides, short rib	6¼	6⅜
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5¼	5⅜
Sides, short rib	— —	5¾
Sides, long clear	5¾	— —
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20¼
Common	— —	17¼
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	18
Western Dairy	— —	13
Common	— —	— —
LARD:		
Refined	5⅜	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	3 00	3 25
POTATOES:		
New Louisiana	2 25	2 50
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	6¾	7¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 75	3 50
Chickens, Southern	8 00	— —
Young	1 50	2 25
Turkeys, Southern	— —	9 00
EGGS:		
Western	— —	11
Southern	11	11½
WOOL:		
Lake, ₱ lb	24	— —
Louisiana	22½	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	4½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	19 50	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, July 8.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Nineteenth Annual Camp Meeting on the SEASHORE CAMP GROUND will open JULY 11TH, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

Railroad tickets—Louisville and Nashville—on sale from July 6 to 22; good until 31st. Excursion tickets also on sale to Camp Ground; good to return on to September 30. All trains will stop at Grounds during Camp Meeting, July 11 to 22, inclusive.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
W. J. HEARIN, President, Mobile, Ala.
E. P. MACKIE, Fin. Sec'y, New Orleans, La.
C. W. BLAKE, Keeper, Biloxi P. O., Miss.

SANCTIFICATION.

By Rev. B. CARRADINE, D. D.

CHAP. I.—MY REASONS FOR WRITING.
CHAP. II.—HOW I OBTAINED THE BLESSING.
CHAPS. III. and IV.—WHAT IT IS NOT.
CHAPS. V. and VI.—WHAT IT IS.
CHAP. VII.—WHERE IT IS SYMBOLICALLY TAUGHT IN THE BIBLE.
CHAP. VIII.—WHERE IT IS SPECIFICALLY TAUGHT IN THE BIBLE.
CHAP. IX.—HOW TO OBTAIN THE BLESSING.
CHAP. X.—CERTAIN DIFFICULTIES IN THE WAY EXPLAINED.
CHAP. XI.—WHAT IT HAS SHOWN ME, DONE FOR ME, AND IS TO ME STILL AFTER MANY DAYS.
CHAP. XII.—OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

Price of Pamphlet, Twenty-five Cents.

For sale by

D. L. MITCHEL,

Office New Orleans Christian Advocate, - - 112 Camp Street.

Attention, Home Seekers and Capitalists!

—THE—

Anglo-American Real Estate and Improvement Company,

(LIMITED)

OFFICE: No. 166 COMMON ST., BET. ST. CHARLES AND CARONDELET, NEW ORLEANS, LA.

ORGANIZED MARCH 19, 1890.

Shares, $100 each. Subscriptions since May 4, $325,000.

Orders for Homes to Date, $294,000.

Authorized Capital, FOUR HUNDRED MILLION DOLLARS.

JOSEPH MAILLE, President. THOS. O'CONNOR, Vice-President. HENRY S. DEGRANGE, Secretary and Treasurer.

With our Anglo-American Homestead System we strike out every objectionable homestead feature. We sell property on the monthly plan for a term not exceeding ten years. You select, we pass title, guarantee it, and give you immediate possession with your act of purchase. You have no premiums, or bidding for money, nor fines or extra payments for fees of lawyers, notaries, or other expenses incidental to the loan or purchase. Five per cent. discount allowed for spot cash or payments in advance. Shares are payable by monthly installments or in full on subscribing and are transferable at any time. *Money, at five per cent. per annum, used for stockholders only, until subscriptions are closed.* Not required to subscribe for shares equal to loan or purchase. Arrears do not prevent voting, and each share counts for one vote. Orders filled before full payment of shares. Guaranteed annual dividends of not less than ten per cent., payable in cash or deducted from indebtedness.

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MY PRICES AND TERMS Defy Competition!

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Christian Advocate.

VOL. 37.—NO. 29. NEW ORLEANS, THURSDAY, JULY 17, 1890. WHOLE NO. 1769.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

Rev. C. W. CARTER, D. D., Editor.
J. C. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

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Aberdeen District Sunday-School Conference.

The Aberdeen District Sunday-school Conference met in Okolona, Miss., June 20, 1890. Bro. Amos Kendall, P. E., presiding; Bros. H. R. Tucker and J. M. Barnes, secretaries.

Bros. F. A. Whitson, R. C. Morehead, and others, discussed the difficulties which Sunday-schools encountered, attributing same to "lack of interest on the part of parents," "incompetency of officers and teachers," "Defective teaching," "want of interest in the Word of God," "bad country roads—poor accommodations as to stoves, seats, and houses;" lastly, the "failure to provide attractions in Sunday-school work for young ladies and young gentlemen."

Bros. Woodall and Barnes showed that these obstacles were not insurmountable, but could be overcome by the preachers awakening parental interest in the Sunday-school cause, and by seeing that each school in his charge is properly officered and taught, being careful to select men and women of God for this important work. These brethren urged the necessity of laymen taking more interest in the condition of church-buildings, and see that requisite accommodations be provided for the comfort of the children; also that they look after the public roads, and, by faithful work and influence, have the roads leading to God's house kept well repaired. Bro. Barnes concluded by saying that with proper teachers, pleasant houses of worship, and good roads, the Sunday-schools would be attended by all classes, especially the young people.

Bro. T. B. Sykes, superintendent of the Aberdeen Sunday-school, in speaking of "The Qualifications for Teachers," stated that he had found women better teachers than men, because they give more attention and time to preparation of the lesson. Teachers, to be effective, must study the Word of God, must be consecrated, must be able to ask questions, in addition to those in the *Quarterlies*. They should have the special gift of instructing and edifying a class, in spite of pranks, wildness and willfulness of sprightly, fun-loving boys and girls.

Bro. Whitehurst remarked that the best way "To Secure Larger Attendance" in Sunday-schools was by having consecrated, bright, happy-faced teachers, social both in and out of school. A live secretary, as well as an active superintendent, who should see every visitor, and make the latter feel at home, asking them to join the school.

Bro. W. D. Bass spoke on this subject somewhat as follows: "We must follow the plan of the world by making a noise, creating an excitement, getting up an interest in our Sunday-schools. There is too much carelessness in the preparation of the lesson by the teachers. We must feed the lambs if we expect them to come to us. We should have joyous singing; happy sounds possess great drawing power. We need more money, more books, more knowledge, more of the Holy Ghost; and more Christ in our schools will add to their strength and usefulness. The Sunday-school work must begin and be carried on in our homes. Mothers and fathers, brothers and sisters must all be baptized by the Holy Ghost, and be filled with a longing to know the truth."

Bro. J. A. Lewis spoke on "The Secular and Social Influence" of Sunday-schools, and showed how they aided in preparing boys and girls for positions in the busy world; that Sunday-school scholars grow to be law-abiding, Sabbath-keeping, upright citizens—honest people; industrious, progressive men and women—who will improve our domestic, social, commercial, agricultural, industrial, business, State and national life. How important, then, to place the Sunday-school on a high plane, and make it an effective power for the upbuilding of our respective communities.

Bro. W. M. Leftwich delivered an able address on "The Prime Object of Sunday-school Teaching," which was published on the fourth page of this paper, last week.

Bro. Amos Kendall said on this subject: "Let us, as preachers, give more attention to the children; they are the hope of the church. See to it, my brethren, that the little ones of the flock are brought up on the 'sincere milk of the Word.' Get the children converted early. When we do this, we are on the borders of the millennium. We should spend more time in working among the young. If we get a child of ten years converted, he has a long career of Christian usefulness before him; but what can you expect a seventy-five year-old sinner to do for Jesus if you do succeed in bringing him to Christ?".

Bro. Eugene Johnson, on "Relation of Sunday-schools to the Missionary Cause," said a child should be taught what missions are doing, how the heathen live, their ignorant and demoralized condition. They should be taught how to carry the gospel to the poor; they should do missionary work at home; they should be taught their duty to contribute to the cause of missions. This will raise up a host of willing contributors, who will be blest and bless in giving to God for this great cause.

Bro. H. R. Tucker remarked the gospel is a missionary gospel. Discipline says to organize Sunday-schools into missionary societies, not merely to organize missionary societies in our Sunday-schools.

Children's Day is a missionary day. Incidental teaching and missionary facts are not enough. If we use all present means of instruction on missions, we should do about all we can do at present; and, as the Sunday-school is the creature of the church, the children of the Sunday-school bear the same relation to missions that the church does. It is the all-important cause, and the Sunday-school should be told all we can teach about missions.

In reference to the "Best Method to Raise Money for the Sunday-school," Bro. R. L. Trice said: "Get superintendents and teachers enlisted in Sunday-schools, and raise funds required for any outlay by contributions from them, thereby showing scholars that you are interested in their welfare to the extent of personal giving." He endorsed the words of Bro. Loftwich as to needs of preachers preaching to children: "If I were a preacher, I should give my first and best attention to the spiritual wants of the children, instead of preaching to old gray-headed people." Bro. Trice advised pastors to preach to the Sunday-school before the Sunday-school adjourns.

Bro. Swayze said the plan in his Sunday-school is to raise collections for expenses by classes; amount sent up by some one selected by each class.

Bro. T. B. Sykes remarked: "Classes take care of special objects—one an old lady, another of a sick boy. We have four entertainments a year, which furnish money for Sunday-school current expenses."

The discussion of the subject, "Should the Discipline Be Taught in Sunday-schools?" was argued nay by Bro. Augustus; but Bros. Kendall, Sullivan, Foster, and others, took the opposite side of the question, and insisted that it should be taught and explained. Bro. Kendall was very emphatic in urging all preachers and superintendents to have the Discipline taught; that it was founded upon the Bible, and its rules are binding upon every Methodist. Bro. Kendall asked: "How can one obey them unless they understand them? When can one better learn the rules than in childhood and youth? Then commence to teach the Discipline to the children, and you will have a church better established in the faith."

Religious exercises concluded this interesting convention, which was attended by large audiences. M.

A College President Taking Vacation.

Having finished the after-work of the session and commencement at Centenary, I set out to travel in the interests of the college. Natchez was first on my program. I had not seen the place for nearly two years. Its growth and improvement are manifest on every hand. A grand hotel and a large and elegant Masonic building, now going up, are among the improvements in the central portion of the city, while handsome additions are being planned and pushed all around the outskirts. The Fort Scott railroad is coming across the river to Natchez, at whatever cost. Its work in preparing to ascend the bluff, to its depot in the southern part of the city, is a stupendous exhibition of human energy and skill, and is being pressed to completion night and day.

Christianity, though not very demonstrative, is not dead in Natchez. Our churches have faithful pastors—Ballard and Burton—who are doing good work. When the superintendent of the Sunday-school at Jefferson Street Church called for the raising of hands with Bibles in them, almost every scholar promptly responded. Not every Sunday-school could do that. Every child that can read ought to have a Bible, and carry it to Sunday-school. Centenary College lies near the heart of many in Natchez, and some did not fail to give substantial evidence of their interest in its endowment.

Passing through Vicksburg, where I found Bro. Jones and Dr. Marshall ready for every good word and work, I reached Delhi in time for the District Conference. Bro. Harper and the faithful band of apostles, of which he is the worthy leader, were hard at work conducting the Conference as the Discipline directs. The attendance was good, and so were the reports, especially for a district which had been so largely under water by the late overflow. Surely these men are men of God, or they would not undergo what they do for his cause. These preachers follow receding waters as promptly as do the cotton planters, and the overflowed region must not fail of its crop, either of cotton or Christians, this year. It strengthens my faith to be among such men. Delhi and Delhi district have helped and will help Centenary both with endowment and students. When meagerly paid preachers give endowment notes without being asked, and pay the interest in advance, I feel assured that Centenary's fortunes can never wane, at least so far as money can sustain them while such men survive. Their number is increasing almost daily.

Monroe is a pleasant, growing city, on both sides of the Ouachita; has a new oil mill, and is soon to have a $280,000 cotton factory. Centenary got some help here. Bro. Upton is captain of the Lord's host on one side of the river, and Bro. Munholland on the other; and the church proposes to keep pace with the growth of the city. A new railroad crosses the V. and S. road here. So I took the train for Mer Rouge, and thence a hack for Bastrop. This is a quiet rural town, situated on a ridge, which is, doubtless, the remains of a long, narrow peak not yet covered by the alluvial flood which has buried the surrounding land to various depths. Five hundred years hence, perhaps, this entire ridge, which is now twenty miles long, five miles wide, and fifty feet high, will be covered with alluvium, and be as flat as any other part of the Mississippi Valley. In Bastrop the scholarly Bro. Brown is in charge of our church, and teaches the people from the pulpit and in the school-room. The Fort Scott railroad will touch Bastrop, and will, doubtless, quicken its commercial life. Bastrop takes large stock in Centenary, as you, Mr. Editor, can testify since your last year's visit to the District Conference at this place.

After Sunday I purpose to visit Ruston and Minden and Shreveport, and then three District Conferences at Homer, Robeline, and Colfax.

And, now, Mr. Editor, let all interested know that the endowment, so far, has worked well; the interest is paid with commendable promptness, and has put new life into the college in every way. But the endowment must grow. Those who have subscribed to it have done a most noble work for Christian education. Let all who have not taken part in the endowment do so at the earliest opportunity. We must have the $100,000 at once. The college buildings and grounds are now undergoing improvements according to the order of the trustees; houses are in demand by persons who wish to move to Jackson to educate their sons, and young ladies are applying for admission into the college, which shows what they think of it. Shall we turn the daughters away for lack of appliances to instruct and accommodate them? Let the endowment grow that the college may expand till it shall become the glory of Louisiana.

W. L. C. HUNNICUTT.

P. S.—Let all persons wishing catalogues apply to Prof. G. H. Wiley, Jackson, La.

Millsaps College Endowment.

When the work of the endowment of a Mississippi Methodist college for young men was first inaugurated, there were two extreme opinions that would very naturally be formed with regard to its success. One was that $50,000 was so small an amount to be divided among 75,000 Methodists that it would be raised at once without effort, and the other was that our people were not sufficiently appreciative of their needs in this particular, and that the amount could not be raised at all. The result has shown that both were mistaken views. On the one hand, success has demanded, and still demands, a united and persistent effort upon the part of the friends of the enterprise; while, on the other, the presentation of the cause has met with so willing and generous a response that the most despondent can no longer doubt the ultimate success of the effort.

At no time since the publication of Maj. Millsaps' proposition has the outlook been as favorable as at present. Our preachers, itinerant and local, are taking hold of the work, and not only contributing liberally of their own means, but securing notes from others also, while new friends among the laymen are coming to the front every day. From present indications sermons on Christian education and collections for the endowment of Millsaps College will soon be the order of the day in Mississippi Methodism.

Let every presiding elder magnify the educational work in his district, and let the cause be presented to every congregation, and the approaching sessions of our Conferences will, as Bishop Galloway says, "be occasions for jubilee." Let our preachers and people see to it that they are prepared to take part in that jubilee.

The agent not only receives a cordial welcome and generous co-operation wherever he goes, but the preachers, realizing his inability to visit all the charges, are taking up the collections and sending in the notes, and almost every mail brings evidence of their zealous labors. Witness the following extract from an east Mississippi pastor: "Enclosed find endowment notes. ....I expect to send you some more soon;" or this from west Mississippi: "Enclosed find a check and two notes. I hope to be able to send more;" or this from a south Mississippi layman: "Enclosed find $10 to cover my note. Send me a blank note, so that I can give you another toward the college;" or this from a pastor in northeast Mississippi: "I enclose herewith two notes. Bro. C. hopes to be able to pay both this winter. .... I hope to get more to aid in the work." This comes from southwest Mississippi: "Enclosed find two notes. I have the promise of more help in the Fall. I hope you are still succeeding in your work." An east Mississippi presiding elder says: "Enclosed find a note for $50 in favor of Millsaps College. We are going to present the college to every Quarterly Conference." A south Mississippi layman writes: "I enclosed you five notes for $25 each." A pastor from south Mississippi says: "Enclosed find notes and money for the college. This is the work of my wife and daughter, who secured the amounts sent." An east Mississippi pastor sends the following: "I send you some endowment notes that I have secured on my work. Please send me some more blank notes. The Lord bless you and the college!" A south Mississippi layman writes to the agent: "Send me some blank notes. I want to sign some myself, and I will get some others to sign also." Another prominent layman from the southern part of the State writes to Maj. Millsaps as follows: "Enclosed find a check for $100, which I send as a contribution to the endowment fund of Millsaps College. No one has asked me to contribute; but I wish to be represented in this important enterprise. I would look with apprehension to the future of Mississippi Methodism if our people should fail to respond to the generous proposition which you have made them; while, with the establishment of this institution, I shall feel assured of an era of increased prosperity and influence."

I could give the readers of the ADVOCATE many other extracts of a similar character; but the above are sufficient to show that the cause has taken a strong hold upon the hearts of our people.

All that is necessary to secure an immediate and glorious success is that every friend of Christian education in the State put himself upon record as an advocate of progress by signing two notes himself, and using his influence to secure notes from others. The agent will promptly forward blanks upon application.

The time will come when to have contributed to the establishment of this institution of learning will be a subject of gratification and pride.

A. F. WATKINS, Agent.

Woman's Missionary Convention of Louisiana Conference.

The Woman's Missionary Convention of the Louisiana Conference met in Baton Rouge, June 27. The president, Mrs. Thomas P. Fullilove, presided over every meeting in her characteristic manner of gentleness and dignity. We had as pleasant a convention as the excessive heat would allow; dispatched business very rapidly. We regretted the necessity of a meeting at a time when there was such a diversity of interests. The Lottery, the Sunday law, the Scientific Temperance bill, and other important questions were fiercely agitated, and it was the commencement week of the State University. All things considered, we had a very good attendance. The reports were rather more encouraging than usual. The treasurer reported $1,628 46 as having been remitted to her in the past year. This is an increase of several hundred dollars over any previous year. The juveniles are doing some heroic work. The Shreveport juveniles gained the banner. They averaged about $3 25 *per capita*. Who will try for it next year? Arcadia was second on the list this year. The president offers a handsome Bible to the society that is second on the list next year. Of course, the *banner* is to go to the society that contributes *most per capita*. The Executive Board were reelected, but there were several changes made in the district secretaries. Shreveport was selected as the place of next meeting; time—immediately after the Woman's Board of Missions at Ft. Worth adjourns.

Our annual sermon was preached by Bishop Galloway. It was very forcible, as is every utterance of this great man. We had the pleasure of listening to him three times in one day. At eleven A. M. he preached the commencement sermon to the State University; at five P. M. to the Young Men's Christian Association, and at night to the Woman's Missionary Convention. That was truly a day to be remembered.

I regret not having at hand our corresponding secretary's statistical report. Our friends all over the State would, doubtless, be glad to know just what we have been doing. It is a well-kept report, and, in many respects, very encouraging.

We were most hospitably entertained while there, and shall ever look back with pleasure to the many acquaintances formed among those *dear, good* people.

Before closing, I must not neglect to impress upon every society in the State the *absolute necessity* of making neat and accurate reports. Blanks will be furnished, and *must be used*. Systematic reports would so much alleviate the arduous labors of the treasurer and corresponding secretary.

Dear friends, I know you do not realize the additional work a little carelessness on your part may inflict on these *long-suffering* sisters. We received one report during the convention that did not have the name of any *place* or society on it; and, as it was mailed *on the train*, we at first supposed it impossible to identify it; but, referring to the corresponding secretary's report, we finally succeeded.

Each society is requested to keep the receipts for money remitted to the State treasurer, and send them up to each convention, and not to expect credit for anything more. The amounts that come in after the report is made are put down for the next year. Each member is requested to pay ten cents per month strictly, and this will cover the dues and Conference contingent fund. The local contingent fund is a different thing, entirely separate and distinct. It must be raised by each society in any legitimate way, and need never be reported to the Conference treasurer.

Hoping this is satisfactory and explicit, I am,

Your sister in the work,

L. PAXSON, Rec. Sec.

A Sunday-School Convention.

There was held at Plaquemine Brulee, July 5, a convention composed of delegations from the several Sunday-schools comprised in the circuit. The idea in having this assembly was to meet together and discuss publicly questions relative to the carrying out of the different departments of Sunday-school work. It was thought that by coming from different fields and exchanging ideas concerning the varied methods of conducting Sabbath-school business, we might all be mutually instructed and the Sunday-school interest more generally aroused.

There was accordingly made out a regular programme of exercises consisting, for the most part, of essays, discussing the various topics of Sunday-school work, with suggestions as to how this work might be best accomplished.

These papers were very profitable, embodying, as they did, the best thought, as well as the accumulated experience of their several writers.

The convention, though the first of its kind ever held in this part of the country, was a great success, and so declared by all who attended; and in token of the interest awakened it was decided to make the convention an occasion of annual occurrence.

We append the programme as carried out:

1. "The Best Method of Conducting a Sunday-school," by W. S. Evans.
2. "Should Sunday-school Teachers be Paid?" by Miss Emma Cunningham and Miss Julia Wilkins.
3. "Finances in Sunday-schools," by W. S. Evans.
4. "The Influence of Good Singing in Sunday-schools," by Miss Dora Wimberly and Miss Nettie Barrett.
5. "Missions in Sunday-schools," by Thomas Carter.
6. "Temperance in Sunday-schools," by T. E. McSpadden and Miss Ella Evans.
7. "The Duty of Teaching the Evils of Profanity," by Mrs. J. S. Latta.
8. "How to Secure the Greatest Attendance at Sunday-school," by Miss Maud Latta.

TEECEE.

Twenty Years Ago and Now.

Last Sunday, at the request of the present pastor, Rev. H. P. Lewis, I visited one of my old country churches, called Midway, eighteen miles distant, where I used to preach twenty years ago. It was Bro. Lewis' Children's Day at that place. Several acres of woods surrounding the church were covered with buggies, carriages, wagons and horses, and the church was crowded to overflow. I knew almost everyone; but nine out of ten had first to tell me who they were. Then I knew them familiarly.

The general improvement of everything making up church-hood was very marked, and exceedingly gratifying. I had the gratification of administering the Lord's Supper to persons who were born since I was pastor of that church.

I saw, too, a good and unusual illustration of home Christianity in the domestic household of Bro. Lewis. Intelligence and religion were plainly stamped everywhere, and in one thing most remarkably. Such a family of singers I have not before met with. They form a complete orchestra. From the eldest daughter, who handles the piano with vigor and dexterity, down through a troupe of seven or eight (father and mother sometimes joining in)—the youngest a little fellow about seven or eight—carrying all the musical variations in exact harmony and fullness of volume, they make it known in the highest strains of melody what the new hymn book was made for.

The church is growing in Yazoo.

R. ABBEY.

Christian Advocate.

THURSDAY, JULY 17, 1890.

THE MASTER'S CALL.

BY ANNIE L. JACK

The Master walks beneath the trees,
And many a wailing Zacchens sees;
Aloud he calls in gentle voice,
While saints and angels all rejoice,
"Zacchens, come down, come down."

Strong in good works we fain would try
To climb, with hopes to reach the sky,
The tree of self, so frail and weak,
But still that kindly voice will speak,
"Zacchens, come down, come down."

O let us hear the Master's call,
And at his feet with reverence fall,
Abashed and humbled be our pride,
We own but Christ, the crucified,
Zacchens, come down, come down."

Brookhaven District Conference.

The Brookhaven District Conference met at Hazlehurst, June 26; Presiding Elder Lewis in the chair. The presence of Bishop Galloway during two days of the session was highly appreciated. A good religious feeling prevailed, making the occasion one of profit both to the Conference and the community. By courtesy of the editor, Mr. Mitchell, we enjoyed the unusual privilege of reading daily a full account of the proceedings as published in the Copiah *Signal*; and thus it happened that when the elder inadvertently spoke of "this General Conference," only a few seemed to observe the mistake. The reports of the several committees were generally hopeful and inspiring. Collections, especially those ordered by the Conference, are well advanced; new territory is being added to existing circuits, and the gospel, faithfully preached, is reaching the hearts and doing its own good work in the lives of the people.

The Board of District Trustees appointed at our last session reported that they had selected Wesson as the location of the district parsonage, and negotiated for the purchase of a commodious house in one of the best parts of the town. Nearly half the purchase money is now in hand, and in a short time we expect to have our presiding elder at home in a house owned by the church, and set apart for his own use.

Millsaps Methodist College was brought prominently before the Conference. Interesting addresses were made in reference to it, including a strong appeal by Bishop Galloway, after which $1,070 was added to the endowment fund. One contribution may be specially noticed, as its sequel holds a moral. An old man, who has worked hard all his life, came tremblingly forward and subscribed $500. Next morning he came to the presiding elder and proposed to pay the amount down. "I have but a little time to live," he said, "and I want to make sure I have left something behind to do good when I am gone." A check for the full amount was at once forwarded to Maj. Millsaps, treasurer, at Jackson. Other subscriptions were made in the name of the young, chiefly *preachers' children*. Thus the college cause establishes itself in the hearts of our people of all ages. Gift and good-will, heart and treasure, prayer and patronage, will unite in making a rich endowment for the new school enterprise of the church. Indeed, Millsaps Methodist College promises to make a gracious history before it really begins to exist. Its friends can afford to be patient. The genesis of a benefaction is not the smallest part of it, by any means.

Another movement in the same line should command the sympathy of the church in Mississippi. President Fitzhugh, in the course of his report of Whitworth College, proposed that the Brookhaven district endow a chair in that institution, in memory of Dr. Johnson, and to be called by his name. A resolution pledging ministers and laymen to aid in this work of gratitude and love was carried with spirit, and will, doubtless, be heard from hereafter. Those only who study the subject from the inside know how large a work was done by this grand man for Christian education. It stands alone in the history of our church, if, indeed, it has a parallel anywhere in our country. Mississippi Methodism can not fill up the measure of duty by merely accepting or conserving the results of such a life. We must encourage the liberality of the living by enlarging the benefactions and perpetuating the good work of those who are gone.

Three ex-presiding elders were among the clerical members of the Conference—a weight of dignity that might have been oppressive had not their bright sallies on more than one occasion proved that dignity and dullness are by no means inseparable.

The delegates-elect to the next Annual Conference are: L. T. Fitzhugh, C. E. Hudson, R. Babington, and B. F. Goza. The next session will be held at Bogue Chitto.

The NEW ORLEANS ADVOCATE received kind and commendatory notice at the hands of the proper committee. The only complaint heard in reference to it was that the editor was not with us.

R. S. RICKETTS.

Aberdeen District Conference.

The District Conference of the Aberdeen district, North Mississippi Conference, was held in Okoloua, Miss., June 27-29, in the absence of a Bishop, Rev. Amos Kendall, the presiding elder, presided to the perfect satisfaction of all. This is Bro. Kendall's last year on the district, and no truer and better man ever served in this office or elsewhere. He is universally loved, and in return his preachers and brethren are loved by him.

Every charge in the district was represented, and the pastors, with two exceptions, were present. Revs. W. T. Shell and J. A. Bowen were kept at home on account of sickness. Bro. Shell was reported very low and rapidly nearing his heavenly home. (He has since died.—ED.)

The reports of the preachers show a healthy and prosperous condition of the church throughout the district. Several of the charges have enjoyed revivals, and others are just ready to enter upon special services. The following facts were brought out. Up to date there have been 344 additions to the church in the district; there are 46 regular prayer meetings; 73 Sabbath-schools—all, with one or two exceptions, using our own literature; over 500 church papers taken; Church Conferences held generally; books sold in nearly every charge by the preachers, and Children's Day pretty generally observed. Whisky is sold legally in but six places in the district. One thing we note to be deplored is, that while all our parsonages and nearly all our churches are properly deeded, but few are insured. The church seems to ignore the idea altogether. The spirit of the meeting was good, and the preaching was in power and demonstration. The preaching was done by Revs. Eugene Johnson, D. L. Mitchel, M. E. Tumlin, R. C. Morehead, J. A. Whitehurst, T. Y. Ramsey and Richard Harwell.

Rev. D. L. Mitchel represented to the Conference the NEW ORLEANS CHRISTIAN ADVOCATE. Rev. G. W. Bachman, colporteur and Sunday-school agent, presented the claims of our publishing interests. Rev. T. Y. Ramsey represented the Grenada Collegiate Institute. The delegates to the Annual Conference are: T. B. Sykes, P. W. Shell, W. W. Allen and Dr. J. W. Miller. The place of the next meeting is Amory. The Sunday-school Conference was held the day preceding the District Conference, and was a most enjoyable and successful day. The presiding elder had prepared a most excellent programme, and every subject was discussed with considerable interest. The speeches made were the most pointed we ever heard on any similar occasion. Rev. N. G. Augustus preached an appropriate sermon at eleven o'clock.

Thus has passed a pleasant and delightful Conference. Okolona's hospitality abounded, and each member of the Conference had the best home. We left Bro. Burroughs, the pastor, at work for a revival.

HESLEP H. TUCKER, Sec.

HOUSTON, MISS., July 2, 1890.

Columbus District Conference.

The twentieth annual session of the Columbus District Conference, of the North Mississippi Conference, began at Louisville, Winston county, Miss., Thursday, June 26, and closed its labors with the benediction, Sunday night, June 29. Rev. W. T. J. Sullivan, P. E., presided, and won the affectionate esteem of all by the firm and dignified, but gentle and considerate manner in which he conducted the business of the Conference. We were kindly received and hospitably entertained by the good people of Louisville. Our Methodist people at this place are on the "up grade" in point of church building. They have nearly completed a very neat and commodious building (after the modern plan), which would do credit to much larger towns. Rev. W. W. Williams, P. C., looked after the brethren in true brotherly style. He is an earnest and devoted pastor. The reports on the spiritual condition of the charges, Sunday-schools, church literature, periodicals, etc., in the main were good, and, in some localities, show an advance movement. We especially noticed the increase in membership.

Rev. J. W. McLaurin, agent for the American Bible Society, was with us, and delivered a lecture, and a collection was taken up for the cause he so ably represents.

Resolutions were passed complimentary (and which were deserved) to Rev. T. J. Newell, A. M., on his re-election to the presidency of the Grenada Collegiate Institute; also commending the school to our people.

In compliance with a resolution, Dr. Sullivan took up a collection for Millsaps Methodist College, amounting to one hundred dollars.

A resolution was introduced and passed requesting Rev. J. H. Brooks, who completes his fiftieth year in the ministry this year, to deliver a semi-centennial discourse at the next Annual Conference.

The Louisiana State Lottery was not forgotten, as the records of our Conference will show. The committee to whom was referred this subject spoke the sentiment of the Conference in no uncertain tones. It denounced the methods of this monster evil, and the attempt, on the part of its managers, to buy up the legislative branch of our sister State. May the God of our fathers direct the good people of Louisiana in the fight they are waging against this great evil!

J. GALCREAN.

Greenville District Conference.

This body convened in Rosedale, Miss., June 27, at 9:30 A. M. The day previous was devoted to Sunday-school interests. This Sunday-school Conference was pronounced by all who attended to be the most interesting ever attended. It quickened the impulse for Sunday-school work and will bear rich fruit. We had no ordained episcopos to preside; but our presiding elder was equal to the occasion, wielding the gavel with the suavity of a Duncan and the dignity of a Keener. It required a wise and steady hand to manage that body of experienced debaters.

The progress of the business showed some important indications and marked advance in some parts of the district. Committees were appointed on the spiritual state of the church, the NEW ORLEANS ADVOCATE and Conference Records. I will give an outline of the general features of the work.

First, As to the spiritual condition of the district, with few exceptions, the reports showed a sad lack of conformity to the, even, average standard of piety.

Worldliness has been received and tolerated in the church for so many years, that it has come to a crisis here as to whether we shall insist on the maintenance of Methodist usage and piety, or ground our arms and submit to the domination and leadership of the devil in the church. The world and the flesh and the devil have become entrenched so firmly in some places that the issue has to be made boldly, not with timid and feminine hand. The policy of forbearance, tenderness and love have been exercised here without any of the positive phases of discipline until "patience ceases to be a virtue."

The battle is joined, and the validity and merit of our Discipline will be vindicated or else we will have to surrender our heritage. But, as God has blessed us in our history, he will not now desert us in our present necessity. There is a crisis all over our church on this point, and the last General Conference was forced to voice itself, or else cringe under the gibes and taunts of a world-conforming and pleasure-worshiping age. We can lose no real strength if our discipline is right; and if it is wrong, it should not stand. We do not have any fears for the ark of God. The church will triumph in the end under wise and provident guidance and management. We must be done with catering and pandering to the rich, proud and gay for their money and their position. We must discern between the evil and the good, darkness and light.

This district is growing in grace and in liberality. We have good Sunday-schools and good congregations. The preachers are well supported and the church literature well patronized. The people are growing in connectional enterprise and spirit. The people have given, if I am correctly informed from the best authority, more than any other district in the State to the college endowment funds. We have good houses of worship, with but few exceptions, where we have any at all. And there are very few charges without a church at each appointment belonging to us.

Methodism, as elsewhere, was first in this country; it has grown and holds to-day the leadership of this country among the denominations.

About one-fourth of the district has been seriously damaged by the floods in the spring. Many charges are so materially weakened that the entire financial demand on the people can be met with great difficulty.

But few of the lay delegates were present, and all the preachers but two were present. These were absent on account of family affliction. Bro. Spraggins received the condolence of the Conference in loss of his little son.

A set of resolutions from the Sardis District Conference came too late for action by our Conference, requesting Rev. J. H. Brooks, of our Annual Conference, to preach a semi-centennial sermon at the next session of our Annual Conference. We, however, concur and urgently join in this request.

The session was harmonious throughout, and Rosedale overflowed with hospitality. Rev. A. F. Watkins was present to represent the college endowment, and made his presence felt by his earnest efforts in the great cause to which his time is devoted. He stirred up recollections of college days.

Mr. Editor, you and the ADVOCATE and Bro. Grant were not forgotten. We are proud of all our ADVOCATE gang and the noble work they are doing. Of course we *resoluted*. Blessings on our Methodism and the cause of Christ everywhere!

C. H. OWEN, Sec.

Aberdeen Sunday-School.

During a recent trip to North Mississippi the business manager visited Aberdeen, and was elegantly entertained by Bro. T. B. Sykes and his charming wife. On Sunday morning I visited the Sunday-school of our church at that place, which is ably superintended by Bro. Sykes, each member of his family helping him in this work; Sister Sykes teaching a class of middle-aged, cultivated gentlemen, while two daughters teach, one a class of about a dozen little boys, all of whom recently joined the church in a body; the other teaches a large class of bright little girls, who are Christian workers. There were classes of all ages taught by an efficient corps of teachers. Bro. Sykes taught a class of nervous, restless boys, all of whom knew the review lesson, and recited it while playing all sorts of pranks on each other. Bro. Bowen's, the pastor's class, was composed of thoughtful, talkative gentlemen, each ready with question and answer well suited to the lesson in hand. Bro. Bowen's severe illness threw a gloom upon the company, and many felt it might be long ere their beloved pastor would occupy his customary chair. A singular feature of this Sunday-school is that in several instances ladies teach gentlemen, and gentlemen teach ladies. Thorough Bible work seems to be the motto of this band of Christian toilers.

The East Mississippi Female College Commencement.

The nineteenth session of the East Mississippi Female College closed Thursday evening, June 19. The commencement exercises formed a happy sequel to what had, perhaps, been the most successful session of college work in the history of the institution; work that would not suffer by a comparison with the best in the land.

The sermon was preached in the First Methodist Church, of Meridian, by Rev. Mr. Woodward, of Yazoo, the college choir furnishing the music. "Building Character" was the subject of the discourse.

Monday was art day. The display of the various kinds of work showed skill in teaching and diligence in study. Dr. J. W. Bozeman, of Meridian, delivered the address.

Tuesday was the alumnæ day. Miss May Durham, president of the association, made the welcome address, which was responded to by Miss Fannie White, of the class of '90. An essay and history were read, and an address delivered, all which tended to strengthen the cords that bind the members of the association to their *alma mater*.

Wednesday evening the concert was given. Besides other rare and classical performances, the audience was delighted for about an hour by a musical drama, "The Pleiades," representing the conversion, by an edict from Jove's celestial court, of the seven virtuous sisters into the seven stars and the crowning of the youngest one, who only married, queen of the heavens and the center of the constellation, her face meantime being veiled to prevent vanities and jealousies.

Thursday morning, certificates of proficiency and of distinction were delivered in the presence of friends and patrons to those students who had met the requirements for the same; and Thursday evening came the proudest event of all—the graduating exercises of the class of '90, most of the dozen members of which would have graduated a year sooner, had not the standard of the college been raised. Consequently, they moved upon the stage with that dignified air that conscious worth gives.

The following is a list of the twelve: Ada Black, Blanche Buntyn, Alma Ellis, Mary Hawkins, Jennie Moore, Julia Moore, Rosa Moore, Ellie Ormond, Lou Smith, Mary Terral, Zelle Watts, Frances White.

The essays showed substance. Ornament is never absent from the girl graduate's production. Those selected to read, did so without embarrassment. Miss Ellis, of Exeter, Va., received the degree of A. M.; Miss Hawkins, of Enterprise, Miss., the degree of A. B., and the remaining ten, M. E. L. diplomas. All honors were accepted with becoming grace, and admiring friends covered with flowers the portion of the stage occupied by the twelve. The baccalaureate of the president was a model of its kind, and the annual address by Rev. A. F. Watkins, of Jackson, was a feast of thought seasoned with rhetoric. The serving was admirable, as the preparation had been thorough, and all the major and minor thoughts tended to the elevation of mind and spirit above matter.

GABRIEL.

From the Work.

TUNICA, LA.

The third Quarterly Conference for Bayou Sara circuit was held at Tunica, July 5 and 6.

Rev. J. T. Leggett and myself started from this place on Friday morning, reaching Bro. Robert Thom's about eleven A. M., who showed us some fine corn, which is estimated at eighty bushels on an acre. We left his house about one P. M. The route traveled was across the hills well known in these parts—hills high and steep and rugged. Sometimes we would walk down a steep place so as to go in safety; and, again, walk up a hill so that the horses could pull our vehicles. Along the route we saw some right extensive coves. Between New Hope and Tunica the country has seen its best days for farming; stock-raising may be profitable. Whites are few in number, while there are large numbers of colored folks. A little after dark we reached our destination. There were two things that conspired to make us glad. One was that twenty-five miles of the most rugged road was behind us, and the other was the exceedingly kind hospitality with which we were received. Tunica equals the best for hospitality. The church here is small, numbering only fourteen, and is twenty miles or more from any other Methodist Church. Thus isolated by the hills and distance, they only claim a quarterly meeting occasionally; so when they do get one, the preparations are elaborate and expectations run high. The church is among the Tunica Hills, two or three miles east of Tunica Landing, on the Mississippi river. These hills are almost mountains. The virgin soil is a rich loam covered in cane, with magnolia trees predominating. I noticed cuts in some of these hills made by the road fifteen to twenty feet deep without any change of color in the soil. I noticed honey locust trees in great abundance as a natural growth, and they loaded with the bean or fruit they bear. A bear had been killed near the church a month ago. He had been robbing the bee-hives in the neighborhood. He weighed 282 pounds. At one of the places I visited, the gentleman had a stock-farm in connection with his store and grain farm. There were about seventy-five head of horses, some of which were fine-blooded. While at Bro. A. G. Reily's, my attention was called to some old things. The house he lives in is seventy-five years old, made mostly of poplar, sawed with a whip-saw. A large pitcher and dish over one hundred years old, of heavy figured ware. The dish had a scooped-out place at one end for the gravy. It was large enough to hold the largest gobbler in West Feliciana. A medical book a hundred years old; a Bible of the American Bible Society's print made in 1826, now sixty-four years old, which has seen considerable use and is still readable; also a grey mule that was just finishing her twenty-fourth crop.

The preacher in charge, Rev. T. W. Brown, being still feeble from recent sickness, was not with us, but was represented by his youngest son, Rev. P. M. Brown, who, with the junior preacher, Bro. Leggett, assisted in the pulpit labors.

The meeting was a good one; two accessions and much interest manifested. They told me that nearly all the white people in that section attended church. Some one who counted told me that on Sunday at eleven A. M. there were fifty persons in the house, counting the children, which was the largest attendance for years. Some repairs had recently been put on the church, and the new lamps were just put into position for the quarterly meeting occasion. The prospect here is brighter than for years past. Bro. Brown is very popular. On Monday our party of five recrossed the hills for home, with pleasant impressions of the good people of Tunica.

C. MCDONALD.

WEIR, NORTH MISSISSIPPI, CONFERENCE.

On Wednesday, June 18, the Rev. Joe J. Jones came to McCool, and remained five days, preaching three and four times a day. The pulpit is his strong forte; and there, with fluency of language, with fervency of spirit, with an uncommon degree of heavenly zeal, and with the Holy Ghost sent down from heaven, the thoughtless youth, the gray-headed sinner, and the unbelieving are made to bow and to acknowledge the power of God under his preaching. He is at times quite figurative, and his figures, though not of classic character, are, nevertheless, very appropriate, and truly interesting; and the more so on account of their originality. He appears to be perfectly original in his sermons, and in his voice and manners an imitator of no one. I know that he has done a good work at McCool. His good, natural abilities; his depth of piety, his undoubted call to the ministry, with the daily verification of the promise of his Lord and Master, "Lo, I am with you," will account for his success. Some are disposed to blame him for making people laugh when preaching. It is true he has a considerable faculty of humor about him, but it is only used to wake up attention to something important that he is about to introduce. Bro. Jones is well calculated to build up believers in their most holy faith, and successfully to point the trembling penitent to the blood of atonement. He well knows how to give to all their meat in due season, and he himself is always "instant in season, out of season; reproving, rebuking, and exhorting with all long-suffering and doctrine." He is coming back to us in October. "God be with him till we meet again."

W. A. DOLLAR.

VANCLEAVE, MISS.

I am glad to report Vancleave circuit still on the up-grade. Spiritually my people are notable; financially they are improving; giving is more general. Besides paying their preacher about $400 and other assessments, they sustain a camp meeting, feeding everybody that comes free of charge. Improvements are being made on the parsonage inside and outside. I trust that the preacher on my next circuit will leave me as good a home as I will leave my successor. Just closed a profitable meeting. Thanks to Bro. Holland for good service. Twenty-two accessions to church this year; third Quarterly Conference held. Bro. Cooper was present, and did some good preaching. I carried him to the Americus Quarterly Conference. A goodly number of officials present. Bro. Raleigh's circuit is in a nice fix; great deal of enthusiasm manifested during Conference, especially when Bro. Casper suggested the raising of Bro. Roberts' salary. One thing noticeable; all the stewards that take the ADVOCATE said, Raise the salary. I am going to work for the ADVOCATE; there is an elevating influence in it. The district is improving fast, intellectually and financially, under Bro. Cooper's administration.

M. L. WHITE, P. C.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

LIGHT ON LIFE'S HIGHWAY. By Wayland Hoyt, D. D. John G. Huber & Co., Philadelphia and St. Louis.

This is a book "for the despondent and the cheerful; the tried and the toiling; the doubting and the believing; for those under bright skies or grey." Dr. Hoyt has produced a book that will be a solace to many and an inspiration to not a few. Here the spiritually hungry will find "convenient food;" the thirsty, cool and sparkling waters. The doubting will be strengthened in their faith, and the faithful will be encouraged to persevere. It will prove a "means of grace to all readers." The publishers have brought the book out in splendid style. It is richly illustrated.

FAITH, OR EARTHLY PARADISE; AND OTHER POEMS. By Ellen E. Hebron. Published for the author by the W. T. P. A., Chicago.

The first poem in this book fills 330 pages, and is a kind of drama. There are some good verses, and the tone is eminently religious. The smaller poems are on a variety of subjects, and exhibit some poetic taste. There are several prose essays at the end.

PERIODICALS.

—VICK'S MONTHLY, for July, is full of good things for all lovers of flowers and fruits. James Vick, Rochester, N. Y. Price, $1 25 a year.

—BOOK NEWS, for July, opens with an engraving of the famous Jules Verne, after which comes, With the New Books, by Talcott Williams; then come Reviews, Price Lists, etc., of new books. John Wanamaker, Philadelphia. Price, fifty cents a year; five cents a number.

—THE BOOK BUYER, for July, opens with a fine engraving of John Fiske. Arlo Bates writes Literary Topics in Boston. English Notes and Literary Notes are followed by Novels for Summer Days and The Newest Books. Charles Scribner's Sons, New York. Price, $1 a year; ten cents a number.

—THE ARENA, for July, is on our table. Senator Wade Hampton discusses the Race Problem, and Junius Henri Browne talks of Physical and Moral Diseases. Churchianity vs. Christianity is by Rev. Carlos Martyn, D. D., and E. S. Huntington has a paper on Thought as Force. O. B. Frothingham gives the reasons why he opposes Female Suffrage. Besides these, there are Notes on Living Problems by several able writers. Arena Publishing Company, Boston. Price, $5.

—THE SOUTHERN REVIEW, for July, has this table of contents: Early Methodist Educators, by R. H. Rivers; Some Incidents in Female Education in Tennessee, by C. D. Elliott; Story of the Magna Charta, by W. J. Scott; American Socialism, by Edward W. Bemis; The Doctrine of the Atonement, by O. E. Brown; The Early History of Middle Tennessee, by E. E. Hoss; The Education of the Blind, by S. A. Link; The Influence of German Universities on the Thought of the World, by J. H. Kirkland; A Southern View of the Race Question, by R. N. Sledd; The Changed Aspect of China, by Young J. Allen; The Life of Matthew Simpson, by Marmaduke Willson; The Life and Work of Augustus B. Longstreet, by J. Thomas Pate. Editor's Table: Biblical Criticism, Bishop Simpson in the Pulpit, The Preacher's Home, What is Truth? General Conference Entertainment, Memorials of a Great Debate, Only Two Left, A Brief Analysis, The Laborers in the Vineyard, Lotteries and Gambling Legislation. Publishing House of the Methodist Episcopal Church, South. Barbee and Smith, agents. Price, $2 50 per annum.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON IV.—July 27.

LOST AND FOUND.

Luke xv, 1-10.

GOLDEN TEXT—*There is joy in the presence of the angels of God over one sinner that repenteth.*—Luke xv, 10.

INTRODUCTION.—The time and place where and when this parable was told can not be exactly given. But we know that Jesus had begun already His last journey to Jerusalem.

1. Then drew near unto him—Rather, *and there were drawing near to him all the tax-gatherers and the sinners to listen to him.* Publicans and sinners know that Jesus had turned, as in indignation, from the house of the Pharisee, and this, it may be, gave them courage to approach him.

2. Publicans and sinners, drawn by his tenderness of spirit and genuine compassion, gathered joyfully to hear him, but Pharisees and scribes, proud, haughty, too holy (in their own esteem) to have the least association with men repulsed to be sinners, growled at him: "This man" (putting the utmost contempt into their words and tones), this low, vile fellow, receives sinners upon the same social level with himself, and even eats with them! Shame! *Murmured*—Rather, *were loudly murmuring. And eateth with them*—Our Lord, who read the heart, knew that the religious professors were often the worst sinners before God, and he associated with sinners that he might save them.

4. What man of you, having an hundred sheep—This parable gains fresh force and interest if we remember that it followed on the great parable of the Good Shepherd in John x, 1-16, and on the compassion for the lost sheep of which we read in Matt. ix, 36. *In the wilderness*—Not a desert place, but uncultivated grassy plains. Note that the sheep are being pastured there. The sheep are left, of course, under minor shepherds, not uncared for. Some see in the lost sheep the whole human race, and in the ninety-nine the angels, as though mankind were but a hundredth part of God's flock. *Until he find it*—There are unfathomable depths of love in this phrase.

5. He layeth it on his shoulders, rejoicing—Literally, *his own shoulders.* All anger against the folly of the wanderer is swallowed up in love and joy at its recovery. "He bare our sins in his own body." 1. Pet. ii, 24. We have the same metaphor in the Psalm of the shepherd king (Psa. cxix, 176), and in the letter of the apostle to whom had been addressed the words, "Feed my sheep." 1. Pet. ii, 25. The "Good Shepherd" is a favorite subject in early Christian art. We can not go through any part of the Catacombs, or turn over the pages and collection of ancient Christian monuments, without coming across it again and again. We know from Tertullian that it was often designed upon chalices. We find it ourselves painted in fresco upon the roofs and walls of sepulchral chambers, rudely scratched upon gravestones, or more carefully sculptured on sarcophagi; traced in gold upon glass, molded on lamps, engraved on rings; and, in a word, represented on every species of Christian monument that has come down to us. It is not strange that the Good Shepherd has become so favorite a figure. It expresses the whole sum and substance of the Christian dispensation.

6. He calleth together his friends and neighbors—The recurrence of the two words so soon after chap. iv, 12, is suggestive. In its bearing upon our Lord's own work we may think of his "friends and neighbors" as being the disciples whom he had chosen: we may think also of "the angels of God," and the spirits of the just made perfect, who rejoice over one sinner that repenteth.

7. I say unto you—I, who know. Inasmuch as the saving of a human soul is for eternity, all the holy in heaven know that the misery terminated and the happiness made certain when a soul turns to God are simply immeasurable: therefore all benevolent souls swell into rapture over such an accession to the sum of real blessedness. *Ninety and nine just persons, which need no repentance*—That all offended in many things, that for a man to say he had not sinned, was a lying boast—this was the first postulate of every preacher of the gospel, whatever school of thought he might represent. That our Lord uses the description with a holy irony is clear from the parable of the Pharisee and the publican. (See xviii, 9.) They trusted in themselves that they were righteous, and despised others. They did *need* repentance, but did not *want* it.

8. Pieces of silver—Coins worth about eighteen cents a piece, commonly with the image of an owl, a tortoise, or a head of Pallas. As a weight, 65.5 grains. Ten drachmas. Each represented a day's wages, and may be roughly rendered shilling. These small silver coins were worn by women as a sort of ornamental fringe round the forehead. The loss might, therefore, seem less trying than that of a sheep, but in this case it is a tenth (not a hundredth) part of what the woman possesses. There is, perhaps, a special significance in the fact that the coin is lost in the house, while the sheep strays from the fold. What seems implied here is the possibility that a soul that is precious in the sight of God may be lost even within the society or church of Christ, which is for the time being the visible house of God. *Light a candle and....seek diligently*—To "light the candle" can be nothing else than to put forth the full power of truth and holiness. To "sweep the house" can be nothing else than to use all available means for discovering the possible good that lies hidden or seemingly lost. The coin is what it is because it has on it the king's image and superscription. Man is precious because he, too, has the image and superscription of the great King, the spiritual attributes of Thought and Will, by which he resembles God, stamped upon him. What we call feminine virtues and graces are needed for the deliverance of souls that have fallen—patience and diligence and minute observation—not less than what we think of as the more manly qualities of courage and enterprise and endurance.

9. If the woman be intended to represent the church, the loss of the "piece" intrusted to her may be, in part at least, her own fault. *I...lost*—Through her own carelessness. Of the sheep, Jesus says "was lost." A sheep strays of itself, but a piece of money could only be lost by a certain negligence on the part of such as should have kept it. In the one case, the attention is fastened on the condition of the thing lost; in the other, upon the sorrow of the one who has lost.

10. Joy in the presence of the angels of God—The To Deums of heaven over victories of grace. *Over one sinner that repenteth*—"I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxxiii, 11.

Missionary.

MISSION NOTES.—In the year 1876, by the most reliable estimate, the Protestant population of Europe, the United States, and the British colonies numbered 37,700,000, the Roman Catholic population 80,190,000, and that of the Greek Church 40,000,000. In 1886 the Protestant population in the same area had increased to 131,000,000—nearly fourfold; the Roman Catholic population stood at 163,000,000, and that of the Greek Church at 83,000,000. Adding to these Roman Catholics those in Mexico, Brazil, Peru, and the smaller South American states, their total number throughout the world are set down, in 1886, at 205,000,000; while, with 6,000,000 Abyssinians, Nestorians, Copts, etc., in Asia and Africa, the Christian sects of the world aggregated, in that year, respectively: Protestants of all denominations, 137,000,000; Roman Catholics of all sects, 205,000,000; Greek Church, with many diversities, 89,000,000. In connection with these figures it is pertinently added: "Every year popery is losing ground. Her population is unproductive and unprogressive. There is a lack of enterprise and energy, while those of the Protestant and Greek Churches are multiplying and advancing on every hand, and taking possession of the earth. Emigration is the feature and the forte of the races which compose their membership; and now that Europe is so densely peopled, the emigrant races will be the forces of the future. Rome knows and feels this, and her grand efforts are now put forth to corrupt the Protestantism of Europe and America, and, above all, to win back the Saxon race." These facts and this comment come from "A Century of Christian Progress," by the Rev. James Johnston, F. R. S., of Bolton, England, which has passed, as we have heretofore stated, to a second edition—*Christian Union.*

LOVE OF GOD AND MAN.—The love of God and the love of man must go together to make the missionary. Neither can be conceived of as standing alone. Let man's heart be filled simply with the sense of God's love for him and his love for God, and he may rejoice in the delightfulness of this affection, and forgot that it is selfish, because it is so rich, and he has lost sight of the multitude to whom he might carry this love. On the other hand, let a man be filled with love only for man, and you have no missionary. Again, you may have the philanthropist, who is ready to help his fellow-men; but you have no man who stands distinctly with the mission that God intends, with a great influence coming from God through his manly nature, to reach those for whom it is intended. When these two elements unite in the church, only then you have the prosperity of foreign missions. It is like the meeting of the chemical elements which have in them the power of the fire, neither of them holding it alone, but each requiring from the other its magic touch to give to the fire life, and the fire starts suddenly into its glorious blaze the moment the two come together. This is the simplicity of missions. Whatever may come afterward, in organization or in development, everything comes back at last to this.—*Phillips Brooks.*

THE TRIUMPH HASTENING.—Nothing so impresses the student of missions as the fact that a wonderful celerity of movement is manifesting itself with increasing force in the mission fields all over the world. Much of the work of the past has been the tunnelling and plowing and sowing, preparatory to the grand uplift, the toppling of walls, and the reaping of harvests. There were fourteen years of work in Tahiti before there was a convert, and now the Tahitians are the leaders in the Polynesian mission movement, which is evangelizing the islands of the South Seas. There were many years of fruitless toil among the Telugus; later Dr. Clough baptized ten thousand in three months. Johnson saw Sierra Leone transformed into a Christian state in seven years. In Fiji a thousand spires took the place of twelve hundred cannibal ovens in fifty years; at the beginning of that time there was not a single Christian, at the close not a single professed heathen. There are discouraging facts in places abroad, as well as at home; but a fair mind must be awed by the multiplied miracles of missionary work by which God is testifying to his presence with his people in these wonderful years.—*Helping Hand.*

A GREAT LOVE INDISPENSABLE TO THE TRUE MISSIONARY.—I was taught to believe that the essential to a missionary was strong faith. I have since learned that it is more essential for him to have a great love. I was taught out there that he needed to have great knowledge. I have learned that more than knowledge even is required—personal character. I have met men in mission fields in different parts of the world who could make zealous addresses at evangelistic meetings at home, who left for their fields of labor laden with testimonials from churches and Sunday-schools, but who have been utterly demoralized within a year's time, because they had not learned that love was a greater thing than faith. That is a neglected part of a missionary's education, it seems to me, and yet it is a most essential one. I would say that the thing to be certain of in picking a man for such a field as Africa, where the strain upon a man's character is tremendous, and the strain upon his spiritual life, owing to the isolation, is even more tremendous, that we must be sure that we are sending a man of character and heart, morally sound to the core, with a large brotherly sympathy for the natives.—*Prof. Drummond.*

Temperance.

The Christian and temperance people of the whole country will commend the action of the great International Fair and Exposition of the United States and Canada, to be held in Detroit, Mich., August 26 to September 5, inclusive, in rigidly excluding all forms of gambling, and all selling of intoxicating beverages from their buildings and grounds. In order to prevent evasions of this strict temperance policy, the Association has printed in the body of all its contracts and licenses for restaurant, lunch, dining and all other refreshment privileges, the following conspicuous notice: "All forms of gambling and selling of intoxicating liquors prohibited. This license may be revoked by order of the secretary for violation of above rules." Also the further warning: "Accepted by——subject to the above conditions——Sig." As this great international Fair was attended last year by a quarter of a million of people, and a much larger attendance is expected this year, many thousands of dollars have been vainly offered the managers for privileges to sell intoxicating beverages and also many thousands for licenses for various gambling devices. Not only is this strict prohibition an example to be commended to the managers of all other fairs and expositions, but it also shows how greatly Christian and temperance principles have advanced when such a course is adopted by the managers of such an immense popular enterprise, not only because they consider it right, but also because it is believed by these shrewd and experienced business men to be the policy best calculated to please and attract vast numbers of the well-to-do classes of people from all over the continent.—*Mid-Continent.*

The Bar-Room.

Young man, have not your eyes been frequently attracted to a sign having the following ominous word on it?—"Bar."

Avoid the place; it is no misnomer. The experience of thousands has proved it to be:

A bar to respectability;
A bar to honor;
A bar to happiness;
A bar to domestic felicity.

Every day proves it to be:

The road to degradation;
The road to vice;
The road to the gambler's hell;
The road to the brothel;
The road to poverty;
The road to wretchedness;
The road to want;
The road to robbery;
The road to murder;
The road to prison;
The road to the gallows;
The road to the drunkard's grave;
The road to hell.
The bar-room is truly;
The curse of the drunkard's wife.

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Philip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

Bred to think, as well as to think by rote, we furnish our minds as we furnish our houses—with the fancies of others, and according to the mode and age of our country; we pick up our ideas and notions in common conversation, as in schools.—*Bolingbroke.*

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." O. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

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Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

WALL PAPER,
Matting, Window Shades.

WE are offering special inducements in these lines. Some of the Spring importations of Matting arrived very late, and our assortment of patterns is unusually large for this season of the year. We are offering Fancy Matting by the roll as low as 10 cents per yard. Also still have on hand a few of the odds and ends of Shades, which we are running out at cost. Wall Paper as low as 7½ cents per roll. Floor Oil Cloth at 25 cents per yard. Hammocks from 75 cents to $3.50.

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The Best Blood Medicine

So say Leading Physicians and Druggists, and their opinion is indorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. *It is the best.*"—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. P. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

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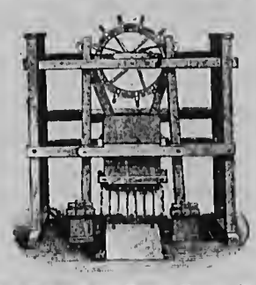

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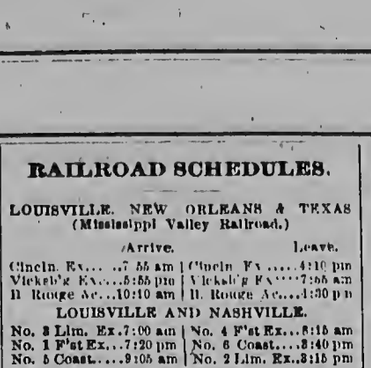

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. CARTER, D. D., Editor.

Corresponding Editors:
Rev. J. D. Cameron, D. D.
Rev. R. Carradine, D. D.
Rev. W. L. C. Hunnicutt, D. D.

THURSDAY, JULY 17, 1890.

The Original Package Decision.

From the way matters have been going since the Supreme Court of the United States rendered its decision about the "original package," it seems to us that that decision has cut the ground from under, not only the prohibitionists, but from under every sort of temperance folk and temperance work. That decision seems to have broken the devil's chain, and that individual is now running loose, "seeking whom he may devour," and actually devouring a good many. The wisest seem to think the only hope is in Congress; but Congress is very slow to act on anything except purely party measures. For *six months* two or three anti-lottery bills have been quietly snoozing in congressional committees, notwithstanding loud cries from all parts of the country that they be acted upon. We "hope against hope" when we hope that Congress will act in this matter.

Gen. C. B. Fisk.

The death of this distinguished man occurred in New York, July 9.

Gen. Fisk was one of the most prominent men in the country. By profession he was a lawyer, by occupation a merchant and speculator. During the war, from the rank of colonel he was raised to that of brigadier-general, and breveted major-general. Through his efforts Fisk University, at Nashville, Tenn., was projected. He was the prohibition candidate for the presidency at the last election. He was an enthusiastic Methodist, and held the confidence of his denomination. He was fraternal messenger to our General Conference at Richmond, Va., in 1886. His speech on that occasion will not be forgotten by those who heard it. At the time of his death he was president of the Board of Indian Commissioners. He was an out-and-out prohibitionist, and that cause has lost one of its ablest advocates. He was in his sixty-second year.

Report No. 12, Committee on Episcopacy.

Resolved, That the Book Committee be instructed to apportion $12,000 among the Conferences, notifying the presiding elders of the several districts of the sums necessary to be collected in addition to assessments already made and apportioned; and the presiding elders are hereby instructed to divide these sums among their charges in the usual way, according to the sums previously distributed in these charges.

J. W. Hinton, Chair'n.
James Atkins, Sec.
St. Louis, Mo., May 23, 1890.

Mr. Editor: The above Report No. 12 on Episcopacy, adopted by the late General Conference, has been sent to me, as chairman of the Joint Board of Finance, with instruction to apportion to the several districts in the Louisiana Conference $356 additional assessment for Bishops. I suppose you had better publish the report and give the amount assessed to each district, which I send you below:

New Orleans	$92 00
Shreveport	71 00
Homer	70 00
Delhi	50 00
Opelousas	41 00
Alexandria	32 00
Total	$356 00

John H. Scruggs.
Shreveport, La., July 5.

A Legislature that refused by an exact two-thirds' vote to investigate charges of bribery, when those charges were made openly on the streets and in the newspapers, created evidence of the strongest kind that the charges were true!

Seashore Camp Meeting.

The camp meeting exercises for the current year were most auspiciously introduced on Friday night, July 11, by a sermon preached by Rev. Mr. Peterson, of Mobile, from the text, "But ye shall receive power after that the Holy Ghost is come upon you." (Acts i, 8.) The sermon was an earnest exposition of the main feature of this text, and a fervid exhortation to Christians of all ranks to witness individually and at all times and in all places for their ascended Lord. At this opening service there was a larger attendance than is usual both of ministers and people, and the whole *tout ensemble* wore a decidedly hopeful expression. At the 8:30 A. M. service, on Saturday, J. M. Beard preached from the text, "Whom having not seen, ye love; and who, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." (I. Peter i, 8.) The service that follows this early sermon is by immemorial custom an experience meeting, and to say that as such it was a success is less than an extravagant statement. For an hour the tide of holy feeling rolled uninterruptedly and until it was checked by the approach of the hour for the ensuing service. At the 11 o'clock hour W. W. Wadsworth, of Augusta, Ga., discoursed upon the saying of the patriarch—"As for me and my house, we will serve the Lord;" and it was good to be there.

The crowd has increased with every service, and there are strong indications that there will be a Sunday overflow as well as a largely augmented attendance throughout the entire season. Every train brings its reinforcement, and the usually quiet grove is becoming animated in the extreme. The postoffice and newspaper, telegraph and management offices are in full blast. The restaurant, under the popular control of B. O. L. Rayne, Esq., is feeding hundreds of guests, and the tide is on in all the numberless activities to which the season gives rise. The grounds are in excellent condition since the last meeting. Several handsome two-story buildings have been erected; notably those of E. P. Mackie and Col. Zable, which are among the most comely on the grounds; while the important Committee on Lights have distinguished themselves by substituting oil lamps for the old-fashioned torch-lights, which have heretofore been depended on to illuminate the tabernacle grounds. This latter is a most important reform, and we would heartily commend it to all camp meeting managers. The most delightful weather prevails; leeward breezes are constant; and the mean thermotical register would do credit to the month of May.

The Music Committee have also done their work well, and by the liberality of Philip Werlein, Esq., one of the managers, have provided splendid instruments—organ and piano and cornet—such as may have been used in the temple service in David's time; and the result is good music in quantity and volume to suit. Rev. Henry Ahrens, and Miss Nonie Jones, organist of the Rayne Memorial Church, are in charge of the music, and do full justice to their difficult department.

Among ministers present are Messrs. Peterson, Lamar, Roper, Brittin, Hurt, J. O. Keener, Calhoun and Chappelle, of Alabama; Cooper, Messrs. Harmon, father and son, Vickers and Carley, of Mississippi; Rankin and Nabors, of Tennessee; Wadsworth, of Georgia; Bishop Keener, S. S. Keener, J. A. Parker, Evans, Isbell, Hocutt, C. Keener, Beard, Scurlock, Schulc, J. B. A. Ahrens, H. H. Ahrens, of Louisiana.

At three o'clock, on Saturday, S. S. Keener, of the Moreau Street Church, New Orleans, preached from Pilate's saying, "What I have written I have written," to the largest congregation which had convened in the tabernacle since the meeting begun. The sermon was an instructive discourse and left a good impression on the large audience. At night, owing to the large influx of arrivals during the day, the audience was nearly doubled, and Hurt, of Greenville, Ala., discoursed about the judgment in its relation to the individual sinner, both entertainingly and impressively; but there was no general response at the close of the sermon. Indeed, there seems to be a very large percentage of the picnic element in the crowd now assembled here, and to counteract it will require more gospel headway as well as more depth and breadth of Christian witnessing than is apparent at this stage of the meeting.

At 8:30, Sunday, J. B. A. Ahrens preached from the text, "Did I not see thee with him in the garden?"—an appropriate and charming discourse—to an audience that filled the tabernacle, and at eleven o'clock Bishop Keener preached a sermon characteristically good and great from the four last verses of the ninth chapter of Mark. If the plan of salvation had been lost from earthly records, it could have been found entire and sublimely put in the Bishop's discourse. At its close there was a delightful altar service, and ten or twelve conversions; some of them notable ones.

The meeting at this stage is pronounced a great success, and it will, doubtless, grow better to the end.

Dr. Rankin, of Asheville, N. C., preached at three o'clock a noble discourse, and there were many penitents and several conversions. Dr. Wadsworth, of Georgia, at night, discoursed eloquently from the text, "And the door was shut," and there were many bright conversions. Multitudes are in attendance, and it has been a great day.

J. M. B.

Rev. John Barcroft.

Rev. John Barcroft, for twenty years secretary of the North Mississippi Conference, is dead. His death occurred yesterday at Richland, where I was holding his quarterly meeting. It was painless and sudden.

He was attacked Sunday, during the sermon, with a convulsion, which passed off in a moment. He repaired to Mr. Morrow's, near by, where he had another, but apparently briefer and lighter. In a moment he was quite himself again, walked into another room, lay down on a bed, and talked in an animated way of his regret that his health was such that he must postpone his meeting that was announced to begin at that time. Ceasing to speak, at the continued request of his friends, he turned over on his side, remarking that if it was the Lord's will to take him then, it was all right. He added, in the next breath, "Another one is coming," meaning a convulsion, turned purple in the face, gasped three times, and was gone. His body went up at three o'clock this morning to Holly Springs, where it will be buried. His health had been poor since Conference, and about a month ago dropsy had attacked him, beginning in the feet and had gone upward to his body. His Quarterly Conference on Saturday gave him a vacation to seek restoration of health elsewhere. He would have gone in a day or two.

I learned from association with his people, several days before his death, that he was greatly honored in the whole community here, at Goodman and at Richland, and was enjoying a growing esteem with all, and especially with the young men, as a *good* man, a thoughtful, instructive preacher, and a diligent, sympathetic pastor. His power for good was increasing.

He was in the fifty-seventh year of his age, and in the thirty-first of his ministry. I had long and frequent conversations with him for the last few days. There was no thought of his that death was near, though he believed it might come in a few months; but *he was ready*. I held his hands when the last came, and I think the first thought of death that came to him was when he had already passed through it.

J. J. Wheat.

Pickens, July 7, 1890.

A Pleasant Day at Mount Pleasant.

Mount Pleasant is a church in Copiah county, five miles east of Crystal Springs. Learning that Presiding Elder Lewis had a quarterly meeting appointment there last Sabbath, I asked the privilege of being present. This was readily accorded, with the assurance that a college collection would be entirely agreeable. (Not every preacher has the grace and courage to give such assurance.) So, accompanied by the companion of twenty-one itinerant years, I went down on Saturday afternoon to Crystal Springs, the tomato metropolis—indeed, the truckopolis—of Mississippi. A delightful night was spent in the home of Bro. W. C. Wilkinson, like Blennerhasset, "a native of Ireland and a man of letters," but, unlike him, a Methodist and loyal son of the republic.

On Sunday morning, behind the parsonage pony, we had a pleasant drive, over an excellent road, to the neat little church beneath the oaks. Beautiful for situation is Mount Pleasant! Before the hour of eleven the spacious grove was filled with vehicles of every description, and the tasteful little chapel overflowed with a devout and intelligent congregation.

After a profitable love-feast, earnest heed was given to the Word preached. The Master of assemblies was present. An appeal for offerings to the Millsaps College endowment fund was responded to with ready liberality. Young and old threw into the treasury until the sum of $338 50 was realized. I have never seen more *joyous* giving. The people felt it a privilege to have a share in building up an institution so vital to the successful ongoing of Methodism in Mississippi. If wealthier congregations, in proportion to ability, would respond with like liberality, we could open our college with an endowment of a half-million dollars. This collection indicates a growing and intelligent concern for an institution worthy of the opportunity now before the church in the State.

After a delicious *family* dinner beneath the trees, we returned to the church for a lucid, helpful sermon from the presiding elder and a solemn communion service.

In the evening, at the request of Pastor Norsworthy, I had the pleasure of talking to an immense Crystal Springs congregation on "Mexico." We need a larger and better appointed church in the capital of the Montezumas, and Crystal Springs will help to build it.

On Monday morning we are at home, refreshed in spirit, filled with cheerful memories, and with stronger faith for work. Fraternally yours,

Chas. B. Galloway.

Jackson, Miss., July 7, 1890.

The preachers are coming to the front in public affairs. Rev. Dr. Kelley is a candidate for governor of Tennessee on the Prohibition ticket; Rev. J. P. Eagle, a Baptist minister and present governor of Arkansas, is a candidate for re-election, and Rev. N. B. Fizer, a Methodist, is his opponent. What does it mean?

Opelousas District Conference.

The Opelousas District Conference convened, pursuant to appointment, in Patterson, La., June 26-29. Rev. John A. Miller, presiding elder, occupied the chair, and Rev. R. S. Isbell was elected secretary. Several of the preachers were absent, and the lay representation was small. The business of the Conference was transacted through committees, and all the interests of the churches on the district were minutely considered. From the reports rendered, we gather the following facts: that all the various departments of church work were in a healthy condition, the preachers encouraged to press forward, and the laity coming up to their help, financially and otherwise. The percentage paid on the pastors' salary was larger than at the same time last year, and the various Conference collections were receiving due attention. The work on the district is progressing favorably. Some protracted meetings have been held with success, others are in contemplation, and the preachers are planning for glorious results.

Prominence was given to religious service, and the Word was preached with power. Congregations were large at each service, and the people were edified and blessed. The Conference was entertained by the people of Patterson in a princely style, and some had to borrow a few preachers upon whom to lavish their hospitality.

Delegates to the next Louisiana Annual Conference: John N. Pharr, U. T. Blackshear, W. B. Torian, and W. B. Pilley, local elder. Alternates: A. H. Trotter and W. C. Chevis.

Place for holding next District Conference: Lafayette, La.

R. S. Isbell, Sec.

Rev. John Barcroft.

Bro. Barcroft, the secretary of our Conference, and pastor of Richland circuit, died at 1:30 P. M. on the sixth instant. He was attacked by something like apoplexy in the church at Richland, while Dr. Wheat, his presiding elder, was conducting the services of his quarterly meeting. He was taken from the church to a private house, where he died in about one hour after he was taken.

His mind was clear to the last moment. His last words were: "If my Master has called for me, I am ready to go."

Bro. Barcroft has been our Conference secretary for twenty years next November. His journal has always been considered among the best in the Church, South.

He joined the Memphis Conference in the Fall of 1858, and gave thirty-one years of his life to the work of a traveling Methodist preacher, spending about twenty years in station work, and four years on the Holly Springs district as presiding elder, from which he went to the field, where he died. He was brought to Holly Springs on the seventh, and was followed from the Methodist Church by his many friends here to the cemetery, where he awaits the call of the resurrection trump.

Bro. Barcroft has been more or less affected for the last ten or twelve years; hence those who did not know him before this time did not know him at his best. I have known him intimately for twenty-six years; for during much of this time we have succeeded each other and filled neighboring charges, together much in protracted meetings and in our own homes. I knew him long, I knew him well; and I do not hesitate to say that he was one of the purest men I ever saw—a man of strong faith, deep piety, warm heart, ever drawing nearer to his friends as their misfortunes increased. He was an affectionate and devoted husband and father, almost idolizing his wife and two little girls, who are now left heart-broken to mourn their loss.

Bro. Barcroft has not failed to answer to the roll-call of the North Mississippi Conference in twenty years. When his name is called at our next Conference we will remember his last words—"I am ready to go."

J. W. Honnoll.

Holly Springs, July 8, 1890.

A Question.

We have received a note which runs after this fashion:

Mr. Editor: There is a question which we would like to see answered in the Advocate. It was promised that the Messiah should be a descendant of David, but Matthew traces the genealogy of Joseph, who was not the father of Jesus. What we wish to know is, where to find the proof that Christ was a descendant of David. It must be somewhere in the Bible, but we can not find it, and our minister can not tell us where it is!

Subscribers.

We turn the question over to our learned theologians and doctors of the law, and hope some of them will be able to satisfy the desire of these subscribers.

Notes.

A Legislature that violated the Constitution of its own State by an exact vote of two-thirds on two separate ballots would make a good picture for future statesmen!

The poor dupes of the Lottery who live outside of Louisiana may make up their minds to pay *ninety-seven per cent.* of Morris' *million and a quarter a year* to support the pauper State.

The *Ram's Horn:*

There are men who will walk five miles to lead a prayer meeting, simply because they enjoy being at the head of the procession; but when somebody is wanted to sit up with the sick or help the needy, they are suddenly missing.

In regard to advertisements, no matter where found, this will be a good rule to follow. Whenever anything is offered for nothing or next to nothing, let it alone; *it is a fraud.* And the man or woman who desires to get something for nothing has nearly crossed the line of honesty.

Judge Harris, of DeSoto, and Capt. Doss, of Morehouse, both members of the Legislature, have shown commendable zeal in working for the temporal benefit of Rev. E. B. Foust, our preacher at Oak Ridge, La., who lost one leg in the war and lost the other this past spring. These gentlemen, having interested themselves in his behalf among their friends, have secured and transmitted to him a snug sum of money. We are glad to chronicle this good deed, and hereby tender the honorable gentlemen our special gratitude.

The words with which Gov. Nicholls closed his message vetoing the Lottery bill deserve to be enshrined in the heart of every true patriot in Louisiana. Here they are:

At no time and under no circumstances will I permit one of my hands to aid in degrading what the other was lost in seeking to uphold—the honor of my native State—to affix my signature to the bill. I would, indeed, be ashamed to let my left hand know what my right had done.

I place the honor of the State above money, and in expressing that sentiment I sincerely voice that of thousands of brave and true men, and of good and devoted women of the State.

If the people of Louisiana suffer the Lottery to capture them at the polls, the people outside of Louisiana will pay annually into our treasury the snug little sum of $1,212,500. How do you like the prospect? you outside folks. This calculation is made on the admission of the Lottery Company that only *three per cent.* of its earnings come from Louisiana! Say, you outside people, how do you relish pouring into Louisiana's treasury $1,212,500 a year, while we Louisianians put in $37,500. You had better begin to kick. You'll have it to pay if you don't.

Those persons in the Legislature who declared that Gov. Nicholls had "assumed an authority directly in violation of the Constitution and dangerous to the sacredness of the same," when he vetoed the Lottery bill, are the same persons who *violated* the Constitution by thrusting this issue upon the people in the face of the Constitution which declared emphatically that after a certain time all lotteries should forever cease. And now they turn around and talk piously of the "sacredness of the Constitution," and denounce the governor for interposing to save the State from their own violation of its plain provisions! What do such people mean by "sacredness of the Constitution?" They must mean *consecration to John A. Morris.*

Personal and Otherwise.

We are glad to record that Dr. McCoy, of the *Alabama Advocate*, is "on his feet again and at the post of duty." May he continue to improve until every fiber of his belug shall tingle with health!

The following brethren were elected delegates to the North Mississippi Conference from Columbus district: W. V. Connell, W. J. Newsum, M. F. Ames and J. A. Cook; alternates—W. B. Shumaker, R. M. Smith.

Dr. E. J. Meynardie, a prominent member of the South Carolina Conference, died of apoplexy, July 1.

Bro. Cooper, presiding elder of the Seashore district, passed through the city last week *en route* to the Seashore Camp Meeting. Bro. Cooper has obtained 30 new subscribers for the paper in 3 weeks. Can't other presiding elders do as well?

Governor Nicholls vetoed the amended Sunday law passed by the Legislature, and they failed to pass it over his veto.

Dr. R. N. Sledd has been appointed fraternal messenger to the Canada Methodist Church.

The editor expects to attend *two* District Conferences this week, and will necessarily be away from the office eight or ten days. Our correspondents will please bear this in mind.

We call the attention of the presiding elders of the Louisiana Conference to a communication in another column from Rev. J. H. Scruggs, chairman of the Joint Board of Finance, in reference to an additional assessment made upon the districts to meet the increased Bishops' fund.

The business manager was handsomely entertained while attending the Meridian District Conference, at Enterprise, Miss., by Presbyterian brother Fox and his charming lady. No pains or effort were spared to show that hospitality was one of their prominent Christian characteristics.

Bishop Galloway and Rev. A. F. Watkins presented the subjects of "Christian Education" and "Millsaps Mississippi Male College" at the Meridian District Conference, held last week at Enterprise, Miss., and obtained over $660 in subscriptions to the latter.

The president of Centenary College has received an application for a house in Jackson, La., from a gentleman residing in the city of Mexico, who wishes to send his family to the United States for the purpose of educating his four sons. Centenary is the place for them.

Christian Advocate, N. Y.:

Governor Abbett, of New Jersey, has vetoed the bill by which the Legislature attempted to legalize gambling at horse-races in that State, and in this he has discharged a plain duty and taken his place beside the governors of Louisiana and California, both of whom have lately placed themselves on record, and used their official influence against threatening evils whereby unscrupulous men propose to corrupt the land for the sake of gain.

We have some big cities in this country, and just now we are boasting of their bigness; but London would swallow up New York, Chicago, Philadelphia, Cincinnati and San Francisco, and would just be full. It could gulp down Baltimore, St. Louis, Boston, Cincinnati, San Francisco, Pittsburgh, Buffalo, Cleveland, New Orleans, Milwaukee, Washington, Newark, Minneapolis, Louisville, Jersey City, and St. Paul, and not be full by nearly a hundred and sixty thousand. Pretty big place that! The population of London is set down at 4,351,738.

Postal Card Reports.

—Rev. J. W. Maloue, writing from Mlater City, Miss., says: "At the Grenada District Conference, held at Sunny Side, June 27-29, Jas. A. Townes, of Minter City, gave $570, distributed as follows: Millsaps College endowment, $250; Oxford Church, $170; ministerial education, $150. He was elected a delegate to the Annual Conference."

—Rev. H. P. Lewis, Benton, Miss., writes: "Our congregations are good, very good; on the increase. Our Sunday-schools are well attended and well conducted. Our superintendents are faithful, good men. Col. S. M. Dyer, superintendent at Benton, is seldom absent from his post. He is the oldest superintendent on the circuit. J. J. Pepper, the superintendent at New Hope, has had a long, severe attack of "*la grippe*," but is all right now, and wants to know who baptized John the Baptist. Can you tell him? Robt. Tate, at Tates' Schoolhouse, with the help of "those faithful women," is moving on well. Dr. F. Caruthers, at Midway, has a fine, large school, with a lot of good teachers, and is doing good work. J. N. Brown, at Bowman's, is in charge of a school that has recently been organized with fifty-three names enrolled, and bids fair to do much good. We have recently received seven persons into the church, baptized four children; collected on Children's Day, $17."

—Rev. J. D. Cameron writes from West Point, Miss.: "The Sam Jones' meeting in West Point, Miss., will begin on August 5, and continue eight days. Every preparation is being made for the comfort and accommodation of the worshipers of God. Our tabernacle is under way, and is to be completed by the twentieth of this month. Its comfortable seating capacity is about seven thousand. We are praying and working for a grand moral and spiritual revolution. The preachers are cordially invited to come and help us. Pray for us, brethren, if you can't come."

—Rev. R. A. Burroughs writes: "Okolona is passing through one of the grandest revivals ever held there. About sixty persons have given their names for membership in the church; thirty-eight to the Methodist. The good work goes on; will continue until Sunday. The Rev. Joe J. Jones has won nearly all hearts to him. He is a great preacher of righteousness. He handles the great evils of the day without gloves, and the vile sometimes rage and curse; but he continues to tell them of their folly. The Lord is with us. To his name be all the glory!"

—Presiding Elder T. L. Mellen writes: "To-day, July 14, at Enterprise, license to preach was granted to Henry Gabriel Hawkins, son of the late Gabriel Hawkins, of the Mississippi Conference, and brother to Rev. Ira Hawkins, recently licensed at Ellisville. A few weeks ago, at the West End Church, Meridian, a similar license was granted to Thomas Jones Norsworthy, a son of the Rev. R. D. Norsworthy, of our Conference. May a double portion of the Spirit be given unto these sons of the prophets!"

Church in City of Mexico.

Already reported	$10 50
Mrs. J. Evans	1 00
Mrs. F. E. Barnes	1 00
J. Steele Forsythe	25
Miss Lizzie Flowers	1 00
Mrs. Ira Eagan	50
Miss Katie Eagan	25
	$14 50

Alexandria District Conference.

There will be conveyances at Boyce, La., on Wednesday evening, July 23, and on Thursday morning, July 24, to convey members and visitors to the District Conference from Boyce to Colfax, La., where the said Conference will convene, July 24.

Persons coming on the train at any other time than Wednesday evening or Thursday morning will have to make their own arrangements for transportation from Boyce to Colfax. Ample arrangements will be made at Colfax to take care of the stock of those who may come by their own conveyances.

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Notice.

The Ruth Neblett Memorial Missionary Society will meet in Iuka, Miss., August 6, 1890. Preliminary meeting at nine A. M. General exercises at eight P. M. Members at a distance will please forward their dues at an early date to the treasurer, Miss Inez Alexander, Iuka, Miss., that she may make a full report. All are invited to attend.

MRS. B. H. HUGHES, Cor. Sec., Meridian, Miss.
MISS ALICE HYATT, Ass't Cor. Sec., Iuka, Miss.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Reaewer will cure it.

Rocky Springs Circuit, Vicksburg District.

The quarterly meeting will be held at Hermonville instead of Hickory Ridge, Monday, July 21, instead of Tuesday, the twenty-second.

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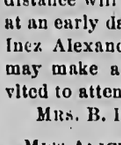

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The Louisiana State Lottery Company Examined and Exposed.

(Two Addresses, Addenda and a Catechism.)

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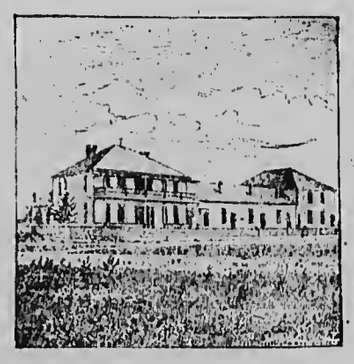

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Our Young People.

VACATION SONG.

I have closed my book and hidden my slate,
And thrown my satchel across the gate,
My school is out for a season of rest,
And now for the school-room I love the best!

My school-room lies on the meadow wide,
Where under the clover the sunbeams hide,
Where the long vines cling to the mossy bars,
And the daisies twinkle like fallen stars;

Where the clusters of buttercups gild the scene,
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced as they pass,
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers, except the breeze,
Which sometimes blows, from a secret place,
A stray sweet blossom against my face.

My school-bell rings in the rippling stream
Which hides itself, like a school-boy's dream,
Under a shadow and out of sight;
But laughing still for its own delight.

My schoolmates there are the birds and hers,
And the saucy squirrel, less wise than these,
For he only learns in all the weeks
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet
A lesson of hers did I once forget;
For wonderful love do her lips impart,
And all her lessons are learned by heart.

Oh, come! oh, come! or we shall be late,
And autumn will fasten the golden gate,
Till all the school-rooms, east or west,
The school of Nature I love the best.

—*The Pansy*

The Missing Five Cents.

Holding out his hand for the change, John's employer said: "Well my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two change, and there's only seventeen, according to my count."

"Perhaps I made a mistake in giving you the money."

"No, sir. I counted it over in the hall to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change."

But John shook his head. "No, sir; I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that!"

John's cheeks grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hiding inside your coat-sleeve?"

John looked down quickly, and caught the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I couldn't imagine what had become of that five-cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—two important things in an errand boy. I think I'll try you, young man, without looking further."

At this John's cheeks grew redder than ever. He looked down and up, and finally he said in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown; "and if you had done it, you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."

Railroad Jack.

"Railroad Jack" is the most famous dog in all this section. He lives in and about the depot and railroad trains and is a great traveler. Nobody owns him, but it is safe to say that every railroad man and express agent and station hand is his friend, and he always finds cordial welcome and good care wherever he goes. The most common range of Jack's travels is from Montreal to Poughkeepsie, though he takes an occasional trip to the east on the Fitchburg and to the west on the Central.

A short time ago, after staying a day in Saratoga, he boarded a south-bound train and took a trip to Rhinebeck. While Mr. Randolph, the baggage-master at the station, was attending the evening train due from the north, the train baggage-master said to him:

"Railroad Jack came down from Albany and got off here. Look out for him."

As the train drew away from the station Jack jumped on the station baggage-car and took a seat among the trunks. Mr. Randolph said:

"Well, Jack, have you got any baggage, and where are you going?"

Jack wagged his stumpy tail and opened his intelligent jaws, as much as to say: "I'm all right." As they came to the crossing where the baggage is transferred to a wagon for Rondout and Kingston, Jack waited until the wagon was backed up against the car, and then leaped into the wagon. Saul Keldar, the driver, said:

"Well, Jack, if you are going to Kingston, jump up on the seat and out of the way."

The dog did as was requested, went across the river, and spent the night at the Ulster and Delaware round-house. The next morning Jack was at the ferry, went on board the boat, and as soon as she landed on the Rhinebeck side he went to the depot and remained there until the 7:07 A. M. train for Albany came along. When the train stopped Mr. Randolph said:

"Jack, that is the Albany train."

The dog gave a low whine, and in an instant was on the platform of the baggage-car, scratching at the door, which was opened by the baggage-master, and Jack was all right on his return trip to Albany.—*New York Sun.*

Chauncey Depew's Tussle.

In an address before the Railroad Branch of the Young Men's Christian Association of New York, the Hon. Chauncey M. Depew gave an incident from his early life which carries a weighty lesson. Said he:

"The best thing I remember connected with myself is, that when I graduated from Yale I thought I would lead a life of scholastic ease. I thought I would read and write a little, take it easy and have a good time. I had a hard-headed old father of sturdy Dutch ancestry. He had money enough to take care of me, and I knew it; and when he discovered that I knew it and intended to act accordingly, it was a cold day for me, and he said to me: 'You will never get a dollar from me except through my will. From this time forth you have got to make your own way.'

"Well, I found I had a hard lot of it—nobody had a harder one—and the old gentleman stood by and let me tussle and fight it out. I bless him to-night with all the heart and gratitude I have for that. If he had taken the other course, what would I have done? I would have been up in Peekskill to-night nursing a stove, cursing the men who had succeeded in the world, and wondering by what exceptional luck they had got on; but having my way to dig alone, I got beyond everything my father ever dreamed of; but it was done by fourteen hours', or sixteen hours', or eighteen hours' work a day, if necessary. It was done by temperance, by economy.

"When you make a dollar, spend seventy-five cents, and put the other twenty-five cents by. No man can stand still. When God created us he did a fortunate thing for us; he made us so that we must either go backward or forward. A man knows more to-day than yesterday, or he knows less. A man who bottoms a chair, gets up and goes to his meals, and then goes back again and bottoms a chair, and then to his meals again, in the course of five years will be the biggest dunce in the community, and his opinion will not be worth knowing. He will lose his power for work, and will not be worth three cents an hour."—*Selected.*

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Household.

The Christian Home.

A Christian home is the most powerful influence on earth. No wonder the devil takes such pains to mar it. For if that be injured, then, like cracks in the ice, huge fissures and breakages are seen in every direction. How demons must rejoice as they see the record of spoiled homes in our newspapers! They feel that drunkenness, impurity, ill-temper, pleasure, and want of godliness are preparing whole families for hell. How God must rejoice at the conversion of such a man as the Philippian gaoler! It is salvation brought to the man and also to his house. His children know the change; his servants breathe a new atmosphere. There is one more fortress built up against sin. Will you help to build a like defense? Fathers and mothers, be truly godly. Children, be obedient to Christ. Servants, serve as to God. Masters and mistresses, seek the special good of those under your roof. Let the home be both yours and Christ's—yours to serve and Christ's to rule. Serve as though all depends on you. Call to your aid frugality, simplicity of living, freedom from debt, the beauty of cleanliness and of art, the polish of industry, the helpfulness of friendship, the stimulus of the best books, the brightness of art and music. But pray as though all depended on you. Let the cross be your refuge from sin. Plead daily at the mercy seat for pardon. Make the Most High thy habitation. Let children, treasures, income, hopes, expectations, all belong to God because you belong to God. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is vain for you that ye rise up early, and so late take your rest, and eat the bread of toil; for so he giveth unto his beloved sleep."—*Rev. Samuel Pearson.*

A MAN'S IDEA OF HOME COMFORT.—A man wants some place in the home that he can call his very own, some portion of the house where his will is law, where no conflict of authority can rise. This is not altogether for the purpose of securing solitude, for his family is usually most welcome there, but the need for it springs from the desire for that sense of proprietorship which is his habit abroad, and from the wish to be able to do precisely as he pleases in at least a corner of his house. Here should be the comforts that the man devises for himself. Here he should be able to feel absolutely at his ease, troubled by no fear of "mussing things," no need to thread his way anxiously through a maze of furniture and various decorative obstructions, trembling lest something should be overturned and broken; and here should be the seat of that admired disorder to which he has only one clue. His hooks and papers should be left as he leaves them, though to the orderly female they may seem to lie in hopeless confusion. His desk may be littered with piles of books, magazines, letters, manuscripts, everything that can find a place; but if a woman wishes to secure to a man one of his most cherished home comforts, *she will let that desk alone.*—*Percy Vere, in Ladies' Home Journal.*

HOW TO MAKE LIFE HAPPY.—Take time; it is no use to foam or fret, or to do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we can not get what we like, let us like what we can get. It is not riches, it is not poverty; it is human nature that is the trouble. The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back. Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals. Show your sense by saying much in a few words. Try to speak some kind word or do some kind deed each day of your life. You will be amply repaid. Set your work to song.—*Post.*

BEECHAM'S PILLS act like magic on a weak stomach.

Scientific.

Influence of Electricity in Modern Life.

BY FRANZ BENDT.

The life of to-day has derived its most essential characteristic—rapidity—from the wonderful natural force, electricity. We are living under the sign of electricity; and yet the science that has brought it about is very young. The coming year will witness its twenty-fifth birthday only; for there could be no talk of a technical utilization of electric currents prior to the invention of the dynamo machine. And next year will give us, as has been finally decided, an international electrical exhibition in Frankfort-on-the-Main.

Although Germany was the original home of the telegraph, the methods of quick telegraphy that have done more than anything else to create this age of electricity have been developed in England and America. In the past year the Wheatstone apparatus, which is capable of transmitting from 460 to 600 words a minute, was first introduced into our country. Similar mechanisms are in use in France, among them the Baudot multiple printing instrument, with which from 216 to 252 despatches of 20 words can be forwarded on a single wire; whereas with the Morse instrument the limit was 25, and with the Hughes instrument 60 messages. These improvements in the apparatus have been accompanied by a remarkable economy in the wires since Siemens, Frischen, and Edison have developed the method of multiple telegraphy. It is now possible to send several messages simultaneously on the same wire, and even in opposite directions. In a short time the entire globe will be encircled with the telegraph, as the San Francisco Board of Trade have resolved in favor of laying a Pacific cable by way of Honolulu and Tutuila.

Another memorable advance is the bringing of widely distant places into direct oral communication, as by the Rome and London Line that has been in operation since December 1, 1889.

During the year 1888-89 the number of cities provided with the telephone increased from 174 to 200, and the number of telephone stations rose to 38,769, an increase of 7,444.

For generating currents for electric lighting throughout the world about 1,000,000 horse-powers are employed, capable of a total illumination of 200,000,000 standard candles. The floating capital employed amounts to $400,000,000. In the United States alone $625,000,000 are invested in the electrical industries. In electrical conduits Germany leads all nations, even the practical Americans, as no less an authority than Edison has acknowledged. Central generating establishments exist in the great cities, not merely for the purpose of supplying illumination, but for conducting electrical currents for other purposes into the houses of consumers; and here a prospect is opened for electricity to play an important part in the domestic and social economy of the future. With the growth in the number of consumers and improvements in insulation and dynamos, the supply of power is becoming constantly cheaper, and the time is not far off when the artisan will be enabled to drive his little machines with the electric current, relieving his muscles, and placing it in his power to develop a manual dexterity that in certain directions can produce results beyond the attainment of manufacturing processes. Thus it is seen that there is virtue in electricity to aid in the solution of some of the social question that are stirring the world.—*Unsere Zeit.*

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Marriages.

MERRELL-BEEVERS.—At the bride's residence, July 3, 1890, by Rev. O. L. Savage, Mr. James G. Merrell to Mrs. Alice F. Beevers.

DIETRICH—GEMETH.—At the residence of Mr. J. C. Nix in Amite City, La., July 8, 1890, by Rev. Frank M. Keen, Mr. Peter Dietrich, of Vicksburg, Miss., to Miss Elizabeth Agatha Gemeth, of Amite City, La.

Mobile (Ala.) *Register* please copy.

FRIDGE—PEARCE.—At the residence of L. G. Sloane, Esq., Big Cane, La., July 8, 1890, by Rev. J. I. Hoffpauir, Mr. S. C. Fridge and Miss Jessie E. Pearce, all of Baton Rouge, La.

JOHNSON—BROWN.—At the Methodist Episcopal Church, South, in Woodville, Miss., June 11, 1890, by the father of the bride, Rev. Thomas W. Brown, assisted by Rev. F. M. Featherston, D. D., Miss Josephine Hamilton Brown, of Woodville, Miss., and Mr. Joseph Johnson, of Wilkinson county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TURNER—Miss C. D. TURNER was born in Baltimore, Md., November 21, 1808; died in Natchitoches, La., May 8, 1890.

When quite a girl her parents moved to Charleston, S. C., where she grew up into womanhood. Being of a bright, investigative turn of mind, she soon learned to think seriously and profitably of those deep, grave truths that come to us from divine revelation. Then, too, she was at an early age taught by religious parents to lisp the name of God in prayer. So at the age of seventeen, after having been genuinely and brightly converted to God, she at once connected herself with the Methodist Episcopal Church, South; and until she sweetly fell asleep in Christ, was a living exemplification of this wonderful Pauline truism: "Therefore, if any man be in Christ, he is a new creature."

Her home for the past seventeen years has been with Mr. Willis Holmes, who resides in Natchitoches, La. She had not been in that town long before she had thoroughly identified herself with Methodism; and today has the honor of organizing the first Sabbath-school in the city of old Natchitoches. For many years past she has been actively engaged in all kinds of church work; and, until too enfeebled by old age, was always seen in the Sabbath-school. Attending church was one of the great pleasures of her life. With David she could always say, "I was glad when they said unto me, let us go into the house of the Lord."

Hers was a long and useful life; a faithful daughter, an affectionate sister, a Christian woman. She beautifully grew up into Christ, her divine Head; "old age being the childhood of immortality." She lived well; she died well.

A. D. MCVOY, JR.

BURNS—*Forasmuch*, As it hath pleased Almighty God, in his wise providence, to remove from our midst Bro. CHARLES BURNS by sudden death; *And, whereas*, Bro. Burns was an official member of the Methodist Episcopal Church, South, holding his membership at Pleasant Hill Church, Westville circuit, Brandon district, Mississippi Conference, we, the committee of the Quarterly Conference in said pastoral charge, feeling a deep sense of the great worth of our departed brother, and the loss which the church and community have sustained by his untimely death, desire to offer before the second Quarterly Conference, of which he was a member, the following resolutions:

Resolved, That in the death of Bro. Burns we feel that his wife has lost a devoted husband, his children a kind father, the church an active and faithful member, and the community a noble, generous-hearted neighbor and citizen.

Resolved, That while we deeply deplore his untimely death, we meekly bow in submission to the will of our heavenly Father in this dispensation of his providence; realizing that he doeth nothing wrong, and that he causes all things to work together for good to those who love him.

Resolved, That we deeply sympathize with the family and relatives in their sad bereavement. May the Lord comfort their hearts and help them to say, "Thy will be done!"

T. J. MILLER, P. C.,
For Committee.

NEWSOME—Little SALLIE MAUD NEWSOME, infant daughter of J. C. and Addie Newsome, was born July 22, 1889, and died June 24, 1890.

Little Sallie Maud was the beloved object on which the parents had centered many bright hopes. Their strong devotion to her seemed almost to evince that she was the star of their existence. She was the joy of their hearts, and the flower of their home; but God, in his wisdom, saw fit to transplant this precious flower in heaven. Little Maud has gone to dwell serenely with Christ in ineffable glory. The transition has been one of sore affliction to the dear parents.

May a corresponding degree of divine comfort be given to the hearts which have been stricken by this dispensation of God's providence!

J. T. LEGGETT.

SWAFFORD—Mrs. M. S. SWAFFORD, wife of Thos. F. Swafford, died at her home in Grant parish, La., June 13, 1890, after six months' illness, three of which she suffered intensely night and day; but she endured it all with Christian patience and fortitude. She was fifty-nine years old, and the mother of thirteen children, seven of whom preceded her into eternity. She joined the church about twenty-five years ago, at which time she was brightly converted, and lived a consistent Christian life till the date of her death. She leaves many relatives and friends to mourn her loss.

R. M. WALKER, P. C.

DENSON—Mrs. GEORGIA V. DENSON, mother of our Bro. J. E. Denson, of the Louisiana Conference, died at the home of her son-in-law, D. C. Robertson, in Evergreen, Avoyelles parish, La. Sister Denson was the second daughter of Thomas Saunders, of Clark county, Ala.; was born September 12, 1819; was married to J. W. Denson, of same county and State, February 15, 1844. Bro. Denson moved with his wife to Woodville, Miss., in 1850, and during that year she was happily converted, joined the Methodist Episcopal Church, South, and in the church of her choice lived a consistent member and died a triumphant death.

The writer has known Bro. and Sister Denson since they came to Louisiana in 1858. He was an official member in the same church until the day of his death, July 11, 1884. Sister Denson was, indeed, a noble Christian character; true to herself, true to her God.

They rest together in the Evergreen Cemetery. Happy together in life, in death undivided. Their house was the preacher's home. This preacher has spent many happy hours around their fireside. Sister Denson was the mother of ten children. Five of these still remain to mourn her loss. She lived with her children after the death of her husband. Her godly example, her prayers, her tears, her admonitions—long may they be remembered and cherished! May God bless the five remaining children, and help them so to live that the entire family will form an unbroken circle in the kingdom of Heaven!

Her former pastor,

FRED WHITE.

NICHOLS—My heart is very, very sad as I attempt to pen these lines to inform the ADVOCATE'S friends and readers of the death of our esteemed friend and sister, Mrs. MOLLIE NICHOLS. After an illness extending through several months, during which she suffered more than words can express, on May 31, while surrounded by the dear loved ones who so tenderly ministered to her during the sad months of intense suffering, together with others, many of whom were her life-long friends, God's loving angels came from heaven and calmly, gently bore her beautiful spirit to a place and state of perfect rest, there to abide till the judgment of the great day.

It was the writer's happy privilege to be with her during her last days, and, while talking with her, she said that while she could wish to live, being young, she was ready and perfectly resigned to go, and that it would be to her a blessed rest—that she was so tired.

Oh! how much we will miss her in her home, in the social circle, in the church that she loved, and for which she labored. May our God above bless and comfort, as he only can, the dear ones who loved her so fondly, and enable them to follow Christ as she did! And may God overrule this affliction for the good of the entire community and extensive circle of friends, who mourn the death of this devoted Christian lady! May it prove the golden cord that shall draw them nearer to the Savior and heaven!

J. E. RIDDLE.

CARLISLE—GEORGE CALVIN CARLISLE was born July 12, 1845, in Choctaw county, Ala. At the age of twenty-one he joined the Methodist Episcopal Church, South, and was converted at same time in his house. He married a Christian woman in Alabama, and afterwards moved to Clarke county, Miss. His wife died in the triumphs of a Christian's faith, April 9, 1886. She requested him to meet her in heaven. The death of his wife made deep religious impressions on his mind. He was a faithful worker in the neighborhood prayer meeting. He conducted a prayer meeting held at his house two weeks before he was hurled, June 28, 1890.

Bro. Carlisle's summons was very unexpected. He was apparently as well as ever on June 26, but was taken violently ill on June 27, and ere the setting of the sun his eyes were closed in death. He leaves a son, a sister and brother, with many friends, to mourn his departure. We condole with the friends of our departed brother, and hope we shall all meet in heaven.

A. C. FLOWERS.

CLARK—ARTHUR CLARK was born near Grove Hill, Clark county, Ala., July 23, 1847; died, of consumption, near Shell Beach, La., May 14, 1890, fully sensible of his condition, repeating in his last moments, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

He was a sufferer for many months without murmuring, exhibiting a high degree of Christian patience and fortitude. He was a good man in every relation he sustained; as friend, father and husband. He leaves a devoted wife and six children to mourn his loss and to follow his Christian example. May the Lord comfort them and finally bring them all to meet on the shores of eternal bliss!

M. M. H.

Heart-work is hard work indeed. To shuffle over religious duties with a loose and heedless spirit, will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him—this will cost thee something.—*Flavel.*

A man who has practiced medicine for 40 years ought to know salt from sugar; read what he says:

TOLEDO, O. Jan. 16, 1887.

Messrs. F. J. Cheney & Co.—

Gentlemen: I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions. Yours truly,

L. L. GORSUCH, M. D.,
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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.—"Worth a guinea a box."*

BEECHAM'S PILLS, taken as directed, will quickly *restore females* to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC:—*a few doses* will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the *whole physical energy* of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

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Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who*, (if *your* druggist does not keep them,)

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DIAMONDS, WATCHES, CLOCKS, JEWELRY, SILVER AND SILVER-PLATED WARE, GOLD PENS, PENHOLDERS, PENCILS, LADIES' SCISSORS, GOLD-HEADED CANES.

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Clocks, Watches and Jewelry repaired. All articles of Jewelry made to order. Diamonds reset in every style.

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General Insurance Agency,
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Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

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Solicits Fire and River Business.

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Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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Mention this paper.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

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Reorganized as a Stock Company in 1860.

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Capital.....$250,000. Undivided Profits.....$40,000.

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Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

Directors—Phil. W. Diehmann, Frank Reder, Jacob Hassinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricks, Fred Peters and Louis Leonhard.

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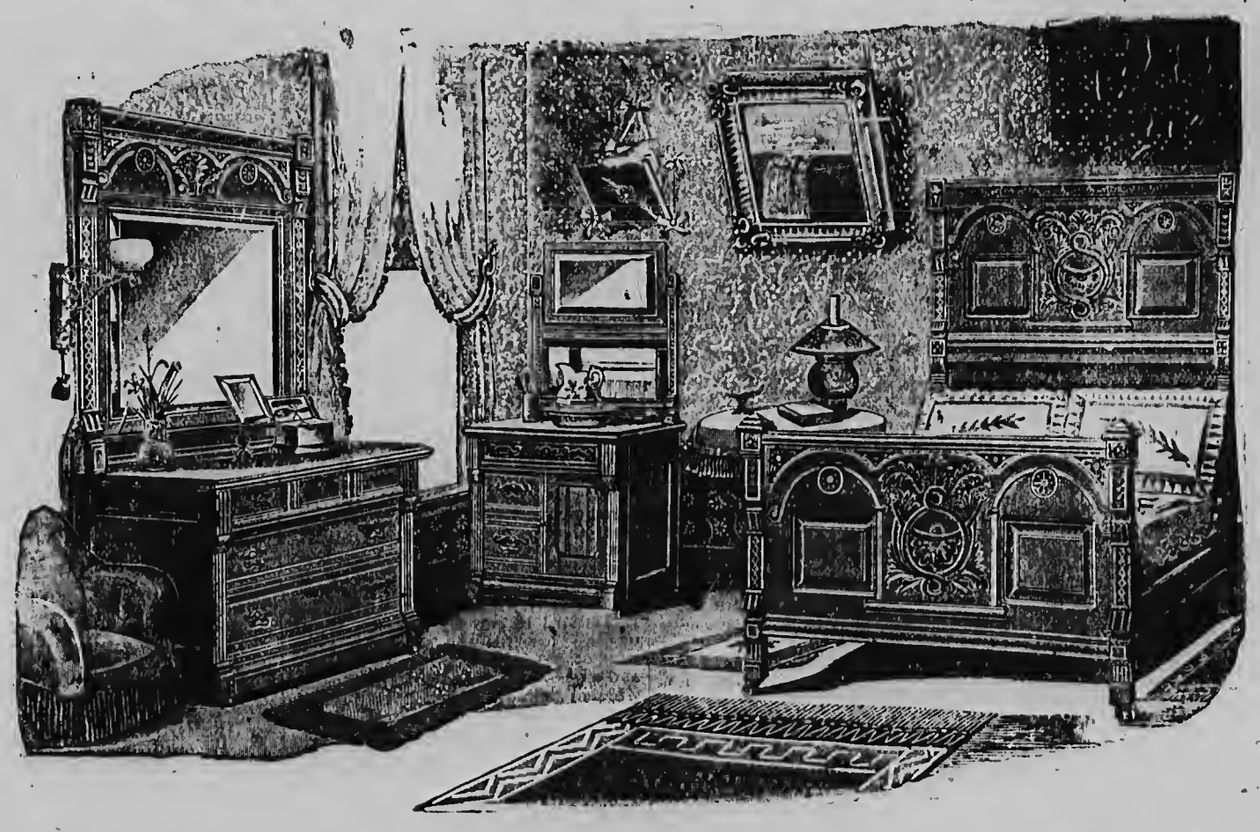
NEW STORE, AT 114 Camp St. NEW ORLEANS. NEXT DOOR TO ADVOCATE OFFICE.

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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Assembly Park open to Summer Residents from June 1.

MONTEAGLE, TENN., widely known as the "Southern Chautauqua," is on a mountain plateau or spur of the lower Cumberlands, reached by mountain railway, one hour from Nashville, Chattanooga and St. Louis R. R. at Cowan, Tenn.

Rising 2,000 feet above the sea level, dry, pure air, no malaria, no mosquitos, magnificent scenery and abundance of pure spring water, it is the great natural sanitarium of the Southwest.

With 100 acres of picturesque, wooded heights enclosed; with improved water-works, sewerage, daily mails, telegraph, public buildings, and near 100 cottages; with the annual Assembly Platform and Summer Schools, affording a continual feast, it is a quiet "lodge in the wilderness," having all the world within call.

Parties desiring cottages for the summer should make early application.

For full particulars as to rates, advantages, etc., or any information desired, address,

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Elsewhere will be found an advertisement of this well-known school for girls. We are informed that its advantages, especially in music and art, are exceptionally fine. Located as it is, in one of the healthiest places in Georgia, with its commodious buildings and the personal care given each pupil, it is a desirable Christian home for young ladies.

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2 GALLONS. NO BOILING OR STRAINING. EASILY MADE.
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Cottage for Rent!

The tent No. 42, belonging to Rev. Robt. J. Harp; 6 rooms, hall, front gallery, cistern, 3 bedsteads, 3 springs, 2 mattresses, bureau, centre table, chairs, 6 cots, looking glasses, dining-table and cook-stove with furniture.

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Located immediately on the beach, one and a half miles east of the Seashore Camp Ground.

SAFE INVESTMENT
FARRAND & VOTEY
ORGANS
DETROIT, MICH., U. S. A.

Toplaw Camp Meeting.

The camp meeting at Toplaw Camp Ground, nine miles northeast of McComb City, Miss., will begin on Friday before the second Sunday in August, and will continue eight or ten days.

All ministers of the gospel are cordially invited to attend, and will be provided for. Bro. Adcock will meet ministers at the depot in McComb City, and convey them in nice, comfortable hacks to and from the camp grounds.

M. R. M'EWEN, Sec.

China Grove Camp Meeting.

The camp meeting at China Grove, Pike county, Miss., will commence the Friday before the fourth Sunday in August (22nd). Preachers and people are cordially invited to attend.

J. M. PUGH, Pastor.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT—THIRD ROUND.

Batesville	July 19, 20
Courtland	26, 27
Como	28
Pleasant Grove	Aug. 2, 3
Mt. Vernon	9, 10
Arkabutla	16, 17
Coldwater mission	23, 24
Horn Lake	30, 31
Lewisburg	Sept. 6, 7
Co Krum	13, 14
Chulahoma	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth circuit, at Bethel	July 19, 20
Ripley and New Albany, at Ripley	26, 27
Marietta circuit, at Liberty	Aug. 2, 3
Blackland circuit, at Blackland	9, 10
Guntown circuit, at Pleasant Valley	16, 17
Corinth circuit, at Shady Grove	23, 24
Ripley circuit, at Weir's	30, 31
Jonesboro circuit	Sept. 4
New Albany circuit	6, 7

District Conference at Ripley, July 25-27. Bishop C. B. Galloway will preside. Sermon by Rev. T. L. Foster. Sunday-school Conference at Ripley, July 24. Sermon by Rev. T. Y. Ramsey, Jr. Come up, Dr. Carter.

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Pontotoc, at Harmony	July 19, 20
Houston and Wesley, at Wesley	26, 27
Sparta, at Prospect	Aug. 2, 3
Buena Vista, at Asbury Chapel	9, 10
Ebenezer, at Egypt	16, 17
Okolona circuit, at Blackwell Chapel	23, 24
Preble circuit	30, 31
Tremont circuit	Sept. 6, 7
Fulton and Smithville	13, 14
Athens circuit	20, 21
Aberdeen station	27, 28

AMOS KENDALL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Shelby (Sat., Sun.)	July 19, 20
Australia (Sat., Sun.)	26, 27
Lyon (Sat., Mon.)	Aug. 2, 3
Belen (Wed.)	6
Cherry Hill (Sat., Sun.)	9, 10
Friar's Point (Wed.)	13
Lebanon (Sat., Sun.)	16, 17

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Hebron circuit, at Memphis	July 19, 20
Shuqualak circuit, at Mohican	26, 27
Columbus circuit, at Mt. Pleasant	Aug. 2, 3
Columbus station	4
Sturges circuit, at Ebenezer	9, 10
Chester circuit, at South Union	16, 17
Lagrange circuit, at Antioch	23
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel	Sept. 6, 7

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Whittington, at Steep Hollow	July 19, 20
Moss Point	26, 27
Scranton, at Orange Grove	27, 28
Pearlington, at Logtown	30
Covington, at Madisonville	Aug. 2, 3
Tallahala, at Pleasant Valley	16, 17
Columbia, at Hopewell	17, 18
Mt. Carmel	19, 20
Williamsburg	23, 24

I. W. COOPER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville station	July 19, 20
Perry's Creek station	21
Zachary and Pipkin, at Pipkin	26, 27
New River, at New River	29
Livingston, at French Settlement	31
Springfield, at Ebenezer	Aug. 2, 3
Live Oak, at Pine Grove	9, 10
E. Feliciana, at Gilead	12
St Helena, at Darlington	15
Amite City, at Tangipahoa	16, 17
Sam Jones Camp Meeting	22-29
Jackson station	30, 31
Clinton and Betoville, at Clinton	Sept. 7, 8
E. B. Rouge, at Beach Grove	13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Burtonton, at Burtonton	July 19, 20
Rocky Springs, at Hickory Ridge (Tu.)	22
Utica, at Bear Creek	26, 27
Washington, at Locust Grove	Aug. 2, 3
Natchez, at Jefferson st	9, 10
Natchez, at Wesley Chapel	9, 10
Warren, at Wesley Chapel	16, 17
Boyle, at Wesley Chapel (Thu.)	21
Meadville, at Cool Springs	23, 24
Port Gibson	30, 31
Meyersville, at Beulah	Sept. 6, 7

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Edwards, at Edwards	July 19, 20
Canton	26, 27
Camden, at Sulphur Springs (Sat.)	Aug. 2
Sharon, at Forest Grove (Sun.)	3
Madison, at Pearl River	9, 10
Yazoo City	16, 17
Benton, at Midway	23, 24
Silver Creek	30, 31
Bentonia and Dover	Sept. 6, 7
Flora (Wed.)	10
Spring Ridge	13, 14
Mt. Olivet	20, 21
Yazoo circuit	27, 28

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—THIRD ROUND.

Monroe	July 16, 17
Lind Grove, at Bonne Idee	26, 27
Bastrop	Aug. 2, 3
Oak Ridge, at Oak Ridge	9, 10
Richland, at Little Creek	16, 17
Waterproof	23, 24
Providence	30, 31
Floyd, at Oak Grove	Sept. 6, 7
Harrisonburg, at Sicily Island	13, 14
Winsboro, at Holly Grove	20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Abbeville, at Prarie Gregg	July 19, 20
Lafayette	26, 27
Lake Charles	Aug. 2, 3
Sulphur Mine	6, 7
Sabine Mission	9, 10
Grand Cheuier	16, 17
Rayne, at Crowley	23, 24
Washington	Sept. 6, 7
Opelousas	13, 14

JNO. A. MILLER, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Mr. Bliss, from the Committee on Labor, on July 10, reported, with some minor amendments, the bill constituting eight hours a day's work for all laborers employed by the government.

A terrible race riot, in which the killed and wounded amounted to eighteen, occurred in Fayette county, Ga. A row occurred between a white man and a negro. Others joined in the difficulty, and a general war ensued. About 100 shots were exchanged. More trouble is expected.

The Legislature of Louisiana adjourned on July 10.

At the third day's session of the National Educational Association, on July 10, an exhaustive address on public schools was made by Archbishop Ireland, who said, among other things: "The State school is non-religious. It ignores religion. There is and there can be no positive religious teaching where the principle of non-secularism rules. It follows then that the child will grow up in the belief that religion is of minor importance, and religious indifference will be his creed. The great mass of children receive no fireside lessons and attend no Sunday-school, and the great mass of children of America are growing up without religion."

According to advance reports received from many of the larger postoffices of the country, showing their gross receipts for the quarter ended June 30, 1890, New Orleans has gained more than any other city, the per cent. of increase for this city being 21.1.

Mr. Rathbone, the chief of the postoffice inspectors, has been interviewed at length upon anti-lottery measures now pending before committees of Congress. The legislation which he has recommended to the Postmaster General excludes from the mails newspapers containing lottery advertisements, and making the offense of using the mails for lottery purposes a continuous one from point of mailing to destination, so as to allow prosecutions at intermediate points.

The Silver bill passed the National House of Representatives, on July 12, and it will now go to the President for his signature. Mr. Conger, of Iowa, speaking favorably of the bill, said: "An additional circulation had been demanded. The bill will give the country at the present price of silver an increase of $57,780,000 a year. If silver went up to a parity with gold, it would give an increase of $70,000,000. The last section of the bill unlocked $70,000,000 now tied up for the redemption of bank notes.

Information has been received at the Navy Department that trouble is imminent between San Salvador and Guatemala, arising out of the recent change in the government of the former country. It being thought advisable to have some American war vessel near at hand, orders were issued for the United States steamship *Ranger* and the *Thetis*, now at San Francisco, to proceed at once to the west coast of Central America.

A disastrous fire occurred in Philadelphia on July 13. Mill and factory property valued at $600,000 was burned.

The excursion steamer *Sea King* was caught in a cyclone on Lake Pepin, near Lake City, Minn., on July 13, and capsized; its cargo of 150 people being precipitated into the lake. About one hundred lives were lost.

FOREIGN.

A fire in the town of Fort de France, in the French island of Martinique, nearly destroyed the place. Many persons were killed and wounded by dynamite, which was used to check the progress of the flames. The loss is estimated at over $4,000,000.

The Italian Parliament was closed on July 11. Before the adjournment Premier Crispi, in a speech, said it was necessary to maintain European peace. He favored international arbitration.

Foreign bankers on July 11 ordered $1,000,000 gold for shipment to Europe, making so far $2,000,000 in gold bars, to go to Liverpool by steamer on July 12. Some bankers state that the gold is intended for the Bank of England, whose reserve has decreased to a low figure, and others state that it will go ultimately to Buenos Ayres.

The marriage of Henry M. Stanley and Miss Dorothy Tennant took place in Westminster Abbey on July 12. The ceremony was performed by the Very-Rev. George Granville Brady, D. D., dean of Westminster; the Very-Rev. Frederick William Farrar, D. D., F. R. S., archbishop of Westminster, and the Rt.-Rev. William Boyd Carpenter, D. D., lord bishop of Ripon. While moving towards the altar the bride stopped, broke the line of the procession and walked slowly to the table under which lies the dust of Livingstone and placed thereon a wreath of white flowers, in the center of which was a scarlet letter "L."

Rumors are current that some of the members of the French Chamber of Deputies and, perhaps, some of the ministers also, desire to retaliate against the United States in case of the passage of the McKinley tariff bill by changing the French tariff as to favor Russian petroleum. It is doubtful whether the government will sanction such an effort.

During his remarks in the House of Commons, on July 12, Mr. Parnell proposed a measure providing for the appointment of a Board of Arbitration for the settlement of disputes between landlords and tenants in Ireland.

In an interview Captain Casatti, the African explorer, said that himself and Emin Pasha were heartily glad to be liberated from the equatorial province by Stanley. Evil tongues, he said, had magnified the misunderstanding between Mr. Stanley and Emin Pasha.

The official feeling against Prince Bismarck has been heightened since the report of an interview with him appeared in the *Frankfort Journal*. Even his friends admit that he has been indiscreet in his revelation of knowledge obtained by him while in office.

IF YOUR BACK ACHES
Or you are all worn out, really good for nothing it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, and give a good appetite. Sold by all dealers in medicine.

FULL WEIGHT
PURE
DR. PRICE'S
CREAM
BAKING
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MOST PERFECT MADE

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 15-16	@ — —
Ordinary	10 5-16	— —
Good ordinary	10 15-16	@ — —
Low middling	11 3-16	— —
Middling	11 7-16	— —
Good middling	11 11-16	— —
Middling fair	12 1-16	— —
Fair	12 13-16	— —
Galveston middling	11⅜	— —
Mobile middling	11 5-16	— —
Memphis middling	11½	— —
SUGAR.		
OPEN KETTLE:		
Prime	5	— —
Fully fair	— —	— —
Good fair	5	— —
Common	4	4⅛
CENTRIFUGAL:		
Seconds	4⅛	4⅜
Prime yellow	5½	5 9-16
Gray white	— —	— —
Choice white	— —	6
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	2⅜
Good	5⅛	5⅜
Fair	4¾	5
Prime	5½	5⅝
Rough, ₱ bbl	2 75	4 00
Polish, ₱ bbl	15 00	— —
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 50	4 65
Choice	4 00	4 10
Minnesota Patents	5 60	5 75
Winter wheat patents	5 20	5 25
Minnesota bakers	4 00	4 75
CORN PRODUCTS.		
Corn meal	— —	2 30
Cream meal	2 40	2 50
Grits	2 50	2 60
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	50
Yellow	— —	50
Mixed No. 2	— —	49½
OATS:		
Western	— —	41
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	77½	82½
HAY:		
Prime	14 00	15 00
Choice	17 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 25	11 50
Rumps	10 25	10 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	6¼	6⅜
Sides, short rib	6½	6⅝
Sides, long clear	— —	6⅜
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	5⅜
Sides, short rib	— —	5¾
Sides, long clear	5¾	— —
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20¼
Common	— —	17⅛
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	18
Western Dairy	— —	13
Common	— —	— —
LARD:		
Refined	5⅜	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	30	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	4 50
POTATOES:		
New Louisiana	3 00	3 50
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8¼
Jute, 1¾ lb. ₱ yard	6¾	7¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9⅛	12½
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 75	3 50
Chickens, Southern	3 00	— —
Young	1 50	2 25
Turkeys, Southern	— —	9 00
EGGS:		
Western	— —	11
Southern	11	12
WOOL:		
Lake, ₱ lb	24	— —
Louisiana	22½	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	4½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	— —	20 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—Times-Democrat, July 15.

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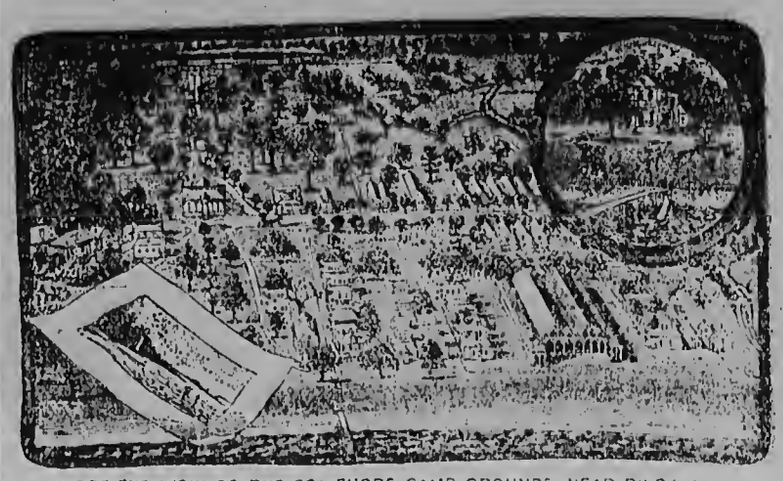

BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI, MISS.

CAMP MEETING.

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SANCTIFICATION.

By Rev. B. CARRADINE, D. D.

CHAP. I.—MY REASONS FOR WRITING.
CHAP. II.—HOW I OBTAINED THE BLESSING.
CHAPS. III. and IV.—WHAT IT IS NOT.
CHAPS. V. and VI.—WHAT IT IS.
CHAP. VII.—WHERE IT IS SYMBOLICALLY TAUGHT IN THE BIBLE.
CHAP. VIII.—WHERE IT IS SPECIFICALLY TAUGHT IN THE BIBLE.
CHAP. IX.—HOW TO OBTAIN THE BLESSING.
CHAP. X.—CERTAIN DIFFICULTIES IN THE WAY EXPLAINED.
CHAP. XI.—WHAT IT HAS SHOWN ME, DONE FOR ME, AND IS TO ME STILL AFTER MANY DAYS.
CHAP. XII.—OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

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Neither Pessimism Nor Optimism—The Alternative.

BY REV. C. H. OWEN.

In any view of the present era of the world's history extremes are dangerous, especially in the present status of Christianity. The church has arrived at that stage of her progress in the evangelization of the world when a one-sided view is deleterious to her efforts toward the ultimate conquest of the nations for Christ. There is a sense of security in the results of great victories, which frequently diverts necessary thought and carefulness from the tasks yet ahead, from fields unexplored, from enemies unsubdued. There is on the other hand a feeling of unrest; dissatisfaction takes possession of men, and frequently it amounts to a feeling of despair, as the result of sometimes local adversity, or sometimes fatigue and restiveness under slow progress. Men, surrounded day by day by superior numbers of the enemy, without recruits or encouragements from headquarters, holding the trenches against fearful odds, occasionally losing a comrade, will often think that the cause is lost, become discouraged, and stack their arms and raise the truce, thinking that the whole grand army has become impotent and has surrendered. Men who are so situated that they can keep abreast of the affairs of State and Church, sometimes see things from different sides. Owing to personal environments they get different impressions of events and the general course of things. Sincere students of human affairs will render different verdicts. These various impressions become, on the one hand, oftentimes a morbid sentiment of doubt, fear, distrust; and, without prompt treatment, this sentiment will become the womb of many a heartache, melancholia, and gloom. The good news and cheering bulletins become too good to believe. There is a cloud always, either just rising or lowering over the firmament. The subject of such pessimism becomes contracted, loses the warm catholicity of spirit, dislikes the society of men, and, like Jonah, settles down under his gourd-vine and prays to be taken out of this evil world. On the other hand the sentiment is buoyant, enthusiastic, exultant. Difference in mental constitution throws the rose-ate hue on everything. The person becomes oblivious to every sphere of life but the one in which he moves. He is on the mountain, and catches the view of all that is grand, beautiful, and sublime. He cultivates the taste for the ornate; does not get down on the plane of the grand landscape and examine the details that are intimately connected with the magnificent whole. The rugged ledges and depressions, the dens and lurking-places of poison and destruction are unknown to him. The untutored and less gifted and privileged rustic and yeoman, whose sphere makes them acquainted with the hard realities of life, see a thousand dangers that go unobserved by the enchanted artist. And none but those who mingle with the humble spheres of life can realize these things. That artist will draw a charming and faultless landscape, and the student of his art can never have an adequate knowledge of the things as they are.

Here is the danger of optimism. Nothing but the hopeful, the cheerful, the grand and glorious are presented. This is the perspective through which the student looks at life. This occasions many a bark to run against the breakers. Many, on entering the public sphere, are led to think everything is inspiring on the highway of life. They meet with disappointment at the threshold. The extreme optimist is as much to be feared as is the pessimist. He sees nothing particularly wrong in the church. Glittering triumph is always at hand. He spends his spare hours counting the increase in numbers. The great promontories of Canaan are all that he can see. He does not stop to attend the funeral of the class meeting. He does not count the number who are habitual tipplers, nor to count the members who are serving the god of pleasure and fashion. He counts all additions, but does not count the proportionate decrease in family altars. No matter where, nor how, nor who, the protracted services were a grand success. He can see half a dozen join the church, while hundreds and thousands, in the jaws of vice and sin, are untouched, and sing, "Victory, victory; soon we'll gain the victory." There is not near so much in figures as there is in substance. Ezekiel saw a whole valley of dry bones; in number, a great army. It was the house of Israel. There are many crying out, "Peace, peace, when there is no peace."

The pessimist sees only disaster and destruction wherever he turns. He sees the ministry seeking place, honor, and fortune. The church has become corrupt from crown to sole, his neighbors are hypocrites, and the world going to pieces. He prates of hard times, and sees harder times coming. To be in his company long at a time you almost come to believe in the fates. He sighs and groans over the degeneracy of the times. From such please deliver us; and, alike from the Utopian censor and castle-builder, give us rest. One savors of distrust in Christ and his gospel. Depression follows in the wake of his influence. The other sports in the fictitious and delusive. It genders pride, inertia, too much content and exultation. There are persons who look at the present situation with complacency, and can see only glory, prosperity, and triumph sailing in the folds of the unfurled stars and stripes. The tremendous power exerted upon society and government by the rum traffic and political machinations, the corruption of foreign immigration, and the heterogeneous mass composing the civil fabric, the greed for money and spirit of gambling, the light and frivolous character of modern society, and the flood of vicious and trashy literature pouring over the world, do not come into consideration but very little in striking off the balance-sheet between the good and the evil. There are persons, on the other hand, with whom the consecration, learning, in Church and State, the material and spiritual progress and development of the world rarely ever awake thanksgiving or inspire hope. Blasphemous infidelity weighs tons; but the literature of the Book of God, the vast libraries of Christian culture, together with the combined faith and works of millions, weigh but ounces.

There have been adverse criticisms on the great little book of Dr. Josiah Strong, "Our Country," on the charge of pessimism. This book, to my mind, occupies the true position in regard to the present status of our great nation. Because he goes to the record and brings out the facts and shows the true inwardness of things, he has been condemned as a pessimist. In reading this book, even before the criticisms came out, the idea of pessimism never entered my mind. His ground is the alternative to the radical and extreme views. He is optimist enough to see the triumphs and potency of the gospel of Christ, to inspire hope and confidence in the church, to join the militant host, and march with the serried columns of the army of the conquering Christ. He is pessimist enough to see the perils and watch the maneuvers of the devil, to warn Christendom against idleness and the festering places of sin and vice. He looks at the reality of the situation. He would not lend a discouraging word to the faltering, but would spur them up to vigilance and activity. Jesuitism, rum, gambling, covetousness, and a herd of vices must have the attention of the closest vigilance, and demands prompt and heroic treatment. Some of the prophets of Israel were isolated and imprisoned for prophesying adversely, and warning the people against sin. They wanted smooth words, pleasing messages. So with the *ultra* optimist. But the messenger must be true to the facts and the welfare of men.

The precept and example of Christ and his apostles is the direct reverse of the modern optimist. Christ said, "Ye shall find trouble and sorrow." Christianity is cross-bearing. Through humility, humiliation, suffering and sorrow, we shall enter the kingdom. "These are they which came out of great tribulation." The Christian life is one of constant warfare, but with victory always at the close. "Hold fast that which thou hast, that no man take thy crown." "Endure hardness as a good soldier." Optimism reverses the picture and makes it a path of unalloyed pleasure, without let or hindrance. Truly there is pleasure in Christian living, but not the ease and pleasure of this world that comes to naught. It is the pleasure of sacrifice for Christ's sake, the consciousness of divine approbation, of duty done. We are exhorted to "count it all joy when we fall into divers temptations." Paul rises into the full dignity of his grand personality when he announces to the elders of Ephesus that "none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy." It is right that we should count the heroic deeds of our fathers and the series of splendid victories that have hovered over the banner of the Lord's host. Centennials of progress should be celebrated with the greatest possible demonstrations. But we should not ground our arms and forget the need of deeper consecration for future conflicts—

> "Forget the steps already trod,
> And onward urge thy way."

Surely Christ is able—yea, he is willing to give victory and glory to his church. He has signed "the decree that may not be changed," that the evil shall be overthrown, that "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." Let the hopeless and faint-hearted look forward and take courage. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Three-fourths of the roll are yet to be Christianized, and mighty combines of evil to be overthrown; but the Son of God shall put all enemies under his feet.

Prohibition.

BY J. R. WALKER, D. D.

The popular arguments urged by anti-prohibitionists may be summed up in three points: First, that prohibition does not prohibit (a singular objection for one who wishes to sell intoxicants; second, that it is an infringement on "personal liberty;" and, thirdly, that it is an oppression to those engaged in the liquor traffic.

Suppose, for a brief discussion, we admit the validity of these objections, and see how anti prohibitionists will relish their application to another question.

We have a prohibitory ordinance against vessels from infected ports, and having infectious diseases, such as yellow fever, small-pox, and the like. The anti-prohibitionists are generally in favor, as they say, of "high license." Shall we then not have high license as something better than a prohibitory quarantine? Why so? Because quarantine does not quarantine; it does not always and entirely exclude persons from infected ports and infected ships. People land at Savannah, Jacksonville or Corpus Christi, or Galveston, and then sometimes come promptly here by rail. So the quarantine falls in some examples to be a complete exclusion of persons from infected ports and ships. Shall we abolish the prohibitory quarantine because it does not exclude, and shall we have in its place a "high license" law, so high as greatly to reduce the number of incoming infected ships and persons? With a license as high as $5,000 per infected ship, and $500 per infected person, we should exclude most ships and most people, especially small ships and poor men. But somebody may urge that a few infected ships may be productive of great evil. That may be; but statistics show that the licensed saloons have caused more mortality than yellow fever, not to speak of the financial losses, domestic sorrows, and frightful crimes.

But quarantines not only sometimes fail to prevent the introduction of infections, but they interfere most arbitrarily with "personal liberty." A citizen of some Gulf State of the Union has been absent for long months or a year; he is naturally most anxious to see his family, or he has business of great importance that must materially suffer for want of his attention. He protests against detention as a most gross infringement of his "personal liberty:" but he is told immense interests are involved, and that he can not be permitted to imperil so many lives. He, perhaps, would be willing to pay a license of $500 or a $1,000, but is answered that the interests involved are beyond all money value, and is a privilege not to be bought.

But quarantine prohibiting infected vessels also seriously interferes with certain forms of business. Some commodities spoil before they can be got to market; the ships lies idle at a daily heavy expense and loss; passengers suffer heavy losses. Instead, then, of an imperfect, expensive and arbitrary prohibitory quarantine, shall we not do better to have a "high license" for infected ships and passengers, and thus avoid infringement of "personal liberty," and serious interference with some forms of business? This is precisely the argument of anti-prohibitionists. Say they, "Let us 'regulate the business,' and let the State draw from it a handsome revenue." The case we have supposed is quite analogous, except that the saloon with its poisonous intoxicants annually produces far more mortality than any form of infectious disease, besides the pauperism, criminality and sorrow that always attend them.

Now, if the arguments that the quarantine does not always accomplish all that it seeks to do; that it interferes, with personal liberty, and is damaging to the interests of certain classes, do not authorize the abolition of the prohibitory quarantine, and the employment of high license in its stead; so neither do they authorize the repeal of the prohibition of the sale of intoxicants as a beverage.

I suppose if a member of the Legislature were to propose to permit a ship having yellow fever on board to come up to our wharf, because she might be able to pay a license fee of $5,000 for the privilege he would seal his political doom forever.

A Question of Law, and Its Philosophy.

BY J. V. ENOCHS.

I stayed all night last night with a good friend—a Baptist minister.

"What do you do with your baptized children—list them among your members?"

"No. The practice is to mark them like our pigs, and turn them out."

"But the theory?"

"Is to hold them under the watch-care of the church."

"What relation, then, do they bear to the church?"

"They are heirs. Just the relation that the circumcised Jew held to the commonwealth."

"But, admitting your theory, what advantage has the circumcised child over the *alien* in the gospel dispensation?"

"Outside of the *benefits* of the church's watchcare he has inalienable *rights* that no other has. I illustrate, viz: In 1864 (my memory for dates) J. C. Enochs, a baptized boy, made application to be received into full connection at the hands of his uncle, Rev. Richard Hennington, P. C., of Georgetown, Ct. The pastor told him that he must serve his six months' probation. J. F. Enochs took issue, claiming that 'the probationary rule does not apply to our baptized children. They are heirs. As priest of my own household, I represent the watchcare of the church over its children;' and, upon the refusal of the pastor, he appealed to the Quarterly Conference, and the presiding elder (I forget who) sustained the ruling of the pastor in charge. J. F. E. then further appealed to the Annual Conference, and Bishop Paine, at the session of the Annual Conference, December, 1864, at Crystal Springs, which reversed the ruling, and directed the boy to be received."

"But your probationary rule is done away with?"

"Not a word of it. On the contrary, our phraseology is somewhat changed; but it is the obligation of our pastors to hold the application for membership till he is satisfied that the applicant is sufficiently impressed with the importance of his church vows."

"But does not this rule apply to the baptized infant?"

"It does not. Whenever the *heir* comes forward and voluntarily assumes his baptismal vows, he has a *right* to his inheritance."

[Am I right? How many of our people understand this?]

The good brother hastened off to his appointment, and his wife continued: "It seems to me that Methodist preachers are negligent in not taking more trouble to explain these things."

"Not so," I answer. "Our economy, our doctrines, and our institutions are so surely grounded in the philosophy of a true theodicy, that their simplest statement becomes their surest vindication. We are not on the defensive anywhere; we are not timid anywhere in the light of history; we are aggressive all along the line. Like Nehemiah, we have no time to sit on a log and discuss metaphysics with Sanballat or Tobiah. To be ever on the defensive is an evidence of conscious weakness. I have been a soldier, and have had to be constantly on the alert, sword in hand, bayonets fixed, for the protection of a weak point. I have torn away these weak defenses, and established new foundations, with scientifically constructed superstructure. Then I could undress and sleep. I have seen more than one sensitive, sore-headed, quarreling, blustering street-fighter brought face to face with real danger, where manly courage was requisite. Then I understood that their blustering was all from self-consciousness of a craven spirit. I have seen a poor fellow with a tender joint in the rush of a busy, rustling crowd. His chief business was to protect his tender joint. We are satisfied with our doctrines; they need no defense."

Missions in Our Sunday-Schools.

This paper has its origin from the belief in the writer's mind that the subject of missions is entitled to more attention than is accorded it on the part of our Sunday-schools. The reasons of its being of so much importance to our young people will form the body of our discussion. The lack of missionary enterprise among the churches is woful to contemplate; but when we turn to our Sunday-schools, and there behold what prospects we have for the future, the outlook is, indeed, appalling. This leads us to consider, in the first place, the *need* of action in this regard.

The experience of ages commends to us the superlative wisdom of our Savior's last command to the apostolic church. He said, "Go ye, therefore, and teach all nations," and this behest extended beyond them to all that in after-time should believe on his name. The history of the church shows that where this marching order is obeyed there is progress and prosperity; and where it is disregarded there is retrogression and disaster. Hence it is that to a sincere heart the cause of missions presents no difficulty; the true Christian needs no profound and wide-reaching arguments to set forth clearly to his mind the "philosophy of obeying his Lord's commands." This state of mind and heart, although so readily attainable by the application of the simple rules of common sense, is, to a great degree, lacking in the church, for the sole reason that we do not make the application. The spirit of a great many church members seems to be the same as that under which a certain senator labored when he opposed a bill chartering "The American Board of Commissioners for Foreign Missions." His ground was, "it will export religion, whereas there is none to spare among ourselves." He forgot that the religion which is not "exported" dies of itself; that it is a thing of development; and when its growth stops, then is sounded its death-knell. "There is that which scattereth and yet increaseth," is a proverb applicable to the religion of the man that shares the joy of his own heart with his fellow-beings. The opposite is equally true: the man that shuts up in his own narrow self all the blessings of our Christian dispensation is sure to tend to poverty in the matter of piety. Although these facts are so patent, yet we are pained by the thought that there is in the church too much of the false reasoning of the senator. To counteract this delusive opinion, the church should set about to do its utmost.

Now, it is a fact, conceded by all, that the most potent influence that can be brought to bear upon human beings is education. We are so constituted, in the wisdom of God, as to be susceptible of education to a most remarkable degree. Indeed, we may be educated to do almost anything. But we must bear in mind that to obtain the best results, our training must begin when we are young, when the mind is fresh, and all our faculties most easily impressible. Hence, from this fact we see the *need* of missions in our Sunday-schools. If we would have our churches to be missionary churches, we must begin with the children and inculcate in them missionary ideas; and, by so doing, awaken in their hearts a missionary spirit. The destiny of the church for all future ages is to be determined largely by the training that is given the children of to-day. How solemn is the responsibility under which we are placed! How imperative is the obligation to train them up in the nurture and admonition of the Lord! In no way can this be done better than by rightly impressing them in regard to missionary work. It is, moreover, a fact that the good accomplished will be twofold in its character. All good work has for its result not alone the glory of God and the good of them for whom it is undertaken, but also its influence reacts upon those who do it. In no department of church work is the truth of this proposition more clearly seen than in the rebounding good effect that the missionary movement has upon its promotion. Like mercy, "its quality is not strained. It blesseth him that gives and him that takes." And so we are led to believe that the good that is accomplished by sending our money to supply the gospel to those who have it not, is but half the story. The rest is told by the renewed life in our own hearts, and the result of that revivifying influence in our lives. So that if we could get our Sunday schools awake to the demand that is upon them, how changed would they become! How the service would be transformed from a mere perfunctory duty to a most blessed time of worship! Our pupils would feel that they have an immediate, personal interest in the work. They would be conscious of the great fact that they, too, are called to the exalted honor of being "co-workers with God" in the great work of soul-saving, and, feeling this, would, according to the law of spiritual economy, while seeking to help others, build themselves up in their Christian characters.

We have tried to show the need and design of the missionary movement in the Sunday-school. Let us now invest our thought to inquire how the design may be worked out, and the need supplied. Let us consider some method by which we may gain for ourselves good and, at the same time, help forward the kingdom of our blessed Master. Let me say, in the first place, that there is need of *organization* on our part. Our efforts must have some distinctive plan in order to insure success. Hence, perhaps, the best method would be to form in each Sunday-school a missionary society, composed of all the scholars and teachers. Upon these latter will rest the responsibility of forming and governing the society to some extent; but, at the same time, let it be distinctly understood that the object of the organization is to enlist the co-operation of the young in the work of the church. Let the initiation fee and monthly dues to this society be fixed according to the amount that is to be expected from children, remembering that it is not the amount, but the spirit in which it is given, that the Master looks at; that the great good of this scheme will be in the educating influence that it will have on the minds and hearts of the rising generation.

Another plan which I have seen tried with splendid results is just simply to set apart one Sabbath out of the month (say the first), and give it the distinctive name of "Missionary Sunday." On this day (which, by announcement, is made known to all) each scholar is expected to bring his or her offering to the respective classes, where it is all collected and sent up in an envelope appropriately marked. Either of these two plans, if prayerfully and systematically carried out, will result in material aid to the cause, and exercise untold benefit upon the spiritual growth of the Sunday-schools which adopt them. No limit can be placed to the work that may be done by simply applying our whole souls to do it. Surely the need is great, the method is simple, and the results most gracious. We should not prove recreant to the trust imposed on us. Let us educate the children to the true missionary idea, and we need have no fear of the result. The church throughout the world will feel a thrill of heavenly life, and, from the impetus received, will make grander strides than ever in the past. God's approving smile will rest upon her; she will go forth in the strength of God, conquering and to conquer; and soon "the kingdoms of this world will become the kingdoms of our Lord and his Christ."

TEXCEK.

Christian Advocate.

THURSDAY, JULY 24, 1890.

SMILE WHENEVER YOU CAN.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely
And smile whene'er you can.

Why should you dread the morrow,
And thus despoil to-day?
For when you borrow trouble
You always have to pay.
It is a good old maxim
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
Yoummay have an empty purse
(And earth has many trials
Which I consider worse);
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

—*Selected.*

The Long Ago.

BY REV. R. H. ADAIR.

The dear old friend, comforter and educator, the NEW ORLEANS CHRISTIAN ADVOCATE, was received this morning. We had not seen it for years. It was like a reunion of all the years and associations of a life; just as if the lights of all those weary years had been gathered up and shed in one glow of glory upon the brow of this bright July morning. The things that were and are shall live again, and the receding years, like Abel's faith, stand statuesque against the horizon of life. Looking forward down life's perspective, we see its vanishing lines lost among the lights that shine down from Heaven's everlasting home. One writer has said, "There's nothing in a name," and a nobler tongue answered, "There is that in a name that challenges the admiration and homage of men and angels, for at the name of Jesus," etc.

Let's see a few names that entered our dear home this morning: C. K. Marshall—doing what? Just what he was, when, thirty-six years ago, our sainted mother, sitting on the front seat in a vast assembly, said to us: "Listen; that's Dr. Marshall." He was delivering a glorious oration on "Home Education," at the laying of the corner-stone of the Southern Female College. Go on, grand old man eloquent, we would swap Gabriel's trumpet, if we had it, for your thought and theme, and a chance to talk to school-girls of the graces of their young lives, of the higher grace and graces of God and "the glory that shall follow." And, now, here comes H. M. Booth, the saintly pastor of our father and mother when we were their little barefoot boy, one of whose proudest achievements was to carry "Uncle Booth's" saddle-bags to the house; for, God bless those old-time preachers! they had saddle-bags and looked like preachers. They had no hog-skin grip, dude hats and three-dollar watches, with a drummer's swing and slang. No sir, they were preachers right, and people wept while they preached, and made the church vocal with amens and volumes of praise.

There is W. B. Lewis, too—"the young man everybody went to hear" at our church and followed from place to place. There is P. A Johnston, who taught this lad in the ways of *hic, hæc, hoc*, and illustrated all the variations of the Greek verb *tupto* in many *striking* ways to the "very mooch disgoost" (as the Frenchman said) of the aforesaid lad, who swore in his wrath that when he got to be a man he'd lick that teacher or die. However, since he grew to manhood, and found that he still had to turn his eyes up to the ceiling where the ex-teacher's countenance seemed to constantly remain, and noticing that the end of the ex-teacher's arms carried double-geared protuberances something less in diameter than a water-bucket, he concluded to wait until he—that is, the boy—should take a second growth. As that has not taken place yet, we have concluded to forgive the teacher. But revenge is sweet; so we will use that Greek verb once in a while over some Baptist preacher's cranium, and think of our old teacher as he attacks "idolatry" (and other dolls) with all his *ancient* force.

Then there is the name of Alexander, B. F. (we wonder what that stands for), whose name is ever dear. In a strong rosewood case, containing one of Dr. Abby's Parchment Bibles, is also a linen envelope, and in that a paper reciting that on a certain day in June, 1868, this scribe was duly licensed to preach the gospel by the Quarterly Conference of Many mission (B. F. Alexander, P. E.), and through all the days and years of our ministerial toils, sorrows and joys, no friendship was ever nearer than this one. May his bow abide in strength, and may the eagle's youth be renewed until, "with no middle flight," he shall pass "the Anonian Mount," and stand among the white-vested elders before the throne!

And there is Medlock—one of the "boys" of the class of four in '69. We stood with him at two altars—Caron-delet and Felicity—and by the holy hands of Doggett and Keener were set apart to the solemn work and office of the ministry. May we all stand together again before the Shepherd and Bishop of souls, "accepted of him!" What a wonderful expression of satisfaction!

Then there is the Port Gibson Female College—the dear charmed circle of its inner life—our boyhood spent under its very shadow, where Drake preached and Jones administered, and blessed women taught. And Mansfield College—the vine Thweat planted, and Stuart watered, and Pipes dressed—from which has gone forth daughters polished after the similitude of a palace—daughters that excel them all.

Let us say right here: Texas is "the grandest State of the greatest republic of earth's" history, and here are the finest female colleges to-day in the nation; but we would rather our daughter hailed from Mansfield Female College than from any school on earth. With due respect to all his successors, we say that the most polished and completely educated Christian women we have ever met are those graduated from that school during the illustrious days of Stuart and his co-workers. Louisiana Methodism can prove its blindness by suffering its historic halls to be deserted.

Time will fail me to tell of Robert Randle and J. J. Wheat and John A. Miller, and many others, who, through faith, have subdued kingdoms; but they are all lights in that window through which along life's weary journey Heaven's glory has fallen upon our path.

Last comes John Franklin, of Vernon, whose name printed in bold brevier caps, stands out as one of those bright immortals that were not born to die. For two weary years he was our class leader and steward. We were with him in his poverty, and he was with us around the sick-bed and grave of our first-born. Upon his strong bosom we leaned when it seemed that the heart would break and hope would depart. A Christian, a Mason, a gentlemen, a MAN, we knew in advance which side he was on, and when he departs this life we shall know his address, for he will have a palatial home in a glorious city—a home that will outshine anything that Lottery boodle could buy. No, sir; Mr. Beauregard, you and all your millions could not buy John Franklin.

This old paper tells us, in a little paragraph encircled by blue and red pencil, placed there by dear hands, that we have a daughter married. How strange it seems that the little infant dedicated (it seems but yesterday) in holy baptism by dear old Bro. Pipes, is now out on the sea of life for herself! The men whose names we have called in this letter gave as much that we have been able to give to her. We had no money, nor lands, nor elegant gifts to bestow as her dower, but we gave her those things which faithful men of former years gave to us. May God grant to the daughters of this land all the agencies of Christian and home education, that the men of the future, with glad faces and beaming eyes, may say: "The gift of the girl far exceeds a gift of gold!" Gold may emblazon, but only grace can beautify womanhood.

And now, my dear old friend, Mr. Editor—we will say, Dr. Charles (in place of the good old-timey Bro. Charley)—will you regard this, not as a piece of fulsome eulogy? Will you regard it as a glimpse of life through all the journey from the cradle to the Jordan? Will you read it as one chapter of millions that are written in the books the world can not contain? As an outpouring of a grateful heart and not as an effort of poor composition? Down here, past the meridian of life, we thank God for Christian parents, teachers, ministers, laymen and children, and last of all for a *Christian press.*

STOVALL, Texas.

Educate the Boys.

BY M'KENDREE M. BLACK.

It is a manifest tendency of the times to discard everything that has no direct bearing upon practical life, and it is to be feared that the pendulum of practicality is swinging too far. Particularly is this the case in the education of the boys of to-day.

By taking a survey of present conditions, we may see that they are not, as a general thing, receiving the thorough mental training demanded by nineteenth century civilization.

Nowadays, as soon as a boy is old enough, he goes to clerking, working as copyist, selling papers, or something of that sort, when he ought to be at school acquiring, at least, the rudiments of an education. Now, it would be senseless, indeed, to say that boys must not be allowed to work or to earn money until they have finished school. Of course, there are many cases where it is absolutely necessary that a boy should earn money, whether he has been to school or not. Oftimes sons are but discharging a filial duty in remaining away from school in order to help support the family. It may be that they are the only dependence of an invalid father or a widowed mother, or they may be orphans, and, therefore, are under the necessity of looking out for themselves. Boys of these classes are to be commended for entering the world of business and toil.

But what shall we say of parents who, though perfectly able to give their sons a good schooling, yet permit them to engage in money-making, instead of sending them to school or college.

Strangely enough, the sons of rich parents are often found in the counting-house, or other place of business, when they might be taking invigorating draughts at the fountain of knowledge. It not unfrequently happens, however, in such cases, that aversion to study is too great for anything to be accomplished in that line—such aversion having its origin in the reliance which young men put in riches to carry them through the world.

It is a deplorable fact that when boys dip into business at an early age, they become so absorbed in money-making that study becomes irksome, and soon the thirst for knowledge, which God implants in every human breast for a wise purpose, has forever taken its departure. After this, mental culture is out of the question. Boys and young men who have come thus far are simply content with knowing how to make money or how to have a good time. Henceforth their mental faculties seldom soar beyond the realm of stocks, market reports, local news and society gossip. In the very nature of things, such men rarely become leaders in great moral, political, or social movements. Their mental horizon is too contracted for broad-guage plans and purposes to find a lodging-place.

As the influence of cities upon the young is to beget an undue love of money and of pleasure—two things inconsistent with high mental and moral development—it comes about that the various professions and lines of business have to rely upon the country to supply men of culture and integrity. Of course, there are exceptions; but biography shows that the majority of men who attain eminence are reared in the country.

Again, when mere boys are allowed to go into business, being still in the formative period, they easily fall into bad habits. It is not long before they learn to use slang, to smoke cigarettes, and, finally, to swear, for it can not be disputed that boys (and men, too) take up with evil far more readily than with the good. Tares grow of themselves; the wheat must be carefully cultivated. As boys are supposed to be kept under strict *surveillance*, both at home and at school, all harmful tendencies are, to a certain degree, kept in abeyance till they arrive at the age when reason and judgment assume control.

It by no means follows, however, that boys should be entirely exempted from work, or that they should not be allowed to earn money at all. Far better is it for them to be at work than to be constantly roaming around in sweet "do-nothingness." The old saying that "an idle mind is the devil's work-shop," is, indeed, a true one. During vacation give your boy something to do, at least, part of the time. You will thus teach him to be industrious, also keep him out of mischief. But when the school term rolls around again, see to it that your boys go in for their share of education. If parents have the interests of their sons at heart, they will not suffer their boys to continue clerking, serving as collectors, etc., after the school term begins. It is a humiliating fact that the negro race are to-day manifesting a greater desire for education, and are making better use of advantages offered than are the whites. If such a state of things continues many years, can we hope to maintain our political supremacy?

Two years ago a certain Georgia editor penned the following: "It seems to be the growing tendency of our young men to neglect the higher literary education in their haste to get out into the world and make money, while the women are making rapid progress in the higher departments of literature, science and art. About *five* girls will receive literary diplomas in Georgia this year where *one* is awarded to a boy." What was true of Georgia in '88, if I mistake not, is true of all the Southern States to-day. Clearly, then, if this goes on, it will not be long before the women will be so much better educated than the men that few women will care to marry; for will they not be marrying their inferiors? Anything that tends to bring about an estrangement between the sexes can have but an unhappy effect upon society and upon the race.

Because a colt is strong and tractable, is no valid reason why he should be put to doing the work of a draught horse. For a season he may work well, but presently, instead of a vigorous, well-developed animal, you have a miserable jade. Similarly, by a false economy, the time which ought to be devoted to intellectual culture is too often given to the acquirement of technical skill of some kind. Commercial courses and technical training are well enough in their place, but when pursued to the exclusion of mind training, the result is but to dwarf men and confine their sphere of action to a very narrow circle. The truth is, technical training and mind training are complements of each other, and all well-rounded men possess both.

Here is exactly where the people of the North outstrip us. While due prominence is given to technical training, mental culture is none the less strongly insisted upon. Just as long as Southern people fail to realize how great is the need of the latter, just so long must we remain behind our brethren in those things which belong to a high degree of progress and civilization.

The thrust is continually made at us that we are far behind the North in intellectual culture; but we hardly deserve any better. It is high time for us to change this state of things. Is it true that we love money so well that we are willing for our sons to forego education for its sake? Have we sunk so low in the scale of civilization that intellectual culture has no charms for us? Modern civilization, practical though it is, has reached a point where half-educated men can not stand at the head of great enterprises. Furthermore, men in all occupations not only find it a great advantage to have a thorough education, but in many cases an actual necessity. Then does it not seem foolish in the extreme to permit mere lads to plunge into the whirl of business before they finish what the common schools have to teach?

Men of mediocre attainments are already too numerous. Let us, therefore, prepare ourselves for the highest positions; then if we are ever called to fill places of trust and honor, we shall not be found wanting. Let us so direct the wave of educational enthusiasm, now sweeping the South, as not to allow the training imparted by commercial and technical schools to supplant that of the high school and the college.

JACKSON, Miss.

Our Special Work.

From the beginning one of the distinguishing features of Methodism has been an intense effort to give the people all needful information concerning religious doctrines and duties, and the progressive work of the church. For this purpose the pen and printing press have been freely used. The ever-recurring charge of Mr. Wesley to his colaborers was: "Feed our people with helpful reading;" "Take care that every society is supplied with books." All his preachers were colporteurs; and their examination, as his assistants, included the inquiry concerning their faithfulness in this work. "The Foundry (church) provided a room for the publication and sale of books. .... The Conference early ordained that every circuit was to be supplied with books by the assistant." (McTyeire's History of Methodism, p. 223.)

As soon as American Methodism was organized the value of the press as an efficient arm of the itinerant system was recognized, and arrangements were made for publishing and circulating good books. All along no connectional enterprise of the church has received more attention than its publishing interests. It is a chief topic in General, Annual, District, Quarterly, and Church Conferences. Committees are appointed, reports are made, speeches are delivered, and resolutions are adopted in reference to providing and circulating religious literature. It is needless here to detail the progress of this department of Methodist Church work from the administration of John Dickins, which began in 1789, to the present time. Suffice it to say that the little book-room of his, "the contents of which might have been hauled in a cart, has been like the grain of mustard seed." That small beginning has grown with the growth of the church, and has divided with its divisions, so that each branch of Methodism has its Publishing House or Houses, and a literature adapted to its people and sphere of work. In this matter the Methodist Episcopal Church, South, is not, at this date, a whit behind others in enterprise and effort. We have located at Nashville, Tenn., an establishment known as "The Publishing House of the Methodist Episcopal Church, South," "the object of which is to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals." This institution has been imperiled by war, fire, and debt; but from all it has had deliverance, and is to-day in a better condition to fulfill its mission than ever before. It is established in position, and with facilities for great usefulness. With much prayer and painstaking, those who have the work in hand are daily engaged in making and keeping in stock an attractive and wholesome literature adapted to all classes and conditions of people. Here are books, pamphlets, tracts and papers suitable in matter and style for the old and the young, the religious and the irreligious, and at prices adapted to all circumstances. No labor or means are spared by editors and publishers to provide needful reading matter for the church and people; but in order to fulfill the design "to advance the cause of Christianity," the matter prepared must be put in circulation. Hence the church has not only wisely provided from time to time for an ample supply, but also for a thorough circulation of its literature. According to present provisions, it is no less obligatory upon each pastor "to see that all the people within the bounds of his charge are duly supplied with our books and periodicals" than it is upon the book agents "to supply, as far as practicable, the demand of the church for books, tracts and periodicals." Thus we see in this, as in every other department of church work, the service of co-operation; the one is to provide, and the others are to disseminate the literature. It becomes every Methodist preacher to think on these things, and to give all diligence in promoting this church interest by putting into the hands and homes of the people wholesome and helpful literature. By so doing he will prove his fidelity to his ministerial vows, and to the spirit and polity of his church. It requires much self-denial, fortitude and patience for this as well as any other pastoral work; but he that is faithful in the sowing shall be rewarded in the reaping. The well-selected seeds of truth and purity (books, tracts and periodicals) are in the garner (the Publishing House). Let the seedsmen (the preachers) bring them forth and scatter them broadcast over the land, and there will be an abundant harvest of converted souls and of intelligent, devout and active members within the church. So mote it be!

G. W. BACHMAN.

Our Church Extension Work.

The July stated meeting of our Board was in session yesterday with all the officers; Bishop Hargrove and Bros. Settle and Palmore present. It was an "all-day meeting," beginning promptly at nine A. M., and closing at five P. M., with a brief recess for dinner. A large amount of detail work is always done at these intermediate meetings, which, though tedious and without special interest to the general public, is of great importance, and really vital to our work.

THE ASSISTANT SECRETARY.

The election of an assistant secretary made it necessary to define his duties, and a by-law prescribing the same was proposed and agreed to, though it must lie over till next meeting for final approval. It gives the assistant secretary authority to discharge all the duties of the corresponding secretary in the absence or disability of the latter, and further says, "He shall be chiefly employed in soliciting contributions to the funds of the Board."

Dr. Morris and family are here, and we expect efficient and valuable service from him in both field and office. Louisville Methodists are specially pleased with his location here, as he was for nine years a pastor in the city, and greatly endeared himself to our people during the time.

VISITATION OF CONFERENCES.

The circular letter to the Conferences for the current year was read and approved. The secretaries will visit the Conferences as follows: Morris—Montana, Columbia, East Columbia, Kentucky, St. Louis, Southwest Missouri, Holston, Indian Mission, West Texas, North Texas, Memphis, Arkansas, Little Rock, Louisiana, Alabama, Florida, South Georgia, Baltimore. Morton—Denver, New Mexico, Illinois, Western, Missouri, West Virginia, Louisville, Tennessee, Virginia, North Alabama, North Georgia, South Carolina, North Mississippi, Mississippi, White River.

PRINTER'S INK.

We hope to use the church papers more than ever before. Two secretaries can and will write more than one; and, unless our plans miscarry, bright, breezy, crisp articles in advocacy of our cause will, from other sources, reach the public, and induce enhanced interest in our work.

THE WOMAN'S DEPARTMENT

Starts off as a full-fledged *femme sole*, and by order of the General Conference our Board set it "up," not "off," with our benedictions. Miss Helm will supply particulars.

DAVID MORTON, Cor. Sec.

LOUISVILLE, KY., July 11, 1890.

The Spiritual State of the Church.

The reports on this subject to a District Conference from the charges in it have been carefully examined; and, though they do not develop clearly the spiritual state of the church, they serve as a guide to inquire into it. This question claims serious consideration, because all the work of the church should contribute to its spiritual life. The church may be deceived in regard to its condition. The systems adopted for inquiring into the spiritual state may not be the best to present it in its true light as to spiritual life and health. There may be, as Bishop Galloway has expressed it in a sermon, "unconscious spiritual declension," not only in individuals, but also in the church as a body. Inquiry is to be made, and facts should be recognized. The church is to live and grow, and be presented "a glorious church, not having spot, or wrinkle, or any such thing," but "be holy and without blemish;" and we should direct our labors to that end. It is our mission "to spread scriptural holiness over these lands;" and a pure spiritual life is essential to the best success. There are signs of life in the numerical, material and intellectual progress of Methodism.

Is there evidence of a corresponding advance in the spiritual forces in the church? That is the great question. Other denominations may have more material wealth at their command; but we must look to our spiritual stores, and from them draw our strength to battle against sin. It is by observing this rule that Methodism has come to the front among the spiritual forces in the world to give life more abundantly. Our growth in the things that are highly esteemed by men is manifest. Our doctrines and usages are helping other influential denominations. They are taking some of our good things, and profiting by them, and we are depreciating some of our best things. The reports reveal the fact that the family altar is greatly neglected, and this indicates the absence of spiritual power in the family and the church. Worldliness and a want of trust in God are sins which break down the family altar, which is so necessary to counteract their influence. The class meeting has almost lost its place; the love-feasts are easily counted; the prayer meetings are not largely attended, and yet there are more who lead in public prayer than there are family altars. The proportion of members taking the Lord's Supper is not large, and the attendance upon the public worship is not equal to the demand of a high spiritual state.

It is probable that the spiritual state of the church in the district under consideration would compare favorably with it in other places. We have great cause for rejoicing in the prosperity of the church. We recognize the hand of God in its origin and progress, and hope for still better things for it in the future. The principles that moved the "eight or ten persons" with Mr. Wesley in "the beginning" must energize the millions through the ages if they fulfill their mission. Since we have increased in wealth and popularity it is the more important that we should hold fast the means that ministered so largely to the spiritual growth of our fathers. The material and intellectual resources are at hand sufficient for all the purposes of the church, if consecrated to the service of a pure, spiritual religion. Methodists ought to have a religious experience to enable them to sing, "In the way our fathers trod."

J. W. SANDELL.

Books and Periodicals.

PERIODICALS.

—POPULAR SCIENCE MONTHLY, for July. President White continues New Chapters in the Warfare of Science. Elisee Reclus writes on Greenland and Greenlanders, J. S. Jordan on Evolution and Distribution of Animals, Prof. Warner on Corporation Law. Human Heredity is by Prof. Stetler, and O. W. Huntington discusses Meteorites, while G. G. Chisholm writes about the Commercial Geography of South America. There are several other papers of value. D. Appleton & Company, New York. Price, $5 a year; fifty cents a number.

—The FORUM, for July, has Formative Influences, by Prof. John Tyndall; A Short Study of "Hamlet," by James E. Murdoch; Obstacles to Civil-Service Reform, by Walter M. Ferriss; The Wages System, by Rev. Dr. Lyman Abbott; A Defense of the Veto Power, by Edward C. Mason; The Art of Gerrymandering, by Walter C. Hamm; Modern Eclipse Problems, by Prof. David P. Todd; Perplexities that Canada Would Bring, by A. R. Carman; The Newspaper of the Future, by Noah Brooks; Gunpowder and its Successors, by Commander F. M. Barber; The Newer West, by Richard J. Hinton. The Forum Publishing Company, 253 Fifth Avenue. Fifty cents a copy; $5 a year.

PAMPHLETS.

—The Calvinistic Doctrine of Election and Reprobation No Part of Paul's Teachings. By John Andrews Harris, S. T. D. Porter & Coates, Philadelphia.

—Who Made the New Testament? By H. L. Hastings. Scriptural Tract Repository, Boston. Price, five cents. This tract belongs to the Anti-infidel Library, edited by H. L. Hastings. The Library may be had for *one dollar* a year.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON V.—August 3.

THE PRODIGAL SON.

Luke xv, 11-24.

GOLDEN TEXT—*Father, I have sinned against heaven, and before thee.*—Luke xv, 18.

TIME.—A. D. 88.

PLACE.—Perea.

12. The younger of them said to his father—In its bearing on the individual life, the younger son represents the temper that is eager for independence, self-asserting, energetic; the elder that which is contemplative, devout, ceremonial, quiescent. *The portion*—According to the Jewish law of inheritance, if there were but two sons, the elder would receive two portions, the younger the third of all movable property. No one in good health could diminish, except by gift, the legal portion of a younger son. The younger son thus was entitled by law to his share, though he had no right to claim it during his father's life-time. The request must be regarded as asking a favor. *Divided his living*—In the normal scale of distribution the elder son would have as his portion two-thirds of the personal, and possibly also of the real, property, the younger the remainder.

13. Not many days after—This shadows forth the rapidity (1) of national and (2) of individual degeneracy. *Took his journey into a far country*—Such instances of emigration were, we may believe, familar things in most towns of Galilee and Judea. In the interpretation that lies below the surface, the "far country" is the state of the human spirit, of the Gentile world, in their wanderings far off from God. The "riotous living" is the reckless waste of noble gifts and highest energies on unbridled sensuality of life, or sensuous, that is idolatrous, forms of worship. The individual soul, in its temptations and its guiltiness, tries in vain to escape from God into the "far country" of sin, which involves forgetfulness of him.

14. There arose a mighty famine in that land—In the individual interpretation of the parable, the mighty famine is the yearning of the soul's unsatisfied desire, the absence of its true food, of "the bread that cometh down from heaven." In its wider range it is the craving of humanity for what it can not find when appetites are not satisfied and their wonted supply ceases—the famine, not of bread and water, but of hearing the word of the Lord; the want of a message from the eternal Father to sustain the life of his children.

15. Joined himself—The verb means to glue or cement. Very expressive here, implying that he forced himself upon the citizen, who was unwilling to engage him, and who took him into service only upon persistent entreaty. As he had received him reluctantly, so he gave him the meanest possible employment. An ignominious occupation, especially in Jewish eyes. We observe that, in this far-off land, the prodigal, with all his banquets and his lavishness, has not gained a single friend. Sin never forms a real bond of pity and sympathy. The cry of tempters and accomplices ever is, "What is that to us? see thou to that."

16. Husks—Carob-pods. The fleshy pods are from six to ten inches long and one broad, lined inside with a gelatinous substance, not wholly unpleasant to the taste when throughly ripe. Feeding swine was terribly humiliating to a Jew—to be compelled to eat with them, at their trough and of their food, must represent the very extreme of degradation. It was worse yet that his condition sank even below this, for while he would gladly have eaten of their mess, *no man gave unto him* even this. Satan has no desire for, and no interest in, even the smallest alleviation of the anguish and degradation of his victims. Even the vile earthly gifts and base sensual pleasures are withheld or become impossible.

17. And when he came to himself—The phrase is wonderfully suggestive. The man's guilt was that he had been self-indulgent; but he had been living to a self which was not his true self. The first step in his repentance is to wake as out of an evil dream, and to be conscious of his better nature, and then there comes the memory of happier days, which is as "sorrow's crown of sorrow." *Have bread enough and to spare*—Literally, *abound in loaves.* I have played the fool; I see it now, and I will hasten to confess it.

18. Father, I have sinned—See how sensibly he speaks of his sin and of his folly; how he sees (apparently he had never thought of this before) that he had sinned, not against his father only, but against heaven—against the great God who reigns there; how he had outraged all his obligations, not to his earthly father only, but to his heavenly Father even more. He has a sense of being no more worthy to be called or regarded as a son; but O if he might take the low place of a hired servant, and be where there is bread!

20. And he arose, and came to his father—A mere flash of remorse is not enough; a journey must he taken; the back must be at once and firmly turned on the far land; and all the shame of abandoned duties and forsaken friends be faced. In the story we must think of the wanderer as coming back weary, foot-sore, hungry, and in rags. In the interpretation, the state of the penitent is that of one who is poor in spirit, hungering and thirsting after righteousness, with knees that are feeble and hands that hang down, conscious of his nakedness and needing something else than the "filthy rags" of his own righteousness to cover it. *His father*—Had his worn eyes often turned that way, and looked and waited and looked yet again, if possible they might ever be gladdened by this sight? Now he saw him, he had compassion; old man as he was, "he ran, and fell on his neck, and kissed him."

21. And the son said unto him, Father, I have sinned—The iteration of the self-same words comes to us with a wonderful power and pathos. The contrite soul does not play with its contrition, or seek to vary its expression. But the change is as suggestive as the repetition. Now that he has seen his father, he can not bring himself to say again, "Make me as one of thy hired servants." That had been a natural and right wish before; it would savor of unreality and hypocrisy now. This also has its analogue in the history of true penitents. In the first stirrings of contrition they stand afar off, and as they confess their sins hardly dare to hope for their restoration to the blessedness of sons; but when they have felt the Father's kiss, though still confessing to be unworthy to be called sons, they can not be satisfied with anything less than sonship. *Sinned against heaven*—This includes and surpasses all the other guilt, which is the reason why David, though he had sinned so deeply against man, says, "Against thee, thee only, have I sinned, and done this evil in thy sight." *To be called thy son*—He omits, Make me a servant. The slavish spirit vanishes in the clasp of his father's arms.

22. Easily understood. The *best robe* can not well be other than the "garment of praise," the vesture of righteousness, the new life and immortality with which it is the desire of the penitent to be clothed upon; the *ring*, as the signet upon the right hand, must be the token of the special favor of the Giver, the seal of his "calling and election;" the *shoes* must answer to that "preparation," or readiness, which comes from the gospel of peace, and which makes him eager to do his work as a messenger who proclaims that gospel to others, and which he need not lay aside even when he treads on the "holy ground" where man holds communion with God, the forgiven and restored son with the eternal Father.

24. This my son was dead—The words, looked at merely as part of the story, have a wonderful pathos. Absence, alienation, the self-chosen shame—this had made the father think of the son as "dead." Death would indeed have been far easier to bear. Spiritually, we are taught that repentance is nothing less than the passing from the death of sin to the life of righteousness, from the "graves of lust" to the power of the resurrection. *Is alive...is found*—Both aorists, and pointing back to a definite time in the past; doubtless the moment when he "came to himself." The reader will need not to be reminded that all these points in this extended description are purposely and richly significant. They are freighted with great moral lessons. First, and most directly in the line of this entire chapter, is the unutterable compassion of the father, and his overflowing joy upon the return—the very resurrection as from the dead—of this long-lost son. It reveals to us the infinite God, the everlasting Father, in joy unutterable for the repentance of one sinner. It testifies to the luxury of joy in his benevolent heart over one sinner that repents. We can not be mistaken as to the bearing of this parable upon this very point. For Jesus is now justifying himself for his interest, his sacrifices, and his labors for the sake of reclaiming and saving the lowest class of sinners. In one word, the point of his illustration assigns this reason for his labors—that God loves to have sinners repent. God rejoices over their return, humble and penitent, to the home they had abandoned for their life of sin.

Missionary.

Letter from Mexico.

MR. EDITOR: Since last I wrote you we have had more than the usual amount of care. In addition to that of the mission, Mr. Weems has been quite ill. While convalescing, Bro. Watkins went off to fill an appointment for Mr. Weems, and returned quite ill, with the same disease of which he was suffering. Then I took the little girl, Sofia Sanchez, of whom I wrote in a former letter. Her father gave her to me to raise as my own. Last week I had a letter telling me, if I'd send her to San Luis Potosi, where Miss Holding now is, she would take her to Laredo and educate her, also the daughter of our Toluca Bible-woman, in the new college in San Luis Potosi. As Bro. Grimes was going to San Luis, Thursday last, I got all ready and sent off the girls. Thus at the beginning of our woman's work in Central Mexico they have kindly helped me by taking these two girls, for which I feel truly grateful. That they may have great success in Central Mexico, I do earnestly pray.

Yesterday was Mr. Weems' quarterly meeting here. After he preached, the father and mother of little Sofia, my servant and one other girl joined the church. We had a solemn service, and that mother, who was such a rigid Catholic, wept bitterly, rose in her seat and asked to be taken into the church. These things have filled my heart with gratitude. If I am never able to do more, through the child I took from an unhappy home, the parents have been led to renounce Romanism. Though many anxieties and cares oppress me, I feel that little by little we are gaining ground.

We are looking forward to the coming of our new Bishop with pleasure and hope. I began praying for him when I heard he was to preside in this difficult field, for so much depends *here* on the right disposition of men and means. Indeed, far more than at home, where the people are instructed as to their duty, etc. I am sure our Bishop will come clothed in authority and in the Spirit of the Master, and we will welcome him to our hearts and homes. I believe our approaching Conference will mark a new era in our mission. We have now our noble women as helpers, and hopes and prospects are bright for the future. Yet we can not congratulate ourselves that Romanism is dying out. I feel appalled at the number of new churches being built and old ones remodeled.

On July 4, which was celebrated at the American legation by a grand ball, I celebrated by a little trip to the *Nochetriste*, the tree made memorable by the sad night spent under it by Cortez, who is said to have wept all night. I never visited any of the suburban towns; so went out with an American lady, as I was alone as usual; Mr. Weems afar in an Indian town. From this historic tree we went a little further to Popotlan. There I saw a beautiful Catholic Church, more than a hundred years old. They are now repairing it within. Outside I saw a singular looking arrangement built to the side of the house which looked like port-holes. When I went near I found in each bole a skull, while the whole space inside was filled with human bones of all sizes. You may be sure I felt no desire to linger long, as the lady and myself were entirely alone. I returned at the close of our national day to welcome my husband, who returned that night.

Next week I shall not be so entirely alone, as Bro. Grimes will bring his family down from San Luis Potosi, and occupy the mission house.

The good ladies of New Orleans sent Mr. Weems a draft for the benefit of the school here, in which they have been interested many years, and have done some noble work. He wrote them, acknowledging the help it brings. Miss Hallaran is often spoken of, and beautiful tributes paid her as a Christian worker. I was asked a few days since on my way to school, if it was her work I had taken up. "If so," the lady said, "I hope you will be blessed." The pure and good may pass away, but not so the incense of holy lives. It will linger and bear fruit. Oh! that all of us in this sin-cursed land may realize the terrible responsibility resting upon us, and so live that we may teach by example as well as by precept. Pray for us. S. G. WEEMS.

CITY OF MEXICO, July 7, 1890.

Temperance.

Why Does the Rum-Seller Rule?

Is it because he represents the majority of our people? Surely not. He and his followers form a small minority of the whole. Their rule is the rule of an impudent oligarchy. Two large classes are responsible for this condition of things. First, the partisan voters of respectable character and life who deliberately vote their party ticket although it is defiled with names that are redolent of the odors of the saloon. They lay aside conscience and common sense under the false theory of loyalty to party, as if party were more than country or moral duty. Instead of rebuking party by an opposing vote, they go with the party to maintain corruption. These uncorrupt and incorruptible voters thus sustain the system that their souls hate. Many of them are indifferent or careless as to results, having satisfied themselves that loyalty to the "regular" nominations is the one thing needful. Others wish reform, but are in despair concerning it. Let such understand that to have reform, *individuals* must be reformers; and that each individual can begin the reform most effectually voting only for clean candidates. The other class responsible for a government by rum-sellers is that of the non-voters. These are chiefly well-to-do people who are too much engrossed in their own business or selfish pleasures to care for the public welfare. It is estimated that there are in New York City 20,000 men who habitually abstain from voting. Their votes, if cast, would be on the side of public virtue, for they are men of correct sentiment and upright life. The depraved are never found wanting when voting time comes. These 20,000 could turn any election in New York City for good if they should exercise their right and do their duty; for not only would their votes count, but the knowledge that there was such an army of righteousness about to vote would purify the list of candidates. The rum-hole candidates are nominated because the politicians count on the absence of these 20,000 from the polls, as well as on the "loyalty to party" of 100,000 who do vote.—*Rev. Howard Crosby D. D.*

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To think of religion in any other sense, than as a state of self denial, is knowing nothing at all of it: for its whole nature is to direct us by a light, and knowledge, and wisdom from God; which is all contrary to the darkness, ignorance, and folly of our natures.—*Law.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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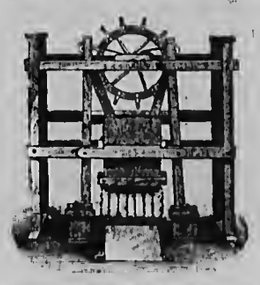

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

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REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JULY 24, 1890.

Two Points in Religion.

1. All the influences of the Christian religion are elevating in their tendencies. Objectors may talk against religion until they are hoarse; they may write against it until their pens drop from their hands; they may cry against it as a subtle system of priest-craft; they may pretend to see no good in it, and yet the great fact of the world's history is that the tendency of Christianity is to elevate and ennoble; that the most refined intellects have been more highly polished by communion with the intellect of Jesus: that the largest hearts have expanded under the influences of the example of his benevolence, and that the deepest thinkers have sat like little children at his feet and learned with humility the lessons of his infinite wisdom. No man can deny this without denying a large part of the history of the past eighteen hundred and fifty years. Religion elevates and, at the same time, broadens a man's nature so as to produce proportional exactness and symmetrical beauty of character. It tones the mental faculties, purifies the moral emotions and subordinates the animal propensities. It goes to the lowest strata and unearths the precious germs and brings them up and places them in reach of the light and heat of gospel influences, and they grow and flourish and bear fruit to the good of men and to the glory of God. Let no one think that degradation of mind or soul or body will result from the work of religion on the nature. It is elevating always and everywhere. It has taken many of the most miserable sinners the world ever saw and lifted them up into the shadow of God's throne!

2. The men and women who are earnestly engaged in the work of religion are qualified for all the exigencies which the developments of the future shall disclose, and prepared to meet all the results of those developments with calm equanimity. If the world is to march on in progress until the whole earth shall witness the dawn, and then the rising, and then the culmination of millennial glory, they are working to that end and are prepared for just such a result. If Christianity should prove a huge humbug and religion a fable and Jesus a myth and death an eternal sleep and heaven a poetic fancy and hell the dream of a frenzied imagination, they are prepared even for that state of things. If God is true and Christianity a great fact and religion a living power and Christ a divine Savior and death a transition to another sphere and heaven the grandest reality in the universe and hell the hopeless prison-house in which sin and its lovers shall be incarcerated forever, they are eminently qualified for that state of things. Having accepted the religion of Jesus and having yielded themselves to the work of the Divine Spirit, he has wrought upon them so as to assimilate their characters to his, and hence they are prepared for all possible contingencies.

These two points commend religion to every sane mind. Elevation of character and preparation for the future are the two great matters which religion promises to insure to everyone who will be guided by her precepts. Does anything else offer as much?

Editorial Correspondence.

Having promised to attend two District Conferences in one week, it was necessary to leave the office early. So Tuesday morning found me leaving the city by the Texas and Pacific road, *en route* for the Shreveport District Conference at Robeline, which thriving little town I reached at seven o'clock the same evening. Bro. McVoy, the pastor, met me at the train and domiciled me at the elegant home of J. H. Hill, where I spent two pleasant days with his agreeable and hospitable family.

Robeline is a small town on the Texas and Pacific road, and, sprinkled around over the little hills and valleys, gives some evidences of thrift and industry, though the census has waked the people up to the fact that they are not as numerous as they thought themselves.

The Conference opened Wednesday morning with Presiding Elder Cassity in the chair, and Rev. W. F. Henderson as secretary. The attendance of preachers the first day was fair, but the laymen did not show up in great numbers. It is a busy season with many, and the church work does not always take precedence of other work! The business proceeded in an orderly way. The various interests of the work in the district were carefully looked after, and suggestions as to how those interests may be fostered were made from time to time as the time of the Conference went on.

Dr. Hunnicutt, president of Centenary College, was present during the two first days of the Conference, representing his great enterprise and securing endowment and students. The success of the past session was regarded as a note of what is coming in the future, and the prospects of the college are brighter than ever before. The NEW ORLEANS ADVOCATE was brought before the people, and its claims upon their support urged by the editor. The Conference recognized the obligation to work for the upbuilding of its own organ, and gave good promises in regard to future operations on that important line. Oh! when will the church everywhere recognize the fact that an intelligent understanding of church work and an uninterrupted progress in that work depends upon the interest the church takes in her great enterprises? And how can the church *know* anything of these great enterprises unless she reads—yea, studies her periodicals? When we get the church paper in every family, and get every member to contribute to church support, all the problems will be solved!

My stay of two days at Robeline convinced me that the brethren there are in earnest, and, under the guidance of Bro. Cassity, will do much during the coming months to further the cause of the Lord and, doubtless, will be ready, December 3, to render to Bishop Haygood a good account of their stewardship.

While at Robeline I heard of the death of an old friend, Major William Beynon. A Welshman by birth, he came to this country years ago and cast in his lot with our people and became a Methodist. I knew him well and loved him much. He leaves a wife and one son, Dr. John Beynon, of Shreveport. My time is out at Robeline, and I leave this evening for Shreveport, *en route* to Homer.

C. W. C.

JULY 17.

During our recent trip we met a brother who proposes to be one of one hundred to give *fifteen* dollars this year to build a church in Japan, and then to give ten dollars a year for *four* years to support that church! Are there not one hundred readers of the ADVOCATE who will meet that proposition? If so, send your names to this office.

Seashore Camp Ground.

The nineteenth camp meeting of this association will prove in many respects the most remarkable in its history. Such numbers of people have only once previously congregated here, and then the mere human attractions were extraordinary, as Sam Jones and a quartette of new Bishops fresh from their vows of ordination; while the religious revival, pure and simple and pentecostal, will be long remembered.

On Monday after the great success of the day previous there was a slight recession of interest, and though the preaching was good and quite up to the high standard of the meeting, the tabulated results were meager—not to say, microscopical. The advantages of such a crisis in a meeting are very great if properly improved, and to say that, in consequence, "Israel betook herself to her tents," would but very mildly express the depth and universality of that revival of prayer that quickly followed. In addition to private resolve and effort there were coalesced movements in various directions, as a preachers' prayer and conference meeting, a young ladies' prayer meeting, as well as family and tent meetings, and the indications in every direction were that the kingdom of heaven was suffering no small degree of violence. The religious effect was, indeed, profound, and the spiritual tide which began to rise on Tuesday morning at the early prayer service has suffered no abatement until a period near the close of the meeting. The preaching has been in demonstration of the Spirit and power, and at every service there have been conversions. These latter are of the genuine and glad sort that you can take in at a glance, and that become at once factors in the good work of saving sinners, thus following the design of their new creation.

What a power (we had nearly said, "almost divine," but will write, "almost pleni-potential") a redeemed soul may become at such a time in assisting the Holy Spirit to save the lost, and how God hath shined into the hearts of his servants here of all ages and sexes and ranks to give the light of the knowledge of his glory in doing this special work!

The barrier that usually exists between the sinner and saint element of a congregation has had no existence in this meeting, and, perhaps, a majority of the penitents have come to the altar arm-in-arm with their beseeching friends or relatives. Very few have come up for prayer without being blessed, and without evincing a most decided change of deportment, while the experience meetings have been effusive in Christian testimonies to the saving power of God.

The preaching has been "good, better and best" from all styles of preachers—from stately and turgid Barnabas to Apollos, the prince of techniques, and waving his arms like wands; and from the impetuous and discursive to the logical and severe; and upon almost every subject which might be taken to define a distinct feature of Christian theology. Among ministers who impressed upon the occasion the individuality of their preaching, we may mention the names of Rankin, Wadsworth, Walker, Lewis, Parker, Cooper, Cox, Matthewson, Sawyer; F. N. Parker, who is in style much resembled to his sainted father, and John Keener—the latter in a single discourse exhibiting remarkable skill and force, while Mr. Matthewson preached a sermon which none of those who heard it will ever forget—direct and powerful and accompanied throughout by the unique personality of its author's shouting and unimpassioned weeping and laughing, as "a giant refreshed with new wine."

The children's meeting on Thursday was a most interesting and powerful service. It was conducted by E. P. Mackie, Esq., in excellent style, and was addressed with force and discrimination by Revs. W. J. Lewis and A. E. Clay. At this service there were, perhaps, twenty conversions, while fourteen children—all of whom were, perhaps, under the age of fourteen—joined the church.

The sermon of Rev. Inman Cooper, on "Pilate's Dilemma," at a critical stage of the meeting was edifying and forceful, and, like that of Bro. John Keener, in this and other respects belonged to a style of preaching which should not be suffered to go into disuse—plain, direct, overwhelming in its array of fact, and appealing to the powers of the world to come, rather than to the surface emotions of hearers. Bros. Lewis and Mounger preached effectively and entertainingly at a late stage of the meeting; while Bros. Wadsworth, Rankin and Hurt have preached powerfully from the inception, and much of the success is due to their earnest eloquence and labors in season and out of season.

The zeal and skill of the spiritual directors—we mean the presiding elders of the three adjacent districts, Evans, Cooper and Peterson—is deserving of all praise, and they have their reward.

Among subjects that have exerted a direct and potent influence upon the destiny of the meeting, which we could not fail to mention, has been the young ladies' prayer meeting, held daily in the Felicity tent. These "wise virgins," keeping their lamps well supplied with oil, have not only had ample illumination for their own steps at a critical season, but have lighted numbers beyond the dark borders into the kingdom of God's grace. The highest type of female character in this and other ages, though we would not discredit the former, is not the bread-winner, but the soul-winner.

Though it is difficult to obtain correct statistics of such a meeting, it is surmised that there had been seventy-five conversions previous to and including Friday night, and there seemed to be every reason to hope that this number would be increased to one hundred before the close.

The last sermon heard by your correspondent on Saturday morning was preached by Dr. J. B. Walker, and was equal to the best.

Later intelligence, reaching us on Monday morning, is to the effect that Sunday was a great day, and that there were many conversions. But if all the returns were in, and all the witnesses entitled to testify had spoken, who could estimate correctly all the good done and all the blessing received at this session of the great annual love-feast of the Methodists of Louisiana, Mississippi and Alabama?

J. M. B.

The Pastorate.

I desire to write a few lines on this subject. I will not try to cover the whole ground of pastoral theology, but content myself with a simple and brief statement of a few salient points. I write for the *young* pastor; and if I can make suggestions that will contribute in any degree to his success in the work of the Lord, I shall be satisfied. To be a successful pastor ought to be the aim of everyone who has entered into this high calling; yet it is painfully true that among the many engaged in the work, comparatively few are decidedly successful in it. Is it not, therefore, worthy our attention?

It is very important that we appreciate the magnitude and responsibility of our calling. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands."

We may well read and think and pray until we are overwhelmed with a sense of responsibility before we start in our work; and if we find our hearts not thus borne down with the weight of responsibility, as we contemplate the duties of this vocation, we may well conclude that God has not committed unto us a dispensation of the gospel.

The pastor is to be a preacher. The pulpit is his throne of power. There he must "read in the Book, in the law of God distinctly, and give the sense, and cause the people to understand the reading." He is to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." He must be manly, faithful and gentle in the discharge of this duty. He must not allow his own feelings to intrude. He stands there to represent Christ. The truth as it is in Jesus is to be faithfully presented in the spirit in which Jesus himself would present it.

The pastor is to be a student. He can not "preach the Word" intelligently and intelligibly if he does not "give attendance to reading," and "meditate upon these things," and "give himself wholly to them." Therefore, he must "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To this end he must have three things: books, retirement and composure; and he must know how to use all three to the best advantage. He must prepare his sermons with care. No labor of his is better expended than that which is given to the preparation of his sermons. Having accumulated material for a sermon, he should boil it down and make it strong before giving it out.

The pastor is to be endued with power from on high. The preparation of the heart is more important than the preparation of the head. He must go to the pulpit every time with a fresh baptism of the Spirit. This will make his head clear, his heart warm, and his tongue as the pen of a ready writer. No amount of mere intellectual preparation can compensate for the absence of this spiritual power.

A story is told of a young pastor seeking the counsel of an aged minister when his church seemed to be waning. "Show me a pair of your old pants," said he. Then, examining them, he continued: "See here; they are worn in the seat and not in the knees. This accounts for the condition of your church. If you want your church to prosper, wear your pants out in the knees. When pastors kneel their churches rise."

The pastor must look after the details of his work. It is worth a great deal to him to know how to conduct a prayer meeting so as to make it both interesting and profitable to his people. As a Methodist pastor, he must know how to hold his Church Conferences successfully. There are great possibilities of good here. He must take a lively interest in the Sunday-school work of his charge. This is an arm of power. He must "help those women" in their missionary and parsonage aid societies. They are valuable co-workers, and deserve encouragement. He must administer the sacrament and ordinances of the church regularly, and see that the baptisms and marriages, etc., are recorded. He should proclaim the quarterly fasts, and read the rules of the church, as the Discipline directs. "He that regardeth not little things shall fall by little and little." In a word, let him take the Discipline of his church and keep the rules thereof, and not assume to mend them. He has solemnly promised to do so.

The pastor must visit his people at their homes. He must study to know their needs, and how best to serve them. He must keep himself in full sympathy with them, and they must come to know that this is the case. He must have them in his mind, and carry them on his heart, and be always watching for opportunities to do them good. He must seek to lead them to higher attainments in grace, and into ways of usefulness, and to develop their working capacity in the church. His personal influence should be brought to bear in every home. The children, the aged ones, the sick, the sorrowing and strangers have special claims upon his attention and interest. An important factor in the Christian home is the occasional visit and personal influence of a godly pastor. In the discharge of these duties there will be some unpleasant experiences. Many bitter morsels must be quietly swallowed. He must consent to suffer often; but then if he suffers with Christ, he shall also reign with him. He must be willing to suffer, if by so doing he can do good.

Here is a graphic picture, worthy of our study, given in John x, 1-15. Let everyone who desires to be a good pastor read and study this passage; and, as an under-shepherd, seek to imitate the Chief Shepherd. "He has left us an example that we should follow his steps." Remember it is said of the Good Shepherd that "he calleth his own sheep by name, and leadeth them out. . . . He goeth before them, and the sheep follow him: for they know his voice. . . . The Good Shepherd giveth his life for the sheep." It is also said that the hireling careth not for the sheep. He cares for the fleece, rather. He is anxious for his salary in full, and loves his ease; but he is not zealous for the salvation of souls and for the edification of the church. He is not willing to "give his life for the sheep"—to spend and be spent for the flock over which the Holy Ghost has made him an overseer. Brethren, let us be good shepherds.

W. B. LEWIS.

Notes.

The man who has no opinion is in a fair way to promotion.

He who is never reminded of his faults will never amend them.

We can put up with parties, but partisans are an unmixed evil.

None but he who made the world can make a minister of the gospel.—*John Newton.*

It is a sin on the part of any Christian not to be a friend of missions.—*Van Oosterzee.*

The great army of the traduced is only exceeded in numbers by the great army of the traducers.

A new reason has been discovered for bad handwriting. It is made as illegible as possible to *protect the spelling.*

The loving disciple who is spoiling for a fight is one of the paradoxes of the nineteenth century.

The broad-minded man who gives nothing to foreign missions is either too broad or not broad enough.

We know a preacher who is popular with all the rich men and utterly out of sympathy with all the poor of his acquaintance. This does not speak well for the discernment of the former class.

Love is the better way, but it often employs harsh methods and weapons. The apostle would have committed the body of the Corinthian recusant to the flames that he might save the imperishable enshrinement.

Millsaps College Notes.

Taking a collection would hardly be considered one's ideal of pleasant work, and yet it is not without its pleasure where a generous people appreciate the need to be supplied, and respond as willingly as they generally do when the endowment of Millsaps College is presented to their notice. Sometimes disappointment comes when a rich man fails to do his duty; but pleasant experiences often come, and often pleasant surprises.

"Put down $10 for Rastus McClendon."

Rastus McClendon is a worthy colored man in East Mississippi.

"Put down $10 for Sam Lee."

Sam Lee is a Chinaman in West Mississippi.

"Mr. Watkins, I want to give one dollar to that college. I want to go there some time."

As he said this, Ed. D—— put down a silver dollar upon the table. A waif, an orphan, hundreds of miles from what he called his home, found two or three winters ago asleep in a sawdust pile, this boy's heart was moved and his ambition stirred. May God's blessing rest upon him!

"I don't want to give anything myself; but my wife may give $1,000 if she wishes."

It is unnecessary to add that Mrs. R. was willing, and the subscription made.

"Put down $100 each for my wife and four daughters."

Such was the announcement that caused a pleasant sensation at the District Conference at Hazlehurst.

"I want to subscribe $50 for each of my two little boys," said a stalwart son of a sister church, some weeks ago.

The cause is taking hold of the hearts of the people; their hearts are moving their hands, and their hands untying the strings of their pocketbooks.

At Enterprise, on Friday night, July 11, Bishop Galloway and the agent presented the cause, and $620 45 was subscribed. At Wayneshoro, on Sunday, the writer preached on Christian education, and received in subscriptions $548 90, and at State Line, on Tuesday night, a collection of $151 was made.

A South Mississippian, in sending a check for $100, says: "No one has asked me to subscribe anything." Brother pastor, somebody in your charge may be waiting for you to present the cause.

A sermon on Christian education to every congregation and a collection for the endowment of Millsaps College is surely not too much to expect. Can we not expect this much from you, brother preacher?

The Brookhaven district, Mississippi Conference, has subscribed $7,000 to the college endowment fund, thus leading the districts of the State. The progressive and wise-hearted Methodists of that district will, doubtless, make it $10,000.

It ought to be the ambition of every Methodist in Mississippi to subscribe something to the endowment of Millsaps College. To have done so will one day be a subject of gratification and pride.

A. F. WATKINS,
Agent.

District Church Extension Societies.

Several District Church Extension Societies have been formed, and others are proposed. It is the design to confine their operations to the respective presiding elder's districts in which they are located. The work of one of these has been extensively advertised, and favorable notices of the plan have appeared in more than one of our church papers. It will be well for our people to look closely into this subject before they go further.

One of the chief objects sought in the organization of the General Board of Church Extension and its auxiliaries was to concentrate the gifts of our people in a common treasury, and provide for their disbursement by a system that would accomplish the largest results with the smallest outlay. We believe that the work done will justify the assertions that in this we have been fairly successful.

Over $430,000 have in one way and another been collected and paid out, and over 1,900 churches and parsonages have been helped in eight years. The amount and character of work done by our Board compare favorably with that of any other Board of any other church in an equal length of time. Besides it is steadily growing, and, with right support, bids fair to prove itself an arm of the service which will do much to help possess the land. The very favor into which it has grown has, however, helped to develop certain tendencies which we can but regard with concern and to which we believe the attention of the church should be cited.

I believe these district societies are likely to do harm to the general cause in several ways.

1. By diverting attention from the work of the regular Boards. What they collect will inevitably affect the regular collection. People who give to them will claim that their contributions have gone to the church extension work, and that they must be excused from giving more. And for the reason that persons always sympathize with that to which they have contributed, their interest in the regular work will be diminished in the exact ratio in which they regard this.

2. By fostering a local feeling as against a connectional. Their appeals are based almost wholly upon the idea, "We must help ourselves, our district first; and then if we have to spare, we may go abroad." This spirit followed to its logical sequences would obliterate every connectional enterprise among us.

3. By encumbering the work with additional machinery. If we need a district society, why not one for each city, for each Annual Conference, for each State? Is not the claim that it is necessary equivalent to a declaration that our present machinery is inadequate? And if this is so, how are the results already achieved to be accounted for?

4. By transferring the work of church extension to organizations not provided for, nor recognized by any law of the church, and placing large sums of money in the hands and under the control of parties who are not responsible to any legal organization for either the time, or manner, of its disbursement.

5. By administering their funds under regulations that are altogether different from those of any other church extension organization we have, and thus creating dissatisfaction with existing methods which have been adopted and approved by the highest authority after mature and prayerful consideration of the subject. Will it not be wise to "keep," rather than "mend," our rules just at this point?

DAVID MORTON, Cor. Sec.

LOUISVILLE, Ky., July 17, 1890.

Postal Card Reports.

—Rev. R. A. Burroughs writes from Okolona, Miss.: "A great revival began in Okolona, North Mississippi Conference, with the Aberdeen District Conference, which was held here June 26-29. On the very opening of the District Conference it was seen that the presence and power of the Holy Ghost was upon the people. The preaching was with power. The meeting was continued until July 13, conducted by the Rev. Joe J. Jones. The congregations soon grew so large that we could not seat them in the church. Arrangements were soon made, and a large cotton-shed was seated that would accommodate 1,500 people. This was filled to overflowing most of the time. Bro Jones exposed the sins of Okolona in such a way as to cause hundreds of people to say they would be guilty no more. We can not tell the number of conversions, but think we would be safe in saying that there were more than 100. Eighty persons gave their names to the different churches; 45 united with the Methodist Church, making 67 since Conference. Bro. Jones is a fine expositor of the Word of God, and he is a fearless preacher of the gospel. Our people gave him their unanimous support, and bid him God-speed in his great work. We give God all the glory, and go on loving and serving him. Pray for us."

—Rev. Isaac L. Peebles writes as follows from Brandon, Miss.: "Our third Quarterly Conference was held on the fourteenth instant. The attendance was good. Bro. Andrew W. Dowd, son of Capt. W. C. Dowd (deceased), was licensed to preach. On Sunday preceding, the presiding elder, Bro. P. A. Johnston, preached twice, in the morning and evening. Our finances are much in arrears as yet, owing to my long prostration; but we are hopeful, however, that as soon as I am thoroughly on foot I shall be able to bring them all up. My foot is still improving slowly, but the improvement is not sufficient to justify my exorcising it much without material damage. Various have been the diagnoses of my case, and conflicting have been the prescriptions. The principal trouble now is in the pedal nerves and, too, it may be, in the calcaneo-astragaloid ligaments, if not in the astragalus itself, for there is an unnatural enlargement about it immediately under the inner malleolus, and tenderness about it, posteriorly. Pray that I may thoroughly recover. May God continue to bless you in your great work, Mr. Editor!"

Meridian District.

The preachers in charge will please see that church registers and Church Conference record books are on hand at the Quarterly Conferences, third round, for examination in accordance with our Book of Discipline. Secretaries of Church Conferences have been negligent at several points, and their books were not present. Some preachers have failed to read the General Rules. Let others not fail.

T. L. MELLEN, P. E.

From Bishop Galloway.

MR. EDITOR: The Holly Springs District Conference has just closed a pleasant session here. We had a good educational meeting, and a collection of $631 50 for "Millsaps College."

Fraternally,

CHAS. B. GALLOWAY.

POTTS CAMP, Miss., July 21, 1890.

Personal and Otherwise.

We have just learned that Rev. P. Howard, our pastor at Greenshurg, La., is quite ill with continued fever, though better than he was. We trust our brother will not be long on his bed.

Rev. J. A. Bowen, of the North Mississippi Conference, who has been very low with typhoid fever, is convalescent.

The Rev. J. W. Price, P. E., of the Grenada district, North Mississippi Conference, will dedicate the new Methodist Episcopal Church, South, at Colla Springs, Carrollton circuit, August 3, 1890.

Business Notices.

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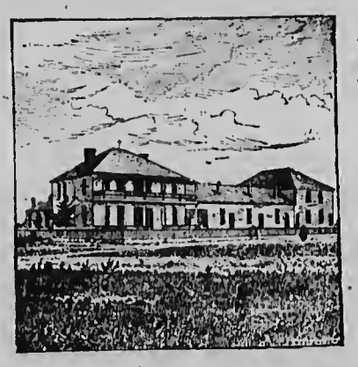

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Our Young People.

THE CAT'S EXPLANATION.

You ask the reason, little friends,
Why cats don't wash their faces
Before they eat as children do,
In all good Christian places.

Well, years ago, a famous cat,
The pangs of hunger feeling,
Had chanced to catch a fine young mouse,
Who said, as he ceased squealing:

"All genteel folks their faces wash,
Before they think of eating!"
And, wishing to be thought well-bred,
Puss heeded his entreating.

But when she raised her paw to wash,
Chance for escape affording,
The sly young mouse then said good-bye,
Without respect to wording.

A feline council met that day,
And passed in solemn meeting
A law forbidding any cat
To wash till after eating.

—*Exchange.*

Something for Boys.

A few weeks since I saw a touching and beautiful sight. Driving through a rugged part of the country, my attention was directed to an elderly lady trying to pick her way over the hillside. She came very slowly and carefully. The hill was quite steep, and I was pitying her and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past and running up the hill put his arms around the lady and steadied her steps, saying pleasant words, I know, for the face encased in the warm hood looked beaming and bright with happiness. As we passed I heard her say these words, "It is so nice to have a boy to come and help a mother down the hill." They passed on, and went into a farm house at the foot of the hill; I knew they were mother and son. There was a sermon in those few words, I thought. I wish every boy could have heard them.

You boys, all of you, are here to help mother down the hill of life. You don't all do it though, more's the pity. Some of you make it harder for her. You do things that trouble her, she is anxious about you, and then has to pick her way over places a thousand times rougher than walking down a steep hill. Perhaps you are getting into bad habits, and will not obey her counsel. Her poor heart is bruised and torn by your conduct. She knows what the result of evil doings are; that if a boy begins habits that he only considers light as cobwebs in his youth, by and by they may become iron chains about him, and when he is a man he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do the things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life as you might be. Be as polite in waiting upon your mother as you are in waiting upon other boys' mothers. Don't speak in rough tones to her. Be always gentle when you speak to her, and careful to remember what she wishes you to be particular to at different times and in different places.

"It's so nice to have a boy help a mother down the hill." Yes, when weary and worn with life's hard work, and age begins to come, it is a great satisfaction and source of gratitude to know that a strong, upright boy is coming up to help mother down.

And you boys who have gone from home, although you can not literally put your arm around mother and steady her steps, yet you can write her good, long letters, and tell her you wish you were in the old home again, so you could hug and kiss her as you did when you were a little fellow, and loved to climb up in her lap. One of the greatest blessings in the world is that of having a praying mother. Make yourselves worthy of the good mothers God has given you, and take your mother's God for your God in the days of your youth.—*New York Examiner.*

Sisters' Duties to Brothers.—Another ruin women alone can rebuild, is the carelessness with which brothers are treated. Some sisters forget that the first, and often most enduring impressions men receive of the sex, come through their sisters' actions. Is the girl a vain, pretty, selfish being, never considering the brother's needs? Is it any wonder if the brother thinks all girls are like his sister? Sisters should seek to be the friends of their brothers. Their gentle virtuous conduct may do much to create a right tone in the brother's mind, and will inevitably refine and help him. You, dear girls, can, and you are doing very much in shaping a young man's habits. If the sister shares his youthful troubles, advises him in difficulties, makes his home attractive, refuses to listen or to mix in any wild conversation, seeks to lead him into a right conception of manhood's privileges, in short, becomes a loving companion, then I am sure that many a youth who now sees in girls only vain, giddy creatures, will have that exalted view of womanhood which will be a safeguard in the days to come. Try to be the angel of the home to the brother. If you have failed here, begin to build this very day. God will give you strength.—*Friendly Words to Young Women.*

When Do Babies Become Intelligible?—The Listener may mention the case of a fond mother of his acquaintance who has a remarkable baby who, the mother insists, says "Mamma's little girl" so distinctly that anybody in the world could make it out. And this is the way exactly that the baby pronounces it:

"Lubble, lubble, lubble!"

This is not nearly such plain English as a friend of the Listener's, now a man, and an honest and noble one, who, when he was two years old, mystified the members of the family by calling out in the imperative mood:

"Bixit, baxit, cloxit!"

All gathered round and tried hard to make out what the youngster meant. But the most definite statement that they could get out of him was, "Bixit, baxit, cloxit!" At last, by dint of a good deal of pantomine, the child got them into the pantry and indicated a particular place in it, and then his remark translated itself to them. What he meant to say was, "I want a biscuit, in the basket, in the closet!"—*Boston Transcript.*

Salutations among Savages.—You would scarcely think it etiquette, on meeting a friend, to scratch your ear or to put out your tongue. Yet there are lands where these extraordinary forms of salutation are used.

Prostration is one of the oldest modes of salutation. It survives only among the least progressive people of Asia. Other forms have taken its place, even among the neighboring Tartars and the conservative Thibetans. The Tartars scratch their ears, and the Thibetans put out their tongues. In giving an account of his interview with the chief of the police in Thibet, M. Huc, the adventurous missionary, says; "After politely putting out our tongues, we withdrew." It is to be remarked that scarcely any savage ceremonial of this kind permits personal contact. It may be that mutual distrust is the reason for this. As an exception to the rule, there occurs the rubbing of noses among the Maories of New Zealand; but such exceptions are rare.—*Exchange.*

Many Persons
Are broken down from overwork or household cares Brown's Iron Bitters
rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

A Boy's Enemy.—Once upon a time—to tell when and where would be a breach of confidence—a bright-eyed, well-fed, well-housed boy told me that he "believed it was easier for a fellow to really amount to something if he had a rather tough time of it than for us fellows who have everything so outragcously easy right straight along." My boy is not the first one who has found ease and soft-living hard giants to fight; very sleepy, slow giants they are, but hard fellows to kill. Yet does it require very much more grit and grace to fight them than to fight unthrift, ignorance and hideous unromantic poverty?

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Household.

Drudgery.

Many a young married woman finds the romance of life fading out as she is confronted day after day with the ever-recurring tasks of daily life. Said such a one the other day:

"I do hate to do the ordinary routine drudgery of housekeeping. I never was systematic. Things get out of order, and there they stay till I can get round to pick them up. It takes so long, especially the dishes. I seem to be doing dishes a good deal of the time; they seem like climbing up a high mountain, the top of which I never reach."

The friend to whom she was talking made this reply:

"I really have learned to enjoy my dishes. I made it a point to have abundance of clean cup towels. I know that artists and musicians obtain their fine effects by tireless attention to details. I take this principle into my every-day life. While I am doing the dishes, I study the best method of doing them; the quickest, the easiest, the most agreeable. Generally I attack the pots and kettles first, and get them all scraped as clean as cold water will do it. While my hands are busy with the routine I have time to think. I plan my other work, think what needs doing most, and what can wait; think up pretty styles for my dresses, think over my Sunday-school lesson, the last new book or magazine I have read, recall my own actions and think how I could have done better. Thus the time passes quickly. If my mind is profitably occupied, it is not spent only in getting my work done.

"You know we have a great many stockings to be mended, and I used to hate to darn stockings, but now while doing that I make a practice of sewing with my open Bible near me. Proverbs is a good book to study when sewing, for there is so little connection between many of the verses. I have learned, while thus quietly repairing stockings and mending, to talk to God as I can talk to no one else. I take all my doubts and fears straight to him. I have found the most disagreeable tasks made really pleasant by trying to see how much I can please him by doing them well."—*Rocky Mountain Christian Advocate.*

Conversation.—Benjamin Franklin, in his autobiography, lays down a canon of good-breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather, "It appears to me," or, "I should think it so," or; "If I am not mistaken." This habit, he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld. For, as a rule, people do not care to impart information to one who is firmly intrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of language. The use of slang has a tendency toward the error which Franklin tried to avoid.—*Selected.*

Wise Unheeding.—It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basketful of such nice ripe fruit?"

"Yes, sir," said Sammy; "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.—*Exchange.*

Scientific.

The Birth of an Iceberg.

The dynamical law by which the glaciers abutting on the sea generate their bergs is still somewhat vague. In earlier days it was held that the glacial tongue broke off by its own weight. To this has succeeded the following explanation, perhaps more popularly than scientifically accented: Moving down the fiords to the ocean, the glacier's front enters the waves, at first ploughing up the sea-bottom into a deep furrow. But as the ice prow pushes out over the sloping ocean floor, the weight resting upon the bottom steadily diminishes. The floating power of the water tends constantly to lift the ice, which is held down by the rigidity of the glacial sheet below its normal sea line. Moving on still, the glacier's front reaches the point in deeper waters where it is lifted from the bottom altogether. Still it remains unbroken, the strength of the sheet, hundreds of feet in thickness, holding it. But as it proceeds, the awful leverage on the unsupported tongue waxes. It is like the van of an army drawn farther and farther away from its main body, and encountered increasing attacks of the foe. Each surge of the tide, every onset of storm, racks its structure. At last comes the point where the hardly sustained equilibrium of forces ends, and the glacial tip breaks away into floating berg. Finally we have a third and more recent hypothesis based on the differential movement of the upper and lower parts of the glacier. The latest theory asserts that the glacial front thrust over from above by the swifter descent of its upper portion—a movement which may be roughly likened to the breaking comb of a sea wave sweeping to the shore.

But whatever the specific direction of the force which expels the berg from the glacier, the grandeur of the phenomena which often attend it is without question. Constantly the brow of the glacier over the sea is shaking off with sharp explosions smaller masses of ice, which drop to the water in cloudlets of spray. Suddenly there comes a set of louder and deeper blasts that blend into a subterranean roar. A great section of the fissured front of the glacier bends, with water-falls pouring from its sides, and obscured in clouds of vapor from the cold surfaces newly exposed to the air. As these clear away, the broken-off glacial tongue surges down, forcing up a wave of water dangerous to near vessels, to boats or men at the water's edge. Up and down the new-born berg sways, moving, meanwhile, slowly away from the glacier, and out to sea. It has been born amid the travail of the icy elements to begin its life journey, that is to be long or short, according to its own size and the places to which the currents of air and water are to bear it.—*Harper's Weekly.*

The scientific significance of hunger is thus touched upon by Mr. Charles Ricket, a French scientist, who says: "What takes place in an animal deprived of food may be explained by recurrence to the comparison between the animal and the machine, which, though very old and commonplace, is still exact and almost inevitable. In the machine, the burning of carbon gives rise to heat and force; animals also, burning carbon, develop heat and force. The same is true of plants, for they likewise disengage heat and force; only the plant disengages very little, and the animal much of them. While the plant is stationary, fixed to the ground, the animal is forced to move to find food. We might, indeed, say that all its wonderfully complicated organism is in substance only an apparatus attached to the stomach. The lower animals are hardly anything else than a stomach adapted to motion; and the animal is improved as its means of seeking food everywhere and at a distance are perfected. The animal goes out in search of food because it feels a want—hunger. Nature, in fact, distrusts the intelligence of her children, and for that reason has given to all living beings instincts and wants, and has armed them all, without exception, with the sensation of hunger, to provoke them to seek nourishment. Without the irresistible feeling no being could live."

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Marriages.

STOETZNER—SCOTT.—At the residence of the bride's brother, in Amite City, La., July 11, 1890, by Rev. Frank M. Keen, Mr. G. J. Stoetzner, of Springfield, La., to Miss Rebecca Scott.

PAIN—JACKSON.—At the residence of the bride's father, in East Baton Rouge parish, on July 13, 1890, by Rev. Wiley Brown, Mr. John T. Pain and Miss Hester A. Jackson.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WITTY—Capt. PINKNEY D. WITTY was born in old Choctaw county, now Montgomery county, Miss., June 28, 1837. He grew up to manhood through the ordinary struggles of life. By the exercise of his own muscle, and being possessed with a keen foresight and an economical spirit, he began to make money rapidly.

In 1858 he was married to Miss Mary C. Morrow, and three children came to bless this marriage. When the Civil War came, Capt. Witty enlisted in behalf of his country, and was soon promoted to a position of honor and trust. It was either in 1863 or '65 he joined the Methodist Church at Salem, or what is now the Winona circuit. He was not as prominent a church member as he ought to have been; as I have often told him that a man with his push and energy could do a great deal more than he was doing for the cause of the Master. He was a loyal Methodist; he was proud of her history; he rejoiced in her prosperity. His first wife died some years ago, and in May, 1884, he was married to Miss Julia Yongue, who, with three small children, is left to mourn his death.

On Sunday morning, July 6, 1890, just as the Sunday-school bells were calling the children to the house of God, the spirit of Capt. Witty took its everlasting flight to the spirit-world. May God sustain the afflicted ones! A very large number of people were present at his funeral.

T. W. LEWIS.

PASSONS—ANDREW J. PASSONS was born in White county, Tenn., January 5, 1816, and died in Choctaw county, Miss., May 17, 1890. He was married to Miss Sallie Woodward, October, 1837. She died August 22, 1873. He married his second wife, Miss M. A. Love, December 30, 1878. He filled civil offices in Choctaw county and Winston for thirty-five years, and did it very acceptably. He was a Mason, and ever adorned the order and cherished its principles.

Bro. Passons was for many years a member of the Methodist Episcopal Church, South, and at the time of his death held the offices of steward and trustee for Salem Society. He attended upon the ordinances of the church, and was liberal in his support of its institutions, for one of his means. That his whole Christian life was one of unselfish sacrifice, is the just verdict of a people who recognize that in his death they suffered great loss.

Bro. Passons was true to his convictions. He was not "loud in his profession," but kept himself unspotted from the world. Having "fought a good fight, and kept the faith," he met death without fear. Peacefully he went down the dark valley, and then fell asleep with his face resting on his hand, like a tired child when the day is done. W. A. DOLLAR.

MARSHALL—CAROLINE C. MARSHALL, wife of Benj. T. Marshall, was born in North Carolina, March 15, 1814. She was converted in 1839, and was with her husband baptized and received into the Methodist Episcopal Church. She was the mother of eleven children. Ten of these she raised to be grown; three have gone to the better land, we trust; and eight are still this side of the river of death. May they seek a home with their mother!

Sister Marshall was a model wife and mother, a true Christian. She died as she lived. "God's will be done," she said. She said to her husband: "Don't weep for me. God has been good to us. He has let us live together a long time. We must part now."

She fell on sleep, June 15, 1890, at the residence of John Flowers, Enoree, Miss., while on a visit to see her daughter. May God bless Uncle Ben (as we called him), and may he have a happy evening, a bright setting and an abundant entrance into the city of God! One by one God gathers his children home. D. L. COGDELL.

ATKINSON—"Whom God loves die young." Death has reached forth its broad wings to the happy home of Mr. and Mrs. W. M. Atkinson, and taken away the sweet and innocent infant, JESSE LEA. He was the only child, born June 3, 1887, and retired from this life May 2, 1888, to seek the companionship of the beautiful angels in that lovely home which God has prepared for those who do his will. The little bud of promise has been snatched from its bower and borne away to the beautiful mansion of eternal glory, where it will grow in a more beautiful clime. None, surely, but those who knew him could realize the affection and love he extended to his little companions and the attachments for his father and mother. Grieve not, dear ones, for Christ has said: "Suffer the little children to come unto me, and forbid them not; for such is the kingdom of Heaven." A. B. MAYBIN.

BARR—Died at Anding, Yazoo county, Miss., on Saturday evening, June 7, of typhoid fever, Mrs. MINNIE A. BARR, the precious wife of Bro. Samuel Barr, a devoted member of the Methodist Episcopal Church, and loved by all who knew her. Thus the Father calls his children home. Sister Barr was only nineteen years old. Her friends mourn that her young and beautiful life is over here; her young husband is heart-broken, but he, too, is a Christian, and knows the Christian's hope. J. R. CROOM.

GANNON—At Covington, La., Tuesday, July 15, 1890, at two o'clock A. M., WILLIAM WALLACE, only son of William and Kate Gannon, aged twenty years seven months and twenty-one days; a native of Union Settlement, Plaquemine parish, La.

Bro. Gannon came to Covington in the early part of June, seeking health; but, alas! in vain. For twelve years the dread disease had been preying upon him, and he knew his sufferings would soon end. But death had no terrors for him, for he knew in whom he believed. He told his father where he wished to be buried, and said his trust was in the Lord. After being baptized in the faith of the Methodist Episcopal Church, South, he kissed his grief-stricken parents good-by; said, "I am happy," and, with eyes raised to God, the death-struggle came and his pure spirit was borne on angels' wings to the home of eternal rest, where he waits for the coming of father and mother. "Blessed are the dead which die in the Lord!"

L. W. WOOD.

LIGHTSEY—Mrs. D. C. LIGHTSEY, daughter of Mr. R. R. Abney and Mrs. M. A. Abney, was born in Hinds county, Miss., July 24, 1832, and departed this life, June 5, 1890, aged fifty-seven years, ten months and twelve days.

Sister Lightsey joined the Methodist Church when young, and was an obedient member. She loved the Methodist Church, and was always ready to do anything she could to advance the cause of Christ. She contributed liberally to the cause of missions. She was capable of giving good advice, and could always speak a word of comfort to the bereaved. She has left a husband and one daughter to mourn their loss. She has also left many friends who will miss her. May God bless the bereaved ones that are left behind, and grant them the Spirit to comfort them! I doubt not but that while I write she is in heaven. B. H. RAWLS, P. C.

HELVESTION—RUBY EDNA, infant daughter of William and Ardell Helvestion, was born December 4, 1889, and died April 30, 1890. Her life was short—so short, and filled with suffering. But now her sufferings are past, and she is in heaven with Jesus. Loved ones, be patient and faithful and meet her on the "other shore."

PASTOR.

People Who Are Not Soul-Winners.

The husband who blows up his wife before the children because she happens to get too much saleratus in the biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sunday-school teacher who don't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in church, and about her neighbors on the street.

The young lady who hands wine to callers.

The sectarian who never has a good word for any other denomination.

The man who rings a bell every time he puts a dime in the contribution box.

The man who never goes near the church on lodge night.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.

The woman who knows in her heart that she is wrong, but is too proud to own up to it.—*Ram's Horn.*

THE NEWSPAPER OF THE FUTURE.—The newspaper of the future will rid itself of the smartness and flippancy with which the newspaper of the present is too often disfigured. Its writers will be selected for their learning, careful literary training, and fairness of judgment. Verbosity is one of the most dreaded terrors of the average newspaper reader. He is likely to think that an erudite, thoroughly informed writer must needs be dull and prosy. Let us admit that we can not possibly endure long, dull editorial articles, and that we will not have a colorless, dry statement of facts in the news columns of the journal of our choice. But is it asking too much of human nature—newspaper human nature—that the paper shall be crisp and bright without malice, learned and intelligent without dullness? No sensible person expects that political parties are to be disbanded or hooted out of existence. The parties and the newspapers will remain for many a century to come. But men will learn that it pays to be fair and honest in politics as in diplomacy, and in many another field of human activity in which lying was once thought to be part of the best equipment. Then readers, tired of the fruitless hunt for truth and fairness in the columns of the political newspaper, will be gratified with an answer to their demand for a change to something better. Who will be the pioneer in the new field?—*Noah Brooks*, in *Forum.*

Recollection is the life of religion. The Christian wants to know no new thing, but to have his heart elevated more above the world, by secluding himself from it as much as his duties will allow, that religion may effect its great end, by bringing its sublime hopes and prospects into more steady action on the mind.—*Cecil.*

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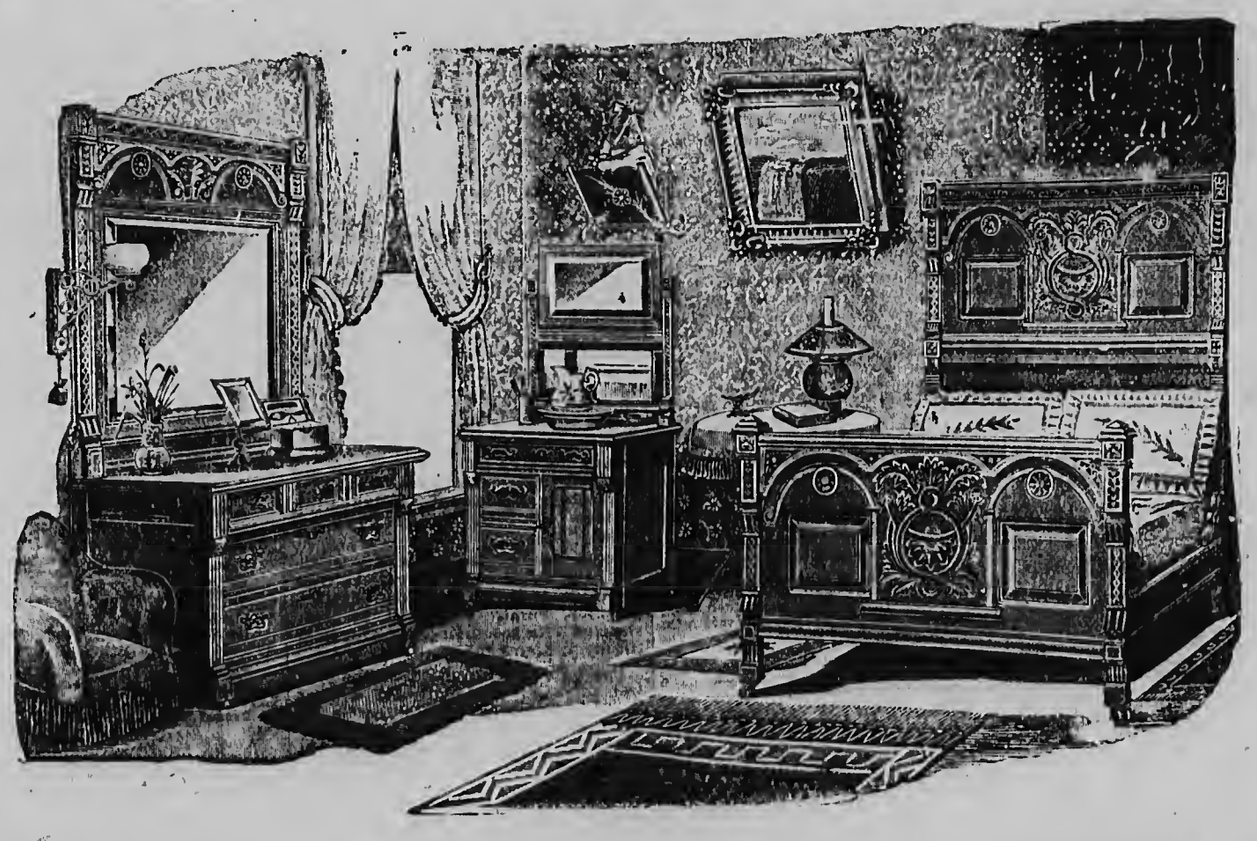

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Ripley and New Albany, at Ripley		July 26, 27
Marietta circuit, at Liberty		Aug. 2, 3
Blackland circuit, at Blackland		9, 10
Guntown circuit, at Pleasant Valley		16, 17
Corinth circuit, at Shady Grove		23, 24
Ripley circuit, at Weir's		30, 31
Jonesboro circuit		Sept. 4
New Albany circuit		6, 7

District Conference at Ripley, July 25-27. Bishop C. B. Galloway will preside. Sermon by Rev. T. L. Foster. Sunday-school Conference at Ripley, July 24. Sermon by Rev. T. Y. Ramsey, Jr.

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at Wesley		July 26, 27
Sparta, at Prospect		Aug. 2, 3
Reuna Vista, at Asbury Chapel		9, 10
Ebenezer, at Egypt		16, 17
Okolona circuit, at Blackwell Chapel		23, 24
Prairie circuit		30, 31
Tremont circuit		Sept. 6, 7
Fulton and Smithville		13, 14
Athens circuit		20, 21
Aberdeen station		27, 28

AMOS KENDALL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Australia	(Sat., Sun.)..	July 26, 27
Lyon	(Sat., Sun.)..	Aug. 2, 3
Helen	(Wed.)..	6
Cherry Hill	(Sat., Sun.)..	9, 10
Friar's Point	(Wed.)..	13
Lebertou	(Sat., Sun.)..	16, 17

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Shuqualak circuit, at Mohican		July 26, 27
Columbus circuit, at Mt. Pleasant		Aug. 2, 3
Columbus station		4
Sturges circuit, at Ebenezer		9, 10
Chester circuit, at South Union		16, 17
Lagrange circuit, at Antioch		22
Walthall circuit		23, 24
Brooksville ct., at New Bethel		30, 31
Crawford circuit, at Shafer Chapel		Sept. 6, 7

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Clarksburg, at Lochbar		July 26, 27
Philadelphia, at Philadelphia		Aug. 2, 3
Union, at Hebron		4
Carthage circuit, at Sardis		8
Carthage station, at Carthage		9, 10
Hillsboro, at Good Hope		10, 11
Mt. Rose, at Clear Spring		16, 17
Westville, at Goshen		23, 24
Raleigh, at Boykin		Sept. 5
Trenton, at Camp Ground		6, 7
Walnut Grove, at Camp Ground		13, 14
Marvin, at Marvin		20, 21
Forest and Morton, at Forest		21, 22
Shiloh, at Salem		26

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst station		July 24
Brookhaven circuit, at Bethel		31
Beauregard, at New Hope		Aug. 4
Adams at Beulah		7
McComb, at Topisaw		9, 10
Scotland, at Bethesda		13
Bowerton, at Pleasant Ridge		16, 17
Crystal Springs station		20
Summit, at Summit		31
Providence, at Pine Grove		Sept. 6, 7
Franklinton, at Fishers		13, 14
Lebanon, at Blue Hill		13, 14
Pleasant Grove, at Lanoir's		20, 21
China Grove, at Waterholes		27, 28

W. B. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Moss Point		July 26, 27
Scranton, at Orange Grove		27, 28
Pearlington, at Logtown		30
Covington, at Madisonville		Aug. 2, 3
Talisheek, at Pleasant Valley		16, 17
Columbia, at Hopewell		17, 18
Mt. Carmel		19, 20
Williamsburg		23, 24

I. W. COOPER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Zachary and Pipkin, at Pipkin		July 26, 27
New River, at New River		29
Livingston, at French Settlement		31
Springfield, at Ebenezer		Aug. 2, 3
Live Oak, at Pine Grove		9, 10
E. Feliciana, at Gilead		12
St Helena, at Darlington		13
Amite City, at Tangipahoa		16, 17
Sam Jones Camp Meeting		22-29
Jackson station		30, 31
Clinton and Betoville, at Clinton		Sept. 7, 8
E. B. Rouge, at Beach Grove		13, 14

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Canton		July 26, 27
Camden, at Sulphur Springs	(Sat.)..	Aug. 2
Sharon, at Forest Grove	(Sun.)..	3
Madison, at Pearl River		8, 10
Yazoo City		16, 17
Benton, at Midway		23, 24
Silver Creek		30, 31
Bentonia and Dover		Sept. 6, 7
Flora	(Wed.)..	10
Spring Ridge		13, 14
Mt. Olivet		20, 21
Yazoo circuit		27, 28

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Hopewell, at Linwood		July 26, 27
Clarke, at Andrew Chapel		Aug. 2, 3
Union, at Manassas		9, 10
Leaksville, at Leaksville		16, 17
Waynesboro and S. at State Line (Th.)		21
Russville, at Wahalak		23, 24
Winchester circuit, at Big Rock		30, 31
Lauderdale, at Brogan's Chapel		Sept. 6, 7
DeKalb, at Marvin		13, 14
Shubuta, at Soule Chapel		20, 21
Paulding, at Paulding		27, 28
Marion, at Pleasant Hill		Oct. 4, 5

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Utica, at Bear Creek		July 26, 27
Washington, at Locust Grove		Aug. 2, 3
Natchez, at Jefferson St.		9, 10
Natchez, at Wesley Chapel		9, 10
Warren, at Wesley Chapel		16, 17
Roxie, at Wesley Chapel	(Thu.)..	21
Meadville, at Cool Springs		23, 24
Port Gibson		30, 31
Meyersville, at Beulah		Sept. 6, 7

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—THIRD ROUND.

Lloyd Grove, at Bonne Idee		July 26, 27
Bastrop		Aug. 2, 3
Oak Ridge, at Oak Ridge		9, 10
Richland, at Little Creek		16, 17
Waterproof		23, 24
Providence		30, 31
Floyd, at Oak Grove		Sept. 6, 7
Harrisonburg, at Shelly Island		13, 14
Winsboro, at Holly Grove		20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette		July 26, 27
Lake Charles		Aug. 2, 3
Sulphur Mine		6, 7
Sabine Mission		9, 10
Grand Chenier		16, 17
Rayne, at Crowley		23, 24
Washington		Sept. 6, 7
Opelousas		13, 14

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Ada, at Colfax		July 26, 27
Montgomery, at St Maurice		Aug. 2, 3
Evergreen, at Big Cane		9, 10
Simmesport, at Simmesport		16, 17
Bayou Boeuff, at Elm Bygon		23, 24
Spring Creek, at Hineston		30, 31
Sugartown, at Barnes' Creek		Sept. 6, 7
Centerville, at Master's Chapel		13, 14
Black River	(Wed.)..	17
Vidalia and Trinity		20, 21
Columbia		27, 28

Alexandria District Conference will convene at Colfax, La., July 24, 1890.

B. F. ALEXANDER, P. E.

HOMER DIST—THIRD ROUND.

Vernon, at Oak Ridge		July 26, 27
Summerfield, at Summerfield		Aug. 2, 3
Vienna, at Vienna		9, 10
Indian Village, at Sardis		16, 17
Gansville, at Gansville		23, 24
Arcadia		30, 31
Saline, at Longstraw		Sept. 6, 7
Ringgold, at Andrew Chapel		13, 14
Sparta, at Providence		20, 21
Minden		27, 28
Homer		Oct. 4, 5
Hayneville		11, 12
Gibsland		18, 19

ROBERT RANDLE, P. E.

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

Sam Jones Camp Meeting.

The Sam Jones Camp Meeting, two miles north of Olester, on the L., N. O. and T. R. R., will begin August 22, and continue eight days. All ministers invited. Trains stop at the camp ground during the meeting.

W. W. SIMMONS, P. C.

Topisaw Camp Meeting.

The camp meeting at Topisaw Camp Ground, nine miles northeast of McComb City, Miss., will begin on Friday before the second Sunday in August, and will continue eight or ten days.

All ministers of the gospel are cordially invited to attend, and will be provided for. Bro. Adcock will meet ministers at the depot in McComb City, and convey them in nice, comfortable hacks to and from the camp grounds.

M. R. MCEWEN, Sec.

China Grove Camp Meeting.

The camp meeting at China Grove, Pike county, Miss, will commence the Friday before the fourth Sunday in August (22nd). Preachers and people are cordially invited to attend.

J. M. PUGH, Pastor.

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NEWS OF THE WEEK.

DOMESTIC.

It is said that the strained relations between Secretary Blaine and President Harrison are rapidly reaching a crisis, and that Blaine's resignation of his position in the Cabinet is imminent.

Some wonderful cures are said to have been wrought recently at the beautiful shrine of St. Anne de Beaupre, at Quebec, and the Catholics of Connecticut are arranging a pilgrimage to the ancient city on July 21. Every parish in Connecticut is invited, and it is likely that an imposing body of religious pilgrims will start northward by train on the date noted.

The Republicans are alarmed at the idea that the East and New England will show a falling off under the census and that there will be large gains in certain of the Southern States, as Virginia, Tennessee, Texas, Arkansas, Alabama and Missouri, and their leaders are discussing the question of reapportionment. The main increase in the Northern and Middle States is in the States which are mostly Democratic and the Republican gains in the West will scarcely offset the increase in Democratic States.

The Cotton Exchange, in Shreveport, La., organized fifteen years ago, has been dissolved and a committee appointed to liquidate its affairs. The membership of this commercial organization, which has been a strong factor in forwarding the interests of this city, will be merged in the Board of Trade.

Articles of incorporation of a ten-million-dollar coal and iron company were filed in the office of the secretary of State, at Montgomery, Ala., on July 18. Three large companies have been consolidated into one, and it is the largest of the sort in the State.

An agreement has been arrived at between the Arapahoe and Cherokee commission. The Indians agreed to the terms proposed by the commission, to-wit: They are to hold land in severalty, 160 acres to each man, woman and child, and receive $1,500,000, $500,000 in cash and $1,000,000 to be left with the government, drawing five per cent. interest. The treaty conveys over 4,000,000 acres of land to the government, for which the settlers will have to pay $1 25 per acre when they come to pay up their claim.

Crossed telegraph wires in New York City, on July 18, caused a great fire in the heart of the city. The Western Union Building was gutted by the flames. Instruments and wires were ruined and valuable records were destroyed. It is estimated that the losses to the Western Union Telegraph Company by the fire in their building at 195 Broadway is about $100,000. There was no insurance on any of the property. The greater loss in the sudden interruption of the business can not be estimated. The Associated Press, whose rooms were within the building, lost its instruments, typewriters, furniture and all of its books, papers and records, dating from 1845, and a valuable reference library. This loss is irreparable.

An Anti-Lottery League was organized in Natchitoches, La., on July 20.

A meeting, under the auspices of the Y. M. C. A. and the Chicago Christian Union, was held in Chicago on July 20, and resolutions were adopted demanding the closing of the World's Fair on Sunday.

Mayor Shakspeare and councilmen of this city were in Chicago on July 22, studying the belt railroad system. On July 21, they called on the mayor of Chicago and visited the town of Pullman.

FOREIGN.

Hostilities between the republics of Salvador and Guatemala have opened. On July 17 the Guatemalan forces invaded Salvadoran territory, and were routed.

Cholera is prevailing in Kownow, Russia, and is spreading. Many fatal cases of the disease are reported.

Thunderstorms and rains in the southern and midland counties of England have had a destructive effect upon the crops.

Salvador is in a state of anarchy. Official advices to the Guatemalan legation in the City of Mexico from the department of foreign affairs of Guatemala, state that assassinations have occurred at San Miguel within the past few days. These murders are not among the high political class, but are confined to the class known as the intermediate department. Neighboring nations have been besought to restore order.

Spain has decided to build a whole flotilla of submarine war vessels, after the model successfully produced by the inventor, Perat. Each will be constructed with accommodations for from twenty to fifty men.

Prof. Virchow, replying to the protest of a French physician against Frenchmen taking part in the Berlin Medical Congress, criticises it as a morbid condition, of which a cruel experience appears not to have cured France. Medical men, he says, ought to be animated by sentiments of mutual esteem.

Count von Schouvaloff, the Russian ambassador to Berlin, who is now in St. Petersburg, has sent Chancellor von Caprivi a formal intimation that the Czar will receive Emperor William on August 10. The great manœuvers, to which Emperor William has been invited, will begin on August 7, and last for two weeks.

The latest clamorers among those connected with the government service for special concessions are the Wesleyans in the British navy. Of late years, it has happened that a large proportion of the men recruited for the navy were of the Methodist faith, when they professed any religious faith at all, and this element has several times recently murmured against the administrations of the chaplains of the Church of England, to which the rules of the service subject them. This discontent has finally taken definite shape and the managers recognized the readers who are advocates for denominational services, which, no doubt, they will ultimately get.

A fact that all men with gray and many-shaded whiskers should know, that Buckingham's Dye always colors an even *brown* or *black* at will.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 15-16	@— —
Ordinary	10 7-16	— —
Good ordinary	10 15-16	— —
Low middling	11¼	— —
Middling	11⅝	— —
Good middling	11 13-16	— —
Middling fair	12⅛	— —
Fair	12⅝	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅝	5
Fully fair	4⅜	5
Good fair	— —	— —
Common	4	4¼
CENTRIFUGAL:		
Seconds	4⅛	5
Prime yellow	5 3-16	5⅜
Gray white	— —	— —
Choice white	— —	6
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	2⅜
Good	5⅛	5⅜
Fair	4¾	5
Prime	5⅛	5⅜
Rough, ₱ bbl	2 75	4 90
Polish, ₱ ton	15 00	— —
FLOUR.		
Extra Fancy	4 75	4 85
Fancy	4 50	4 62½
Choice	— —	— —
Minnesota Patents	5 60	5 75
Winter wheat patents	5 10	5 20
Minnesota bakers	4 60	4 75
CORN PRODUCTS.		
Corn meal	— —	2 45
Cream meal	2 70	2 80
Grits	2 50	2 60
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	50
Yellow	— —	50
Mixed No. 2	— —	50
OATS:		
Western	42	42½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	77½	82½
HAY:		
Prime	14 00	15 00
Choice	17 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 25	11 50
Rumps	10 25	10 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	6½	6⅝
Sides, short rib	6½	6⅝
Sides, long clear	— —	6½
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	6¼	6⅜
Sides, short rib	— —	6⅞
Sides, long clear	6⅞	— —
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20¼
Common	— —	17⅛
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	— —	18
Western Dairy	12	13
Common	— —	— —
LARD:		
Refined	5⅝	5⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	5 00
POTATOES:		
New Louisiana	3 25	3 50
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 25	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	7¾	8
Jute, 1¾ lb, ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 20	3 50
Chickens, Southern	3 00	— —
Young	1 25	2 00
Turkeys, Southern	— —	9 00
EGGS:		
Western	— —	14
Southern	— —	17
WOOL:		
Lake, ₱ lb	23½	— —
Louisiana	22	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	4½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	— —	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, July 22.

Plan of Episcopal Visitation for 1890.

Time.	*Conference.*	*Place.*	*Bishop.*
July	Brazil Mission	Juiz de Fora	Granbery.
Aug. 6	Denver	Trinidad	Key.
" 6	Montana	Deer Lodge	Hendrix.
" 20	Columbia	Taugent, Or.	Hendrix.
" 27	New Mexico	El Paso, Tex.	Fitzgerald.
Sep. 3	Louisville	B. Green, Ky.	Hargrove.
" 3	East Columbia	Spo. Falls, W.	Hendrix.
" 3	Illinois	Murphys'ro.	Duncan.
" 3	Missouri	Fayette, Mo.	Key.
" 10	Los Angeles	S. Anna, Cal.	Fitzgerald.
" 10	Western	Arringt'n, K.	Key.
" 10	Japan Mission	Kobi, Japan.	Wilson.
" 11	Kentucky	Lexington	Hargrove.
" 17	St. Louis	P. Bluff, Mo.	Keenor.
" 17	West'n Virginia	Guyandotte.	Duncan.
" 24	S. W. Missouri	Clinton, Mo.	Key.
Oct. 1	Holston	Bristol, Ten.	Keener.
" 8	Tennessee	Pulaski, Ten.	Hargrove.
" 8	Mexican Border	Chihuahua	Haygood.
" 8	Pacific	S. Rosa, Cal.	Fitzgerald.
" 15	China Mission	Shanghai	Wilson.
" 22	Indian Mission	Mus'gee, I. T.	Hendrix.
" 29	West Texas	San Antonio.	Galloway.
Nov. 5	North Texas	Texarkana	Hendrix.
" 5	Central Mexico	City of Mex.	Haygood.
" 12	Virginia	Lynchburg.	Hargrove.
" 12	Texas	Caldwell	Galloway.
" 12	N. W. Texas	Abilene	Key.
" 12	Memphis	Dyersburg	Duncan.
" 20	German Mission	Houston, T.	Haygood.
" 20	Arkansas	Eureka Sp's.	Fitzgerald.
" 20	North Alabama	Birming'm	Granbery.
" 26	W. N. Carolina		Keenor.
" 26	East Texas	Tyler, Tex.	Galloway.
" 26	North Georgia	Washingt'n.	Hargrove.
" 26	South Carolina	Anderson	Duncan.
Dec. 3	Louisiana	Monroe, La.	Haygood.
" 3	Little Rock	Monticello	Fitzgerald.
" 3	Alabama	Pensacola	Granbery.
" 10	North Carolina	Wilson, N. C.	Keener.
" 10	N. Mississippi	Grenada	Galloway.
" 11	Florida	Monticello	Duncan.
" 17	Mississippi	Canton	Galloway.
" 17	South Georgia	Macon, Ga.	Haygood.
" 17	White River	Mariana, A.	Fitzgerald.
Mar. 11	Baltimore	Roanoke, Va.	Hundrix.

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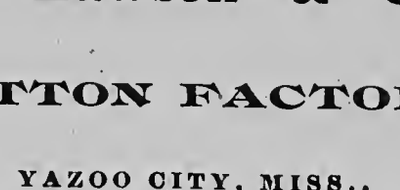

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A SERMON IN RHYME.

BY D. W. HOYT, D. D.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them, and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother-workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each seed to grow,
So, until its happy end,
Your life shall never lack a friend.

Letter No. 3.

SUNDAY IN NEW YORK—DR. LYMAN ABBOTT—A RISING BAPTIST PREACHER—SALVATION ARMY—MONEY QUESTION—DEATH OF THE INNOCENTS—RIVERSIDE PARK—CENTRAL PARK.

The Sabbath is better observed here in many respects than it is in New Orleans. There are more outward decencies, although it is far from being what it should. On side streets I saw many store doors open, and from my lofty seat on the elevated railway, as I went to church, I looked in through third and fourth-story windows upon scores and hundreds of operatives hard at work in shirt-making and tailoring establishments. My heart bled for them as I watched their stooping forms and pale faces.

I went over to Brooklyn to hear Dr. Talmage, but learned that he was absent on his summer vacation. What a kind congregation he has!—a trip to the Holy Land, and then a vacation granted upon the top of that.

DR. LYMAN ABBOTT.

From the deserted preaching-place of Dr. Talmage we walked down to Plymouth Tabernacle, Dr. Beecher's famous church. I discovered, to my surprise, that the auditorium was very little larger than my own at the Carondelet Street Church in New Orleans. There were cane seats attached to the end of each pew that, let down, would have filled the aisles and increased by several hundred the seating capacity of the building; but they were not in use. The chair wings were all folded neatly against the sides of the pews awaiting the step and voice of another pulpit giant before spreading themselves once more upon the air. The pulpit is made of olive wood brought from Palestine. The organ nearly touches the ceiling. The choir was composed of forty voices. Dr. Abbott and the assistant, at half-past ten, stepped upon the platform and confronted a four-fifths audience. The assistant pastor prayed the opening prayer in the never-to-be-forgotten theological seminary accent. He asked the Divine Being to awaken the purity and holiness that lay dormant within us all!

Dr. Abbott is a man of about sixty years, slender, medium height, grizzled beard, narrow face and high forehead, made higher by a prairie of baldness that comes down to meet the open field of forehead. His text was from the Revised Version—"In his temple doth everyone say glory." He said that Nature was the temple referred to here. The discourse treated of Nature, and was a preparation of the congregation for the summer vacation. Dr. Abbott impresses you agreeably, but not overwhelmingly; he was scholarly, but not eloquent, while his pulpit movements are angular—not to say, stiff. He labors also under this disadvantage; that the very memory of his illustrious predecessor fills the building, and his constantly, by swift mental comparisons, dwarfs the present incumbent. He made a number of capital points. Said there were two ways of approaching Nature; one with the critical, analytical eye, and the other in which the form and life of the great Father was sought after. When, in summing up this thought, he said that when a man pressed his wife to his heart, that at such a time he never thought of the bivalvular action of the heart or circulation of the blood, I saw that he had his audience.

A RISING BAPTIST PREACHER.

In the evening I waited on the ministrations of a young Baptist minister. Learning that he had been only a short time in the City of New York, and that in that time he had so increased the attendance upon his rather small church that they were compelled to move to a large Y. M. C. A. Hall, in order to accommodate the rapidly growing congregation, I went to hear him that I might discover the secret of his power. Sure enough, he had an audience that many much more prominent ministers in the great metropolis utterly fail to gather. Fifteen hundred people formed the assembly that evening. The preacher, who, by the by, is the brother-in-law of Dr. Bussey, of New Orleans, is young, tall, dark, thin, and will, I fear, be in his grave in the next two years. The sermon was mainly an apology for taking a summer vacation; said topic not being without its interest to one Jonah fleeing from pastoral duty, who sat unknown before him. When he defined to the audience the multifarious labors of a preacher, he opened certainly some of their eyes. He mentioned, humorously, a special department of labor described by the term Special Requests, well known to every minister. A few days before he had been written to from the West to ship a gentleman a hound by express; and a few days before that came from a distant State a request to please hunt up a stray lunatic on the streets of New York. The writer listened with a wondrous fellow-feeling, and know that he could tell things of a certain nature on that line that would in no wise lower the interest, but rather deepen the surprise of the hour. The young preacher's power I soon discovered to be his deep love and sympathy for man, his burning earnestness, and the fact that he held up before the people a living Christ.

SALVATION ARMY.

Monday night I visited one of the two places of worship of the Salvation Army. It was a rough wooden structure, appearing, as they doubtless intended that it should, like a barracks. A detachment of ten occupied the platform, composed of two women, six men, a boy and a negro mulatto. The orchestra, so to speak, was made up of a piano, bass-drum, two tambourines, and clapping of hands together with the singing of the detachment. The meeting was presided over and led by a sweet-faced, black-eyed young woman who wore a black dress and a dark straw Quaker bonnet, over the top of which and coming down the sides was a broad red ribbon. She was a woman of manifest piety, showed marks of a fair education, and in the conduct of the meeting evinced herself full of resources. The audience was made up of different classes—some being there evidently from curiosity; but under the earnest words of the leader and the martial-like melody of the hymns all were measurably affected. I had little conception until that night of how pleasantly such dissimilar instruments, as a piano, bass-drum and tambourine, could be made to agree.

MONEY QUESTION.

The church money question I find to be universal. Let no heart-sick pastor at home, wrestling with the problem of church finance, feel that his difficulty is peculiar to himself and his people. In the walls of the wealthy Plymouth Tabernacle I heard Dr. Abbott request his deacons to post themselves at the doors, and, basket in hand, to receive the collection that had been overlooked in the regular order of service. Then I heard one of these same deacons say to another, "That is right; let no one escape." As they spoke thus, it seemed to me that I was listening, as in a dream, to the utterances of Methodist stewards. At the Salvation Army Barracks the leader announced a collection, and urged all present to give. Again my foot seemed to press my native heath. Sabbath night the Baptist preacher pressed upon his large audience the necessity of putting certain moneys in certain envelopes, and so doing through the entire summer; that a great strain and pressure of the financial kind was now being experienced by the church. As he said this I immediately felt at home! Nothing that he could have said, even to the calling of my name, could have made me feel so perfectly at ease, and invested my surroundings with such a delightfully familiar air.

DEATH OF THE INNOCENTS.

Just now, in this heated spell, disease, like Herod of old, is hewing down the children of the poorer classes from three years old and downward. Three hundred often in a week. One week saw five hundred white ribbons streaming from as many doors. As I sped along the elevated road one evening I saw a mother with her sick baby on the flat roof of a tenement-house in the crowded quarter. There she was, evidently, to give the poor little dying one a breath of fresh, pure air. My heart melted at the sight.

RIVERSIDE PARK.

This park is situated in the northwestern part of the city, upon a high bluff overlooking the Hudson river, and commanding a view, up and down, of that animated stream for many miles. The park is treeless, save where the brow of the hill overlooks the river, but is beautifully swarded, and from its center arises the tomb of Gen. Grant. There the dead warrior lies in state, guarded day and night by two policemen. The whole scene—the tomb remote from habitation of the living and the dead, the solitary coffin visible through the iron grating, the distant ships on the river, and the still more distant line of mountains—formed a picture of loneliness striking to the mind, and ineradicable. Certainly it seems that one of the prices of greatness, or even prominence, in this world is loneliness. The higher men rise the lonelier they become, and the solitariness follows even in death. The question arose in my mind, Was this a great man lying before me? Was this life an accomplishment or an accident?

CENTRAL PARK.

Here, unquestionably, is a rare stretch of physical loveliness. Two miles and a half long, and a half mile wide, with serpentine roads unfolding like silver ribbons through the trees, and with charming paths leading anywhere, everywhere, and suddenly bringing you into unexpected places of beauty, of cavern, glade, or lake side, you are constantly interested and charmed at every step. They have in the center of the park the obelisk brought thither some years ago from Egypt; but to my eye it was as much out of place as the helmet of Richard Cœur de Lion would be on the head of a dry goods clerk.

That which most impressed me was that part of the park which has been trained to look like the forests of nature. Fully two hundred acres is like a sylvan glade or deep tangled wildwood. The eye and heart fairly luxuriates on the scene. I thought, as I looked, that when men desire to give us things worth the seeing and worth the having, they have to go to God's works for a model. They obtained Gothic architecture by studying the splintered summits of the mountains. If they wanted an enduring arch, they fashioned one after the human skull. If they wanted a lighthouse that would withstand all the storms, they took the trunk of a tree for a model. And if they desired to delight the eye with a perfection of physical beauty in our parks, they did it not with avenue and colonnade, but by giving us in confused and yet delightful assemblage of rock, crag, leaping waterfall, glen and dark woods, a perfect representation of the Almighty's works in nature.

B. CARRADINE.

[The delay of this letter is due to the fact that Dr. Carradine gave it a sea voyage before putting it in the mail. It is postmarked, "Queenstown."—EDITOR.]

Shanghai, the Jerusalem of China.

Our church papers have told us somewhat of the great Missionary Conference that met in Shanghai, China, May 7–20. Fuller reports will reach us in due time. Our secretaries, it is confidently hoped, will promptly reprint the official report of the proceedings of this great Conference. Print and send at once to every pastor in our church. We want no meagre outline, but a full account.

The evangelization of China is the most stupendous task to which the church ever consecrated itself—if for no other reason because so large a part of the human race is Chinese. This whole nation has been belittled in the minds of unthinking people by the flippant jests of the American press and the unchristian treatment of them by our country. Idle-minded people dismiss the strongest appeals to conscience by a laughing reference to the "heathen Chinee." Christian people can not do this.

These hundreds of millions are our brothers; Christ died for them; on us he lays the responsibility of giving them the gospel. His people—those who believe, love and obey him—are his only representatives in this world. Not yet have we comprehended the wide meaning of the wonderful words in that prayer he offered to his Father as his disciples stood around him in that upper room when the night before he died, they had finished the first communion in the Lord's Supper: "As my Father sent me into the world even so have I also sent you into the world." How do we live out these words? How expound them in deeds? Other exposition is vain.

That Shanghai Conference that met May 7, the day our Conference organized in St. Louis, is, by every token, one of the memorable meetings of this century. No church meeting of our times, as I see it, has meant as much. History will give it rank with apostolic councils. How far-reaching the influence of this meeting will be no human mind can foresee. But this we see—although too close by to see it in true perspective—it was a gathering of God's best men and women for counsel and inspiration—for the laying aside of small differences and the rallying of all upon the great essentials—for the better handling of God's militant church in the broadest, bravest, wisest movement upon heathenism projected in our times. As the men who turned back the Persians at Thermopylæ did not know that only history could tell how much was saved that day, so the five hundred who took counsel and prayer together in Shanghai may not, with even the broad vision that high spiritual life gives to them, comprehend the vastness of the results that must follow that ever-historical meeting in May. This writer does not profess to comprehend it; in a true sense, he is "apprehended of it." Only as "through a glass darkly" does he see what is to be. And that little he "sees by faith"—knowing that he who gave the great commission just before he ascended to heaven was there with them as surely and as really as he was with the hundred and twenty on the day of Pentecost. What followed that day for Europe and America and other lands history tells. Indeed, all the best history of nearly nineteen hundred years had its sources in that large "upper room" in Jerusalem. *For the China that is to be Shanghai is Jerusalem.*

It was a union meeting; all the aggressive churches—those really doing the Lord's work—were represented in that meeting. Europe and America were there in the persons of their best men and women. They did not meet in the interests of ecclesiasticism, which is of men, but of Christianity, which is of God. They did not meet to strengthen sectarianism, but to develop, increase and cement such oneness of love, purpose and methods as will give solidarity to the Christian movement in this vast and populous empire. They did not chop logic about organic union; they sought spiritual oneness. If the home churches will "sit at their feet" in "meekness"—and meekness means *teachableness*—from our brothers and sisters in heathen lands we also may learn how to forget incidental differences in essential agreements. Organic unions are of small consequence if we have the "unity of the spirit;" organic unions may breed pride and damning ambitions where they do not originate in these vices.

In this great Shanghai meeting, last May, Presbyterians, Episcopalians, Baptists and Methodists met together, not to debate how they might surrender their differences, but how they might co-operate in pushing to its consummation the triumph of a common cause.

It was in the interests of un-organic unions (wise people leave other sorts of union to God and the coming years) that churches most nearly alike sought to get close enough together that they might not hinder, but help one another. In this spirit "the Methodists" sought means to bring about "co-operation" among Methodists. Their simple "plan" is before me as I write. I do not copy it here; it is not for us, the other side of the world, to split hairs with these veterans bearing "the marks of the Lord Jesus." The plan seems wise to me; if it did not, I should doubt my insight. These men and these women are there on the ground; they know more of "the facts" than outside Christendom put together, and they love the cause better than we can. If the "plan" suits them, it is, in my reasoning, the best that can be devised.

That they have the plan for Methodist as well as for general missionary co-operation is the essential thing.

Two private letters are also before me. Some words I quote from each for the sweet odor they give forth—for the bright visions they bring. Here is one from my old college-mate, Young J. Allen, who was chairman of the Conference Committee that agreed on the plan for Methodist co-operation. A few words his people in America will be glad to read. He says:

I add a few words to call your attention to the session of our General Missionary Conference held here May 7–20, both days inclusive. It comprised nearly one-half of all the missionary workers, male and female, in China, i. e., nearly 500, and was every way one of the most notable Conferences ever held in a mission field, as regards attendance, representation and work done. Besides, it was characterized throughout by a spirit of harmony and union perfectly unique and wonderful. Never did grace more abound. Grace presided over us, and the result was a most delightful and profitable session, and everybody separated at its close rejoicing and happy. China will feel the impulse of this Conference from center to circumference, and, if I mistake not, its peaceful lines will go out through all the earth.

My sister, Miss Laura, says:

It was a time of great refreshing to us—all from the presence of God with us. I have never seen any deliberative body upon which the power of the Holy Ghost so manifestly rested from day to day. Only his controlling presence could have given to us such marvelous oneness of heart, amidst much diversity of thought, as made us realize that we were, indeed, children of one Father—"one in him of whom the whole family in heaven and earth is named." We feel that the coming of Christ's kingdom in China has been hastened by many years by the coming together before him of his servants.

That Conference cries for help. These workers there—who see the opportunity of the hour—who have done their best and know they can do no more, they beg for reinforcements. They call for a thousand recruits.

Southern Methodism—twelve hundred thousand strong—should not dream of sending less than fifty. Towards every foreign mission field in which our representatives are toiling my heart warms. They all need help; but our oldest mission, our mission in China, where nearly one-fourth of the human race lives and dies in heathen darkness, is relatively the weakest mission we have anywhere in the world. We should send fifty new missionaries within a year to China. We can if we really try.

ATTICUS G. HAYGOOD.

SHEFFIELD, Ala., July 15, 1890.

Why be spiritually poor, when the untold wealth of God lies at our feet, waiting our largest appropriations? O Christian! with eager quest, help yourself to the riches of your Father's fathomless treasures of wisdom, grace, power and love!

Notes from the Canvass.

BY REV. A. F. WATKINS.

Within the last two weeks over $3,000 have been added to our Millsaps College endowment fund. How much of this amount came from your district, brother presiding elder? How much from your charge, brother pastor? How much from your pocket, brother layman?

The widow of a late member of the Mississippi Conference, while sending to the agent two endowment notes for $100, made this touching reference to her sainted husband: "I know he would approve it; and I try as near as I can to do those things that he would think right."

Waynesboro salutes Edwards with $548, and Edwards responds with $544. Enterprise says to Potts' Camp: "How does $620 45 strike you?"—and the latter replies: "It does nearly as well as $631 50."

Why does some wealthy Mississippi Methodist not subscribe $20,000 or $25,000 to endow a chair in Millsaps College? How would this sound: "——— Chair of English," or "——— Chair of Mental and Moral Science"? Let the reader supply the proper name.

Twenty-five hundred dollars to endow a scholarship, or twenty-five thousand dollars to endow a professorship, would be a more appropriate memorial of a departed loved one than the erection of a marble or granite shaft. "More enduring than brass, and higher than the royal summit of the pyramids."

The "Appeal to Methodists," prepared by Drs. Wheat and Black, closes with the following stirring words:

When Lord Nelson was about to engage in battle against the allied fleets, and when the fate of England and, as Lord Macaulay says, the fate of Protestant Christianity hung in suspense, he passed through his ships the thrilling watchword, "England expects every man to do his duty." A crisis equally great is now upon us. Failure now means a golden opportunity gone forever; means incalculable loss to our church for years to come. We must raise the $50,000. We ought to raise three times that sum. Let the cry ring along all the lines of Mississippi Methodism: "The great Head of the church expects every man to do his duty."

A South Mississippi layman, whose endowment subscription was $500, says in a recent letter to the agent: "May the Lord prosper you in this work!" This brother both works and prays. A liberal subscription accentuates a prayer, adds to its fervor, and demonstrates its sincerity. A prayer from one who *can not* give cheers and blesses; not so a prayer from one who *can, but will not.*

Mississippi Methodists need:

(1) A revival of educational interest in the pulpit and the pew.

(2) A specific institution that shall be the recipient of the interest thus aroused and the energy thus developed, and,

(3) An institution where tuition will be cheap, and a Christian education offered at a cost that will be within the reach of the poorest boy in the State.

Let Maj. Millsaps' generous offer be the occasion and inspiration of the first, and Millsaps' College will supply the second and third.

The Mississippi Methodist preacher who does not this year preach one or more special sermons on Christian Education will surely be strangely blind to duty and opportunity.

The crop prospect in Mississippi is very fine. The Lord of the harvest is smiling upon his people. The promise of such abundant harvest will surely justify the promise of generous things to the cause of God. Service is a test of loyalty. Let giving be the index of your gratitude, brother.

The best subscription at ——— was from a poor woman. This fact would have made somebody feel ashamed, if it had not been that avarice had put his conscience to sleep.

Every man's own besetting sin is the tempest. You love God; you walk upon the sea; the swellings of this world are under your feet. When your heart fluctuates with the desire of sin, call on the divinity of Christ, that you may conquer that desire.—*Anselm.*

Christian Advocate.

THURSDAY, JULY 31, 1890.

SUMMER'S EVE

Oh, the joy of well-earned leisure,
When the days seem made for pleasure,
And the peaceful hush of Nature all the weary being fills:
When dear friends go forth together
In the golden August weather,
To the ocean or the moorland, or the everlasting hills.

Some, whose work hath been with rigor,
Gather strength and joy and vigor,
On the breezy mountain summit, free as birds that sing and soar;
Others in the mellow gloaming,
Through the harvest-fields are roaming,
Or rejoicing in the ripple of the salt tide on the shore.

There is merry childish laughter
Where the wavelets flowing after,
Scatter in a thousand sparkles round the feet that dance with glee.
There is silence, deep and tender,
Where, far off, the shadow's splendor
Shines an afterpath of glory on the meadows of the sea.

Sweet to rest, our labor ended,
By such joy and peace attended,
When the summer leans to autumn, and the light is in the West:
All the fever of endeavor
Seems to pass away forever,
And life's many cares and troubles, like the great sea, sink to rest.

—*Leisure Hours.*

Letter from Monteagle.

The Monteagle Assembly increases in interest with each succeeding day. The population now on the grounds numbers over five hundred, with daily accessions. Three-fourths of the cottages are occupied; dining-halls and caterers are doing a good business; family life has begun; the schools have settled down to work, while spectacled professors and ambitious young teachers (students for the nonce) with text and note-book under arm, meet you at every turn, giving a really academic effect to these upper world shades.

There is undoubtedly a tonic quality in the pure water, fresh breezes and cool, restful nights on these mountains which invigorates both body and mind, making intellectual pursuits, under such instructors and in such company, a recreation instead of a labor. Nor is this all. Tired mothers regain their elasticity of frame and lose their careworn looks; pining infants grow dimpled and rosy again; young folks vie with each other in pedestrian excursions up and down among the sylvan wonders of the neighborhood—a sort of broad-gauge physical culture—while white-haired grand dames and squires sit in their arm-chairs on the wide porches in a smiling content that seems a benediction on all the rest.

What with free lectures and entertainments at the amphitheater every evening—preceded always by a half-hour evening prayer service in Children's Temple close by, which all delight in—with social gatherings, walks and drives to the mountain views, botanizing and sketching expeditions, etc., and the large amount of time required for eating and sleeping, *ennui* is here impossible.

In company with Mrs. J. H. Cobb and Miss E. F. Andrews (two accomplished educators of the Wesleyan College faculty, Macon, Ga.) I, two days ago, made a partial round of the various schools, finding much to admire and nothing to criticise. We were especially interested in the School of English Literature and the fine work done there by Prof. A. P. Bourland, of Southwestern Baptist University; also in the methods and thoroughness of M'lle Vivisand, teacher of modern languages, and in the School of Physical Culture under Prof. W. R. McDaniel, of Westminster College, Md.

The platform and lecture season has opened fairly with two good lectures by Miss Andrews and one by Rev. Dr. Johnson, of Mary Sharp College, during past week; also a most enjoyable humorous and dramatic recital by Prof. Merrill, teacher of elocution in Vanderbilt University. We expect great things. Notable among these will be a two weeks' series of "Bible Talks" (on Luke's gospel) by Dr. Carlisle, president of Wofford College, S. C., whose name and fame is so well known. In anticipation of these lectures, and the general desire for better acquaintance with this prince among lay expositors and teachers, I applied to a life-long and intimate friend of Dr. Carlisle for an authentic outline of his personal history, etc., which I here subjoin entire, as of intrinsic interest to justify the space required:

"James H. Carlisle, LL.D., was born in Winnaboro, S. C., in 1825, of staunch and sturdy Irish stock. His father, a Methodist preacher and a physician, was a man of small means, struggling to sustain his young family. But, urged by the love of letters born with the Scotch Irish Puritan, and laudably ambitious for his boys to get an education and to make their way in the world, he managed to graduate three of his sons from the S. C. College, at Columbia. These boys were endowed, all three, with good bodily frames and robust mental furniture. They worked their way into and through college, and, upon leaving its walls, faced the world with modest self-reliance and commendable pluck.

"James felt called to teach, and immediately upon graduation, in 1844, he entered upon his life-work. The male academy in Columbia was the arena of his early struggles and triumphs. The young pedagogue set to work with a hearty good-will; with such zeal and energy and deep, consecrated earnestness as could not fail of success.

"Mr. Carlisle was no commonplace, routine schoolmaster. While still at college he conceived a great admiration for Thomas Arnold, of Rugby, and, doubtless, took him for his model as the prince and pattern of teachers. And as Arnold was at once loved, revered and feared by his pupils, so with the boys who were privileged with the tuition of Mr. Carlisle. He was in earnest, and found no difficulty in impressing upon his pupils that he loved them sincerely, but that, in return, he expected each and everyone of them to conduct themselves as gentlemen and to try their very best to do the work of the school.

"And the boys of the Academy did good work; and soon it became noised abroad that here was a genuine teacher, a true man: and when in 1853 the trustees of Wofford College were on the lookout for a suitable man to organize their faculty, they offered Mr. Carlisle the professorship of mathematics—an experiment on their part, but an experiment that time has converted into a brilliant success.

"Dr. Carlisle went to Spartanburg in the summer of 1854, and assisted in organizing the institution, and has been teaching mathematics in its different branches, pure and applied, in Wofford College for six and thirty years.

"In 1876 Dr. Carlisle was elected to the presidency of the college. Since then the history of this school of the prophets has been closely identified with the subject of this sketch. The college, under his administration, has been prosperous, and its alumni—now a considerable number—may be found adorning every walk of life.

"Dr. C., it will thus be seen, has now become the father of a large and somewhat distinguished family.

"He has been a successful teacher, because he is earnest, conscientious, and withal kind and tender. He is affable and easy of access, inviting, at all times, the unreserved confidence of his young charges; yet such is his innate dignity of character that it inspires awe, and it would never enter the head of the most reckless youth to take a liberty with the Doctor. We certainly have never heard of such a case.

"Dr. Carlisle has achieved a great reputation as a public speaker. His tall form, six feet six in his stockings, his broad chest and sound lungs, his massive head—filled chuck-full with brains—furnish a superb outfit for a popular orator. His voice is clear, loud, strong and sonorous; his manner earnest, his tones pathetic, gentle, persuasive. He has been in great demand as a platform speaker in his State for forty years.

"While by no means devoid of humor, he disdains to win applause by pandering to the vulgar desire to be amused. His temperance addresses have no 'jokes,' but are popular nevertheless, and of the most effective character. He has spoken frequently and very admirably in baccalaureate addresses; he has labored in the interest of the Bible Cause, of missions, of the Sunday-school, and, indeed, has spoken on every subject calculated prominently or remotely to promote the cause of morals or religion. He has lectured on 'The Starry Heavens and the Moral Law,' on literary, scientific, historical, economic and many other subjects, and he never fails to 'draw' fair audiences. He has been a member of the General Conference of the Methodist Episcopal Church, South, time and again. He was one of the fraternal messengers from his church, some years ago, to the Northern Methodist Episcopal Conference, held in Cincinnati. He was also a member of the Ecumenical Conference, held in Baltimore. He was appointed by the Bishops to go to London, a few years ago; but the state of his health at that time did not warrant his undertaking the voyage.

"He has assisted in several courses at Chautauqua, at Monteagle and at Piedmont, and is everywhere heard gladly. He has lectured with *eclat* before the National Educational Association at Saratoga, and elsewhere.

"His writings have been chiefly hermeneutical and homiletical; the Sunday-school periodicals of his church have for years had their best material from his pen.

"His contributions to the religious press are now in almost as great demand as his lectures and addresses.

"May so valuable a life be long spared to the church and the country!"

Dr. Carlisle will begin his "Bible Talks" at Monteagle, July 21, continuing two weeks—a daily morning feast which all Bible lovers and learners will enjoy, and which none within reach can afford to miss.

Popular lectures on varied themes, concerts, scientific exhibits, etc., make up the week day attractions at the amphitheatre, with eminent preachers of the different evangelical denominations for the Sabbath services, assisted by a large selected choir of voices led by Prof. Bailey. Rev. Dr. Darby, of Nashville, preached twice yesterday, and most acceptably, to very large audiences.

M. C.

Meridian District Conference.

Conference convened at Enterprise, Miss., July 10, 1890. In the absence of Bishop Haygood, who wired his inability to be with us, Rev. T. L. Mollen, P. E., opened the session.

This being his initiative year and work as presiding elder, pulpit and pew were, doubtless, ready to measure him up. Candid, earnest, blunt and bold, he has coupled with these virtues the inherent business qualification of a successful lawyer; hence the entire district gave evidence of renewed vigor and much hope. The opening sermon by Rev. R. B. Downer came from an experienced heart and sounded the keynote of the needs of the hour—a religion not simply of profession, but of possession. Spirituality characterized every sermon and service.

The hour of the consecration service witnessed the Spirit's presence in power. Bishop C. B. Galloway arrived upon the second day and presided during the remainder of the Conference. His invariable, gentle firmness and incisive questionings brought out a clear summary of each cause. While the district is, in some respects, the admitted banner one of the Mississippi Conference, and has evidenced growth under each succeeding presiding elder, and is manned by faithful, self-sacrificing preachers; yet some of the statistical approximations are indicative, and bring a tinge of sorrow. For instance: Church membership, 6,000; NEW ORLEANS ADVOCATES taken, only 275 (*one church paper to every twenty-one members*); Sunday-schools fully supplied with Bibles, two; family altars, where the Bible and prayer is used daily, one in every seventy-five. Truly consecrated, converted or regenerated church members, about three-eighths.

The memoirs of Revs. J. A. Godfroy and T. J. Newsom were touchingly remembered in speech and by resolution. Amount raised by subscription and notes for Millsaps College—the greater part of which was given by the people of Enterprise—$620 45. East Mississippi Female College, with its enlarged boarding and chapel capacity, was represented as entering upon an era of increased usefulness to the church.

Delegates to Annual Conference were elected by ballot as follows: L. P. Brown, D. W. Heidelburg, C. R. Rencher, W. F. Hyer. Alternates: S. S. Copo and J. S. Turner.

Steps were inaugurated for the early erection of a parsonage at Meridian for the presiding elder. The following resolutions were adopted:

OBSERVANCE OF THE SABBATH.

Resolved, That the District Conference unqualifiedly condemn all traveling on the Sabbath by public conveyance, except in cases of mercy.

Resolved, That our preachers frequently preach upon the subject, and cry aloud and spare not all Sunday trains and corporations that require Sunday labor.

Resolved, That we respectfully urge Rev. T. L. Mellen to have published his sermon on the subject preached before this body.

TEMPERANCE.

Resolved, That we enter our solemn and earnest protest against any provision being made for licensing liquor, lottery or any form of sin in our fundamental laws.

PUBLISHING INTERESTS.

Resolved, That we are more than pleased to have Rev. D. L. Mitchell, business manager of the NEW ORLEANS CHRISTIAN ADVOCATE, with us. His sermon, Thursday night, was helpful and good to the use of edifying.

Resolved, That we will continue our patronage to the ADVOCATE, and will do what we can to extend the circulation of our Conference organ.

Resolved, That we believe greater results would be obtained if the place of publication were transferred from New Orleans, La., to Jackson, Miss.

State Line was selected as the place for the holding of the next District Conference. The homes of Enterprise gave to each and all a warm, frank, Christian hospitality. The church in material appearance showed its pastor, Rev. J. W. Chambers, to be apt and business-like, and, from a spiritual standpoint, proved him a man bent upon having each member to know Christ as a personal Savior. Conference adjourned with doxology at 5:30 P. M., July 13, 1890.

L. P. BROWN, Sec.

When thy tongue and heart agree not in confession, that confession is not agreeable to God's pleasure: he that confesses with his tongue, and wants confession in his heart, is either a vain man, or an hypocrite: he that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timorous.—*Hall.*

Holly Springs District Conference.

The twentieth annual session of the District Conference of the Holly Springs district, of the North Mississippi Conference, convened at Potts Camp, Marshall county, Miss., July 18, 1890.

The Bishop was present, and the attendance was very large. An old member of the Conference remarked to this writer that it was the largest District Conference he ever attended. Sunday-school Conference was held July 17. This meeting was presided over by Rev. J. B. Stone, P. E. The program was good, and all the addresses showed thought on the part of the speakers, and that the Sunday-school interest is growing among people.

During the time the District Conference was in session, from Friday morning to Saturday afternoon, much good work was done.

The Bishop, as you know, is a most excellent presiding officer; and, not only that, but he is one who can sway the audience by knock-down arguments and by flights of oratory. His address on education, delivered on Saturday, was a grand thing, showing up the great possibilities of our beloved Mississippi. We wish that he could speak the paragraph on emigration in every county in the South. It would make Mississippians proud of their State. He made an inestimable appeal for Millsaps College, and the congregation subscribed to that fund $631 50, some of which was paid down.

On Sunday morning he preached to a very large congregation from the text: "And he wist not that the Lord had departed from him." The Bishop's powers for instructing and entertaining are too well known for us to undertake to pass a eulogy on him; suffice it to say, that the people were entertained, instructed and delighted.

The reports from preachers from all parts of the district were very encouraging indeed, showing that our church is on the rising ground, that the people are growing in grace, that the prospect to pay all assessments is good the present year.

The Committee on Books and Periodicals deplored the fact that our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, is so little taken by our people, and, to increase its circulation and usefulness, introduced the following suggestive resolution, which was unanimously adopted:

Resolved, That we believe that an arrangement which would bring the editor of the NEW ORLEANS CHRISTIAN ADVOCATE in *personal* contact with our people would greatly conduce to its influence and popularity, and in order thereto we suggest that the paper be published simultaneously in New Orleans and in Jackson, and that an editor reside in Jackson, in our State.

The following persons were elected delegates to Annual Conference, which convenes at Grenada on December 12, next: James T. Fant, M. C. Pegues, W. W. Bott and E. J. McKenney. W. A. Young and Marcus D. Herring, alternates.

Dr. Morton took special collection for church extension, receiving $31 50.

The meeting, taken altogether, was an extremely interesting and useful one. All the interests of the church was looked after earnestly. A large number of distinguished visitors was present. Among the rest we notice: Dr. David P. Morton, secretary church extension; Rev. T. J. Newell, Grenada Collegiate Institute; G. W. Bachman, colporteur; Dr. Sims, University of Mississippi; R. A. Burroughs, Okolona; Rev. William Malthus, Arkansas; Rev. Mr. Jacobs, and others.

M. D. HERRING,
Sec. Dis. Conf.

From the Work.

TOM STIRLING'S CHARGE.

I had a work last year that almost reached the outskirts of your city. I thought I had a good deal of work to do, and some very unpleasant features about the work. But I have more to do this year than I had last; more than I can properly do. The brethren around are very kind to me; almost every man in the district has said, "Come over and help me," and several out of the district. I wonder if I am not called to be an evangelist? By the way, I had an evangelist with me about ten or twelve days. He preached with pointedness, and his efforts were attended with much power. We received seven or eight applicants for membership during his stay. I have heard that he used to use ugly and vulgar expressions in the pulpit. Some said his language was indecent and ungentlemanly. He used no such language here. His expressions were, in the main, quite chaste. In a few instances, I think, they could have been improved some. But about my work; it is large, and I have some excellent help in the membership. In our little moveable class meetings, and prayer meetings held from house to house, Friday and Monday evenings, we have fallen into the habit of calling on just anyone to lead us in prayer, and they seem to understand that we don't expect anybody to refuse. What do you think of a sister, unaccustomed to praying in public, beginning her prayer thus: "O Lord, you know I am scared half to death; but I am going to try to pray if it kills me." And then what do you think of a scholarly brother, that is a very active worker in the church, one that loves the church, a man that can address a Senate, but can't pray in public? I had such a man in a former charge.

This charge deserves an abler man than I am—one that always has his wits about him. The president of the aid society asks me to announce a meeting of the society. I get up and read from the written slip, that the Woman's Missionary Society will meet at four P. M. With the book open before me at No. 540, I announce Hymn 580. Yesterday morning, in my hurry, I put on my last summer's alpaca coat. It had a great hole about the armpit. We had some strangers present from another city, and some of the leading Presbyterians came over that day. Well, I don't think I ever preached a sermon that brought so much color to my wife's cheeks as that sermon. I was really afraid when I got home that my "about-the-house-coat" would get burnt up. Well, at night I had on my good coat; but, behold! when I returned from church, I found a lone cuff on the bureau. The other was on my left sleeve, and the *left* cuff should have been on my right sleeve, but was not. Very likely at our next Conference the Bishops will get word that this place would like a change; and if so, I have made up my mind to charge it all up to the presiding elder, and become convinced that he is prejudiced against me.

TOM STERLING.

FRANKLINTON CIRCUIT, MISSISSIPPI CONFERENCE.

Our protracted meeting at Fisher's, which began Sunday, closed Thursday night. It was a gracious revival. The church was so thoroughly aroused that men and women who had never prayed in public triumphed over the devil and prayed for penitents. Many of the brethren stood at the altar and went out in the congregation and pleaded with sinners to come to Christ. We received twenty-nine members, their ages ranging from eight to seventy. Eleven infants and ten adults were baptized, a prayer meeting was begun, and will, no doubt, be a grand success. Plans are now on foot to build a new church, and we expect it to be built at no far distant day.

To Bros. N. Alford, a local preacher from Holmesville, and Hervie Millard, of Poncbatoula, we are deeply indebted for earnest, faithful and effectual preaching. Bro. Mallard did most of the preaching after Tuesday at eleven, and has made for himself a warm place in the hearts of these people.

Thirteen new subscribers to the ADVOCATE to-date, and more to follow, I hope. We praise God for the victory, give him all the glory, and press onward, happy in his love.

W. L. LINFIELD.

BLAIRSTOWN, LA.

July 12 will long be remembered by the people for miles around old Gilead Church, on this circuit. At an early hour the people began to pour in by the hundreds. The weather was beautiful and clear, and it was a grand sight to behold the smiles and contentment depicted on all faces. This was *Children's Day*. Noble institution! This was the third one that has been held on my charge, and they have all been a source of spiritual strength to me, and I know it has gladdened the hearts of many little girls and boys. The result will not be known this side of eternity. God bless Children's Day, and may our people wake upon this line, and may it be hereafter more largely observed. As a result of the three Children's Days observed on my work, financially, there was $21. And then when we think of the destitute localities and those in heathen countries who are begging for light, who knows what this twenty-one dollars will accomplish for the Master's kingdom? I would like to go into the details of this matter and make special mention of each one of these sweet boys and girls who so nobly participated and rendered their several pieces nobly, and our noble superintendents and teachers who have acquitted themselves grandly, whose scholars show very careful training, but want of space forbids.

This is my first year to have a work all to myself. I have endeavored, by the help of God, to see that none of the departments of the church work should suffer. I have done my best. There is a future just along on this line, and I think if some of our D. D's and old sages would take up, and if they can solve the matter, it would do a sight more good than discussing so much about faith and sanctification; they would be much better off and a large addition to the Master's kingdom in the world. That is, how to induce our boys and young men to participate in our social meetings; in other words, only about ten per cent. of our young men and boys will take any active part in Sunday-school or prayer meetings. Now, there is a cause for this, and it is having a wonderful influence to draw our moral young men from the church.

In addition to the three churches that observed Children's Day, we have three other active Sunday-schools well equipped, and are doing a good work; one of which, at Clear Creek, has had an active life of ten years. No break during this time, and the talk is that they will observe Children's Day and add their mite to the Master's cause.

Now, Bro. Editor, since the Lottery Legislature, at Baton Rouge, has adjourned, we are ready to take up where we left off May 12, and push our work forward. Many wishes to the old ADVOCATE!

Yours in Christ,

J. R. WHITTINGTON.

Oxford Church,

ADDENDA.

I failed in my report of the Greenville District Conference to mention a resolution of sympathy and co-operation adopted by the Conference for our church at Oxford. This resolution was unanimously adopted, showing our deep distress and sympathy for our people at Oxford that pervades nearly every section of this country. Everyone who is able and has the impulse of connectional love should not hesitate to come to the relief of the unfortunate band of heroic Methodists at Oxford.

Bro. Long informs us that they have sent for the plan, and are $1,500 short of the amount necessary, and no light as to where that is to come from. Men and brethren, help!

C. H. OWEN.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE COLORED MAN IN THE METHODIST EPISCOPAL CHURCH. By Rev. L. M. Haygood, M. D. Cranston & Stowe, Cincinnati; Hunt & Eaton, New York. Price, $1 25.

This book is a pretty thorough discussion of one side of the subject. The author seems to be familiar with that side. The whole trend of the book is to convince the colored members of the Methodist Episcopal Church that it is their duty to *remain* in that organization. We do not think the book will accomplish its object.

PERIODICALS.

—DEMOREST'S FAMILY MAGAZINE, for August, is already on our table and well filled with articles to suit all classes of readers. The illustrations are of the best. New York. Price, $2.

—THE CHAUTAUQUAN, for August, is up to its usual grade. This monthly gives a good supply of the best reading of every character, and it is cheap enough at $2 per annum. Dr. T. L. Flood, Meadville, Pa.

—THE LADIES' HOME JOURNAL comes full of wisdom and wit and worthy words. We don't know of so much good reading anywhere else for *one dollar*. Curtis Publishing Company, Philadelphia.

—The SOUTHERN CULTIVATOR, for July, is a good number. The readers of the ADVOCATE who are engaged in farming operations will find this monthly a helpful friend. It is very cheap at $1. Published at Atlanta, Ga.

—THE GOSPEL IN ALL LANDS devotes itself this month to Germany and Switzerland, with a good supply of articles on other places and work. Missionary Society M. E. Church. Hunt & Eaton, New York. Price, $1 50 a year.

—CASSELL'S FAMILY MAGAZINE furnishes much pleasant reading for these hot days. Get in a hammock under the cooling shade of a big live-oak, and you will enjoy this mid-summer number. Cassell Publishing Company, New York. $1 50 a year.

—BIBLIA is a monthly for Bible students and teachers, edited by Dr. Charles H. S. Davis, and published by S. L. Harrell, 198 Broadway, New York. Price, $1 a year. It is a good periodical for a preacher of the gospel and a teacher of the Word.

—WIDE AWAKE, for August, comes laden with good things for our young folks. The topics take a wide range. Prose and poetry make a charming combination, while pictures form a beautiful setting for both. D. Lothrop Company, Boston. $2 40 a year.

—THE MAGAZINE OF ART, for August, opens with a photogravure called "The Last of England." Illustrated Journalism in England, by C. N. Williamson, is a fine article. Then we have, John Kay and His Portraits, by J. M. Gray. Other pieces of interest follow. Cassell Publishing Company, New York. Price, $3 50 a year.

—THE QUIVER, for August, has Music in the Catacombs, by J. F. Rowbottom, and combines interest with instruction; That Troublesome Class will be read by Sunday-school superintendents. Then we have The Last Picture; The Rejected Planks; The Cathedral Lesson; Sick-room Comforts, and other good things. Cassell Publishing Company, New York. Price, $1 50.

—THE PULPIT is a new monthly published by the Lakeside Publishing Company, at Buffalo, New York, for $1 a year. *The Pulpit* is devoted to the publication of *complete* sermons from the greatest living ministers. In the first number there are sermons from Canon Farrar, Samuel R. Fuller, D. D., Alexander Mackennal, D. D., Samuel S. Mitchell, D. D., and C. J. Vaughan, D. D. This will be a profitable and interesting monthly to all who love to read sermons.

Sunday-School Lesson.

(Harbert and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON VI.—August 10.

THE RICH MAN AND LAZARUS.

Luke xvi, 19-31.

GOLDEN TEXT—*How hard it is for them that trust in riches to enter into the kingdom of God.*—Mark x, 24.

19. There was a certain rich man—He is left nameless, perhaps to imply that his name was not "written in heaven." (x, 20.) Legend gives him the name Nimeusis. "Dives" is simply the Latin for "a rich man." With unmeasured facilities and opportunities to minister to the suffering and to make others happy, he lived for himself only, and lavished untold wealth upon his self-indulgence. *In purple and fine linen*—The two words express extreme luxury. Robes dyed in the blood of the *murex purpurarius* were very costly, and were worn only by the greatest men. Byssus is the fine linen of Egypt, a robe of which was worth twice its own weight in gold. *Fared sumptuously every day*—Literally, *making merry in splendor.* A life of banquets is indicated.

20. And there was a certain beggar named Lazarus—The word for "beggar," it may be noted, is the same as the "poor" of chap. vi, 20. The occurrence in this one solitary instance of a personal name in our Lord's parables suggests the question, What was meant by it? Prof. Plumtre, who identifies Lazarus of Bethany with the young ruler that had great possessions, suggests that the selection of this name may have been intended as a warning to him, and gives some ingenious reasons for his conjecture. The name itself comes from Ellezer—that is, "helped of God," like the German *Gotthilf.* It is a striking evidence of the deep impression which this parable has made on the mind of Christendom, that the term "lazar" should have passed into so many languages as it has, losing altogether its signification as a proper name. *Was laid*—Literally, *was thrown:* cast carelessly down by his bearers, and left there. *At his gate*—At his stately portal. *Full of sores*—The regular medical term for "to be ulcerated," used only here in the New Testament. John uses the kindred noun, "an ulcer."

21. And desiring to be fed with the crumbs—The habits of the East, the absence of knives and forks, and the like, made the amount of waste of this kind larger than do the habits of modern Europe. Here the picture is heightened by two touches. The dogs are there, and get the crumbs which the man fails to get, and then they come and lick the open sores. *Moreover*—Literally, *but even. The dogs*—The only dogs in the East are the wild and neglected pariah dogs, which run about masterless and are the common scavengers. The incident is only added to give in one touch the abjectness of his misery, and, therefore, to enhance the rich man's neglect. The fault of Dives was callous selfishness.

22. This poor beggar died, the first and the last relief that comes to such a sufferer. *Was carried by the angels into Abraham's bosom*—Of the three terms in common use among the Jews to express the future state of blessedness—(1) the Garden of Eden, or Paradise; (2) the Throne of Glory; (3) the Bosom of Abraham—this was the most widely popular. It rested on the idea of a great feast, in which Abraham was the host. To lie in his bosom, as St. John in that of our Lord, was to be there as the most favored guest. And this was the position which was assigned to the beggar, obviously not merely as a compensation for the "evil things" he had endured on earth, but as the crown of the faith and patience with which he had borne them. The being "carried by angels" was literally in accord with the popular Jewish belief. Either good angels in general, or the special guardian angels of the righteous, took on them this office. *Died, and was buried*—In due time the rich man also died (as all rich men must), and "he was buried," doubtless, with pomp, ceremony, procession, and every token of distinguished honor. It does not appear whether Lazarus had any burial. Any Lazarus at a rich man's gate is as sure a test as if Jesus himself were there under the guise of the beggar in his rags, his hunger, and his sores.

23. In hell—The Greek word is *hades*, not *gehenna;* the unseen world of the dead, not the final prison of the souls of the lost, the "hell" of Acts ii, 27, 32; not that of Matt. v, 22-29. It lies almost on the surface of the parable that it describes an earlier stage of the life after death than that in Matthew xxv, 31-46, the intermediate state between death and the resurrection. The entire scenery and phraseology are Jewish, and are borrowed from those which were current among the rabbis of Christ's day. *In torments*—The nature of the "torments" here is suggested by the "flame" of the next verse, but that word has to be taken with all its symbolic associations, and does not necessarily imply the material element of fire. What is meant is that there shall be for the soul of the evil-doer, when brought face to face with that holiness of God which is as a "consuming fire," an anguish as intolerable as the touch of earthly flame is to the nerves of the mortal body. Retribution commences immediately after death, with no interval of unconsciousness between death and its beginning. No sooner had the rich man died than "he lifted up his eyes in hell, being in torments."

24. Send Lazarus, that he may dip the tip of his finger—The words, in their relation to the effect of the punishment on the rich man's character, offer two tenable explanations. On the one hand, they have been thought to indicate the old selfish arrogance and heartlessness of the man who still looks on Lazarus as one who may be sent hither and thither, at any cost or suffering, to do his bidding and minister to his ease; on the other, we may see in them the traces of pride conquered, and the cry for mercy at last coming from lips that had never uttered it before, and the craving for help and sympathy from one whom in his lifetime he had despised as beneath his notice. There is something terribly significant in the fact that it is the "tongue" that suffers most in that agonizing flame. That was the organ of the sense which the man had pampered by his riotous and sumptuous living; that is now the chief instrument of retribution. *I am tormented*—Rather, *I am suffering pain.* The word is used of the sorrow of Joseph and Mary when the child Jesus was missing (chapter xi, 48); and of the grief of the Ephesian elders on parting with Paul. (Acts xx, 38.) Rev. Ver., *I am in anguish.* The story needs no comment—certainly needs no rhetoric—to make it awfully impressive? It needs no other law of interpretation than this rule of common sense—namely, that Jesus puts the case in perfect honesty of purpose, to make the great facts palpable, plain, unmistakable—showing that the rich man is in misery; that he knows Lazarus to be in blessedness; that he longs for a morsel of relief—the least amount he could express—and seems to have a ray of hope for it through the kindness of his father Abraham and the ministries of the same Lazarus whom he had heard of at his palace gate.

25. But Abraham said, Son—The word used is the same, in its tone of pity and tenderness ("child" rather than "son"), as that which the father used to the elder son in the parable of the Prodigal Son, which our Lord addressed to the man sick of the palsy and to his disciples. *Remember*—The word has a terrible force in its bearing upon the question of the future life. Memory intensified, reproducing the past visions, pleasures and base joys of the self-indulgent, and subject to the action of a conscience no longer narcotized into slumber—this makes the sharpest pang of the deserved anguish. In Christian eschatology the river of death is no water of Lethe, bringing with it the forgetfulness of past evil. *Thou in thy lifetime receivedest thy good things*—The verb, "they have their reward," in Matthew vi, 2, implies that this was all he was to have. There is an emphasis, too, in the presence of the pronoun in the one clause, and its absence in the other. The rich man had made the pleasures of sense "his good things." They were all that he cared for—all, therefore, that he was to have. He had identified himself with them. The *evil things* of Lazarus, on the other hand, had not been chosen by him; they were external to him, a discipline and a probation through which, turning them to their right use, he passed to his true good. *But now thou art tormented*—"Pained," as before. The parable is practically an expansion of the beatitudes and woes of vi, 22-25.

26. There is a great gulf fixed—Literally, *a chasm, the opening or gaping of the earth.* His prayer is precluded and shown to be utterly hopeless, for a great chasm lies between his home in Hades and that other state known as "Abraham's bosom," so that never a man can pass over it—never a man can come from you to us, or go from us to you. The hopelessness of this rich man's doom is put in the strongest possible light. That there can never be in it any change for the better; that never the first sense of relief, even to the tiniest particle of water, can reach him; that no reversal of his doom is ever to be thought of; no restoration from his woe to a condition of blessedness or even of non-existence—all these points are made as clearly and as strongly as human language can express them. If we accept Jesus as an authority on these points, and if we do him the justice of assuming that he portrays the sinner's doom honestly, truthfully, with the one intention of making himself understood, then there can be no restoration of the sinner to a better state and no possible mitigation of his fearful doom.

27. I pray thee, therefore, father—The reiterated appeal to Abraham as "father" is suggestive in many ways: (1) as speaking out that in which too many of the rich man's class put an undue trust, resting on the fatherhood of Abraham rather than on that of God (Matt. iii, 9); (2) as showing that the refusal of the previous verse had been accepted, as it were, submissively. There is no rebellious defiance, no blasphemous execration, such as men have pictured to themselves as resounding evermore in the realms of darkness. Abraham is the sufferer's father still, and he yet counts on his sympathy.

28. I have five brethren—Here again we are left to choose between opposite views of the motive which prompted the request. Was it simply a selfish fear of reproaches that might aggravate his sufferings? Was it the stirring in him of an unselfish anxiety for others, content to bear his own anguish if only his brothers might escape? Either view is tenable enough, but the latter harmonizes more with the humility of the tone in which the request is uttered.

29. They have Moses and the prophets—The words are in entire harmony with all the teaching of our Lord. "Moses and the Prophets" were quite enough to teach them that a life of self-indulgent luxury was evil in itself, and, therefore, must bring with it, in the end, shame and condemnation.

30. But if one went unto them from the dead—The words are in accordance with the general Jewish craving for a "sign," as the only proof of a revelation from God. The return of one who had passed into the unseen world and brought back a report of its realities would rouse, the rich man thought, the most apathetic. So far the picture is generic; but if we follow up a suggestion which has thrown light upon the parable before, we shall find here also a more individualizing feature. It is specially recorded of the patriarch that he had hoped to see some miracle done by Jesus. He had given utterance, when he heard of the miracle that had been actually wrought, to the belief that John the Baptist was "risen from the dead" (Matt. xiv, 2), and yet that belief had not brought him one step nearer to repentance.

31. If they hear not Moses and the prophets—We are accustomed, rightly enough, to look on our Lord's own resurrection as leading to the great fulfillment of these words. We should not forget, however, that there was another fulfillment more immediately following on them. In a few weeks, or even days, according to the best harmonists, tidings came that Lazarus of Bethany was sick. In yet a few days more that Lazarus did "rise from the dead;" cured, we may believe, of whatever love of this world's good things had checked his spiritual growth, a witness of the power of Christ to raise, as from the shadow world of hades, so also from the darkness of spiritual death to newness of life. And yet that wonder also brought about no repentance. Herod and Pilate, scribes and Pharisees, and Sadducees and priests, simply took counsel together that they might put Lazarus also to death. We can hardly believe the coincidence of name and fact in this instance to have been undesigned. *Be persuaded*—Dives had said: "They will repent." Abraham replies: "They will not be even persuaded." This was most remarkably exemplified in the results which allowed the raising of another Lazarus and the resurrection of our Lord himself.

THE METHOD OF GOD.—"In Adam all die." Yes! but the blessed eyes of God, as they moved over the mass of multitudinous distress, as they noted the inevitable working of this mysterious inheritance, still beheld, hidden in this very mystery, the possibility of a redemption. The laws, the conditions of social unity, which spread so far and so widely the poison of a father's sin, carry just as far and as widely the light of a father's honor, the force of a father's purity. A renewal, a reinvigoration of the lost Fatherhood might yet defeat the pressure of the old and sinister disgrace. The blood, once purged, might transmit itself from heart to heart, from life to life; and might reach and penetrate and quicken and absorb and renew. Though by one man sin has entered, and through sin, death, yet by another, who is the Man in whom all are made, grace may re-enter and recover the dying race. The transmission that makes for the corruption of all can be turned to the needs and uses of the regeneration. This is the method of God, to convert the conditions of the curse into the very instruments of the blessing. In Adam, it is true, all would die; but, if that is so, then in Christ all may be made alive. If sin has by these methods abounded, grace shall by the same methods much more abound. So, in the beloved Son, man becomes new-begotten of God.—*Canon H. S. Holland.*

EMERSON ON NEWSPAPER READING.—The following is from "Emerson's Talks with a College Boy," in the *Century:* "Newspapers have done much to abbreviate expression, and so to improve style. They are to occupy during your generation a large share of attention." (This was said nearly a quarter of a century ago. It was as if he saw ahead the blanket editions.) "And the most studious and engaged man can neglect them only at his cost. But have little to do with them. Learn how to get *their* best, too, without their getting yours. Do not read them when the mind is creative. And do not read them thoroughly, column by column. Remember they are made for everybody, and don't try to get what isn't meant for you. The miscellany, for instance, should not receive your attention. There is a great secret in knowing what to keep out of the mind as well as what to put in. And even if you find yourself interested in the selections, you can not use them, because the original source is not of reference. You can't quote from a newspaper. Like some insects, it died the day it was born. The genuine news is what you want, and practice quick searches for it. Give yourself only so many minutes for the paper. Then you will learn to avoid the premature reports and anticipations, and the stuff put in for people who have nothing to think."

WHERE OUR GREATEST WEALTH IS.—In the region beyond the 98th meridian of longitude west of Greenwich, the initial point being St. Paul, and its final one, North Platte, Nebraska, while on the south it extends eastward to Fort Worth, Texas, eighteen States and Territories were visited and traversed. The contrasts offered by it to the solitude of 1865 were almost amazing. West of the meridian named there are now at least 22,000 miles of railroad, and of telegraph wires not less than 150,000 miles. Of telephone and electric-light cables, in proportion to population, there are more miles in use than elsewhere within the United States. There is to-day more property owned, *per capita*, than elsewhere on the continent. Two-fifths of the national domain is found west of the line given, and certainly three-fifths of the remaining public lands of the United States must be sought for in the same region; and that, too, without considering Alaska. Yet how few persons are cognizant of the fact that, east and west the geographical center of this Union is somewhere in the Bay of San Francisco; for with the Aleutian Islanders flying our flag within 50 miles of the Siberian coast of Asia, our domain extends, on a north-western and south-eastern line, some 3,000 miles beyond the Golden Gate.—*Col. Richard J. Hinton*, in *The Forum.*

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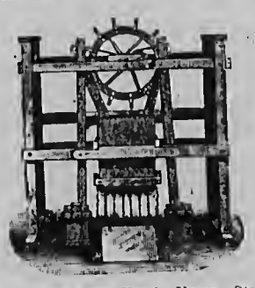

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B. Rouge Ar...10:10 am	B. Rouge Ar....4:30 pm

LOUISVILLE AND NASHVILLE

No. 3 Lim. Ex.7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..8:15 pm

ILLINOIS CENTRAL

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail.9:00 am	No. 42 Fast Mail.7:00 pm

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THURSDAY, JULY 31, 1890.

President Hunnicutt gave us a call, Tuesday, on his way home from an extended tour, and reports that he obtained $1,600 endowment fund for Centenary College at Alexandria District Conference, held at Colfax, La.

Editorial Correspondence.

I arrived in Homer, La., Friday morning. I find this town has grown very much since my last visit. The North and South railroad, which brings Homer in direct contact with all the world, has done much in the way of improving the place. She feels the throb of the great pulse of the world, and that has aroused her dominant energies and quickened the flow of her own life. Her citizens have been awakened by the sound of earth's industries and are bringing their beautiful little city in line with the foremost. There are evidences of progress on every hand. Large brick stores, a beautiful bank, a wagon manufactory and other buildings are among the evidences of thrift. These enterprising people are preparing a "Fair Grounds," where will be held a great fair during the month of October.

I found the Conference well under way, guided by the firm and skillful hand of Presiding Elder Randle. The attendance of preachers and laymen was very good. Indeed, this Homer District Conference has always been a pretty big affair, the people as well as the preachers taking much interest in its sessions. The work of the church in the district is progressing finely in many directions. The reports of the various committees showed that the preachers have done earnest and faithful labor, and the good results are beginning to appear. The finances are a *little* ahead of last year's report. Protracted meetings have been held in many places, and others will be held. Several hundred additions to the church were reported. Sunday-schools are in a thriving condition; one brother saying he had the best Sunday-school in the State.

There is some mission ground in the district which would pay to be worked. The ADVOCATE has only a tolerably good circulation. The Conference passed strong anti-Lottery resolutions, and I was told that the anti-Lottery sentiment is growing all through North Louisiana. I had the pleasure of meeting in this Conference two of the INCORRUPTIBLES, who stood up so bravely for the right at Baton Rouge: Wren, of Webster, and Nelson, of Claiborne. They were members of the Conference, and stood to their posts in the councils of the Church as firmly as they stood in the councils of the State. This being Bro. Randle's last year on the district, the Conference gave him a good send-off in the way of some commendatory resolutions, and he will go with the prayers and good wishes of the churches for whom he has so faithfully labored during the past quadrennium.

The territory of this district is dotted everywhere with flourishing schools. The people seem to be alive on the subject of education, and are doing much in that direction. Dr. Hunnicutt was present preaching and speaking in the interest of *Christian* education. He emphasizes the word *Christian*, and so should we all. It is the great hope of the church. To give my readers an idea of the uppermost and undermost thought pervading the minds of preachers and people, I will state that on three successive days we had three sermons on the subject of Christian education from three different preachers from the same text, and the people enjoyed it and were glad that it so happened.

The love-feast on Sunday morning was a time of refreshing and power. Several war-worn veterans still hold their weapons firmly, but are ready to lay them aside at the order of the Great Captain.

The entertainment of the Conference by the citizens of Homer was bountiful and simple, and made everyone of us feel at home. I had the good fortune to share the hospitality of George G. Gill and family.

Early Monday morning, in company with quite a number of preachers and delegates, I left this classic little city among the hills of Claiborne, and started homeward by way of Vicksburg and Jackson, Miss. All along the route I met old friends and exchanged brief greetings and hearty hand-shakes. At Ruston, Monroe and Delhi I saw familiar faces, and memory, in spite of me, would go back to former days, and then I had a real good spell of homesickness. It always comes over me when I pass through North Louisiana. At Delhi I had the pleasure of shaking hands with another one of our INCORRUPTIBLES—H. P. Wells, of Richland. Between Vicksburg and Jackson I met with Bro. Aleck Watkins, agent for Millsaps College. He represented that institution as growing in favor and in endowment funds. The college is being helped from all parts of the State. At Jackson I had the pleasure of a long conversation with Dr. W. C. Black on various subjects.

Railroads are good things, but the managers do some exasperating things. The fact that a man has to lie over *eight hours*, when by simply moving one train up or another back *one hour* close connection would be made, is an imposition on the public. But that is what you must do at Vicksburg and Jackson if you are south-bound. But there is nothing but what has its compensations, and that eight hours is a good time to cultivate the grace of patience!

The following brethren were elected delegates to the Annual Conference from Homer District: J. W. Dawson, Rev. B. H. Sheppard, W. W. Guthrie, R. A. Smith. C. W. C.

The Texas Chautauqua.

Having just returned from the Texas Chautauqua, at San Marcos, I pen you a few lines concerning my trip. San Marcos is situated about thirty miles south of Austin and about fifty miles north of San Antonio. It lies in a beautiful valley at the foot of a low range of mountains of considerable extent. Near by are a river and a lake which bear the same name as does the mountain peak on which the assembly has its domicile. The San Marcos valley is a region of remarkable fertility. It belongs to the same category with the valley of the Nile. One thing only prevents it from being one of the finest agricultural spots on the globe, viz.: a liability to protracted drouths. This difficulty, I doubt not, will be obviated in the near future by irrigation. The river affords a copious supply of water, and when the farmers in this valley combine and organize for this purpose, they will be as independent of the rains as are their brethren in parts of California. As it is, farmers here often gather a bale of cotton per acre. This region is noted for its healthfulness. San Marcos and San Antonio and the entire intervening country constitute a magnificent sanitarium for persons suffering from pulmonary complaints. The assembly grounds occupy the summit and slopes of Mt. San Marcos, a spur of the range before alluded to, and comprise fifty acres or more. On the very crest of this mountain stands the assembly tabernacle, a well-arranged pavilion with a seating capacity of eighteen hundred, besides the mammoth rostrum. The tabernacle and the grounds are amply illuminated by electricity. The tabernacle is surmounted by an observatory which affords a magnificent view of the surrounding country. Lovelier landscapes than those which here greet the eye it has never been my lot to behold. I will not attempt a description of them. They must be seen to be appreciated.

Mt. San Marcos has an elevation of probably two hundred and fifty feet above the adjacent plain. The summit and the slopes of the mountain are covered with cedar, oak and other forms of hardy mountain arborescence. To this native vegetation, the assembly has added vines and tropical plants of various kinds. The slopes are terraced; and the terraces form walks and drives whose borders are ornamented with artificial fountains and lakelets; while, from the over-arching boughs, the joyous notes of the mountain bird may be heard mingling with the music of the zephyrs as they rustle through the thick foliage.

A letter about San Marcos which makes no mention of its famous lake would be like the drama of Hamlet with the character Hamlet omitted. Though diminutive in size, this is, perhaps, the most remarkable body of water on the continent. It is formed by a number of huge springs that burst out from underneath the surrounding mountains. To get an idea of the multitude and magnitude of these springs, let it be remembered that the San Marcos River, where it flows out from the lake, is about a hundred feet wide and three and a half or four feet deep. The water of this lake is of nearly uniform temperature the year round, the variation from the coldest day in winter to the hottest in summer being only about a degree and a half. Another singular fact is that this lake reaches its maximum height in midsummer when very little rain has fallen in the adjacent regions for months. The crystalline clearness of its waters is another unique feature of this remarkable lakelet. Viewing the lake from the shore, you might imagine that you have seen as clear water elsewhere; but get into a boat and move out into the middle of the lake near mid-day when the sun is shining, and you can see the bottom with the utmost distinctness, even in places where it is more than thirty feet deep. But the most remarkable characteristic of this lake is the abundance and variety of semi-tropical vegetation that grows beneath its crystal waters. Vines, ferns, mosses and grasses of various kinds line its bottom and grow with such marvelous luxuriance that in many places they reach the surface, and everywhere they are only a short distance below the surface. This aquatic vegetation is not, as one might suppose, uniform in color; on the contrary, it exhibits a vast variety of colors and hues. Owing, doubtless, to the numerous bubbling springs at the bottom of the lake, this vegetation has grouped itself into fantastic forms, to which in some cases names have been given, such as, "Peri's Palace," "The Devil's Cave," etc. Some of these groups look very much like caves, having an arched or Gothic entrance. A boat ride on this lake is an event not soon to be forgotten. Leaning over the side of your boat as it glides smoothly over, you can spend hours in contemplating these strange forms and fantastic groupings. Fishes of various sizes can also be seen darting about here and there in this weird little world of waters. A dam has been thrown across the mouth of the lake, and thus the gravitating power of its waters is utilized for various purposes. The lake is the source of the water supply for the city and for the assembly grounds. It not only furnishes the water, but also the power by which the water is elevated to the summit of the mountain. It is also the motor for an ice-factory and a grist mill!

The assembly this year has had a very prosperous session. The number of persons encamped on the grounds is in excess of any previous year. As my stay was short, I heard only five addresses besides those which I delivered myself. Those which I heard were by Dr. J. A. Luther, president of Belton Female College, and Dr. W. T. Stott, of Indiana, president of Franklin Institute. They were good. Those who have been on the grounds all the while speak in a most complimentary way of the programme of the session. Several distinguished lecturers from abroad, besides those just mentioned, have graced the platform. Among them James Clement Ambrose, of Chicago; Rev. S. S. Burleson, of Wisconsin, and Rev. M. B. Chapman, of Little Rock, Ark. Dr. Chapman covered himself with glory. He had visited San Marcos before, and had delighted his hearers; but this time they say he eclipsed himself. His praise is on all lips round about San Marcos. Col. L. F. Copeland, of Pennsylvania, was on the grounds when I left, but had not spoken. He is engaged for seven lectures. He is a professional lecturer, and is said to stand in the front rank of his profession. Among the speakers yet to appear are Rev. J. A. Harrison, of Washington and Lee University; Rev. E. Harmon, ex-Gov. Lubbock, Senator Reagan, and "the blind man eloquent," Rev. W. H. Milburn, the present chaplain of Congress. I have mentioned only a few of the more widely known lecturers. Many other speakers of ability have been and will be on the platform. The generalissimo of the San Marcos platform is as heretofore the genial, scholarly, eloquent Dubose. Although he resides in California, 2,500 miles away, the assembly will not tolerate the thought of his resigning his superintendency. They do not think his place can be filled, and they are, doubtless, quite right. He possesses qualities of head and heart that give him pre-eminent fitness for such a place.

How this Chautauqua idea is growing! Chautauquas are multiplying in all sections of our land. The educational value of these institutions is great. Through their agency thousands receive an impetus in the direction of intellectual development whose force is incalculable. What a pity that they are not appreciated as they should be! How lamentable that thousands in our midst who can afford a summer vacation choose to spend that vacation amid the inanities and trivialities of some fashionable watering-place, when with far less expense they might spend it at one of these Chautauquas, where they would have intellectual as well as physical recreation. Parents who desire that their children shall be something more than butterflies of fashion and devotees of pleasure, should abandon the fashionable watering-place, and procure a cottage at one of these Chautauquas. To hear a bright, entertaining, instructive lecture often forms an era in the life of a sprightly boy or girl. It awakens intellectual energies and aspirations which otherwise might remain dormant, and thus affects the entire after-life. Then, too, the moral atmosphere of such a place is healthful, stimulating and invigorating.

The Chautauquan goes home from his vacation with keener moral perceptions and loftier moral aspirations than when he left. Somehow his whole moral life has been lifted to a loftier plane. Who can say as much for those crowded fashionable summer resorts, whose chief attractions are billiards, progressive euchre, and "hugging set to music?" W. C. BLACK.

Commendatory of Our Governor.

Through Rev. James J. Billingsley we have received the following account of the action taken by the Buffalo District of the Genesee Conference of the Methodist Episcopal Church, commending the action of Gov. Nicholls and his recent Lottery veto and other matters. We gladly place it before our readers.

To His Excellency, Gov. F. T. Nicholls, of Louisiana—Greeting:

Dear Governor:

Whereas, We, as a body, the Buffalo (N. Y.) District of the Methodist Episcopal Church, in session at Delaware Avenue, have seen and heard of the manly and courageous attitude of Gov. Nicholls in opening the doors of Louisiana to receive aid for the colored sufferers during the flood from willing sister States, while governors of some other States refused the proffered help; *And, whereas*, He has so righteously and indignantly refused the money of the Louisiana Lottery Company; *And, whereas*; He has so resolutely vetoed the Lottery bill; therefore, be it

Resolved, That we do hereby, in the common interests of humanity, and with personal regard, express our appreciation of his acts and commend his heroism.

REV. W. E. SHINN,
REV. L. E. ROCKWELL,
REV. BENJ. COPELAND,
Committee.

BUFFALO, New York, July 14.

Comparative Statistics.

The report at the late Baptist Convention at Columbus, Miss., showed the following statistics as regards the Baptist Church in Mississippi: Churches in the State, 166 (this surely must be a mistake—ED.); ministers, 625; baptized during the year, 4,068; number of members, 80,607. This does not include colored churches and members. According to the Minutes of the two Methodist Conferences, there are in Mississippi, Methodist Churches, 913; ministers, 627; adults baptized during the year, 3,412; number of members, 75,038. What an immense power for good there ought to be in such an army of the Lord! One hundred and fifty thousand earnest Christians ought to drive the devil out of Mississippi and keep him out for all time to come.

A Plan for a Cheaper Paper.

In the report made to our District Conference at Potts' Camp by the Committee on Books and Periodicals, there was a plan suggested for a more general circulation of our connectional and Conference organs. Let Dr. Barbee send the *Nashville Christian Advocate* for one dollar to everyone who is taking or will take his own Conference organ. This would certainly increase the circulation of both. Please give publicity to this plan. Whether it is accepted or not, it can be fully ventilated by our next General Conference. Something must be done to increase the circulation of our church papers, and I can think of nothing else which would work so harmoniously. Yours fraternally,

J. W. HONNOLL.

HOLLY SPRINGS, July 25.

Notes.

The "Louisiana Larceny Company" is the ugly name some people give to our coddled pet!

"It is the traditional policy of Methodism to show sufficient flexibility to do whatever is at any time deemed best for the interests of the church."

Robertson, the great English preacher, said that the highest duty of the Christian minister is to bring his hearers to Christ, and then himself to disappear.

Interior:

"And I, if I be lifted up, will draw all men unto me." To lift up a caricature of Christ, and denounce men as depraved because they are not attracted by it, is only to make religion ridiculous and hateful.

Herbert Spencer has this:

If women comprehended all that is contained in the domestic sphere, they would ask no other. If they could see all that is implied in the right education of children, to a full comprehension of which no man has yet risen, much less any woman, they would seek no higher function.

Our people in Los Angeles are moving in the matter of an episcopal residence in their city for Bishop Fitzgerald. They have had several meetings on the subject, and are in correspondence with the Bishop. We hope they will succeed.

Ram's Horn:

Away down deep in every human heart is something that makes one long at times to trample the cares of earth under foot and pillow the head on the clouds; but an opportunity to make a dollar with apparent ease will bring the average man back to earth with a suddenness that nothing else in life can eclipse.

One individual church somewhere in the West recently dedicated four-fifths of the house to the Lord, the other fifth not having been paid for. It is good to be particular about what you consecrate to God; but we don't believe the Lord ever yet accepted a fractional part of anything, not even of a human heart or life!

Somebody has said that if ten dollars were involved in the solution, many mathematicians would not be able to see that the sum of the three angles of a triangle are equal to two right angles. What a commentary on covetousness! Afterwhile the world and the church will learn that Paul spoke truly about the love of money!

The *Woman's Missionary Advocate* comes robed in an entire new dress made up in the new and latest style. We like this charge. It is a decided improvement. The contents are as interesting as ever. It still holds itself at the old price—fifty cents a year. Let all our Christian women subscribe for this monthly, and thus keep up with the growing work of our Woman's Board of Missions.

The Louisiana women are coming to the front in the fight against the Lottery. Some of them have sharpened their pencils and are speaking brave words through the columns of the *New Delta*, of this city, and the *Caucasian*, of Shreveport, and in some other papers. We recognize this fact as a "good sign." John A. may now prepare to

"Fold his tent like the Arabs
And silently steal away."

Look at our school advertisements, will you? Did you ever see anything like it in any other paper? It is a real study, that fifth page! Schools for girls and boys, young women and young men—schools of every grade; and if your children are not educated, it will not be because the ADVOCATE has not brought the subject before you and pointed out the school you should patronize.

The editors of the *Missionary Review of the World*, published by Funk & Wagnalls, make the following prize offer: For the best contribution to the *Review*, "giving examples from modern missionary history of the unmistakable interposition of God in answer to prayer and in behalf of his servants and their work," *one hundred dollars*, and for the second best, *fifty dollars*. The articles must contain *ten* such examples, brief and telling, duly authenticated, and must not exceed 3,000 words. Can not some of our readers win those prizes?

The iniquitous Louisiana Lottery bill is settled as far as the Legislature is concerned. Failing in the Senate to pass it over Gov. Nicholls' veto, its advocates passed a resolution denying the Governor's right to veto an amendment to the Constitution. This throws it into the courts. If Gov. Nicholls be sustained, morality and right has conquered. If not, it is probable that for another series of years this abominable fraud will ply its trade. The bribe will be too much for Louisiana voters.—*Raleigh Christian Advocate.*

The inference is unjust to our people. Having just made a tour through a large part of the State, we are confident that the anti-Lottery sentiment has greatly strengthened since the people have learned somewhat of the unprecedented methods that obtained in the Legislature. On all sides their indignation is deep and growing deeper. If it ever comes to a *popular* vote, the Lottery is gone forever.

Personal and Otherwise.

Rev. H. W. Featherstun is now in charge of Edward McGehee College for Girls, Woodville, Miss. We have received the "announcement" of said school, and wish Bro. F. even larger success than he achieved with Kavanaugh College.

Miss Mary L. Smithey, Miss Helen Richardson and Miss Fannie Hinds have been appointed by Bishop Wilson to labor in the China Mission.

Rev. William M. Hayes has been appointed by the College of Bishops commissioner of education for Paine and Lane Institutes. The *Wesleyan* speaks of him as "a ready speaker, genial in manner, and of fine spirit."

Rev. J. W. Malone, our pastor at Minter City and Strathmore, Miss., has done so well this year, that his appreciative people have voted him a month's vacation, which he will spend in North Georgia, visiting relatives and attending the Piedmont Chautauqua.

The Meridian District Conference passed a resolution recommending that the NEW ORLEANS CHRISTIAN ADVOCATE be removed to Jackson, Miss. The Holly Springs District Conference passed a resolution that the paper be published simultaneously at Jackson, Miss., and New Orleans, and that an editor reside in each place.

Senator Gibson has our thanks for a copy of his speech delivered in the United States Senate, July 11, on "The American Merchant Marine."

Gov. Nicholls has appointed Hon. W. H. Jack, of Natchitoches, superintendent of public education in Louisiana. Mr. Jack is a prominent lawyer and a prominent Baptist, and, doubtless, will make a good superintendent.

The churches in Shreveport are holding open-air union meetings in the Court-House Square every Sunday night.

Bishop Fitzgerald is to write the life of Bishop McTyeire.

The *Central Methodist* says: "The man who can not, in his own estimation, beat any editor he ever read after editing a paper is yet to be found, unless it be one who has tried it."

Absence from the office is the reason that a new paper, *The Way of Faith*, edited by Rev. L. L. Pickett, has not been mentioned. Bro. Pickett starts upon the editorial sea with sails well filled. May he "sail steady with an upright keel!"

Dr. Saunders favors us with the catalogue of Martin Female College, Pulaski, Tenn., of which he is now president. Dr. Saunders did good work for our church at Meridian, as president of East Mississippi Female College, and we commend him heartily to the Tennesseeans.

Ram's Horn:

An old colored man said he could talk more religion in five minutes than he could live in two weeks, no matter how hard he tried. The old man has lots of company.

Rev. J. T. Nicholson writes from Edwards, Miss.: "Our third quarterly meeting commenced here on last Saturday, July 19. Bro. Little was greeted by a good congregation, and gave them an impressive sermon. The Quarterly Conference was called to order at two o'clock P. M. The reports showed that our cause is prospering. Bro. John W. Crisler was licensed to preach. On Sunday morning Rev. A. F. Watkins preached an excellent sermon on Christian Education, after which $544 was cheerfully subscribed for the endowment of Millsaps College. May the agent leave as pleasant impressions everywhere as he left here!"

Notice.

MISSISSIPPI STATE SUNDAY-SCHOOL CONVENTION.

The eleventh annual meeting of the Mississippi State Sunday-school Convention will be held in the city of Vicksburg on August 5 and 6, 1890.

Each county Sunday-school Convention is entitled to two delegates, and each regular Sunday-school of any Protestant denomination to one delegate. It is earnestly desired that every county in the State be represented. Ministers of all denominations are honorary members of the convention.

Leading Sunday-school workers will be present to make the meeting interesting and instructive, and a programme of exercises will be promulgated as soon as possible.

It is expected that reduced fare will be obtained from the railroads, and entertainment will be provided for all who attend.

JNO. T. BUCK,
Chair'n Ex. Com.

"That our daughters may be as corner-stones polished after the similitude of a palace." This is the motto of Hardin College, of Mexico, Mo. The college owes its existence to gifts amounting to $62,500, from ex.-Gov. Hardin, and, under the directions he gave, the property has increased to the value of $129,700, and not one cent of debt. The new catalogue is very handsome, and shows an enrollment last year of nearly 150 pupils.

Church in Japan.

A brother in Homer, La., offered to be one of one hundred to give $15 to build a church this year in Japan, and to give $10 a year for *four* years to support it. This has been answered by one brother from Moss Point, Miss.

Brother in Homer, La.....$15
M. M. Evans, Moss Point, Miss..... 15

Church in Mexico.

Reported previously..... ....$14 50
A lady of Columbia, Miss..... 10 00
Mrs. C. C. Stedman.....$1 00

Total.....$25 50

In the Open Air.

It was my good fortune, on Monday night, to take part in the open-air service held at Keller Market Square. It was, indeed, gratifying to be given the chance of preaching to the people there gathered. I found the meeting in charge of Bros. Vail, Blen and Harrison, with organist and cornetist, and also a number of ladies and gentlemen as participants in the praying and in the singing, which was energetically and ably led by Bro. Sam Bench. A great many persons of all sizes, ages and of the two colors had come out; excellent order was maintained, and it was truly delightful to talk to such an orderly, well-behaved and deeply interested audience.

Much good is being done by those who have given themselves to this special work. There is in connection with this preaching services a mission school which is in a flourishing condition. From what I saw that Monday night, and from what I know of the Christian men and women at work out there, I feel that I can heartily recommend the Keller Market open-air meetings to the sympathy, prayers and material help of all Christians who would lend a hand towards reaching for Christ the perishing multitudes of this wicked city. Let such meetings as these be started in all the neglected quarters of New Orleans.

Alas! like the measles broken out on a human body, so there are hundreds of saloons and lottery shops spotting the body of the Crescent City, and scarcely a block above or below Canal Street is free from them. We will be getting a piece out on the road to success in giving Christ to the masses, when we have downed forever the John A. Morris Lottery and all others, have had the Sunday law rigidly enforced, and have gotten out of the barracks and gone into the streets and squares and hedges and lanes of the city with "the glorious gospel of the blessed God."

Those humble workers for God, those earnest soul-seekers, those consecrated men and women out at Keller Market Square should not ask in vain for needed spiritual and money backing at the hands of the evangelical churches of New Orleans. Go out brother, sister, and see them work, and work with them, next Monday or Friday night.

JOHN T. SAWYER.

Some laugh at old school remedies. Do modern ones equal Johnson's Anodyne Liniment?

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I. John i, 7.*

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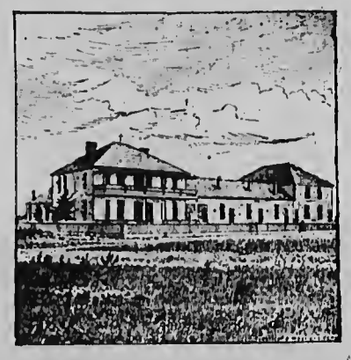
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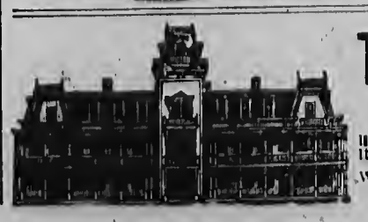
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Our Young People.

THE SAND-MAN.

Come, little girl, put by your things,
The Sand-man comes this way.
He'll soon pass by,
And you and I
Will feel the spell he brings,
And say,
Sleep till break of day.

Dolly is sleepy, watch her head,
The Sand-man's on the way,
She can not sigh,
Nor droop her eye,
She gives a nod instead
To say,
Sleep till break of day.

Ah, there he goes! I caught him there
As he came down this way;
By yawn and sigh,
And sleepy eye,
I'd know his face again—
Ani say,
Sleep till break of day.

—*Good Housekeeping.*

The Sour Pucker.

"Was it pleasant, as you thought it would be?" asked mother, as Mabel came in from a school exhibition.

"Oh, yes, it was splendid," answered the little girl; "I should like to see it all over again."

The mother listened attentively as Mabel described all she had seen. Then, looking tenderly at her, she said, "But I am very sorry, my dear, that you had so poor a seat."

"Why, mother! what do you mean? Who told you I didn't have a good seat?"

"Oh, I heard about it. A great many who were there knew it."

"Mother! I don't understand! I never spoke to a single person from the time I went in till I came out—not one. To be sure I didn't have a good seat at all, but I never complained. I got along the best way I could, and managed to see it all. Who could have told you such a thing?"

"Our tongues don't tell all the tales that are told, Mabel dear. Our faces talk sometimes, don't you know?"

The child was speechless, and mother went on: "Uncle George was in just now and told me he was sorry you had so poor a seat, but he could not get at you; and when I asked him how he knew it, he said, 'Oh, anyone could read it in her face; she had on her sour pucker!'

"The face talks! Indeed it does! And many a secret thought is revealed by this mischievous little tell-tale," added mother.—*Selected.*

KEEP YOUR TEMPER.—"I never can keep anything?" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mama, "that I thiuk you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mama, "keep your temper; if you will only do that, perhaps you will find it easy to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper and search for it. You had better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill humor, searched for the articles she had lost and found them in her work-bag.

"Why, mama, here they are! I might have been sewing all this time if I had kept my temper."

IT'S VERY HARD.—"It's very hard to have nothing to eat but porridge, when others have every sort of dainty," muttered Charlie, as he sat with his bowl before him.

"It's very hard to have to get up so early these bitter cold mornings, and work hard all day, when others can enjoy themselves without labor. It's very hard to have to trudge along through the snow, while others roll about in their coaches!"

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over our heads when so many are homeless; it's a great blessing to have sight and hearing, and strength for daily labor, when so many are blind, deaf or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie; there is one thing I think is very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings!"—*Selected.*

WHAT A LITTLE GIRL DID.—A good many years ago a little girl of twelve years was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell-window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised; and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number whom she has helped, six hundred are now leading honest lives. Prisoners from all parts of the country know and love her name; and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—*The Home.*

ABOUT THE ALLIGATOR.—An observer down South says an alligator's throat is an animated sewer. Everything that lodges in his open mouth goes down. He is a lazy dog, and instead of hunting for something to eat, he lets his victuals hunt him—that is, he lies with his great mouth open, apparently dead, like the 'possum. Soon a bug crawls into his mouth, then a fly, then several gnats and a colony of mosquitoes. The alligator does not shut his mouth yet. He is waiting for a whole drove of things. He does his eating by the wholesale. A little later a lizard cools himself under the shade of the upper jaw. Then a few frogs will hop up to catch the mosquitoes. Then more mosquitoes and gnats will light on the frogs. Finally, a whole village of insects and reptiles settles down for an afternoon picnic. Then all at once there is an earthquake. The big jaw falls, the alligator blinks one eye, gulps down the entire menagerie, and opens his great door again for more visitors.—*Scientific American.*

ADVICE TO BOYS.—Horace Mann gives this bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and he is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss. And remember who said 'Love your enemies,' and 'Bless them that curse you.'"

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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Household.

A SUNSHINY HUSBAND.—A sunshiny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending basket, counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admired wife who hears words of praise and receives smiles of recommendation, who is capable, discreet and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—*Selected.*

TRAIN THE GIRLS.—When a girl is ten years old, she should be given household duties to perform according to her size and strength, for which a sum of money should be paid her weekly. She needs a little pocket money, and the knowledge of how to spend it judiciously, which can so well be given by a mother to her little girl. She should be required to furnish a part of her wardrobe with this money. For instance, if she gets ten cents a week, she should purchase all her stockings, or all her gloves, as her mother may decide; and, doing this under her mother's supervision, she will soon learn to trade with judgment and economy. Of course, the mother will see that the sum is sufficient to do this, and yet leave a trifle for the child to spend as she pleases. This will supply a healthy stimulus; it will give her a proper ambition and pride in her labor, and the ability to use money properly. As she grows older these household duties should be increased, with the proportionate increase of money paid for the performance of them. We know a lady who divides the wages of a servant among her three daughters. There is a systematic arrangement of her labor, which is done with a thoroughness and alacrity rarely found, either with a hired girl or daughter who feels that she has to do it with nothing to encourage or stimulate her in the work.—*Selected.*

A KIND WORD.—A kind word costs but little, but it may bless all day the one to whom it is spoken. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not, therefore, rasp and irritate those near us, those we love, those Christ would have us to save. Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.—*The Sunlight.*

A man who has practiced medicine for 40 years ought to know salt from sugar; read what he says:

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Scientific.

How Electricity Is Measured.

BY PROF. ED. L. NICHOLS.

The measurement of electricity has long since been brought to a high degree of precision, but the conditions under which the currents used in electric lighting must be measured are entirely different from those employed in the laboratory. The requirements are a cheap, automatic and reliable apparatus, capable of acting without supervision for a considerable time. One of the simplest forms of the electric meter depends upon the chemical action of the current. When the electric current is caused to flow through a vessel containing the solution of any salt, the only way in which it can find passage, is by decomposing the compound into its constituent parts. The molecules of those compounds which in chemistry are called salts, are complex. They are formed by the union of two distinct groups of atoms. One of these groups is called the acid radical, the other consists of one or more of the atoms of some metal. The affinity which the acid radical and the metallic atoms possess for each other is considerable, and in order to separate them a definite amount of energy must be expended. When the salt is dissolved in water, and the solution forms the path of an electric current, a portion of the salt is broken up into the two groups just mentioned. The metal set free from its acid radical partner, appears in its own natural metallic form at the point where the current leaves the solution. The acid radical appears simultaneously at the other terminal where the current enters the solution, where it either attacks the substance of which the terminal is formed, or, failing in that, decomposes some molecule of water. In this process electric energy is expended, and the amount of metal set free at the negative pole of the elec-tro-lytic cell affords a perfectly definite measure of the quantity of the current which has been transmitted.

The choice of metals is limited to two or three well-known types, for although almost any metallic salt may be decomposed by the current, those only are suitable for the purpose, of which the deposited metal will remain in the solution without being corroded or redissolved. The metal must, morever, form an adherent coating upon the surface of the electrode, so that the latter can be removed from the cell, and washed and dried, without loss of weight; and almost the only voltameters in which these conditions are fulfilled, even approximately, are those in which silver is deposited from a solution of nitrate of silver, copper from the sulphate of copper, or zinc from the sulphate of zinc.—*Chautauquan.*

UNKNOWN SENSATIONS.—Sound is the sensation produced on us when the vibrations of the air strike on the drum of our ear. When there are few the sound is deep; as they increase in number, it becomes shriller and shriller; but when they reach forty thousand in a second they cease to be audible. Light is the effect produced on us when waves of light strikes the eye. When four hundred millions of millions of vibrations of ether strike the retina in a second, they produce red, and as the number increases, the color passes into orange, then yellow, green, blue and violet. But between forty thousand vibrations in a second and four hundred millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no others are possible. Moreover, looking at the question from the other side, we find in animals complex organs of sense, richly supplied with nerves, but the function of which we are as yet powerless to explain. There may be fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we can not hear, and colors as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we can not hear, of color which we can not see, of sensation which we can not conceive.—*Pop. Science Monthly.*

GRATUITOUS ADVICE.

This species of advice is not always acceptable, but in many instances much benefit would be derived were it acted upon. No section of the country is exempt from disease. To know the best means of combatting this common enemy, with the least injury to our pockets and tastes, is certainly a great advantage. We must expect Torpid Liver, Congested Spleen, Vitiated Bile and Inactive Bowels, and all prudent persons will supply themselves with Tutt's Pills, which stimulate the Liver, relieve the engorged Spleen, determine a healthy flow of Bile, thus regulating the bowels and causing all unhealthy secretions to pass off in a natural manner. "An ounce of preventive is worth a pound of cure." Be advised and use

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Marriages.

REID—AVENT.—At the residence of the bride's father, Capt. Thomas E. Avent, on July 16, 1890, by Rev. J. W. Malone, Mr. W. H. Reid, of Vicksburg, Miss., to Miss Mary Avent, of Marsh Prairie, Leflore county, Miss.

HOOVER—McLAUGHLIN.—In Houston, Tex., Wednesday, May 14, 1890, by Rev. W. E. Green, Robert McNair Hoover, son of Rev. William Hoover, of Pike county, Miss., to Miss Irene McLaughlin.

Missionary.

One Thousand Men For China.

I send you herewith a copy of an appeal sent out by the Missionary General Conference, hold in Shanghai in May, to the Protestant Churches of Europe and America, for one thousand men for China within the next five years.

This appeal is timely. The men are needed. The churches of Europe and America are abundantly able to send the men in the time specified. The way is open for them to enter in. All China is open and waiting for the gospel. Who will go? I am sure, from what I have seen and heard in the past few weeks, that there are many well-qualified young men and women in our church who are willing to go as missionaries, if the church through her constituted authorities will call and send them. Some of the older preachers, who are now making successful pastors, have told me that they were ready in their younger years to go as missionaries, but they were not called by the church. There ought to be some way to get at such cases. Let the Bishops, the presiding elders, and the missionary secretaries lay their hands on the properly qualified men wherever they find them throughout the church, and bring them forward as candidates for the mission field; and let the men, so called, have laid upon their consciences the responsibility of obeying or refusing the call.

Why may not individual churches, or individual Sunday-schools, or wealthy individual members, or Annual Conferences undertake the support of one or more missionaries in foreign fields? It can be, and is being done. Others, many others, can and ought to do it. The Missouri Conference Sunday-school Convention, in Chillicothe, pledged the Sunday-schools of the Missouri Conference to the support of Bro. Brown, who goes to China next fall, and the Sunday-school at Fayette is going to support another missionary for China. So here we have two men provided for by the Sunday-schools of the Missouri Conference. Other Conferences and other Sunday-schools and individual churches ought to follow their example.

How many of the one thousand shall the Southern Methodist Church furnish? Would fifty be too small a proportion? It is certainly not too large. We claim nearly 1,200,000 members. This is one-twenty-fifth of the 30,000,000 Protestants in the world. According to this ratio 40 would be our share. But as we are one of the strongest and richest Protestant Churches in the world, we can easily send 50 men, and we can not afford to undertake a smaller share of the work. Bro. Reid writes me that the General Conference of Missionaries was a most enthusiastic gathering. Everybody went away full of hope and courage for the future of mission work in China. Several important steps of a practical nature were taken. Among them were the following: A plan for the union of the five Presbyterian bodies represented in China; a plan for a China Methodist Union, in order to more effective co-operation of the various Methodist Churches in China; the further development of the school and text-book series; a plan to secure a standard version of the Bible in Chinese for all the missions in China; a united call for lay missionaries as evangelists, teachers, and physicians; the call for one thousand men for China, etc.

Thus we see that those on the field and fully acquainted with the work in all its phases, its difficulties and successes, so far from being discouraged, are full of faith and hope, and are developing more practical and comprehensive plans, and calling deliberately and unitedly for more men and means to do the work and do it speedily. Let every man and woman in the Southern Methodist Church respond to this call, and as God gives them the opportunity and the means, let them go or send.

After supplying the twenty men, or thereabouts, that are needed to man our present mission in China, we ought to open another mission in one of the many still destitute regions of that vast empire. We will by no means have done our duty as a great Protestant Church to China, when we, with the help of other missionaries, shall have evangelized the southern end of the Kiang-su province and the northern end of the Chehkiang province. We must go into the regions beyond and establish another mission and do our part in a comprehensive plan for the evangelization of the whole empire.

A. P. PARKER.

The following is the appeal:

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

Dear Brethren in Christ: We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the gospel throughout the length and breadth of this great land—to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization, and;

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians—to travel far and wide, distributing books and preaching to masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick;

Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls one thousand men within five years from this time.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts; as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Savior to call men into his vineyard, and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it. On behalf of the Conference.

REV. J. L. NEVIUS, D. D.,
REV. D. HILL,
Chairmen.

REV. J. HUDSON TAYLOR,
REV. WM. ASHMORE, D. D.,
REV. H. CORBETT, D. D.,
REV. C. W. MATEER, D.D., LL.D.,
REV. C. F. REID,
Permanent Committee.

SHANGHAI, May, 1890.

Speculation and the Greed of Gain.

The success which is brought to light every few days of some wily schemer who has filled his pockets at the expense of his trusting victims need occasion no surprise. He understands human nature, and has only appealed to that greed for gain which has been a leading characteristic of the race in all the ages. The original tempter succeeded in his nefarious enterprise by promising universal knowledge for a single act of disobedience. Eat the apple and be as a god, was the proposition to which the first fair woman is said to have yielded, and the thing "to be desired" in the eyes of all her posterity has been a magnificent acquisition at a trifling outlay. The greater the disproportion between the proposed cost and the promised return the more seductive the offer becomes. An invitation to invest a thousand and increase it ten per cent. excites little attention; but a chance to invest the ten and thereby gain a thousand will fill the not every time it is cast.

A friend of ours had invented a little machine that would be very useful if it could be produced and sold at a small cost, but he lacked the means to engage in its manufacture. He sought everywhere in vain for some one who would place a little capital at his disposal, with the most ample security in the offer of a division of the profits certain to be a fair return of interest on the investment. While he was thus meeting with refusal and discouragement a smart rogue was selling to the same people who gave him the cold shoulder large blocks of stock in a bogus enterprise that promised 300 per cent. gain every three months. In every case of swindling the temptation is one and the same. The "green goods" man offers $1,000 of his currency for $350, and asks his victim why others should prey on the community and grow rich while the one he addresses as his "friend" plods on wearily, giving 100 cents in labor and sweat for every dollar he acquires. The form is as multifarious as the outlines in nature, but the essence is identical in all.

The greed to which it appeals is sometimes restrained, but it is never wholly wanting. Some have learned by bitter experience not to trust the glittering deceit, and a few are held back by a higher law that has the mastery of them. But the great bulk of mankind is in the market and waiting for the onslaught of the serpent. A worn-out swindler who had spent his whole life in a course of deceit was asked what he had learned that would help him most if he could run his career again. He answered that he had found out how big a fool he was in underestimating the gullibility of others. If he had only known at the outset the capacious swallow of the smartest and shrewdest he approached, he would have increased a thousandfold the magnitude of his schemes and retired with a fortune at the close of his first year.

To get without expensive giving; to put a penny in the slot and run the chance, no matter how slender, of lifting the bar and pocketing a guinea; to fill one's coffers without the dripping brow, the blistered hands, the aching sinews, and all that marks the years of patient toil; to acquire a fortune on the turning of a die or the revolution of a wheel; to dodge the prevalent law and grow rich by a guess or a fortunate wager; to gamble for wealth that is not earned and obtain it by a lucky venture—these are the most plausible of all the forms of guile that lure men to their ruin. The hunger for such coveted possessions takes little account of the character of the means proposed for its satisfaction. It does not stop to consider that this greed is a robber seeking to despoil another of his possessions. The less the equivalent it is asked to give for the good it desires the more tempting is the opportunity. From the boy who searches along the street for a treasure of some kind he hopes to find, to the speculator, who puts out his contracts in the expectation of a margin that shall swell his gains into the millions, the aching heart of the one who loses is never once considered. "How fortunate!" says the urchin who picks up the coin some one still poorer may have dropped. "How lucky!" exclaims the dealer in options and futures when a turn in the market pours the treasure into his lap, leaving the wretch on the other side desolate and starving. Can peace and comfort dwell with such unearned acquisitions?

The successful side of the venture is miserable enough. The pocket that is full of treasure grasped with no rendered equivalent holds a gnawing cancer that no sophistry can appease. But the victims, the dishonored trusts, the desolate homes, the fools beguiled to their ruin, these make part of every case; and this fact is too easily forgotten. In all legitimate trade there is at least a chance that both parties may profit by the bargain. But in speculative gambling one or more must lose all that the winners gain. For every smile there is a tear, for every shout of exultation there is a wail of misery; in each game some one must sit in the ashes of buried hopes. We would say of speculation, and the tempting offer of every wily schemer, what the wise man says of contention, "Let it alone before it be meddled with."—New York *Journal of Commerce.*

The Louisiana State Lottery Company Examined AND Exposed.

(Two Addresses, Addenda and a Catechism.)

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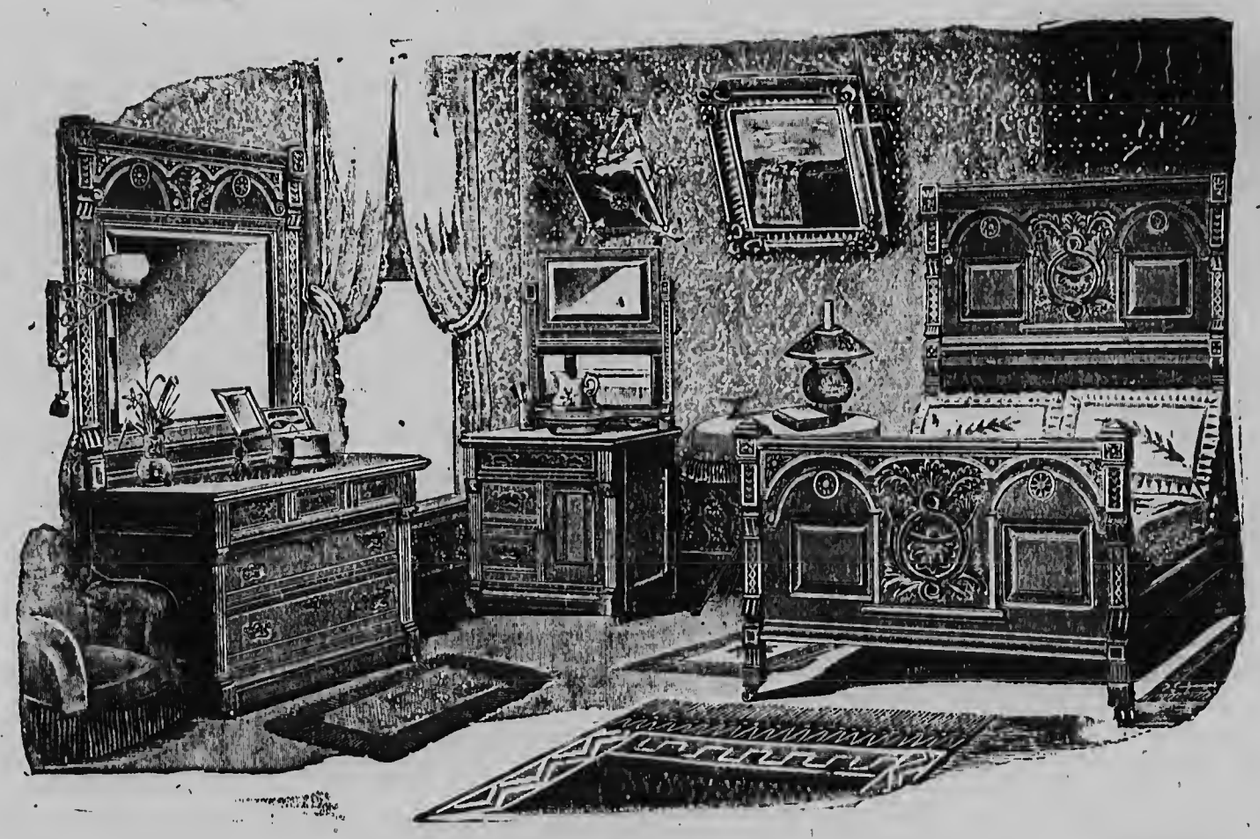

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Kosciusko circuit.....	" ..	9, 10
Lexington, at Roebuck....	" ..	16, 17
Belzons circuit.....(Wed.)..		20
Weir.....(Sa., Su.)..		23, 24
Winona station.....	" ..	30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Carrollton.....	Aug.	8
Chapel Hill.....		10
Atlanta.....		17
Cherry Hill.....(Tues.)..		19
Pittsboro.....(Thurs.)..		21
Banner.....		24
Toccopola.....		31

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks.....	Aug.	2, 3
Mt. Pleasant.....		4, 5
Pine Mountain.....		9, 10
Ashland.....		16, 17
Shawnee.....		18, 19
Early Grove.....		23, 24
Hickory Flat.....		30, 31
Byhalia.....	Sept.	6, 7
Cornersville.....		13, 14

d. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Pleasant Grove.....	Aug.	2, 3
Mt. Vernon.....		9, 10
Arkabutla.....		16, 17
Coldwater mission.....		23, 24
Horn Lake.....		30, 31
Lewisburg.....	Sept.	6, 7
Cockrum.....		13, 14
Chulahoma.....		20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Marietta circuit, at Liberty.....	Aug.	2, 3
Blackland circuit, at Blackland.....		9, 10
Guntown circuit, at Pleasant Valley..		16, 17
Corinth circuit, at Shady Grove.....		23, 24
Ripley circuit, at Weir's.....		30, 31
Jonesboro circuit.....	Sept.	4
New Albany circuit.....		6, 7

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Sparta, at Prospect.....	Aug.	2, 3
Reuna Vista, at Asbury Chapel.....		9, 10
Ebeuezer, at Egypt.....		16, 17
Okolona circuit, at Rockwell Chapel.		23, 24
Prairie circuit.....		30, 31
Tremont circuit.....	Sept.	6, 7
Fulton and Smithville.....		13, 14
Athens circuit.....		20, 21
Aberdeen station.....		27, 28

AMOS KENDALL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Lyon.....(Sat., Sun.)..	Aug.	2, 3
Belen.....(Wed.)..		6
Cherry Hill.....(Sat., Sun.)..		9, 10
Friar's Point.....(Wed.)..		13
Lehertou.....(Sat., Sun.)..		16, 17

R. M. STANDEFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit, at Mt. Pleasant....	Aug.	2, 3
Columbus station.....		4
Sturges circuit, at Ebenezer.....		9, 10
Chester circuit, at South Union.....		16, 17
Lagrange circuit, at Antioch.....		22
Waitball circuit.....		28, 24
Brooksville ct., at New Bethel.....		30, 31
Crawford circuit, at Shafer Chapel....	Sept.	6, 7

W. T. J. SULLIVAN, P. E.

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BRANDON DIST.—THIRD ROUND.

Philadelphia, at Philadelphia.....	Aug.	2, 3
Union, at Hebron.....		4
Carthage circuit, at Sardis.....		3
Carthage station, at Carthage.....		9, 10
Hillsboro, at Good Hope.....		10, 11
Mt. Rose, at Clear Spring.....		16, 17
Westville, at Gosben.....		23, 24
Raleigh, at Boykin.....	Sept.	5
Trenton, at Camp Ground.....		6, 7
Walnut Grove, at Camp Ground.....		13, 14
Marvin, at Marvin.....		20, 21
Forest and Morton, at Forest.....		21, 22
Shiloh, at Salem.....		26

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard, at New Hope.....	Aug.	4
Adams at Beulah.....		7
McComb, at Topisaw.....		9, 10
Scotland, at Bethesda.....		18
Bowerton, at Pleasant Ridge.....		16, 17
Crystal Springs station.....		20
Summit, at Summit.....		31
Providence, at Pine Grove.....	Sept.	6, 7
Franklinton, at Fishers.....		13, 14
Lebanon, at Pine Hill.....		18, 14
Pleasant Grove, at Lanoir's.....		20, 21
China Grove, at Waterholes.....		27, 28

W. B. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Covington, at Madisonville.....	Aug.	2, 3
Tallabeek, at Pleasant Valley.....		16, 17
Columbia, at Hopewell.....		17, 18
Mt. Carmel.....		19, 20
Williamsburg.....		23, 24

I. W. COOPER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Springfield, at Ebeuezer.....	Aug.	2, 3
Live Oak, at Pine Grove.....		9, 10
E. Feliciana, at Gilead.....		12
St. Helena, at Darlington.....		15
Amite City, at Tangipahoa.....		16, 17
Sam Jones Camp Meeting.....		22-29
Jackson station.....		30, 31
Clinton and Betonville, at Clinton.....	Sept.	7, 8
E. B. Rouge, at Beach Grove.....		13, 14

C. McDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Camden, at Sulphur Springs..(Sat.)..	Aug.	2
Sharon, at Forest Grove.....(Sun.)..		3
Madison, at Pearl River.....		9, 10
Yazoo City.....		16, 17
Benton, at Midway.....		23, 24
Silver Creek.....		30, 31
Bentonia and Dover.....	Sept.	6, 7
Flora.....(Wed.)..		10
Spring Ridge.....		13, 14
Mt. Olivet.....		20, 21
Yazoo circuit.....		27, 2

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Clarke, at Andrew Chapel.....	Aug.	2, 3
Union, at Manassas.....		9, 10
Leaksville, at Leaksville.....		16, 17
Waynesboro and S. at State Line (Tb.)		21
Binnsville, at Wahalak.....		23, 24
Winchester circuit, at Big Rock.....		30, 31
Lauderdale, at Brogan's Chapel.....	Sept.	6, 7
DeKalb, at Marvin.....		13, 14
Shubuta, at Soule Chapel.....		20, 21
Paulding, at Paulding.....		27, 28
Marion, at Pleasant Hill.....	Oct.	4, 5

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Washington, at Locust Grove.....	Aug.	2, 3
Natchez, at Jefferson St.....		9, 10
Natchez, at Wesley Chapel.....		9, 10
Warren, at Wesley Chapel.....		16, 17
Roxie, at Wesley Chapel....(Thu.)..		21
Meadville, at Cool Springs.....		23, 24
Port Gibson.....		30, 31
Meyersville, at Beulah.....	Sept.	6, 7

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield.....	July	26, 27
Grand Cane, at Bell Bower.....	Aug.	2, 3
DeSoto, at Bethel.....		7
Natchitoches, at Robelline.....		9, 10
Pleasant Hill, at Mt. Pleasant.....		16, 17
Red River, at Knox Point.....		23, 24
Caddo, at Greenwood.....		30, 31
Mooringsport, at Mooringsport.....	Sept.	6, 7
Shreveport.....		12
North Bossier, at Concord.....		13, 14
South Bossier, at Doyline.....		18
Valley, at Cotton Valley.....		20, 21
Wesley, at Hill's Chapel.....		27, 28
Coushatta, at Coushatta.....		29
Amanco, at Beech Grove.....	Oct.	2
Many and Sabine, at New Hope.....		4, 5

J. B. CASSITY, P. E.

DELHI DISTRICT.—THIRD ROUND.

Bastrop.....	Aug.	2, 3
Oak Ridge, at Oak Ridge.....		9, 10
Richland, at Little Creek.....		16, 17
Waterproof.....		28, 24
Providence.....		30, 31
Floyd, at Oak Grove.....	Sept.	6, 7
Harrisonburg, at Stelly Island.....		13, 14
Winsboro, at Holly Grove.....		20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lake Charles.....	Aug.	2, 3
Sulphur Mine.....		6, 7
Sabine Mission.....		9, 10
Grand Cheuier.....		16, 17
Rayne, at Crowley.....		23, 24
Washington.....	Sept.	6, 7
Opelousas.....		13, 14

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Montgomery, at St. Maurice.....	Aug.	2, 3
Evergreen, at Big Cane.....		9, 10
Simmesport, at Simmesport.....		16, 17
Bayou Boeuff, at Elm Bayou.....		23, 24
Spring Creek, at Hineston.....		30, 31
Sugartown, at Barnes' Creek.....	Sept.	6, 7
Centerville, at Master's Chapel.....		13, 14
Black River.....(Wed.)..		17
Vidalia and Trinity.....		20, 21
Columbia.....		27, 28

B. F. ALEXANDER, P. E

HOMER DIST—THIRD ROUND.

Summerfield, at Summerfield.....	Aug.	2, 3
Vienna, at Vienna.....		9, 10
Indian Village, at Sardis.....		16, 17
Gausville, at Gausville.....		23, 24
Arcadia.....		30, 31
Sabine, at Longstraw.....	Sept.	6, 7
Ringgold, at Audrew Chapel.....		13, 14
Sparta, at Providence.....		20, 21
Minden.....		27, 28
Homer.....	Oct.	4, 5
Haynesville.....		11, 12
Gibsland.....		18, 19

ROBERT RANDLE, P. E.

Vacation.

If you have made your plans for vacation, look them carefully over and see if they include a supply of Ayer's Sarsaparilla. The pure air in the country or by the sea-side with the change in diet will be beneficial, but to make the most of the time given you for rest, take Ayer's Sarsaparilla. It will quicken the appetite, insure perfect digestion, remove from the blood all debilitating, life-destroying humors, and supply the system with the electric element of health, energy, and strength.

China Grove Camp Meeting.

The camp meeting at China Grove, Pike county, Miss, will commence the Friday before the fourth Sunday in August (22nd). Preachers and people are cordially invited to attend. The expenses of the preachers attending the meeting will be paid, and a hack will leave Magnolia on Friday morning for the camp ground; but a conveyance will be furnished them at any time.

J. M. PUGH, Pastor.

Monteagle Assembly and Summer Schools.

EIGHTH ANNUAL SESSION, JULY 1 to AUGUST 25, 1890.

Assembly Park open to Summer Residents from June 1.

MONTEAGLE, TENN., widely known as the "Southern Chautauqua," is on a mountain plateau or spur of the lower Cumberlands, reached by mountain railway, one hour from Nashville, Chattanooga and St. Louis R. R. at Cowan, Tenn.

Rising 2,000 feet above the sea level, dry, pure air, no malaria, no mosquitos, magnificent scenery and abundance of pure spring water, it is the great natural sanitarium of the Southwest.

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Parties desiring cottages for the summer should make early application.

For full particulars as to rates, advantages, etc., or any information desired, address,

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Monteagle, Tenn.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

NEWS OF THE WEEK.

DOMESTIC.

A Lottery bill has been reported to the House by the Postoffice Committee, and is a substitute for all pending measures. It provides, among other things, for the exclusion from the mails of any newspaper, pamphlet or other publication containing an advertisement of any lottery or gift enterprise. A similar bill has been considered by a Senate committee, and will probably be reported in a few days.

Attorney General Dillard, of Dakota, has rendered a decision that a maintenance of a place where liquor is drunk is violation of the law, and the seller must prove that he is not violating the law.

The town of Lawronce, Mass., was laid waste by a cyclone on July 26. Over a hundred houses on the main streets were wrecked. Many lives were lost, and a number of persons injured. Damage to property estimated at $100,000.

Mayor Shakspeare and members of the City Council, who visited Chicago to study terminal facilities, returned on July 26, impressed with the necessity for further franchises to the railroads in order to encourage a belt system in this city.

The strike of the freight handlers of the various roads in Cincinnati came to an end on July 26. The railroads have conceded nothing and will take back such of the old men as they choose, retaining as many of those of the new employees as they may wish. The strikers attribute their defeat to lack of organization.

Delegates from 105 railroad centers in this country and Canada attended the meeting of the grand council of the Steam Railroad Men's Protective Union in Boston on July 27. The necessity for metallic drawbar, guardrail and higher elevation of bridges were forcibly prescnted by many of the delegates. The question of shorter hours of labor for trainmen and switchmen, and more wages were discussed at length, but nothing definite was done.

The new meteorological observatory of the signal service office, situated on the roof of the Customhouse, in this city, is complete and in full operation. It is considered the best-equipped observatory in the country.

A native Chinese Christian, in full oriental costume, and with cue and shaven head, occupied the pulpit of the Church of the Strangers, New York City, on July 27. His sermon was eloquently delivered in English, his diction being almost faultless. He selected as his subject a portion of the text running, "Why does the heathen rage?" He prophesied the embrace of Christianity by the Chinese people at no distant day.

The town of Wallace, Idaho—probably the most flourishing mining town in the Northwest—was destroyed by fire, and about 1,500 people are homeless.

The third annual meeting of the National Bar Association will be held in Indianapolis, beginning Wednesday, August 6. It is expected that delegates from all the leading State and local bar associations throughout the country will be present.

FOREIGN.

A dispatch from Geneva, Switzerland, says that the federal council has about decided to expel the Mormons from the republic. It has been urged to take this course for some time past. Petitions in favor of the expulsion have been signed by tens of thousands of working people, who can not tolerate the Mormon doctrine.

It is officially announced that there have been seventy fatal cases of Asiatic cholera in Baku, Russia, and vicinity. The heat is intense.

A regiment in Buenos Ayres, headed by its officers, revolted on July 26, and the outbreak has become general. The government, with the aid of the police, is trying to isolate the insurgents. Desperate fighting has occurred in the streets. The minister of finance is held a prisoner by the insurgents, and the president of the republic has escaped to Rosario.

It is said that Emperor William has sent a communication to Prince Bismarck, intimating a desire to make a short visit at Friedrichsruhe. The Emperor is utterly averse to all public action against the prince on account of his public utterances on state affairs, and desires a conciliatory meeting with his former chancellor.

The village of Montorfano, in Italy, has chosen a distinctively Protestant local government. The place was hitherto dominated by the Catholics. A tendency towards a similar change is visible in a number of villages.

There have been 1,967 notices of eviction issued in Ireland during the past three months.

In the struggle now going on between Salvador and Guatemala, Honduras remains neutral, but is inclined to favor Guatemala. The combatants are massing their forces in all possible haste. Guatemala's troops are said to be superior in numbers, but deficient in morale. The battle fought on the twenty-third, a dispatch says, resulted in the rout of the San Salvadorans, but as San Salvador commands the cable to Central America, the government only allows dispatches favorable to itself to be sent abroad.

La Paris publishes cablegrams containing news of the mission of Lieut. Wyse, who went to Colombia to secure a renewal of the Panama Canal concessions. The dispatches say that the Colombian government has welcomed the proposals of M. Wyse, having had assurance that the French government would do everything needful to facilitate the completion of the canal.

A fearful accident happened in the new Manchester Ship Canal road, on July 28. Two workmen's trains collided. Ten workmen were instantly killed, and sixty others seriously injured.

If you have made up your mind to buy Hood's Sarsaparilla, do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 15-18	— —
Ordinary	10 7-16	— —
Good ordinary	10 15-16	— —
Low middling	11 5-16	— —
Middling	11 11-18	— —
Good middling	11 7/8	— —
Middling fair	12 3-16	— —
Fair	12 15-18	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 7/8	5
Fully fair	4 7/8	5
Good fair	— —	— —
Common	4	4 1/4
CENTRIFUGAL:		
Seconds	4 1/8	4 7/8
Prime yellow	5 5-16	5 3/8
Gray white	— —	— —
Choice white	5 7/8	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	— —
Good	— —	— —
Fair	— —	— —
Prime	— —	— —
Rough, ₩ bbl	2 75	4 90
Polish, ₩ ton	15 00	— —
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 75	4 80
Choice	— —	— —
Minnesota Patents	5 65	5 75
Winter wheat patents	5 25	5 50
Minnesota bakers	4 65	4 75
CORN PRODUCTS.		
Corn meal	— —	2 45
Cream meal	2 70	2 80
Grits	2 50	2 80
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	— —
Yellow	— —	53
Mixed No. 2	— —	53
OATS:		
Western	— —	45
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	85
HAY:		
Prime	14 00	15 00
Choice	17 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	12 87 1/2
Prime Mess	11 25	11 50
Rumps	10 25	10 50
BACON:		
Fancy Breakfast	8	8 1/2
Shoulders	6 1/2	6 5/8
Sides, short rib	6 1/2	6 5/8
Sides, long clear	6 1/2	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	6	6 1/8
Sides, short rib	5 3/4	— —
Sides, long clear	5 3/4	— —
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20 1/4
Common	— —	17 1/4
TEAS:		
Choice	40	50
No. —	— —	— —
BUTTER:		
Western Creamery	18 1/4	19 1/2
Western Dairy	12	18
Common	— —	— —
LARD:		
Refined	5 1/4	5 5/8
OILS:		
Coal, bbls	9 1/2	— —
Coal, cases	14 1/2	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	3 50	4 00
POTATOES:		
New Louisiana	— —	2 50
Western	— —	3 00
ONIONS:		
New Louisiana	— —	— —
Western	8 25	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7 3/4	8
Jute, 1 3/4 lb. ₩ yard	6 3/4	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9 1/2	12 1/2
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 25	3 00
Chickens, Southern	8 00	— —
Young	1 25	2 00
Turkeys, Southern	— —	9 00
EGGS:		
Western	13	14
Southern	— —	16
WOOL:		
Lake, ₩ lb	23 1/2	— —
Louisiana	22	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	4	4 1/2
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, July 29.

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii. 1.*

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LOOK FOR JOY.

Trip lightly over trouble,
Trip lightly over wrong;
We only make grief double
By dwelling on it long.
Why clasp Woe's hand so tightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over sorrow,
Though all the day be dark,
The sun may shine to-morrow,
And gaily sing the lark.
Fair hopes have not departed,
Though roses may have fled;
Then never be down-hearted,
But look for joy instead.

Trip lightly over sadness,
Stand not to rail at doom;
We've pearls to string, of gladness,
On this side of the tomb;
While stars are nightly shining,
And Heaven is overhead,
Encourage not repining,
But look for joy instead.

—*Home Journal.*

Letter No. 4.

THE SHIP'S DEPARTURE—THE WEATHER—SEA-SICKNESS—PROMINENT PEOPLE ON BOARD—THE MAN DR. TALMAGE BAPTIZED IN THE JORDAN—THE ESCAPED NUN—SERVICE AT SEA—SUNSET AT SEA—PASSNETT ROCK—COAST OF IRELAND—ARRIVAL.

From time immemorial it seems to have been the custom for an individual, in departing on a long sea voyage, either to burst out into spontaneous poesy, or, next best, to indulge in liberal quotations from the poets about the sea. Byron is most frequently called upon to assist the young navigator in relieving the soul of its pent-up emotions; while the great poet himself, on leaving England, cries out in rhyme:

"'Tis done! and shiv'ring in the gale,
The bark unfurls her snowy sail!"

Can anyone tell me what the poets mean by "'tis done"? They all use the expression, and use it often. But whether it heads a sonnet or a poem of majestic length, the reader is always left to wonder and guess at the condition hidden back of this most indefinite phrase. "'Tis done," says Byron. What was done? Who had hurt his feelings, or what transaction had taken place?

"'Tis done!" I cried last Wednesday evening of July second. But my "'tis done!" was no mystery, but meant that I had paid down sixty dollars for the privilege of sleeping in a box six feet long and a foot wide for ten days, while crossing the Atlantic Ocean.

At half-past four, of the afternoon above mentioned, the steamer *Bothnia*, of the Cunard Line, with three hundred passengers in the saloon, fifty in the second cabin, and one hundred in the steerage, swept out to sea. The scene at parting was striking in every respect; the smoking monster moving uneasily at her moorings, as if chafing to encounter the ocean waves. There were final business transactions, the last freight rushed in, the late passenger, the chattering throng, the cries of cabmen, and the shouts of sailors. Above all, there were the farewells; some full of laughter and merriment, while others were tearful, and still others were of such a nature that I felt my own eyes filling with sympathy. The pier was crowded with friends of the travelers, and spectators of the departure; and as the steamer swung off and away into the mid-stream of North river, with prow pointing to the bay, that pier became a snow-bank of waving handkerchiefs, answered instantly by a long line of white from the vessel. And so they waved until distance blurred and then blotted them from the sight. Down we dropped into the bay, crowded with shipping; past Governor's Island, with its circular fort; past Jersey Heights, crowned with stately residences; past Forts Hamilton and Fisher, with their frowning batteries; down and out into the wide sea. Standing at the stern of the vessel, with my Bible resting on the taffrail, I read portions of God's Word, and saw America fade from my view.

Contrary to all expectation, we encountered rough weather the first day out. For two days we had, as the sailors called it, a heavy sea. One wave, dashing up on deck, washed the ladies right and left, while another, under a lurch of the ship, poured a torrent through the port-hole of my stateroom, and deluged things generally. A heavy fog off the banks of Newfoundland encircled us, now expanding and now contracting, as if undecided what to do with us. The fog whistle sounded dolefully every thirty seconds; the rain dripped, or fell heavily; the smoke drooped out of the great chimney, and hung down like a wet banner, and then would break off in pieces, and be swallowed up and lost sight of in the encircling fog.

In the midst of this Neptune came aboard and swayed his sceptre over the great majority of the passengers. This is only another way of saying we were seasick. Think of three hundred people all sick at the stomach at the same time! Happy the man who has a friend to hold his head! But friends are few at such a moment. Each man mourns to himself apart. As the song of "Bingen on the Rhine" says:

"There was lack of woman's nursing;
There was dearth of woman's tears."

The women at such a time have to nurse themselves. On account of the heavy sea, and many crossing the ocean for the first time, not a stateroom but had its moaning inmate. I listened to the interjection, "Oh!" intoned and accented in diversities remarkable. It sounded around me like the moans and cries of a battle-plain. Merchant, professor, preacher, clerk, artist and mechanic were all on a common level now. Deep called unto deep. Author answered musician (for we had both) in a way not usual. Clergyman responded to layman in cries of nature that proved the homogeneity of the race. In the midst of it all a lady in the saloon, sitting at the piano, commenced singing "Annie Laurie." Her fine, rich voice filled the cabin, shaming many a prostrate man, touching the hearts of numbers with thoughts of home, and impressing every listener with the fact that there was one plucky person on the ship whom wind and wave and seasickness could not force down. Was I seasick? you ask. Please don't mention it; but for two days I lay in my berth scarcely able to lift my head in silent misery. "What is seasickness?" I asked the ship surgeon whom I called in, and he told me that it was mainly a brain affection; that the condition and action of the stomach arose from sympathy with the nerve and brain. Be it so. In addition to the dreadful pain it creates, it intensifies greatly two of the senses. One the sight, which takes note of the fact that the state-room, with its iron-plated ceiling, and seven by eight size, is like a burial vault, and that the berth only needs a glass cover to become a coffin. Next, the smelling power becomes acute, critical, discriminating, and analytical. It is well known that ships have a smell; but, being of a complex nature, it has puzzled many. I herewith hand you the analysis, which I worked out while lying sick in my narrow berth.

Bilge water	10
Hats	05
Musty wet carpets	25
Odor of old oil-cloth	10
Dining-room smell	30
Kitchen odor	15
An indescribable smell that defied all analysis	05
Total	100

We have a number of notable people on board. Mrs. Barr, the novelist; Mrs. Lockwood, the superintendent of the Peace Department of the W. C. T. U.; Harry Paulton, the author of something, I forget what; Edith O. Gordon, the escaped nun; the man whom Dr. Talmage baptized in the river Jordan, and the ex-governor of Wisconsin. In spite of their greatness, they live and move around like the rest of us. It would do your heart good to see the governor of the great State of Wisconsin reach across the table with his gubernatorial hand and help himself. The baptismal protege of Dr. Talmage is a queer genius. He told me, in a conversation yesterday, that the baptism took place in an accidental way; that he always wanted to go under the river Jordan, and happening to meet Dr. Talmage (whom, I suppose, always wanted to put somebody under the Jordan), the submerging naturally and inevitably took place. The young man has achieved fame at the expense, not of blood or brain, but by a little water. Again and again he was pointed out on the ship, and will be till the end of his life, as the man whom Dr. Talmage baptized in the river Jordan.

The voyage over the Atlantic becomes unspeakably monotonous. The passengers resort to various expedients to kill the time. There were no glittering icebergs and spouting whales to be seen. Evidently they had been engaged by other tourists for the season in other parts of the world. So the passengers helped in various ways to annihilate the eleven days of the sea-trip. Mrs. Lockwood lectured twice; the escaped nun gave a private address to the ladies in regard to the convent life. In the midst of her speech she was rudely interrupted by a Catholic priest, who, thrusting in his head through a window, called the lady speaker a liar. In one of the evenings the ladies improvised a concert. Most of the gentlemen turned the upper deck-cabin into a regular pool-room, in which the speed of the vessel was made the fluctuating stock. Gambling has certainly taken hold of the nation. Into none of these places did I go; but, stretched in my steamer-chair, read all the day, or studied the ways and phases of the ocean. I was especially interested in the storm-petrel—a little bird with the size and movement of the swallow, that followed us across the ocean. I asked a sailor where they rested when they got tired, and he replied, "On the waves."

"But may not a fish take them under if they do that?" I said.

"Oh!" replied the sailor, "they takes their chances."

Next morning I saw them resting on the waves. As their little forms were lifted up and down by the great rolling swell of the Atlantic, I thought what a grand cradle these birds have; and another thought, sweeter and better, was: He that feedeth the sparrow on the land, cares for, feeds and protects these little birds far out upon the boundless sea. What a sermon those petrels preached to me that day!

On Sabbath morning I attended my first religious service at sea. An Episcopal clergyman officiated. The hymn, "Lead, kindly Light," sung very delightfully by a large improvised choir, went with word and strain directly to the heart.

A sunset in mid-ocean is hung up as a picture of unfading beauty in my mind. The broad crimson disc was slowly sinking in the waves, when suddenly a line of golden fire ran along the edge of a long purple cloud that just peeped above the horizon.

But, in spite of the changing colors of the sea, of occasional sails, and a few schools of porpoises, the days were long and the trip tedious. So when, on the morning of the tenth day, we sighted Fassnett Rock, the heart fairly leaped with joy. Fassnett Rock is fifty yards in diameter, conical in shape, and surmounted by a lighthouse. It was on this rock that the *City of Rome* struck a few weeks ago. Nevertheless, that same rock was to me like a lump of sugar broken off from the bed of Continental European sweetness, and placed there at the south end of Ireland to sweeten the waters there, and give a saccharine dash to the thoughts and emotions of land-sick men and women.

From this point we ran up the eastern coast of Ireland toward Liverpool, at a distance of three to six miles from the shore. Most agreeably was I disappointed in regard to the appearance of Erin. The island held me with an ever-changing, but never-failing charm. For miles I beheld such a scene as this: Bold, rocky shores, with precipitous or sloping hills coming down to the water's edge; a long line of white surf foaming along the shore and leaping up high on other places, as if to scale the rocks; flocks of white-winged seagulls wheeling about, with restless cries; yonder a ruined monastery, and farther still, and perched on a high cliff, the ruins of an old castle. Farther up the coast the hills, covered with green, came with gentler and more beautiful slopes to the sea-margin. I could see through a glass that every square yard of their surface was under cultivation. A number of the hill-sides, from a variety of crops, and through the division of the fields into regular squares, had the appearance of a great natural checker-board. But whether at foot of cliff, or base of hilly field, the white surf beat all along the strand. One line in the "Exile of Erin" well describes it:

"In dreams I revisit thy *sea-beaten shore*."

Many thoughts arose as I gazed upon this down-trodden country; and, by and by, among the thoughts came welling up the recollection of three Irish songs; beautiful and pathetic are they all. Two especially lingered with me—the "Exile of Erin," and "The Irish Emigrant's Lament."

On Sabbath morning, at nine o'clock, our ship, after eleven days on the trip, made fast to the docks in Liverpool; and in a little while after my foot pressed the shore of the old world.

B. CARRADINE.

LIVERPOOL.

Washington Letter.

(From Our Regular Correspondent.)

Mr. Harrison has given his aid in a good cause by sending a special message to Congress urging the passage of the anti-lottery law, proposed in the bill which the House Committee on Postoffices has prepared at the request of Postmaster General Wanamaker, who says the present law is utterly inadequate to stop the growing lottery evil. This bill provides a penalty of not more than $500 fine, and not more than one year's imprisonment, for sending through the mail letters containing money for lottery tickets, drawings of lotteries, circulars or newspapers containing lottery advertisements, and gives the Postmaster General authority to detain any suspicious mail matter, whether addressed directly to the lottery company, its known agents, or to third parties whom he has reason to suspect of acting as agents for lotteries.

The committee, in reporting this bill, says: "In Washington alone it is estimated that not less than 50,000 letters are mailed each month, addressed to the Louisiana Lottery Company, and in New Orleans it is five or ten times as much. All of this matter is unmailable under our present laws; but it goes without let or hindrance, because, under existing statutes, it seems to be impossible to obtain proof of its character." And in concluding its report, the committee further says: "That Congress is willing to provide any remedy for the correction of this evil within the letter and spirit of the Constitution will be treated herein as an accepted fact; and the committee has, therefore, proceeded in its work with the view of providing a law which, it is believed, will place within the reach of executive officers and within the jurisdiction of the courts every means that can be adopted to crush out the baneful influences of these concerns, whether chartered by States, or organized and protected outside the laws."

Few people are aware of the extent of this lottery evil. Right here in Washington it is estimated that more than $1,250,000 is spent annually with this one company; and the fact has just been established in the trial of a police lieutenant that this company has for years regularly bribed the police, in order that its agents might be allowed to sell tickets without being molested. Every newspaper of prominence in the city prints glaring advertisements of this gambling concern, and nothing short of a law can keep this polluting matter out of our households.

Mr. Wanamaker is very much in earnest about this matter, and says that he will do everything in his power to have Congress pass this bill before adjourning, and it behooves every Christian man and woman in this broad land to lend his or her influence towards the same end. Get up petitions; have your neighbors sign them, and send them to your Congressman, and the good work will be half accomplished.

This life is a state of probation and exercise like to that (which prefigured and represented it) of God's people in the wilderness, wherein God leadeth us through many difficulties and hazards, in many wants and hardships, to humble and prove us, in order to the fitting us for another more happy state. —*Barrow.*

Gen. Clinton B. Fisk.

The death of this gentleman, which recently occurred in New York, has been noticed in all the papers, and his well-known friendly relations with our church have been frequently noted; but there are some things about him which could be known only to myself, and which, in justice to his memory, at least, ought to be known.

He was commander of the United States forces at Nashville in 1865. My official relation to the government, being virtually, or *quoad hoc*, if you please, deputy United States marshal, having our church property in charge, and so being under the protection of the United States Court, in order to make this protection available, I must be frequently at headquarters. This necessity arose from the constant comings and goings and changes of the military. My legal protection, on court records, was of no avail among forty passing army subalterns. So I was frequently at his, as at every other commander's headquarters. As well as my recollection now serves me, I never asked him to do anything he did not do promptly, or give a satisfactory reason for refusing.

At length, after April or May—the fighting part of the war, but that only—was over, and late in the summer, the government printers began slowly to evacuate our House, and move to another place. As frequently as prudent—likely more so—I expressed anxiety that they leave altogether. I could, I said, arrange with the printers, without any red tape, to lend them such of our material as they were using, and let it be returned after a while. On one of these visits, late in October, the General took me in his ambulance and drove down to our House, and remained there five or six hours, looking through the rooms thoroughly, making many inquiries, etc., and there said to me: "I tell you what I advise you to do: Write me a letter setting forth the state of the case; tell me what you want, and why you want it. I will send that to Washington, and we will see what can be done." The letter was handed him next day, and on December 13 the order came for the delivery of the entire property to us. That is exactly how we recovered the Publishing House. There was no other agency. In 1866 I left Nashville, and saw no more of Gen. Fisk for about seven years.

In March, 1873, the late Bishop Jones, of New York, well and favorably known to all our old preachers—I being then engaged in presenting our Publishing House claim to the government—wrote me advising that I come there at the time of the annual meeting of their Missionary Committee, where he would assist me in procuring petitioners to lay before Congress. Of course, I was there at the time, where I was very kindly received by the Bishop, as well as by Dr. J. P. Durbin, Bishop Simpson, Dr. Wheedon, and many others. I there heard the name, *Gen. Fisk*, mentioned, and to my surprise, on inquiry, learned he was my old Nashville commander, and that to-day he was unwell—not able to be in the committee. Previously I knew him only as a military commander, rating him quite above all the scores of other officers with whom I had had dealings, in prompt justice, accommodating courtesies, etc. I lost no time in visiting him. He expressed no little gladness to see me; introduced me to his wife, and we had a good social talk about years ago. On learning my business in New York, he did not need to be asked for assistance, but promptly proffered co-operation in anything, any way that would favor my mission, and assisted me much in getting men of influence to sign our petitions. The following letter is one of his last acts in this behalf:

ATLANTIC AND PACIFIC RAILROAD CO.,
8 Broad St., Drexel Building,
NEW YORK, April 9, 1874.

Rev. R. Abbey, Washington, D. C.:

My Dear Sir: In response to your favor of the eighth instant, I beg leave to say that I was assigned to duty in Nashville, Tenn., in April, 1865, and was in command of the District of Tennessee a part of that and the following year. I was also Assistant Commissioner of the Freedmen's Bureau, and gave the order (under direction of my superior officer) for the restoration of the property of the Methodist Episcopal Church, South, to its rightful owners. I was familiar with the facts presented in your memorial to Congress, asking consideration of your claim, and do not hesitate to say that your representations are correct, and the demands of the church you plead for reasonable. I hope the Committee on War Claims will recommend such award in this case as justice to the multitude of men, women and children interested in the claim demands. The committee is composed of eminently fair-minded, just and able men, who will, doubtless, give this important matter such consideration as it deserves. Very truly yours,

CLINTON B. FISK,
Late B't'v't Major Gen'l U. S. Vols.

Shortly after this we met again at the General Conference at Louisville, where, with his noble-hearted Christian wife, they made such fraternal demonstration as is well remembered by many. R. ABBEY.

YAZOO CITY, Miss., July, 1890.

Stamp Out the Lottery.

THE PRESIDENT ASKS CONGRESS TO CHECK THE EVIL.

President Harrison, on July 29, sent the following message to Congress:

To the Senate and House of Representatives:

The recent attempt to secure a charter from the State of North Dakota for a lottery company, the pending effort to obtain from the State of Louisiana a renewal of the charter of the Louisiana State Lottery, and the establishment of one or more lottery companies at Mexican towns near our border, have served a good purpose of calling public attention to an evil of vast proportions.

If the baneful effects of the lotteries were confined to the States that gave the companies corporate powers and a license to conduct a business, the citizens of other States, being powerless to apply legal remedies, might clear themselves of responsibility by the use of such moral agencies as were within their reach. But the case is not so.

The people of all the States are debauched and defrauded. The vast sums of money offered to the States for charters are drawn from the people of the United States, and the general government, through its mail system, is made the effective and profitable medium of intercourse between the lottery company and its victims. The use of the mails is quite as essential to the companies as the State license. It would be practically impossible for these companies to exist if the public mails were once effectually closed against their advertisements and remittances. The use of the mails by these companies is a prostitution of an agency only intended to serve purposes of legitimate trade and a decent social intercourse. It is not necessary, I am sure, for me to attempt to portray the robbery of the poor and the widespread corruption of public and private morals which are the necessary incidents of these lottery schemes.

The national capital has become a sub-headquarters of the Louisiana Lottery Company, and its numerous agents and attorneys are conducting here a business involving probably a larger use of the mails than that of any legitimate business enterprise in the District of Columbia. There seems to be good reason to believe that the corrupting touch of these agents has been felt by the clerks in the postal service and by some of the police officers of the District. Severe and effective legislation should be promptly enacted to enable the Postoffice Department to purge the mails of all letters, newspapers and circulars relating to the business.

The letter of the Postmaster General, which I transmit herewith, points out the inadequacy of the existing statutes and suggests legislation that would be effective. It may also be necessary to so regulate the carrying of letters by the express companies as to prevent the use of those agencies to maintain communication between the lottery companies and their agents or customers in other cities. It does not seem possible that there can be any division of sentiment as to the propriety of closing the mails against these companies, and I, therefore, venture to express the hope that such proper powers as are necessary to that end will be given to the Postoffice Department.

BENJ. HARRISON.

Millsaps College Notes.

A former citizen of Copiah county, in this State, but now a resident of Brazil, showed his love for his native State by paying $50 toward the endowment of Millsaps College.

A Mississippi Methodist, too poor to make any other contribution to the college, presented the agent with a valuable Indian curiosity, as the first contribution to the college museum.

Everywhere the agent finds boys who ask when the college will be opened. Let our people answer the question, and hasten the time by subscribing to the endowment fund.

Since our last report Bishop Galloway has visited three places in North Mississippi and collected something over $650. At Providence the agent took up a collection amounting to $500, and at Adams Church, in Lincoln county, a liberal people responded to the call with $900. This is not a bad week's work. The brethren who try it will find this the easiest collection they have ever taken up.

A. F. WATKINS.

Christian Advocate.

THURSDAY, AUGUST 3, 1890.

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[illegible]

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON VII.—August 17.

THE TEN LEPERS.

Luke xvii, 11-19.

GOLDEN TEXT.—*Were there not ten cleansed? but where are the nine?*—Luke xvii, 17.

TIME.—Third year of Jesus' ministry.

PLACES.—Near the dividing line between Samaria and Galilee. Jesus was on his way toward Jerusalem, and intended to cross the bridge over Jordan, and travel southward through Perea.

11. And it came to pass, as he went to Jerusalem—This is the first distinct note of time in St. Luke's narrative since chap. ix, 51. It appears to coincide with the journey of which we read in Matt. xix, 1; Mark x, 1, and is the commencement of the last progress through the regions in which our Lord had already carried on his ministry. The fact, peculiar to St. Luke, that it led him through Samaria, apparently though that part of it which lay on the borders of Galilee, is obviously reported in connection with the miracle that follows, the other gospels dwelling on the departure from Galilee and the continuance of the journey to Jerusalem by the route on the east of the Jordan valley. *He passed through the midst of Samaria and Galilee*—The most natural meaning of these words is that our Lord, when rejected at the frontier village of En Gannium, altered his route, and determined to pass toward Jerusalem through Perea. In order to reach Perea he would have to pass down the Wady of Bethshean, which lies between the borders of Galilee and Samaria, and there to cross the bridge over the Jordan.

12. Ten men that were lepers—The rules of Lev. xiii, 45, help us to bring the scene before the mind's eye—the group of the ten sufferers, full of leprous sores, their clothes rent, their heads bare, their upper lips covered, and crying, "Unclean! unclean!" The herding together of those who were shut out from all other fellowship has its parallel in the four lepers of II. Kings vii, 3. The Samaritan would not have been allowed to associate with the Jews had not leprosy obliterated religious distinctions, as it still sadly does in the leper-houses ("abodes of the unfortunate") at Jerusalem, where alone Jews and Mohammedans will live together. *Which stood afar off*—They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them.

13. Jesus, Master—Although they do not yet know the Savior's Messianic dignity, yet they account him a prophet, mighty in deed and word; their faith is sincere without being perfect, on which account, also, the Savior does not repel them.

14. When he saw them—Jesus always listened instantly to the appeal of the leper, whose disease was the type of that worse moral leprosy which he specially came to cleanse. *He said*—Apparently he called out this answer to them while they were still at the required legal distance of one hundred paces. *Go show yourself unto the priests*—It was at once a test of faith, as the lepers were told to start on their journey before they felt that they were healed, an act of obedience to the law of Lev. xiv, 2, and, in its result, a proof of the reality and completeness of the work of healing. Here, however, it may be noted, there was no accompanying touch as the outward means and pledge of healing, and the command was, therefore, in a greater degree than it had been before, a trial and test of faith. It did not necessarily imply a journey to Jerusalem. Any priest in any town was qualified for the functions of inspecting and deciding on the completeness of the cure. Suddenly, or by degrees, as they went, the taint of blood disappeared, and their flesh became as it had been in the days of health. *And ...as they went*—In this spirit of implicit faith—they were cleansed. God highly honors this kind of faith, and makes it the instrument in his hands of working many miracles. He who will not believe till he receives what he calls a reason for it is never likely to get his soul saved. The highest, the most sovereign reason that can be given for believing is, that God has commanded it.

15. One of them, when he saw that he was healed, turned back—The healing took place when they had shown, by starting on their way to fulfill the command of Jesus, that they had faith. The Samaritan was on his way to his own priests at Gerizim. The words imply that the work of healing was not accomplished till the company of lepers were at least nearly out of sight.

16. And he was a Samaritan—As in the parable of the good Samaritan, St Luke's purpose in the selection of the incident falls in with what may be called the catholicity of his gospel, the breaking down of every middle wall of partition that divided the Jew from the other nations of the world.

17. Were there not ten cleansed? but where are the nine?—Literally, *Were not the ten cleansed? but the nine—where?* What worse leprosy or superstition, ignorance, eager selfishness, or more glaring ingratitude had kept back the others? We do not know. There is a tone of mingled surprise, grief, indignation in the question thus asked. Looking to the facts of the case, an ethical question of some difficulty presents itself. If the nine had faith to be healed—and the fact that they were healed implies it—how was it that faith did not show itself further in gratitude and love? The answer is to be found in the analogous phenomena of the spiritual life which are found at times in cases that are as the cleansing of the soul's leprosy. Men have the faith which justifies; they are pardoned, and they have the sense of freedom from the burden and the disease of sin, and yet their lives show no glow of loving gratitude. They shrink from fellowship with those who, having been sharers in the same blessing with themselves, are separated from them by outward lines of demarcation. We may perhaps think, without being overbold, of the twelve disciples of the Baptist who continued in their separatist life at Ephesus without knowing the warmth and love and joy of the indwelling of the Spirit, as presenting such analogous phenomena. (Acts ix, 1-7.) The history of most churches or smaller religious societies, perhaps also that of most individual men, presents many more.

18. There are not found—Ingratitude is one of the most universal and deeply seated of human vices, and our Lord was perfectly familiar with it. But in this instance he was moved by the depth of this thanklessness in so many recipients of so blessed a favor. Hence his sorrowful amazement. He felt as if all his benefits "were falling into a deep, silent grave." *Save this stranger*—The word for "stranger" means literally a man of another race, an alien. It implied, as did the whole treatment of the Samaritans by the Jews, that the former were not recognized as being in any sense children of Abrahsm.

19. Thy faith hath made thee whole—The verb, elsewhere rendered, as in chap. vii, 50, "hath saved thee," is obviously used here so as to include both its higher and lower meanings. The nine had had sufficient faith for the restoration of the health of their body; his had gone further, and had given a new and purer life to his soul.

Missionary.

Letter from City of Mexico.

I feel sure the ladies of New Orleans, who have aided the school in Mexico for so many years, will be glad to know that the school entire is now organized into a missionary society by their faithful Christian teacher, Miss Louise Roldan. She was with Miss Haliaran in the school, and has been faithful to us all these years. I have longed inexpressibly to speak the language with such accuracy that I would not fear to attempt to instruct our women *how to work*, for, indeed, they know nothing of individual work for Christ. Last week Sister Grimes came to the city, and I immediately appealed to her to help me (interpret for me). We organized a Woman's Missionary Society. From that Miss Roldan learned to direct the children. And our teacher of the boys' school then organized his boys into a missionary society. These children's meetings have inspired me with renewed hope. Of course, we had to arrange a constitution suited to the peculiar needs of these people, and much of our money must go to relieve the suffering around us. But the spiritual benefit, who can measure? This evening I went down to the school on a little business, about the time for it to dismiss for the day. I found the school-room arranged as for a prayer meeting; the organ open, and one of the teachers playing for the children, while they sang, "Sweetest name is Jesus, blessed Jesus." One little bare-footed girl, who is the president, rose and read a chapter, and prayed. Then, after more singing, they proceeded with the business of the meeting, and I am sure our Christian sisters who have contributed to the support of this school would have said if they had been with me, "After many days, the fruit appears." They who can make anything, agree to pay a cuartilla (three cents) a week, as dues to the society. When in payment for the pleasure they had afforded me, I laid some money on the table, they asked me to join and be one of the members with the children. Of course, I readily consented, as they wanted me, although I am a member of the other. I want to arrange to take the poor little children into the country one day and give them the fresh air and let them see the green trees, as few, if any, ever saw the country. And now that I can make myself understood, I'm kept so busy in mission work, I have no time for anything else. I have gone to the homes of the sick. Only a few days since, Miss Roldan and I visited one of our sick pupils, who has been a true and faithful Christian since she renounced Catholicism and came into our church. She it was who said, when received into the church, if the Lord wanted her to go to Africa as a missionary, she would go. She has proven by her pure life what the religion of Christ can do for the heathen. This faithful Christian pupil is now very ill, with no comfort, not even a bed to rest on in comfort. I greatly fear she will not recover. Her home itself is enough to cause her death. I did what I could for her. Her schoolmates all have such respect for her, and they feel deeply grieved over her sad condition. Our Bible woman is working with renewed zeal, and I trust the day is not far distant when Methodism in Mexico City will be placed upon a sure basis. You may be sure while we stay we will follow the teachings of our Christian women at home, that we may truly say, "She hath done what she could."

S. G. WEEMS.

Avenida Balderas, No. II.

Missionary Success

It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision, "to the ankles;" "to the knees;" "to the loins;" "waters to swim in;" that "can not be passed over."

It is universal. "Go and disciple all nations." A whole world full of believing sons and daughters.

It is irresistible. "All power is given unto me in heaven and on earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. When duty's brow is sunlit with hope, the feet and heart take wings.—*Dr. Herrick Johnson.*

Missionary Notes.

The foreign missionary work re-invigorates the church for its home work. As great themes widen the intellect, so great purposes foster strength of spirit. Genius expands with the canvas. Thus it was in the early church. Paul was wonderfully quickened by the thought of the evangelization of the world, which was laid upon his heart. As the subduing of the earth is the work committed to man, and the assumption of the task has been the means of developing him, so the work of redeeming the world has been the great educator of the church. And it never comes to its greatest strength and power of enthusiasm until it takes up the foreign work.—*Dr. Storrs.*

If there is any doubt in any mind as to the duty which the American churches, as well as those of other English-speaking peoples, owe to India, it ought to be dissipated by the fact that there are in that great empire three millions of educated young men—not to speak of the other sex—who are familiar with the English language. They have been trained in English schools connected either with the government or with the various missions. These men have at hand the entire range of English literature, Christian and infidel. They represent an influence sufficient in itself to transform the whole sentiment of that great empire. But the question is whether a religious tone shall characterize that influence, or whether the various forms of skepticism and indifferentism which now floods all English-speaking communities shall possess the land.—*Church at Home and Abroad.*

If Sunday-school children were thoroughly informed on missionary matters, the church would be a great gainer. The lives of missionaries, the various missionary fields, the religions of different races, and many features of missionary work form exceedingly interesting topics of study for the young. This knowledge should be imparted to the children by means of lectures, addresses, and attractive papers. The Young Men's Missionary Band connected with the London Missionary Society is an organization whose object it is to do this work in England. It seeks to arouse interest in missions by seeking opportunities to visit and address Sunday-schools and churches, and it is making steady and satisfactory progress. If there were not some danger that our churches would be hampered by too many societies, the propriety of organizing a Young Men's Missionary Band might be worthy of consideration.—*New York Advocate.*

Joan of Arc being asked why her standard was so victorious, answered, "I said to it, Go boldly among the English, and then I followed it myself." She told the secret of all success. Have an idea; push it forward; and then go after it with might and main; then succeed. Failure has a secret, as well as success, and its secret is indifference. The Christian ideal is the noblest on earth. The conquest of the world for Jesus means the uplifting of the whole human race to a higher plane than any nation has yet reached. "Forward, forward standard!" we cry, but we are willing to watch it from a distance. That is the secret of our failure to do greater things for Christ. We must follow our ideal closely, fervently, with the longing for victory that makes victory possible, before we shall attain the desire of our hearts. When we give our money, we may make it little or much, according as we follow it with prayer, with desire, with hope, with unutterable longings for souls, or drop it like a dead stone into the contribution-box. By all means let us say to the gospel, "Go boldly among the brethren;" but if we wish victory, let us follow it ourselves.—*Helping Hand.*

In the apostolic missions there were many converts of high social, political and ecclesiastical position, as Sergius Paulus the proconsul, Dionysius the Areopagite, Tyrannus the philosopher, Clement the Senator, the magicians at Ephesus and "honorable women." True, there were "not many noble," for in any community the rich and noble are few in number, as compare with the poor, but there were very many converts from the higher classes, as many perhaps in proportion to their whole number as from the lower. In modern mission fields, however, except in Japan and one or two other countries, few or no converts come from the more powerful classes; nearly or quite all from the lower ranks. While the apostles had success in intellectual cities like Athens, Corinth and Rome, modern missionaries make few converts among more cultivated people as the Chinese or upper caste Hindoos; their great successes being generally found among ignorant masses like the Sandwich Islanders and the Congo tribes. Is there indeed a difference between apostolic and modern missions in this respect, and if there is, to what is it owing?—*The Colloquium.*

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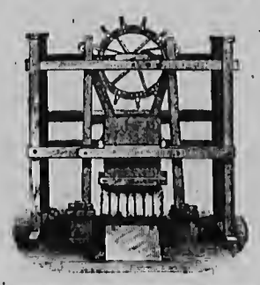

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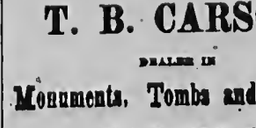

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THURSDAY, AUGUST 7, 1890.

Educational Convention in Shreveport.

Within the last *five years* there has been, what may fitly be termed, "a revival of learning" in Louisiana. Public sentiment has been awakened and public enterprise quickened until a new life has been infused into very many communities. Primary and academic schools have sprung up in many sections of the State, and hundreds—yea, thousands of children are receiving lasting benefits from this revival. Many agencies have been earnestly at work in this matter, chief among them the Louisiana State Educational Society. This society has been at work now about seven years, and the good results of its work were brought out and placed before the public at its recent session in Shreveport. The meeting was composed of some of the foremost educators of the State, both men and women; able addresses and essays were delivered, and a review of the work showed progress in every direction. Judge Garrett, of Monroe, for the Committee on Resolutions and Recommendations, reported some very gratifying facts, which we are glad to place before our readers. Among other things, the report said that the records of the State developed the fact that the population of Louisiana had increased twenty per cent. in ten years and wealth had increased over forty per cent., while the public school treasury had increased in five years from $450,000 to $843,000, which is over ninety per cent. increase. He challenged comparison with any sister Southern State where fifty per cent. of the population was non-taxpaying. He also recited as a fact that while the public schools of the State had increased ninety per cent. in five years, eight to ten colleges had been established in North Louisiana, and many fine private schools besides. This was the result of the last five years. This association began its work seven years since, and it may assume the honor of this great success.

These facts make a complete answer to the Lottery gabble about the State being too poor to educate its children. When a State *doubles* its contribution for educational purposes in *five years* there is no meaning in arguing that she needs Lottery money to develop educational resources. Those composing this association have studied the educational question for seven years, and are, therefore, presumed to know something about it. They know the question in all its phases and know the needs of the hour, and are men and women who do not hesitate to speak out. If Louisiana today stood in need of Lottery money to educate her children, they would know it and, knowing it, they would say so. But what do they say on this point? After the offer of the Lottery Company is made to contribute $350,000 a year, this association, in convention assembled, passed the following:

Whereas, One of the provisions of the proposed amendment to the Constitution of the State of Louisiana, known as the "Lottery amendment," contemplates the application of a portion of the money to be derived from the sale of the proposed franchise to the support of the public schools of the State; *And, whereas*, The Louisiana Educational Association is firmly convinced that such a method of raising money for the cause of education is unwise and immoral and calculated to poison at its very source the stream of knowledge from which the children of the State are invited to drink; therefore, be it

Resolved, That this association earnestly protests against the proposed change in the Constitution of the State, and especially against the use for educational purposes of funds derived from such a source.

Now, let the people remember that this association of educators knows a great deal more about education in Louisiana, and takes a great deal more interest in it than the Lottery gamblers know or care, and that ought to settle the question forever. Among the resolutions passed by the association, we find these:

Resolved, That manual training should receive more attention in our public and private schools, as a branch of common-school education, and that industrial training should be made compulsory in all schools.

Resolved, That the Louisiana Educational Association respectfully urge upon all school officers and teachers throughout the State the importance of instruction in physiology and hygiene, and especially as related to what is known "scientific temperance instruction," as provided for in the act of the Legislature of 1888, approved July 6, 1888, which act goes into full effect with the fall session of our public schools.

Deeply impressed with the importance of such instruction, this association respectfully urges upon all who are charged with the enforcement of this law such an observance of its provisions as will secure the inestimable benefits soon to follow from its proper enforcement.

Resolved, That we recognize it as the duty of those interested in the employment of teachers for our public colored schools to select only those whose moral and intellectual worth shall fit him or her to the task of attempting to elevate the colored race.

Resolved, That we will henceforth bend our energies to having teachers thus qualified employed in the colored schools, regardless of color.

Whereas, The people of Louisiana are fully able to afford the necessary facilities for a liberal education to all their children, and it is their bounden duty so to do.

Resolved, That it shall be the continuous and unwearying work of the members of this association to bring to bear all honorable influences to secure the necessary State and parochial legislation to consummate the desired end to give to each boy and girl in Louisiana the opportunity of a liberal education in our public schools.

Honor to the President.

The whole nation will honor the President for the message sent to Congress to close the mails to all newspapers which advertise the Louisiana Lottery, and to all mail which is for the business of this gambling concern. If the citizens of a State wish to inaugurate and keep up a gambling concern, it is but just that it be confined and circumscribed to the limits of that State. The nation is infected by this infamous concern that sends its streams of corruption to every city in the Union. As long as the mails are open to it every city, town, village and hamlet is at the mercy of this thieving stock company. If the fraudulent companies in all the cities of the Union are hunted down, the mails closed against them by the government, why should this company, which is without a basis for any stock, and whose business gives no *quid pro quo*, still be allowed to use the mails?

The baneful influence of vicious literature, that has been declared contraband mail matter long since, is hardly as ruinous in its far-reaching influences as the mania for gambling created by this concern all over the nation. Be Mr. Harrison what he may on other lines, in this act he has done himself honor and justice to the moral sentiment—the backbone of the nation. There will be a long howl that will echo far and near from some of the Democratic head-lights who are under the baneful influence of this awful curse—the Lottery Company; but let all lovers of integrity, those who fight sin and denounce political corruption, honor the man who helps to throttle this hydra, that coils its body around the State of Louisiana, and has a head spitting forth its venom in every city, hamlet, village and post-office, however small, in this broad land. All rights—State rights, private rights, and every other—will be arrayed against this measure by the aiders and abettors of this company. No doubt, both State Senators and a majority of our Congressman will be opposed to this measure. Be that as it may, without regard to party, all true lovers of Louisiana and Right ought to endorse and commend this action of the President. If Louisiana must have a fountain that gives forth deadly waters, let the flow be confined and flow only over the State that has not manhood enough to declare for virtue, honor and integrity. Let not this awful virus inoculate all States with corruption and gamiug. It is to be hoped that this legislation will be completed in Congress and go into immediate effect. Again we say, All honor to the President; he has done his duty in this act. S. S. K.

A College President on His Vacation.

MR. EDITOR: Since my last letter I have been visiting several places in North Louisiana. Stopping a few days at Ruston, I was helped to see the people in the regions around by the generous kindness of Bro. Faunt LeRoy. He has the ponies, and knows how to drive them. He is adding improvements to his church-building, and thinks that the harmony of things will require the sermons to be well studied. He has in hand also the inauguration of a Louisiana Chautauqua, one mile from Ruston. So his energies are stirred on several lines.

At Homer I tried to sow good seed, preaching the gospel of Christian education, which was appreciated by Bro. Randle and his co-workers, who were assembled in District Conference there. These brethren subscribed liberally to the endowment last year. Homer College is still the property of the friends or members of our church, and ought to be maintained as a Christian school.

At Robeline, I found Bro. Cassity sufficiently recovered from the distressing effects of his accidental poisoning to be able to hold his District Conference. The brethren reported progress on almost all lines of Christian work, and added $800 to the handsome contribution made last year by Shreveport district to the endowment of Centenary College.

In passing through Shreveport I attended the Louisiana Educational Convention for two days of its session, making a brief plea for classical education, which was well received. Conference and association with this large body of intelligent and educated men and women was a source of pleasant edification. Many able papers were read; but none of them were discussed, as it seemed to me they should have been. I find that the popular error that ignorance and crime are linked as cause and effect still holds a place in the minds of some teachers. I repudiate the doctrine as it is commonly held. No ignorance leads to crime but ignorance of God's law. No education leads to virtue but instruction in God's law. The ignorant and poor criminal is caught and punished; the educated and rich criminal goes unwhipped of justice. The lion that fought with the man was at immense disadvantage, not for lack of strength to fight, but for lack of ability to write his account of the fight. The ignorant and helpless poor are oppressed and slandered. Does any thoughtful man doubt that the attendants and members of the Louisiana Legislature committed more sin in the eyes of God during the late session at Baton Rouge than has been committed by all the negroes who have stolen pigs and cows in Louisiana since our last war? The reckoning day will come, when it will be shown that a godless education has made no man better, and that ignorance of secular science is not the parent of crime.

At Colfax I found Bro. Alexander and those who co-operate with his tallness in Conference assembled when I arrived on Friday. Colfax has been rather famous for some things not the best, but it is greatly improved and improving. A beautiful new church approaches completion—the handsomest house in the town; just as all churches should be. Twenty-five persons were added to the church on Sunday, and the altar was full of mourners on Sunday night after an effective sermon by Rev. A. D. McVoy, president of the Mansfield Female College. Here sixteen hundred dollars were subscribed for the endowment of Centenary, with a promise of more hereafter.

Everywhere the educational spirit seems to be strong. I doubt if in any part of this country a more striking manifestation of its growth could be found than is to be seen in the handsome school-buildings and large attendance of scholars along the railways and in the adjacent regions from Monroe to Shreveport and thence to Alexandria.

I find the anti-Lottery sentiment deep, strong and growing everywhere; in places it is hot—hot as the weather in July.

Crops are generally good and promising, but fruit is a total failure throughout Louisiana.

Centenary College is talked of by the people everywhere, and her prosperity is rejoiced in. The prospect for students is very good. I have been able to add about $3,500 to the endowment since I left home in June. When I see the promising crops of cotton and cane, I listen for the man who will meet Bro. Peter James' offer of $25,000, or endow and name a professorship in the college.

W. L. C. HUNNICUTT.

Letter from Japan.

I have just returned from one of my visits into the country, visiting several of my appointments on the south and western end of the island of Shikoku (Four Kingdoms). The night of my leaving Kobe was calm and pleasant, and most of Saturday, June 14, was pleasant; but before night we were in a gale. The captain, fearing to cross the Bungo Straits, on account of the storm and rough sea, thought best to run in under shelter of the island, or the long cape which runs out from the southwest part of this island. It was well he did, for, from all accounts since then, it was a typhoon in the Pacific, and was very severe in the Inland Sea. Some of my fellow-passengers went ashore while we were at anchor to visit some of their friends. They mentioned my name, and a lady said to them: "I know that missionary, and have been to hear him preach at Yowatahama." To my surprise, when one of the gentlemen returned, he brought to me a nice little box of fish, rice and other eatables from this lady, with her compliments, and that she would come aboard and see me if it was not so stormy. I felt deeply touched at such kindness from one who was not yet a member of the church, but is reading the Bible, and who, no doubt, has felt something of the love of God in her heart. The town is called "Three Tables," and has never been visited by any foreign missionary. I was sorry not to be able to go ashore and see her and others there who are interested in reading the Bible. I know her brother well. He is the chief officer of the town of Yowatahama, where we have a small society of Christians. He, himself, is deeply interested in Christianity, and so is his wife. Ten days after this I met several persons from towns near "Three Tables," who have Bibles and are much interested and seeking after light and salvation. While at Uwajima, we had good meetings, and before leaving them baptized four adults and one little child. The people all over the country are much disturbed by politics, and looking forward to the election of candidates for the House of Representatives in Tokyo. That election took place on July 1; the first election these people have ever had during their existence over two thousand five hundred years since. The election passed off very quietly in Kobe; very different from elections in Christian countries.

On my return, I took steamer direct for Tadotsu, and it seems, and I feel sure, I was under the guidance of our kind and loving heavenly Father, who is always watching over us for good. On Friday night Dr. W. R. Lambuth, Bro. Towson and Bro. Wilson left Kobe on a steamer for Hiroshima. All went well until two o'clock in the morning, when there was a terrible crash, and they, supposing the steamer had struck upon a rock, rushed to the upper deck in their bare feet and found they had come into collision with another steamer. It was very dark, but they soon found from the cries for help that the other vessel was sinking and many persons had thrown themselves into the water. The steamer was almost immediately filled with water and sank in less than twenty minutes. It is not yet known how many persons were lost. No one was lost from the steamer on which our friends were. Bro. Towson had a few bruises, and Walter one; but otherwise they were all safe. They felt uneasy about me, not knowing my whereabouts, having left Kobe before my telegram reached there telling of my safe arrival in Tadotsu. Their steamer was detained for examination at Takamatsu, and taking jinrickshaws went overland to Tadotsu; but they did not reach there until Sunday morning and found me safe, but not well. It was sad news they brought me of the loss of life by the accident; but the Lord kept them in the hour of peril from all harm. They were greatly relieved to find me safe in Tadotsu. When at Yawatahama, a steamer came taking the direct route to Tadotsu, and I concluded to go on that one.

Had this steamer not gone direct, I would have had to take passage to Oita, and there change steamers, and I may have taken passage in the ill-fated steamer. May we not see clearly the direction of a kind and wise Providence always watching over us and directing our steps? Not feeling well, I left for Kobe on Sunday night, while they remained to take another steamer for Hiroshima on Monday morning. Surely "the goodness and mercy of the Lord endureth forever." Oh, that we could always trust him, and commit our ways into his hands! Pray for us, and for the work in which we are engaged.

Ever your brother in Christ our Lord, J. W. LAMBUTH.

KOBE, July 3.

The *Round Table* has suspended until September 1, when "under new and improved facilities, and additional editorial assistance," it will appear again.

Notes.

"A man who hasn't got religion enough to hold him level on a horse trade, will bear watching everywhere."—*Ram's Horn.*

One of the best compliments a preacher ever received: "His sermons were like a good meal of victuals; you were all the better for them without thinking of him."

The *Southwestern Methodist* prints a note that will bear republishing; and let all our preachers think on it well:

The number of souls converted under the ministry of a preacher during the year is a better measure of his ability than the size of his salary.

There are some very curious Christians in this world. There are Christian men who spare no pains or expense to keep the Jersey cow in good condition, but are too poor to afford their children an education or to supply them with wholesome reading matter at home! Do you know any such?

The *Raleigh Christian Advocate* tells a story on a preacher thus: "After preaching he called on a class leader to pray, and the leader opened his prayer with these words, 'Lord, help us to dismiss from our minds the frivolous words to which we have just listened!'" Haven't you sometimes felt that some such prayer would be appropriate?

The next session of Centenary College, at Jackson, La., will open on September 3. It is very desirable that students should be present at the opening of the session, in order that they may be properly classified. President Hunnicutt intends to preach an opening sermon on the first Sunday of the session. This will be intended to prepare the minds of all connected with the college for the labors before them.

The *Alabama Christian Advocate* has this:

A young man who has just entered upon the work of the ministry can render himself disgusting to all right-thinking people by pushing himself to the front, and by trying to find out what everyone thinks of his sermon after the little thing has been emptied on a long-suffering audience. Young man, this paragraph is intended to do you some good. Read it and apply it to yourself.

Some people are superstitious about the number thirteen. A writer in the New York *Sun* has this to say:

Everybody knows that there were thirteen colonies, which became thirteen States; but there is a coincidence which I have not seen pointed out, that the Articles of Confederation were thirteen in number, and that there were thirteen years between independence and the adoption of the Constitution.

Who will be superstitious after that?

"Long Tom" writes for the *Wesleyan*. What a realistic fellow he is! Just look at this picture, the original of which you have seen more than once. Speaking of District Conferences, he says:

One thing is clear—we have not all yet learned how to "report." We can talk with confidence of the good in our charges—but a question on dancing, card playing, theatre going and such like throws us very suddenly into the realm of the indefinite. Such questions are real fog producers. We know somebody is in there by the noise he makes lest he be run against.

The Behring Sea correspondence, and the McKinley tariff, and the Lodge Force bill, and the Lottery bill, and the Farmer's Alliance uprising, and the Constitutional Convention in Mississippi, and the Anti-Lottery Convention in Louisiana, and the Central American Revolution, and the South American troubles, and the German Emperor's visit to the Queen of England, and the publication of "In Darkest Africa," and the marriage of Stanley, mark this summer as a little above ordinary.

Hon. Franklin Garrett, of Monroe, La., stated to the Educational Convention, recently held in Shreveport, that "the population of Louisiana had increased 20 per cent. in *ten years*, and wealth had increased over 40 per cent. in the same time, while the public school treasury had increased in *five years* from $450,000 to $843,000, which is over 90 per cent. increase." How does that statement tally with the Lottery idea that Louisiana needs Lottery money to educate her children?

We have just read the report of a ringing sermon on the Louisiana Lottery, delivered recently by Dr. Steel in McKendree Church, Nashville, Tenn. We are glad that our brethren abroad are "awaking to our help." If they had waked up about six months ago, we should have been spared a legislative spectacle that puts to shame the darkest thing in the history of human legislation. People outside of Louisiana are beginning to see that they are as much interested in the overthrow of the Lottery as we are. The Lottery's boast that ninety-seven per cent. of its earnings come from abroad seems to have been a telling shot. We appreciate all the help we can get, and hope the Christian people of the land will continue to aid us by word and deed and prayer.

Personal and Otherwise.

Rev. C. F. Reid, of our China Mission, is at home seeking health and recuperation. Florence, Boone county, Ky., is his home.

Dr. A. Coke Smith has been elected to the chair of Practical Theology in Vanderbilt University.

Rev. E. S. Lewis has been appointed by Bishop Galloway to the Richland circuit, North Mississippi Conference, to fill out the unexpired term of Rev. John Barcroft, deceased.

A note from Bro. Foust, of Oak Ridge, La., says: "I preached yesterday for the first time since my leg was amputated." We rejoice that our brother has so far recovered as to be able to occupy his pulpit.

P. Werlein has laid us under obligation for a beautiful song, entitled "A Precious Promise." Music by W. H. Hartwell. It is founded on the passage, "Say ye to the righteous, it shall be well with him."

The Board of Missions is called to meet in the Mission Rooms, Nashville, August 20, at 10 A. M., to take action on the resignation of Dr. A. Coke Smith as secretary.

Bishop Galloway will dedicate the new Methodist Church in Yazoo City, Miss., Sunday, August 17.

A private letter from Dr. Carradine, dated London, July 23, says, "I leave to-morrow for Paris." Accompanying the letter were some pictures as souvenirs of City Road Chapel, which brings up the thrilling history of Methodism, from the day John Wesley began his field-preaching "on a little hill near Bristol" till the close of his remarkable career.

Meridian District.

TO THE PREACHERS.

DEAR BRETHREN: During the month of August it is expected that you should preach on "Christian and Denominational Education" at every appointment in your respective charges. And I beg you to emphasize the duty of Methodists to patronize our own Methodist schools and colleges, and *particularly those institutions which afford religious* as well as literary advantages; where Methodist students are *not* discouraged from attending Sunday night services or the Wednesday night prayer meeting, and where they are permitted to participate in the sacrament of the Lord's Supper when the Quarterly Conference is held during the week.

Call attention to East Mississippi Female College, which, under the presidency of Bro. C. W. Anderson, will soon begin the twentieth session. It ought to be near the hearts of all. President Anderson is now with us, and we feel assured he will succeed in every respect.

Do not forget Centenary College while you point out the glorious possibilities of Millsaps College, so soon to be established. Remember we have not a little interest in the Vanderbilt. Get subscriptions for full amount of your assessments for educational aid, and collect as soon as possible. There is the same reason for the existence of our denominational school that there is for our denominational existence. The church which educates is the church which God will most graciously bless. Let no other take our crown.

T. L. MELLEN, P. E.

Postal Card Reports.

—Rev. F. M. Featherstun writes: "We have had a good meeting at Woodville, Miss.; thirteen souls happily converted, and the church greatly quickened, for which we are thankful. Percy's Creek Church is now having a good meeting; two conversions last night, July 28. I was with them four days. Bro. Hurst, the pastor, is doing a good work among this people. He has the hearts of all his people. Our church is doing well in this part of the Woodville district. Our presiding elder is faithful and efficient—always at his post of duty."

—Presiding Elder McDonald writes from French Settlement, July 31: "Rev. H. B. Trevillon, P. C., of New River mission, Mississippi Conference, had the misfortune to loose his circuit mule. His charge is a new one and weak, and will do well to support the preacher and his family. I am told that he can buy a Creole pony for $50, that will do his circuit work. Will the brethren in this (Woodville) district help—say, a dollar or less from many, and let us mount our brother preacher again. Hand the money to your pastor in charge, or to me during the month of August."

Postponement!

The Sam Jones' meeting in West Point is unavoidably postponed from August 5 to August 17, 1890, when it will begin and continue through the twenty-fourth. Cause—Mr. Jones' inability to arrive on time for first appointment.

W. S. COLEMAN,
Chair'n Central Com.

Pounded.

To-morrow, August 2, will be my 53rd birthday. And my people, among whom I have lived seven months today, conceived the idea that I needed and would be the better for a pounding. So last night suddenly the parsonage was made glad by the presence and contributions of my dear brethren. Men, women and children came, bringing packages, ranging all the way from a pound of rice, sugar or coffee, including ham and preserves, up to a barrel of flour. And, let it be known, this pounding was not a substitute for the pastor's salary. And to crown it all, this morning my presiding elder, Rev. W. B. Lewis, acting for a number of brethren and friends, handed me a beautiful gold watch—a birthday present. Surely our hearts are rejoiced, and this pastor and family feel like working and watching for these souls. I will say we are happy in our home and work. And if we are changed at the Annual Conference, I will not do like Tom Sterling: blame my presiding elder. I will not brag on my people too much, lest some one else should covet my place. Thanks to each and everyone who has helped to make us happy in our parsonage home. May God's Spirit be with them!

R. D. NORSWORTHY.

CRYSTAL SPRINGS, Miss., Aug. 1, 1890.

Union Gospel Mission.

This mission is in Keller's Row, Magnolia street, between Felicity and St. Andrew. Donations are now very much needed to sustain the good work that is going on at this mission. Smaller as well as larger gifts are alike appreciated. All donations of money and clothing will be received by the clerk at the Bible House, 163 Camp street, or by E. A. Vall, superintendent of the mission—residence, 152 Julia street, New Orleans.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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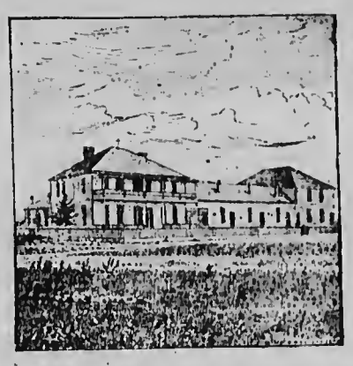

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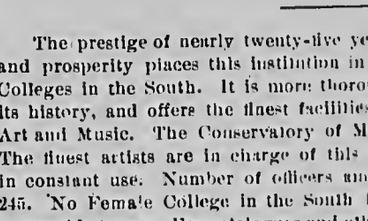

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Fight the Giant Anger,
Fight him every day;
He's a dreadful monster,
Turn from him away.

Fight the Giant Anger;
Neve let him rise;
Show him how you hate him,
And his ways despise.

Fight the Giant Anger;
Fight him all along;
Lay him down, and keep him;
Hold him fast and strong.

Fight the Giant Anger!
They are fools who bend;
Good men, all have done it;
Angels help will lend.

Fight the Giant Anger;
Man may take a town;
God says, he is better far,
Who keeps this anger down.

Fight the Giant Anger;
Fight him till you die;
If you conquer, you will wear
A golden crown on high.

—*Selected.*

A Child's Conversion.

The following incident was related to me by the mother of the little girl, and thinking that its simple pathos might reach some heart groping in the darkness of sin, and help to shed the divine light there when more learned exhortations had failed to lead the sinner to a knowledge of Christ's saving grace, I have written it down:

"When my little daughter was ten years old she had a severe attack of scarlet fever. For days we were uncertain as to what the result would be. As I sat watching beside her cot towards the end of this critical period, she opened her eyes and said to me:

"'Mama, what is religion?'

"'Why, dear, it is to love God with all your heart; to be willing to do whatever he wants you to, and to do it gladly, even though you may not always understand just why you are required to do it. Then when you have done all you can and trustingly leave the rest to Jesus, your heart will be filled with joy and gladness,' I explained.

"'Oh! mama, I am so glad you have told me, for that is just the way I feel. I am very happy. Won't you read me some nice story and then talk to me about it like you used to do? Don't you mind the time when you would read to me Sundays, and when I couldn't understand the hard words you would stop and tell it all over to me? I wish you would do that now,' she said. So I got a book and read to her, and when she had rested I said:

"'Emmeline, did you ever feel like this before, or do you think it is because you are going home to be with Jesus that makes you feel like this now?

"'Oh, no; I am not going to leave you now, mama, dear. I am going to stay and help you take care of little brother and sister. But I always feel just so happy when I pray. I feel as though I could almost fly away,' she said.

"'Emmeline, when did you feel like this first?' I asked.

"She said: 'It was a long time ago, when I first went to school. You know there were a lot of bad boys there, and one night as we were coming home, they were teasing the rest, but they didn't bother me, because I left the sidewalk and walked up the middle of the road so that I wouldn't hear the bad words they were saying; and as I walked along, I prayed to Jesus that he would save me and make me a good little girl. All at once I felt so happy that I wanted to sing, and so I hurried home; and do you know, mama, I never knew just how I got home that night; it seemed to me that I could almost fly, I felt so light-hearted and glad. When I got in, you said I looked tired, and had better lie down and rest. Don't you remember? And now, whenever I pray, I just feel like that—so very happy.'

"When she mentioned the incident, I did remember it well. From that time until her death, which occurred when she was a woman grown and had faithfully kept her promise to help me take care of 'little brother and sister,' she never had a doubt. During her last illness, she was perfectly happy; and when the Bridegroom came, we felt that

'She had gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.'"

Mr. P. D. D. Delacroix, Cypremort P. O., La. Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

The Proper Use of Money.

Some boys and girls spend every cent on candy, toys, or trifles; others save every cent. Neither of these methods is to be commended. It is equally wrong to squander or hoard.

Money should be expended to advantage. That involves prudence in earning, saving and spending.

A prudent boy will buy nothing that he does not need. He will buy the best for his money. He will learn to "shop"—as the girls do—that is, look around until he is certain that some other article will not suit him better.

Perhaps the greatest check on reckless or foolish expenditure is a day-book. How many boys know what that is, or have used one?

A bright boy has for three years kept a day-book, in which he entered every cent that passed through his hands. All money that he receives from any source, is entered in the credit column. All money expended is set down in the debit column. Every week the book is balanced.

It requires about ten minutes each day to set down the daily expenditures, and fifteen minutes at the end of the week to balance the book.

This book shows "where his money has gone." It also checks foolish expenditure.

When he foots up his "debits" at night, he will be ashamed to enter "candy" or "cigarettes" three or four times. The next day he will think of his day-book and refrain.

You can save money by keeping a day-book. The items surprise and instruct you. It does not make you stingy or mean. It gives you more money to spend on necessities. It inculcates business habits that may be of value.

To the girls these remarks equally apply.—*Golden Days.*

I WONDER.—I wonder if there would be less work to do if Edward should hang up his hat instead of leaving it for Mary! If Mary should carry her shawl with her to the carriage instead of asking Edward to step back for it! If Anna could bring her book downstairs instead of asking Alice to turn back to get it!

Or if Alice did not say: "Please, Anna, run, turn off the gas; I forgot it!" If Frank had brought the dipper from the field instead of sending little Ben (because he was only a boy) for it! If, when Lucy left the piano, she had shut it, instead of mother having to do it when bed-time came! If Alfred always closed the door after him instead of wifie having to get up!

I remember how willing we are to do these little things for each other—but—I just wonder! —*Santa Claus.*

HAPPY MOUNTAINS.—A senator who, not very long since, left his place vacant forever, used often to quote a remark which he once overheard in the White Mountains at a hotel where he was staying with his family.

On a piazza one day a girl near him said to her companion, a damsel of her own age:

"O Marianne, I do think that gown of yours is just too lovely for anything, and it is so appropriate to wear up here!"

The other smiled self-approvingly.

"Yes," she said, smoothing down the folds of the frock in question, "I do think this gown sets off the mountains better than any other I ever had on."—*Youth's Companion.*

WHAT THE PULPIT MIGHT DO.—While it is of little use to preach against municipal corruption in Protestant pulpits, for the "ringsters" will not be among the hearers, there are thousands of men of wealth and influence who do, in one way or another, play into the hands of the "ringsters," who ought to be told their duty. We believe that if the pulpit were bravely to show the present fact of corruption, the inevitable consequences that must follow in its train, and the fact that no gang of political hucksters could corrupt city, State or nation without the passive support of the great body of good citizens, indignant virtue would rise up and put the agents of corruption to speedy flight. It is often said that the press is all-powerful and that the influence of the pulpit has decayed. The press is not omnipotent, for it is divided; part of it is corrupt, and another part pure and meritorious. The pulpit is feeble only because the pulpit does not begin to guess its own power.

Let the pulpit bravely do its duty, and it will find itself as powerful for good as it ever was. Let this be done all along the line, and it will effect a reform which the press, with all its power, can not compel.—*The Churchman*

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Household.

THE HELPFULNESS OF SUNSHINE.—Be sunshiny! There is nothing in the world so helpful as cheerfulness. What a wonderful power for good there is in a happy face! One instinctively feels that happiness is never far from truth. The face that shines must have something behind it to make it shine, and there is no real sunshine of the soul except truth and goodness. Other lights are transitory and fitful; but the sweet, steady light of a true soul beams upon the face like the joy and peace of a summer day.

This is the real secret of the healthfulness of sunshine in human lives. We know that it comes from something very deep and genuine and abiding within. The sunshiny person, we feel, has become possessed of the secret of life—the being in perfect sympathy and harmony with all things. And every smile, every loving, cheerful look, is an overflowing of the great fountain of truth and peace that is swelling up in the soul.

Therefore, the happier we are in the possession of the truth, the more we shall help others by inspiring them with a sense of its realness and its value. Sunshine always has a winning quality, that makes people wish to hold it and keep it. One of the first conscious acts of an infant is to grasp at sunbeams with its chubby hands; and all through life we are seeking the sunshine of the sky and the sunlight of the heart. Whoever reflects it, helps others. It is a Christian service to be happy.—*Zion's Herald.*

THE LITTLE CHILDREN THAT ARE GONE.—Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home, come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven. —*Chicago Advance.*

SOMETHING TO AVOID.—A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small, purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight.

If you wish to see things clearly, and to be just with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things. A person may be very distasteful to us and yet be eminently useful and successful in the world. —*Christian Union.*

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Jamaica Ginger is nowhere beside Johnson's Anodyne Liniment for all summer troubles.

Scientific.

Mails at 250 Miles an Hour.

Within a twelvemonth from the present date mails will be carried from Boston to New York City in sixty minutes, writes a Boston correspondent of a daily paper. So say the capitalists who are making arrangements for the establishment of a transport line on the so-called "post electric system" for the conveyance of letters and packages between the metropolis and the modern Athens. Even the least sanguine backers of the enterprise are confident that if the expected public support is given to the scheme, not more than two years will be required at most for the establishment of the necessary plant in running order to bring the two centers of population within an hour's distance by post. The said plant will resemble, as to its most essential part, a little elevated railway supported on a single line of tall iron uprights and stretching from the post-office here to that on the Island of Manhatten. Along the track on top runs a small car laden with mail freight, which at certain intervals during its transit is seen to go under queer looking box-shaped arches. These box-like arrangements contain each one a coil of wire, passing beneath the rail below and around over the arch, so that the moving mail carriage runs, as it were, through a succession of coiled wire hoops. And these latter communicate the motive power to the vehicle.

Such a hoop of magnetized coiled wire is called a "helix," and possesses this peculiar property; that if a bar of iron or steel be placed with one end near the centre of the coil the bar will be drawn into that centre. Place a number of similar coils in a row and start an electric current through them; then apply the bar to the first coil, and by cutting off and letting on the circuit at the proper intervals, so as to disengage the bar from the attraction of one coil in time to have it drawn on by the next, the bar may be made to move continuously through the loops. It is in this way that the little mail-car of magnetized steel is caused to pass along its rails through successive coils of boxed-in wire, the latter being magnetized by a current from a dynamo which the car itself shut off and turns on automatically as it proceeds. The speed to be attained by the car in this manner is almost incalculable. As is recognized in mechanics a constant propelling force is productive of nearly infinite velocity, obstructed only by the resistance of friction. In this system the only friction comes from the air and the slight contact of the car with the rails. Two hundred and fifty miles an hour is not thought to be an overestimate of the speed easily to be compassed by the port-electric post dispatch. At the starting-point the wire coils will have to be close together and on up-grades; but elsewhere, and especially on down-grades, they may be few and far between, the motive power needed being slight. Six stations, placed at intervals between here and New York, will supply the requisite currents from dynamos.

Many experts think that the system is destined to revolutionize the postal service in this country. For instance, it is expected that instead of mails hours apart between Boston and New York, carriages will be sent over the tracks from either end of the line at five-minute intervals, thus rendering it unnecessary the waiting for mails to close, and giving people in one city an opportunity to read their letters two hours after they are written in the other. Once proved the notion a success here, and it will be quickly adopted everywhere. By applying it on a larger scale, too, who knows that it may not serve for the transportation of passengers some day? At the rate of 250 miles an hour one could put a girdle around the earth in four days! Truly, it is a wonderful century we live in.

Be not instable in thy resolutions, nor various in thy actions, nor inconstant in thy affections; so deliberate, that thou mayst resolve; so resolve, that thou mayst perform; so perform, that thou mayst persevere: mutability is the badge of infirmity.—*Enchiridion*

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed

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of deaths that result from malaria is frightful. There is no disease that is so insidious in its attack. Its approach is stealthy and it permeates every fibre of the body, and remedies, which if applied at the outset, by delay lose their power. Dr. Tutt's Liver Pills have proven the most valuable malarial antidote ever discovered. A noted clergyman of New York pronounces them "the greatest blessing of the nineteenth century," and says: "in these days of defective plumbing and sewer gas, no family should be without them." They are pleasant to take, being covered with a vanilla sugar coating.

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Marriages.

FREY—LOVETT.—At Mrs Teahan's Hotel, in Amite City, La., July 17, 1890, by Rev. Frank M. Keen, Mr. Samuel G. Frey to Miss Mamie A. Lovett.

JOURDEN—HOLLINSWORTH.—At the residence of the bride's father, Mr. H. Hollingsworth, July 20, 1890, by Rev. J. W. Tinnin, Mr. J. N. Jourden and Miss Mollie Hollingsworth, both of Clark county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LANEY.—On the morning of July 10, 1890, the sweet spirit of Miss MINNIE LANEY took its flight to heaven. She was the youngest daughter of Mr. R. W. and Mrs. Susan Laney, who resided five miles west of Shannon, Lee county, Miss. She left eight sisters, two brothers, and the best of parents. She died in the bloom of young womanhood, aged eighteen years six months and seven days.

She was a devoted Christian, having professed a hope and joined the Methodist Episcopal Church, South, in August, 1886, under the ministry of Bro. J. B. Stone. God blessed these good parents with a family of noble, God-fearing children, whose circle was permitted to remain unbroken for more than thirty years. Though the jewel is taken away, may they find consolation in the Word, which teaches that "he doeth all things well." It is, doubtless, as a brother said, "These providences are visited upon us to take our affections off of earth and to bind us on to heaven." Let us think the Master had a use for this precious girl, and that her actual life has only just begun, under the approving smile of God, to continue through all eternity. How many die after having filled a simple niche in the wall of time, soon to be forgotten! Miss Minnie did not live in vain. The land in which she lived, with all its varied interests—its churches, its schools, its society—received a blessed influence from her pure presence which can not soon die. Of her it may truthfully be said, 'She blessed us in her life and in her death." A brief mention of her last hours seems timely. She was ill only a few days and suffered much. As the crisis drew near she grew delirious. She spoke of a recently departed and very dear grandmother whom she seemed to recognize on the other shore, and at one time exclaimed, "How long till I shall reach heaven!" Thus passed away one of the purest, noblest characters that ever blessed the world; one with the grandest possibilities before her. Dear friends, be not grieved. God will have her grand spirit develop to an infinitely grander perfection under the light of his countenance and the benediction of his eternal smile.

F. AND F.

DOYLE—Departed this life at his quiet home, Doyline, Webster parish, La., July 2, 1890, in the full triumph of faith, Bro. DOWNS BREWSTER DOYLE, who was born in White county, Tenn., of Methodist parents, September 10, 1817, and came to Claiborne, now Webster, parish in 1843. He was married to Miss Emeline Austin, in his native State, in 1841. By assiduity he acquired means and raised, respectably and comfortably, a large family who now, consisting of his wife and seven surviving children, remain mourning their great loss.

He suffered, with patience and Christian fortitude and resignation, of throat difficulty for many months, to which affection he finally succumbed in the house, with some improvements and additions, he had lived for fifty-six years, serving the community as a faithful man—sometimes in important offices of trust.

He was a Christian man. He joined the Methodist Episcopal Church, South, in 1872, at a meeting held by Rev. S. S. Scott, near his home. He continued faithful, serving the church in many a capacity—Sunday-school superintendent, steward, district steward, and delegate both to District and Annual Conferences. His home was the comfortable and welcome home of the preachers—many of whom will recollect Capt. Doyle. In his death not only the family, but the community, and especially the church, have met a serious loss. May God bless and sustain the family in their bereavement, and raise up his equal in the church!

LEWIS A. REED.

SLEDGE—We, as committee for Eden Sunday-school, Carrollton circuit, Grenada district, North Mississippi Conference, do hereby express our regret at the loss of a member from this Sabbath-school. Miss MOLLIE, daughter of Mr. and Mrs. T. C. Sledge, who was called from earth on Sunday morning, June 29, 1890, after a few hours' illness, aged fourteen years.

Our hearts go out in sympathy to the home where the daughter and sister is so sadly missed. May the loved ones feel that God's ways are always right, and may she and they, as unbroken family, have part in the first resurrection.

CARRIE E. COGDELL,
For Committee.

WHITE—ELI WHITE was born in Pompey, Onondaga county, N. Y., July 11, 1839. In 1857 he left New York and came to Mississippi. He was married, September 13, 1860, to Miss Celia Ratcliff. He and the companion of his bosom were received into the Methodist Episcopal Church, South, in 1889, by the Rev. G. W. Gordon. He fell on sleep at his home in Carroll county, Miss., June 17, 1890.

Bro. White had many friends, who took pleasure in speaking of his virtues. He had a kind and loving heart. Said he, "If it is God's will, I am ready to go." May his wife and three sons continue to follow husband and father! May they find that rest "that remaineth to the people of God!"

D. L. COGDELL.

AUSTIN—Mrs. HARRIETTE AUSTIN was born in East Feliciana parish, La., in 1826, where she lived until May, 1890, when she fell on sleep. Sister Austin was married early in life to Mr. Bradford, with whom she lived until 1858, when he was called to give an account of his stewardship, leaving her with two children to support. She was a kind mother, a loving wife and a friend to all. She joined the Methodist Church early in life, of which she remained a member to the day of her death.

Sister Austin had been afflicted for a long time, and her sufferings were great, but were borne with Christian fortitude. The writer had the privilege of visiting and conversing with Sister Austin during her last illness several times, and enjoyed worshiping with her. She loved the worship of God, and said to me more than once, "My faith in God keeps me up," and expressed herself as being willing at any time to go. Sister Austin, after the death of her husband, lived a widow until 1871, when she was married to Mr. L. S. Austin, who preceded her to heaven only a few months, where he was waiting and watching for her. They sleep together in the cemetery at Jackson, La., from whence they will come forth on the morning of the resurrection, and will go forth to meet the Lord in the air, and embrace their children again who are left to weep for her, to whom I would say: Your mother sleeps in Jesus from whence none ever wake to weep.

D. F. QUICK.

BULLOCH—The following resolutions were adopted July 13, 1890, by the Lake Charles (La.) Methodist Episcopal Church, South, Sunday-school:

Whereas, Miss CARRIE BULLOCH, a member of our Sunday-school, died July 10, 1890, aged fifteen years; therefore, be it

Resolved, That we sincerely mourn her death, and deeply sympathize with her bereaved family.

Resolved, That in the regularity of her attendance at Sunday-school, her manifest interest in her lessons, and exemplary deportment, she has left us an example worthy of our careful imitation.

Resolved, That a copy of these resolutions be furnished to our local newspapers, and to the NEW ORLEANS CHRISTIAN ADVOCATE, with a request for their publication.

GEO. H. WELLS,
For Committee.

DAWSON—Died at Lisbon, La., July 2, 1890, Mrs. MATILDA OVERTON DAWSON, wife of Bro. J. W. Dawson. She was born in Claiborne parish, La., February 22, 1850; embraced religion and joined the Methodist Church about the sixteenth year of her age, and ever after lived a devoted Christian life.

She was universally beloved; even the colored people loved her and mourned her death. She was buried from the Methodist Church at Lisbon, the writer preaching the funeral sermon to a large congregation of weeping relatives and friends. "Blessed are the dead which die in the Lord; they rest from their labors and their works follow them." May the God of all grace support and comfort the bereaved husband, motherless children, and devoted parents.

J. L. P. SHEPPARD.

BERRY—Miss ANN CATHERINE BERRY (familiarly known as "Aunt Katy") was born September 11, 1811, in Camden, S. C., and died in Johnston Station, Miss., at the home of Sister M. C. Berry, who was the wife of Rev. H. B. Berry, who died several years ago, and was a member of the Mississippi Conference. "Aunt Katy" was a sister of his. She professed religion when about ten years of age, and remained a consistent member till the day of her departure, which occurred on June 29.

The writer visited her from time to time, and always found her enjoying peace with God, through our Lord Jesus Christ. She passed away in great peace, and fell on sleep.

G. B.

STOLKS—Little ADA KITTURE died at her father's residence, in St. Helena parish, La., aged eight years. Little Ada was born March 12, 1885, and died March 31, 1890. She was the daughter of J. W. and Lenora Stolks. She told her mother she was going to God; he would take care of her. She suffered intensely from a burn. Her sufferings are no more. Her parents deeply mourn her loss; but their loss is her eternal gain. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!

MINNIE JONES.

THE MISSIONARY REVIEW OF THE WORLD, for August, is one of great interest. Dr. Bradford, of Montclair, opens with a graceful and graphic sketch of a Missionary Heroine, the first wife of the heroic Judson, and worthy of him. Dr. Pierson reviews and sums up his marvelous missionary tour abroad. He also has an article on the Lack of Consecration and Prayer. Prof. Schodde gives a translation of a paper by the late Dr. Franz Delitzsch on the Conversion of the Jews. Dr. Storrow concludes his series of valuable historical papers on missions in the 17th and 18th centuries. There is a short and able paper on Prayer and Missions. A Chinese Secret Society and its Workings, by the editor of the *Chinese Evangelist*, will be a surprise to most readers. Dr. Ellinwood discusses Missions in Pagan Lands with his usual intelligence and force. The other seven departments contain a vast amount of missionary intelligence, choice correspondence, a full account of the proceedings of the late International Missionary Union, Monthly Concert matter, editorial notes, etc. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1 50. Specimen numbers, 20 cents.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

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(Two Addresses, Addenda and a Catechism.)

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" 7. Hic Jacet.
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" 10. The Church Organ and Lottery Wheel.
" 11. The Dead Church.
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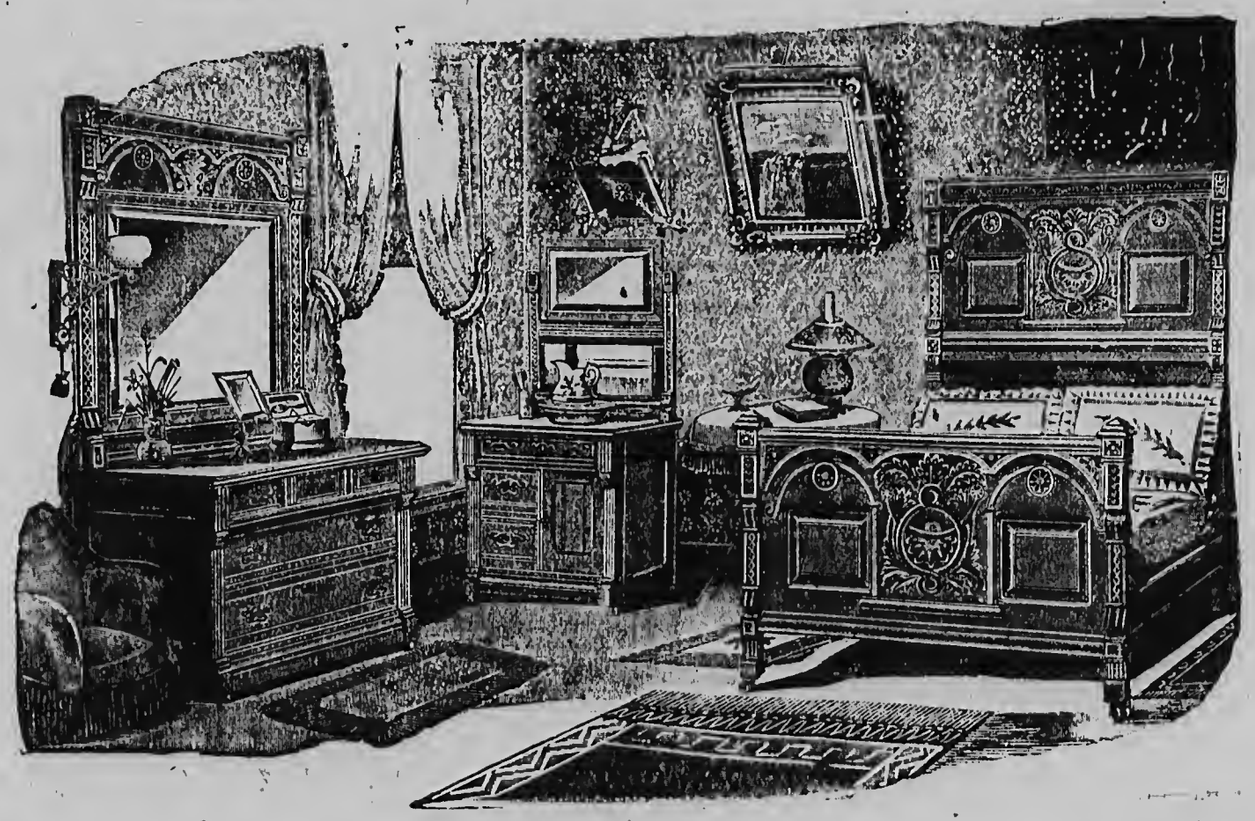

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Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Topisaw	Aug. 8
Morton	" 22
China Grove	" 22
Rapides	" 24
Lake Circuit	" 28
Henington	" 28
St. Tammany	Oct. 9

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Carthage circuit, at Sardis	Aug. 8
Carthage station, at Carthage	9, 10
Hillsboro, at Good Hope	10, 11
Mt. Rose, at Clear Spring	16, 17
Westville, at Goshen	23, 24
Raleigh, at Boykin	Sept. 5
Trenton, at Camp Ground	3, 7
Walnut Grove, at Camp Ground	13, 14
Marvin, at Marvin	20, 21
Forest and Morton, at Forest	21, 22
Shiloh, at Salem	26

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Adams, at Beulah	Aug. 7
McComb, at Topisaw	9, 10
Scotland, at Bethesda	13
Bowerton, at Pleasant Ridge	10, 17
Crystal Springs station	20
Summit, at Summit	31
Providence, at Pine Grove	Sept. 3, 7
Franklinton, at Fishers	13, 14
Lebanon, at Blue Hill	13, 14
Pleasant Grove, at Lanoir's	20, 21
China Grove, at Waterholes	27, 28

W. B. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Talisheek, at Pleasant Valley	Aug. 16, 17
Columbia, at Hopewell	17, 18
Mt. Carmel	19, 20
Williamsburg	23, 24

I. W. COOPER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Live Oak, at Pine Grove	Aug. 9, 10
E. Feliciana, at Gilead	12
St Helena, at Darlington	15
Amite City, at Tangipahoa	16, 17
Sam Jones Camp Meeting	22-20
Jackson station	30, 31
Clinton and Helenville, at Clinton	Sept. 7, 8
E. B. Rouge, at Beach Grove	13, 14

O. McDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pearl River	Aug. 9, 10
Yazoo City	13, 17
Benton, at Midway	23, 24
Silver Creek	30, 31
Bentonia and Dover	Sept. 6, 7
Flora	(Wed.) 10
Spring Ridge	13, 14
Mt. Olivet	20, 21
Yazoo circuit	27, 2

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Union, at Manassas	Aug. 9, 10
Leaksville, at Leaksville	16, 17
Waynesboro and S. at State Line (Th.)	21
Hinnsville, at Wahalak	23, 24
Winchester circuit, at Big Rock	30, 31
Lauderdale, at Brogan's Chapel	Sept. 6, 7
DeKalb, at Marvin	13, 14
Shubuta, at Soule Chapel	20, 21
Paulding, at Paulding	27, 28
Marion, at Pleasant Hill	Oct. 4, 5

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez, at Jefferson St.	Aug. 9, 10
Natchez, at Wesley Chapel	9, 10
Warren, at Wesley Chapel	13, 17
Roxie, at Wesley Chapel (Thu.)	21
Meadville, at Cool Springs	23, 24
Port Gibson	30, 31
Meyersville, at Beulah	Sept. 3, 7

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street	Aug. 31
Louisiana Avenue	Sept. 7
Rayne Memorial	14
Carrollton and Parker Chapel	21
Gretna	28
Dryades Street	Oct. 5
Algiers	12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False r., at Arhroth	Nov. 2
Morean Street	9
Baton Rouge	16
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

DeSoto, at Bethel	Aug. 7
Natchitoches, at Robeline	9, 10
Pleasant Hill, at Mt. Pleasant	10, 17
Red River, at Knox Point	23, 24
Caddo, at Greenwood	30, 31
Mooringsport, at Mooringsport	Sept. 6, 7
Shreveport	12
North Bossier, at Concord	13, 14
South Bossier, at Doyline	13
Valley, at Cotton Valley	20, 21
Wesley, at Hill's Chapel	27, 28
Coushatta, at Coushatta	29
Anacoco, at Beech Grove	Oct. 2
Many and Sabine, at New Hope	4, 5

J. B. CASSITY, P. E.

DELHI DISTRICT.—THIRD ROUND.

Oak Ridge, at Oak Ridge	Aug. 9, 10
Richland, at Little Creek	13, 17
Waterproof	23, 24
Providence	30, 31
Floyd, at Oak Grove	Sept. 6, 7
Harrisonburg, at Sicily Island	13, 14
Winsboro, at Holly Grove	20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Sulphur Mine	Aug. 3, 7
Sabine Mission	9, 10
Grand Chenier	16, 17
Rayne, at Crowley	23, 24
Washington	Sept. 6, 7
Opelousas	13, 14

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen, at Big Cane	Aug. 9, 10
Simmesport, at Simmesport	16, 17
Bayou Boeuff, at Elm Bayou	23, 24
Spring Creek, at Hineston	30, 31
Sugartown, at Barnes' Creek	Sept. 6, 7
Centerville, at Master's Chapel	13, 14
Black River	(Wed.) 17
Vidalia and Trinity	20, 21
Columbia	27, 28

B. F. ALEXANDER, P. E.

HOMER DIST—THIRD ROUND.

Vienna, at Vienna	Aug. 9, 10
Indian Village, at Sardis	16, 17
Gansville, at Gansville	23, 24
Arcadia	30, 31
Sabine, at Longstraw	Sept. 6, 7
Ruggold, at Andrew Chapel	13, 14
Sparta, at Providence	20, 21
Minden	27, 28
Homer	Oct. 4, 5
Hayaesville	11, 12
Gibsland	18, 19

ROBERT RANDLE, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Postmaster General Wanamaker, referring to the appointment of Major Eaton to be postmaster at New Orleans, said: "The selection was made largely on account of Mr. Eaton's consistent record as an anti-lottery man, and I hope the department will be able, with his co-operation, to give the existing laws much more effective force. We need the heartiest co-operation at the New Orleans end to effect any reforms even under the proposed laws."

It is said that leading Republican and Democratic senators have agreed that the Force bill shall go over to December. This is regarded as in the nature of an informal understanding which originated with Republicans who can see no utility or advantage in pressing the measure at this session, especially when opinions as to its expediency are so conflicting.

The Southern Pacific Company has accepted the offer of the subsidy of $315,000, and the rights of way to complete a coast line of railways between Santa Margarita and Ellwood, thus making a continuous line from San Francisco to Los Angeles. A convention of delegates from coast counties will be held in San Francisco, August 16, to make arrangements with the railroad company.

The Navy Department has fixed the twenty-third of August as the time for transportation of the remains of the late John Ericsson, the great Swedish inventor, on board the *Baltimore*.

The charter of the Bank of Natchitoches was filed on August 2. It is now a State bank, with a capital of $50,000.

About seven miles north of Bradford, Ind., the south-bound passenger train from Chicago came in collision with the north-bound passenger from Louisville. Several of the cars were completely telescoped. Two men were killed and nine injured. The conductor of the south-bound train intended to side-track his train three miles north of the wreck, but went to sleep.

A hail storm visited Sioux Falls, Dak., and Richland, Minn., on August 3, and did much damage. The damage at the latter place is estimated at $75,000.

A mass meeting of the Republicans of Denton county, Texas, was held in Dallas, on August 3. Resolutions were passed condemning the Force bill, affirming "it was calculated to act as a mischief-maker, and would result in a rupture of harmony in the South."

The Senate committee, on August 4, took up the anti-lottery bill prepared at the postoffice department, and which was reported favorably to the House last week. Some doubt was expressed as to the constitutional right of Congress to interfere with matter intrusted to the mails, and the bill was referred to a sub-committee consisting of Senators Sawyer, Mitchell and Reagan for examination and report.

The convention of the State Farmers' Alliance was opened, on August 6, at Baton Rouge, La.

In the Senate, on August 4, Mr. Gibson, of Louisiana, urged the necessity of taking up and passing the River and Harbor bill. The failure to pass the bill, he said, was equal to a tax of $50,000,000 a year to the producers in the Mississippi Valley.

FOREIGN.

A company has been formed at Rio de Janeiro for the purpose of assuring the stability to coffee quotations and to facilitate business in that commodity. Agencies will be established in London, New York, Havre and Hamburg. Shares in the new company to the amount of £50,000 have been subscribed.

Nine thousand acres of rye and cotton land in the province of Gerbeih, Egypt, have been covered with an inflow of salt water, and the growing crops thereon have been destroyed.

The London postmen recently discharged on account of their activity in organizing the men, and urging their demands for better treatment, are in a starving condition, despite the efforts of the union to help them. The newspapers very generally urge Postmaster General Raikes to reinstate them.

A famine prevails in the Soudan. In some parts of the country the deaths from starvation average 100 daily.

The laws against the Hebrews are being enforced with renewed severity in Russia. Large numbers of Jews who live near the German and Austrian frontiers have been compelled to move further within Prussian territory, the pretext being that many of them are engaged in smuggling.

Emperor William paid a visit to King Leopold of Belgium on August 2, and met with an enthusiastic reception.

The Russian papers announce that transportation to Siberia will shortly be abolished as a judicial punishment. They omit to mention the fact that it will be maintained, as now, without a judicial sentence.

Affairs between Salvador and Guatemala are in *statu quo*, and it is believed that the present difficulty between the countries will be settled satisfactorily.

The cholera is increasing at Mecca. On August 2 there were 400 deaths reported.

The city of Pekin and two others in China is submerged, and business is paralyzed.

Order has been restored in the capital of the Argentine Republic, and the provinces are tranquil.

The Czar, in a letter to his minister of war, emphasizes the fact that Russia requires a strong military organization, not for aggressive purposes, but to maintain the honor and integrity of the empire and to protect the invaluable blessings of peace, which he hopes will be long preserved.

Emperor William arrived at Osborne on August 4, and was graciously received by Queen Victoria.

Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence, to prevent the hair from falling, use Hall's Hair Renewer.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10	— —
Ordinary	10½	— —
Good ordinary	11	— —
Low middling	11⅜	— —
Middling	11 15-16	— —
Good middling	12⅛	— —
Middling fair	13	— —
Fair	13⅛	— —
Galveston middling	11 5-16	— —
Mobile middling	11 5-16	— —
Memphis middling	11½	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅞	5
Fully fair	4⅞	5
Good fair	— —	— —
Common	4	4⅛
CENTRIFUGAL:		
Seconds	4⅛	4⅞
Prime yellow	5⅛	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	11	18
SYRUP	— —	— —
RICE.		
No. 2	— —	— —
Good	— —	— —
Fair	— —	— —
Prime	— —	— —
Rough, ₱ bbl	2 75	4 90
Polish, ₱ ton	15 00	— —
FLOUR.		
Extra Fancy	4 75	4 85
Fancy	4 35	— —
Choice	4 00	4 10
Minnesota Patents	5 35	5 75
Winter wheat patents	5 25	5 50
Minnesota bakers	4 85	4 75
CORN PRODUCTS.		
Corn meal	— —	2 70
Cream meal	2 40	2 50
Grits	2 70	2 80
Hominy	2 35	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	30	— —
Yellow	59	— —
Mixed No. 2	53	— —
OATS:		
Western	45	46
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	87½	90
HAY:		
Prime	14 00	15 00
Choice	17 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 26	11 50
Rumps	10 25	10 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	6⅝	6½
Sides, short rib	6½	— —
Sides, long clear	6⅝	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	5⅞	6
Sides, short rib	5⅝	5¾
Sides, long clear	5⅝	5¾
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20¼
Common	— —	17⅛
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	18	21
Western Dairy	13	15
Common	— —	— —
LARD:		
Refined	— —	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	3 50	4 00
POTATOES:		
New Louisiana	— —	3 50
Western	2 60	2 75
ONIONS:		
New Louisiana	— —	— —
Western	4 25	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9⅛	12½
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 25	3 00
Chickens, Southern	3 00	— —
Young	1 25	2 00
Turkeys, Southern	— —	— —
EGGS:		
Western	14	— —
Southern	16	— —
WOOL:		
Lake, ₱ lb	23½	— —
Louisiana	22	— —
Buffy	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	4½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, August 5.

Crystal Springs Camp Meeting.

The nineteenth annual camp meeting at the Henington Camp Ground, near Crystal Springs, will commence on Thursday, August 28, 1890, and close on Wednesday evening following. Ample accommodations will be provided, at reasonable rates, for the entertainment of all who attend. The usual reduction of fare will be given from points on the Illinois Central railroad. We cordially invite all who desire to enjoy this annual "feast of tabernacles," to come and share with us its blessings in the spirit of love and harmony. In order to defray the expenses of the meeting, and to avoid the necessity of a public collection, a small gate fee of twenty-five cents for single admission is required. Children under twelve years, free. Tickets during the meeting, twenty-five cents.

J. W. MCNEIL, Sec'y.

Rapides Camp Meeting.

Our second annual camp meeting will commence at the Rapides Camp Ground, August 24. The place is favorably and conveniently located. Considerable preparations are being made for the entertainment of the public. We expect the following named preachers to be present on that occasion: Revs. O. M. Lyons, F. N. Parker, F. S. Parker, J. T. Sawyer, J. L. Hoffpauir, A. E. Olay, B. F. White, William Wimberly, J. F. Foster and S. H. Whatley. We extend a hearty invitation to all. M. L. DUNNAM, Pres.

B. K. HUNTER, Sec.

St. Tammany Camp Meeting.

The St. Tammany Camp Meeting for 1890 will begin October 9, and will continue about six days. All ministers of the gospel are earnestly requested to come and help us work for the salvation of souls. G. R. ELLIS, P. C.

Morton Camp Meeting,

This camp meeting will begin on Friday night before the fourth Sunday in August. The camp ground is only one mile from Morton station, V. and M. railroad. Ministers will be carried out and entertained free of charge.

D. P. BRADFORD, P. C.

Lake Circuit Camp Meeting.

The annual camp meeting of the Lake circuit, Brandon district, will begin on Friday before the fifth Sunday in August.

W. W. MORSE, P. C.

LAKE, Miss., August 4, 1890.

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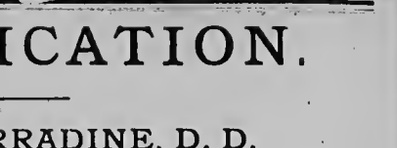

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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BY SUMMER SEAS.

BY WILLIAM D. KELLY.

A silver haze above the meadows floats,
And shimmers on the surface of the seas,
Where the spread sails upon the masted boats
Await the coming of the tardy breeze.

There is no ripple in the tall green grass,
No rustle in the leafy boughs is heard,
And by the whisper of no winds that pass
The silence of the summer day is stirred.

Where yonder fringe of matted seaweed shows
The highest limit of the billows' reach,
In lazy languor, as it ebbs and flows,
The full tide plashes on the sandy beach.

And overhead, so vast and blue, one dreams
Of oceans held in equipoise, the sky;
With here and there a sunlit cloud that seems
The white wings of some vessel drifting by.

It was, methinks, on such another morn
Some dreamer of the fabled days of yore
Saw Neptune, heralded by Triton's horn,
First speed his chariot the waters o'er.

Or, lying hidden in some dusky shade,
And looking outward over level lawns,
Heard those weird melodies which Pan essayed
On tuneful reeds, to please his dancing fawns.

And were those merely myths? Here, by the verge
Of the old ocean, he who dreams may see
The nereids from their caves emerge,
And hear Pan's pipe resound across the lea.

—*The Pilot.*

Letter No. 6.

GLASGOW—THE NECROPOLIS—LOCH LOMOND—ON THE TOP OF BEN LOMOND—THE GUIDE'S CONVERSATION—THE PONY AND GUIDE LUNCH TOGETHER ON THE EDGE OF A PRECIPICE—INVERSNAID—A VISIT TO THE CAVE OF ROB ROY.

In Glasgow there is little to arrest the progress of the traveler. These things may be said of it: that it is the great ship-building city of Great Britain; it has a chimney almost as high as Washington's Monument, and it possesses an ancient cathedral built in the twelfth century. To me the most striking sight in Glasgow is the Necropolis. On a lofty, conical-shaped hill the cemetery of the city has been located. The tombstones cover the hill-sides, tier above tier, and rank upon rank, like a white-robed army. The hill fairly bristles and glistens with marble slabs and monuments to the very summit, and upon the apex of the eminence towers high above all the monument of John Knox. When, at a distance, you look at the marble-clothed hill, it seems to the hasty glance a part of the city; but a second look reveals it to be the city of the dead. It is a striking and solemnly impressive sight. I toiled up the spiral ascent to the top, and sat down to rest and think under the shadow of the monument of Knox. Next to a church, give me a cemetery in which to read and meditate and pray.

In Glasgow and the town of Ayr, I saw for the first time of my life barefooted white women on the streets; and I saw numbers of them. Verily I can see a new light on that sweet couplet:

"Will you go to the Indies, my Mary,
And leave Old Scotia's shore?"

Another spectacle that impressed me more agreeably in the two cities mentioned above, was the way that women carry their babies. The mother wraps her shawl about herself and child in such a way as to make a nest for the little one in front. The shawl is not pinned, but in some ingenious way it is passed in and under itself so as to be self-confined, while it holds the babe securely. The strain is transferred thus from the arm to the back, and the woman walks erect as an arrow. Moreover, the folding of the wrap has, to my eye, all the lines of grace, while the baby, snug and comfortable, looks out serene and smiling on the world.

The Indian mother straps her child on her back, and goes bent forward along the road. The present matron of America hangs her child on one arm, and goes around inclining to one side, like the leaning Tower of Pisa, or like a bow when tightly strung. The Scottish mother is ahead of the females of ancient and modern America.

From Glasgow it is twenty miles by rail to Loch Lomond. We passed the historic ruins of Dumbarton Castle on the way. As we drew near the queen of Scotland's lakes, happening to glance from my car window, I saw looming up before me, high into the heavens, a purple mass of beauty and majesty in the form of Ben Lomond. I recognized the mountain instantly from pictures I had seen.

An hundred tourists, myself among them, took a steamer at the southern end of the lake. Now, although the boat had abundance of seats, and we were all on deck, and there was nothing to keep everybody from seeing, behold! as soon as the steamer started, every living soul stood on their feet, and kept there as long as I was with them. Drawn by the beauty of the scenery, hungry to see all, "they would not down." The lake is twenty-five miles long, with a varying width of from one to five miles. A dozen wood-crowned islands dot, or rather gem, the southern part of the loch. The green-clad hills slope in graceful lines to the shore for the first three or four miles; then suddenly the mountains, in towering majesty, surround it, clothed in robes of royal purple, and with clouds resting on their heads as crowns.

At Rowordennan, half-way up the lake, I left the great body of tourists, and disembarked at the foot of Ben Lomoud, in order to ascend to the summit. It takes two to three hours to ascend, and one and a half to descend. Procuring a guide and pony, I sallied forth and up. And up it was. A dozen times I thought I saw the top, and as often another, and bolder and higher swell of the mountain greeted me. The path runs zigzag all the way up to overcome the steepness. Halfway up a covey of grouse flew up from the heather at our feet, and went skimming down the mountain-side. A few sheep scattered about were hard to be distinguished at first sight from boulders of limestone, which cling here to the face of the mountain in great profusion. The sheep seemed surprised to see us, and, after a swift, startled look, scampered off amid the rocks.

As we toiled upward the guide and I entered into conversation. He informed me that his wages was ten shillings a week. Think of it!—two dollars and a half a week, in which he is required frequently to climb to the top of Ben Lomond.

"Have you a family?" I asked.

"Yes; a wife and six children."

Again the song comes up:

"Will you go to the Indies, my Mary," etc.

I then begged him to ride, and let me walk some; but he wouldn't hear to it. After a little he told me that a few days before he had piloted a lady and gentleman up, and that the gentleman rode and the lady walked all the way.

"What!" I exclaimed, and then added, "They must have been husband and wife!"

The guide was not certain.

"Was the man from America?"

He thought he was.

"What excuse did he offer for riding, and allowing the lady to walk and climb a distance of five miles?"

"He said he wanted to keep his feet dry!"

Here I collapsed. I fell into a fit of musing of that precious man, with those blessed feet of his, that lasted a mile. I finally emerged with the conclusion that he was already dry through and through. Heart dry, soul dry, the whole life and man dead and barren and dry.

The sensation of steadily rising higher and higher is peculiar. As you notice that the horizon is expanding, that the houses beneath you are getting smaller, and the clouds nearer, there is a combination of thrills that pass through the heart that leave a vivid and everlasting memory. Finally we reached the top—guide, pony, and myself. What a view! Some one says you can see half of Scotland from this peak. The summit is about twenty-five feet square, and level almost as a table. On the northern side the mountain falls away in a sharp, precipitous descent to the valleys beneath you. The pony walked to the edge of this side and began cropping the grass. (I was not on him then!) The guide sat on the same little plot of grass, and began eating his lunch of bread and cheese, with his legs dangling over the precipice, while he meditatively looked towards the North Pole.

I shall carry through eternity with me the memory of the glorious view I obtained at noon, of July 16, from the summit of majestic Ben Lomond. Beneath me, and miles away, lay Loch Lomond, Loch Katrine, Loch Achray, and four other lakes gleaming like burnished silver in the sunlight. Stirling and Edinburgh, fifty miles away, that can easily be seen from this point, were hidden by a falling rain that walled in the eastern view. Southward I could see thirty miles, and no farther, because of a vail of low-hanging clouds. But west and north mountains upon mountains, peak beyond peak, in wild and yet harmonious array, stretched away in the distance, filling the soul with awe and reverence. Great altars of God they seemed to be, with the mist of a perpetual cloud-like incense drifting about their sides, or hovering over their heads. I removed my hat and worshiped God in their company.

While lingering upon the fascinating spot, suddenly four English youths made their appearance, panting from their long, steep ascent. They were from Lancastershire, and viewing Scotland on foot. They remained only a few minutes, evidently coming up merely to say they had been there. Taking the southern side of the mountain—which, although steep as the roof of a house, yet is less sharp in decline than the others—taking this side, and utterly ignoring the winding path, they went slipping, sliding and bounding down, followed by a large black dog barking after them in high glee. It looked like they would reach the bottom in fifteen minutes; but evidently they met with difficulties, for on reaching the foot of the mountain, one hour and a half afterward, I discovered that they had just arrived. I sat down with the ruddy-checked boy-travelers to dinner in the pretty flower-surrounded hotel at the base of Ben Lomond. The dinner was composed of salmon, trout, roast beef and gooseberry pie. My! how those Lancastershire boys did eat. It did me good to watch them. They were a little embarrassed at their own appetites, as I gathered from unmistakable Masonic signals that passed between them.

In the afternoon I took another passing steamer and pursued my journey to the head of the lake. I remained over night at Inversnaid, where I landed in order to visit the cave of Rob Roy. Many of my readers will remember Walter Scott's description of this cave in one, and, I believe, two of his works. It derives an added interest from the fact that Robert Bruce lived in concealment in it after his defeat at Dalree. The cave is on the eastern bank of Loch Lomond, one mile above Inversnaid. On leaving the hotel you plunge into the woods at once. The right, or eastern, bank of the lake at this point is exceedingly lofty, and in places precipitous. A wild-looking forest covers the sides. Looking up through the boughs of the trees you can see the tall cliffs hundreds of feet above you, crowned with huge masses of gray stone. At some period in the past the cliff above shook its head and shoulders, and sent down great showers of these limestone boulders all along the side surface down to the very water's edge. The path to the cave, one hundred feet above the level of the lake in some places, and hundreds of feet below the cliff, winds through the forest, in and around these great rocks, through dense thickets, over musical little waterfalls, and by banks lovely with the tints of myriads of wild flowers. I gathered a handful of these crimson, yellow, purple and white sylvan beauties that charmed my eye that evening, and that must have gladdened the vision of Bruce and his few noble followers when they trod this self-same path to the cave. At last I reached it where the rooks were in wildest confusion, and where the mountains towered highest on the opposite side. Descending fully thirty feet amid the boulders, you turn to the left, walking on a narrow ledge around the jutting shoulder of a great gray mass of granite, you come to the mouth of the cave. Truly it was a safe place. Fifty or sixty feet above the water, hidden among the rocks, overshadowed and screened by the trees, it would have taken the sharpest of eyes to have discovered the place. I discovered it by the help of a guide. There is an upper cave, and fifteen feet lower another one, somewhat larger, which I explored, or rather examined, with lucifer matches. It is now not over ten feet square; but was evidently once larger. Memory was busy in recalling the noble life and achievements of the fugitive king, who had once slept on the cold rocks at my feet. The reader will readily understand why this cave impressed me more than the palatial abodes of royalty to-day, and how the arch of this gloomy cavern spoke more powerfully to my soul than the parapets of castle and the lofty vaulting of cathedral. Quickly and willingly I bared my head here at the very memory of a great man, which thing I have never done to a merely rich man.

That evening, at the Inversnaid Hotel, I sat down with thirty ladies and gentlemen to a dinner consisting of eight courses. I had little appetite, and no sympathy with the social tomfoolery that was going on in connection with that dining-table. My thoughts were at the cave with the Bruce. I studied their faces, and again thought of him. I noticed their devotion to the bill of fare, and the abundance before them, and thought of the royal fugitive hungry in his cave. I saw that they knew how to eat! I remembered that Bruce knew how to live, and to achieve. I pushed the contrast one step further: The world, I said to myself, has never heard of these wine-drinking human figures before me; but all the nations have heard the thrilling story of Robert Bruce, the man who arose from the cave on the shore of Loch Lomond to be King of Scotland, and the conqueror of the armies of England.

B. CARRADINE.

To the People of the United States.

ADDRESS OF THE ANTI-LOTTERY CONVENTION.

The Anti-Lottery Convention, which met in Baton Rouge, August 7, issued the following address to the people of the United States:

Your fellow-citizens of the State of Louisiana opposed to lottery gambling and lottery charters, assembled in convention at Baton Rouge, August 7, 1890, make to you this appeal for aid in the struggle they are engaged in with a powerful gambling corporation which sits here among us, like a giant octopus, and stretches its arms to the remotest hamlet in the land. For your sympathy they ask not, because that they have this well they know, by the unanimous voice of the free press of this great country, which, untouched and untouchable by lottery influence, has denounced, in no uncertain tones, the infamy we are combating. We desire briefly to state to you the facts. In 1868 the carpet-bag Legislature of Louisiana, at the instigation of a syndicate of gamblers formed in New York in 1863, composed of John A. Morris, Ben Wood, C. H. Murray and others, chartered the Louisiana Lottery Company with a capital of $1,000,000, giving it a monopoly of drawing lotteries in the State for twenty-five years. This grant was notoriously obtained by bribery and corruption. At that time the public regarded it with horror, and the men connected with it were pursued with public and private condemnation and disgrace. For ten years it maintained itself against constant legislative assault by similar corrupt means. In 1879 the Legislature repealed this charter, a result accomplished by a majority of only two votes in the Senate. This repeal was practically nullified by an injunction issued by Edward C. Billings, United States district judge for Louisiana, who held in the very teeth of the decision of the Supreme Court of the United States, rendered in the similar case of Boyd *vs.* Alabama, that an immoral bargain, such as this charter enclosed, was a sacred contract protected by the Constitution of the United States and binding upon the police power of a sovereign State. The same Legislature that repealed this charter called a constitutional convention. This convention was attacked by the lottery people with money, with Judge Billings' decision, with promises to give up its monopoly, to retire from politics, and to allow a provision to be inserted in the Constitution prohibiting all lotteries after January 1, 1895.

Several distinguished attorneys of the Lottery Company were elected to this body. The whole convention was surrounded with a strong lobby of purchased respectability. Under these combined influences a provision was inserted in the projected Constitution reinstating the repealed charter, without the monopoly feature, permitting the Legislature to charter other lotteries, and providing that after January 1, 1895, all lotteries should be prohibited. This provision was intended and regarded as a compromise, and rather than defeat the whole Constitution in which it was imbedded, the people adopted it with the belief that in a few years the evil would die beyond any prospect of resurrection, and such was the pledge of the Lottery Company. Mark the result. With this new lease of life came a new lease of power and a prosperity incredible. They have practically enjoyed their renounced monopoly by preventing every Legislature elected since 1880 from granting additional lottery charters. This has been accomplished by the unlimited use of money, by playing upon the opposition of good men to the multiplication of such charters, and by their control, through the ownership of certain dominant politicians of both political parties, of nominations to the Legislature. The market value of their stock has risen from $35 per share in 1879 to $1,200 per share in 1890, so that now it is more than double that of the whole banking capital of the State. They have built up the original capital, which was never subscribed, and have accumulated an enormous surplus of unknown amount, while declaring dividends of from 80 to 170 per cent. per annum, and that, too, out of only one-half of the net earnings, as the other half belongs to the lessees, Howard and Morris.

Definite information as to their list of stockholders, officers, profits and business affairs can not be obtained, as they are kept studiously concealed from the public. The scheme of their drawings has increased from a monthly capital prize of $30,000 to a monthly capital prize of $300,000, and a semi-annual prize of $600,000.

The aggregate of the schemes of the monthly and semi-annual drawings is the fabulous sum of $28,000,000 per annum, and the aggregate of their daily drawings is over $20,000,000 more. They receive annually a million and a quarter from the written policies sold on the numbers of the daily drawing, apart from the sale of the regular printed tickets. They receive annually about $22,000,000 from their monthly and semi-annual drawings. The schemes of the last drawings are so arranged that they can sell 75 per cent. of their tickets, pay 10 per cent. for selling them, lose all the prizes provided for in the schemes, pay $1,000,000 for expenses, and still make $3,000,000 profit per annum.

We make no idle assertion when we denounce these schemes as fraudulent, even from a lottery standpoint. This company offers to distribute less than 53 per cent. in prizes. No authorized lottery on earth that we know of, outside of Mexico, is allowed to distribute less than 70 per cent. The chance to win a prize of any sort in one of these drawings is about one in thirty, whereas if it were an honest lottery, it would be, at least, one in ten.

These were the reasons which induced two Postmaster-Generals of the United States to exclude it from the mails as a fraudulent lottery. What is known as the daily drawing takes place every day except Sunday, 313 times per annum. The scheme is based on the ternary combination of the natural numbers from one to seventy-eight, and on some days from one to seventy-five, giving in the one case 76,076 and in the other 67,525 different combinations of three numbers each. The prizes paid are out of all honest proportion to the cost of the tickets or the chances of winning. For instance, for a $1 ticket the chances of winning a prize of 85 cents is 1 in 3; winning a prize of $1 70, 1 in 19, and of winning a prize of $4 25 is 1 in 1,237.

In addition to these printed tickets written policies or bets on the numbers of the daily drawings are taken at the fancy of the better, with a percentage of from 22 to 41 per cent. in favor of the Lottery.

There are more than a hundred policy shops in the city of New Orleans where such tickets are written. They are placed at points where they waylay the wage-earner in his progress to and from his work. From the best information we can get the receipts of these shops average about $30 per diem. They swarm daily with slatternly women, barefooted children, bloused workingmen, youthful clerks and household servants sent to market or on some purchasing errand. None but the poor and ignorant enter these direful doors. Some of these shops keep "dream books" and other stimulants to aid the superstitious in selecting lucky numbers.

By daily repetition of play thousands of poor wretches become afflicted with the "lottery craze," and to gratify this theft and embezzlement enter innumerable households. We have the authority of the Lottery that 93 per cent. of this enormous revenue of $22,000,000—a revenue greater than that of any five average States in this Union—comes from the people of this country outside of the State of Louisiana, because its advocates have the effrontery to use this fact as an argument for its re-charter by the people of Louisiana.

Through the purchase of stock by its stockholders and friends it has obtained control of a large portion of the organized capital of the State. Its strong hand on the financial springs of a commercial community is so masterful as to silence the opposition of the cautious and to attract the support of the timid.

By the force and glitter of its money power it has warped the judgment and conscience of many good people, making them first apologists for and then desirous of such riches, even though they be obtained without honor, and in desecration of the dignity of labor and long pedigree of toil. It has captured three-fourths of the Louisiana press, either by control of the capital invested, or by purchase of the proprietors.

In localities where it could not purchase the local press, it has started a hireling press of its own. To emphasize this assertion, we state the fact that the most blatant anti-Lottery papers in the State of a few years ago are to-day violent partisans of the Lottery. Its iniquitous business is blazoned by advertisements of winnings, often fictitious, all over the country, and it has thus created and thus it stimulates a gambling thirst in tens of thousands of ignorant and credulous persons from whom it monthly receives its enormous ill-gotten gains.

While the United States Postoffice Department is the principal instrument of its robbery of the people outside of Louisiana, yet the express companies also lend material aid, being itself excluded from the mails as a fraudulent Lottery, it skulks under the individual name of its president, and the name of a national bank chartered by the national government. It is estimated that one-third of the whole local mail matter that passes through the New Orleans postoffice is Lottery mail, and, that $30,000 per diem in postal notes and money orders are paid to its stalking-horse bank. The temptation to hold on to this power and to continue to amass this wealth has induced these Lottery people to violate all their promises and pledges made to the framers of the Constitution and to the people of Louisiana, reiterated again and again; and in pursuance of this broken faith they have precipitated the present conflict by agitating for a renewal of the charter. This agitation has drawn the attention of the good people of this State, hitherto sleeping, to the history and acts of the Louisiana Lottery, and the results of that investigation we have spread before you in this memorial.

By the Legislature just adjourned an attempt has been made to submit a constitutional amendment to be voted on by the people in 1892, giving to John A. Morris, a member of the original gambling syndicate of 1863, one of the original promoters of the Louisiana Lottery Company, and now its lessee and largest stockholder, and his unnamed associates, the practically exclusive privilege of drawing lotteries in Louisiana for twenty-five years from January 1, 1894, in consideration of the payment to the State of $1,250,000 per annum.

The statement of the proposition demonstrates the enormity of the crime involved in it. John A. Morris and his associates, who neither toil nor spin, who take or pay no honest wage, make no product, till no field, sow no crop, reap no harvest, who add nothing to the sum of human wealth or happiness, are to be authorized by a sovereign State for a paltry participation in the plunder to convert her territory for a generation into a gambling snare for the unwary of this whole country and to filch from them by fraudulent lottery schemes untold millions. There are no limitations on this proposed grant.

There are no penalties for its abuse. It is placed beyond the regulating power of the Legislature. All amendments tending to prevent the drawing of fraudulent lottery schemes were voted down. We beseech your aid to help us crush this monster. With this vast corrupt money power to confront we know that we have a battle to fight such as no people ever fought before. We shrink not from the contest; the true sons of Louisiana have never failed her in her hour of need.

They are as ready now as ever to spend their fortunes and shed their blood in defense of her honor. But this fight is not only ours, but yours also. Aside from the pollution of its presence a great part of the harm done and to be done by this robber of the people is beyond the borders of this State, among the people of our sister States of the Union. If the taint of a State-organized crime could be confined within the limits of the organizing State, the evil might be small and the ground of complaint local; but we protest that it is against the fundamental principles of this Union and violative of the sacred sisterhood of the States that one of their number should, for a pittance of revenue, charter a piratical corporation to prey upon the ignorance, the credulity and the cupidity of the citizens of all the others and to station its minions broadcast through the land to violate their laws.

If any State is so shameless thus to use its (at present) untrammeled power, it ought to be and must be restrained by the united power of the American people.

To that end we recommend the immediate adoption of an amendment to the Federal Constitution, prohibiting any State from chartering or licensing any lottery or gift enterprise, abolishing those already established, and giving Congress the power to enforce the prohibition by appropriate legislation.

A proposition to amend the Constitution covering all of this ground, except the abolition of existing lotteries, is now before a committee of the United States Senate, having been introduced by Senator Blair, of New Hampshire.

Such amendment can not, in the natural order of things, be put in force for some time. Until that time comes, we ask the adoption by Congress of some appropriate legislation, under the existing state of the Constitution, aimed at the heart of this devouring dragon. The legislation specially recommended by the President and Postmaster-General to exclude lottery business and advertisements from the mails and express companies is aimed in the right direction, and we ask its speedy adoption.

With a national evil of great magnitude to correct, and with the clear constitutional power to crush that evil effectively, why should the Congress and American people hesitate to strike? We ask every citizen of this country to use his influence with the existing Congress to have the above suggested legislation speedily adopted.

We ask that all candidates of all parties for the Legislatures of the various States be required to pledge themselves to vote for any amendment proposed by Congress to the Constitution of the United States, prohibiting and abolishing State lotteries. All this we ask in the name of our common citizenship of this republic and in behalf of the public honor, the public interest and the public and private welfare of the commonwealth of States.

We further request the free press to give this address the widest publicity.

Respectfully submitted,

EDGAR H. FARRAR, Chairman.

Christian Advocate.

THURSDAY, AUGUST 14, 1890.

"SOMETIME."

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment have here spared,
The things o'er which we grieve with lashes wet,
Will flash before us in life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right,
And what most seemed reproof was love most true.

And we shall see how while we frown and sigh,
God's plans go on as best for you and me,
And how he heeded not our feeble cry,
Because he to the end could see;
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometime, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out the portion for our lips to drink;
And if some friend we love is lying low,
Where human kisses can not reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the fairest gift God gives his friend,
Sometime the sable pall of death
Conceals the sweetest boon his love can send,
If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold;
And when through patient toil we reach the land
Where tired feet with sandals loosed may rest,
Where we may clearly know and understand,
I think that we will say, "God knoweth best."

A Sermon on "Heaven," by Rev. E. G. Cook.

MR. EDITOR: I send you a sermon by a venerable octogenarian. Rev. E. G. Cook delivered it in our pulpit, nearing his eighty-second year; and you will see the thoughts sparkle and the fancy lift its wings, and the logical chain unite its argument as they might have appeared forty years ago. The outer man perishes, but the inner man—the true ego—is renewed day by day. No small number of life-long friends will read it with peculiar interest and, I trust, with great profit.

Yours, C. K. MARSHALL.

VICKSBURG, MISS., Aug. 2, 1890.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—*Matt. xviii, 3.*

Human life to be considered apart from any individual requires abstract thought not easily expressed nor understood; hence the use of figurative language, describing life as a race (Heb. xii, 1), or journey. The Divine Teacher speaks of "the broad road and the narrow way" (Matt. vii, 14). We know what it is to start in a road and to follow it, inquiring the way as we proceed. The road may divide, when it will be necessary to ask and follow directions that the proper route may be taken. The objects to be seen and the occurrences along the road may be varied, and the intended or supposed termination in no sense the same. Too many, however, are indifferent as to the road they are in, nor think of the far end; indeed, prefer to be ignorant as to the future, near or remote.

The analogy between the real course of human life and a road which may be traveled could be continued, and would suggest profitable thoughts in reference to our conduct along the journey of life. We may also suppose a road as one continued pathway, in which mankind always walks in one direction, or the reverse. In Bunyan's dream of "Pilgrim's Progress" he saw Christian in such a road, with hindrances and opposition, but final success. Whatever the choice may be, the condition of body and mind is increased and intensified—slowly or rapidly, for life long or short; and the attainment during probation and the effect in eternity are inconceivable: the termini are called heaven and hell. As well these words as Elysian Fields and Tarturus in mythology—Eden and Hades, or Paradise and Gehenna in the Bible.

It is not rash to suppose that all travelers think more of that which may be before them and to which they are advancing than of anything behind them and which they are leaving. If this be true, then the inference arises that all Christendom has the bad place before them, with their steps thitherward.

It is well known to all readers and speakers for the last twenty or more years that the absorbing topic has been hell. Many lectures, sermons not a few, and discussions, public and private, have abounded against hell. In all the assaults upon hell it is cause of gladness to know that there has been no avowed wish to blot out heaven also.

A good judge of human nature has well said that "the wish is father to the thought." The reasons are many and too obvious to require recital why those going the wrong way would do away with that which gives troubling thoughts of the revealed hereafter. We may leave those who would continue their assaults against hell (which they affirm does not exist) to the sermons, lectures and discussions alluded to.

"Heaven" is our preferred topic, and will now be considered. Both places, however, stand or fall together. Faith in each depends upon revelation in the Bible and upon human consciousness. The Bible testimony for heaven and hell is well known, and its teaching is unmistakable; hence the necessity of destroying faith in the inspiration and authority of that Book by those who have reason to fear hell, if such a place should exist. "How can ye escape the damnation of hell." (Matt. xxiii, 33.)

Human consciousness is alive with instincts as to right and wrong, good and bad, to which rewards and punishments are due in proportion as conduct may be better or worst; nor can it be known that the extremes of human achievement towards the best or worst may not justly end with something expressed by the terms "heaven" and "hell"—nay, this instinct is almost irrepressible in claiming that such ought to be the case. It is shown by the universal approval of the good—as, for Joseph in Egypt, Florence Nightingale among the sick, John Howard Payne among prisoners; and by the equally universal detestation of the bad—as Judas, Gesler and Arnold—and by mobs and lynching. The good have applause, rewards and monuments. The bad are denied all these. This instinct is recognized in jurisprudence as superior to Constitutions and enactments of all kinds.

Is heaven a state of being or place of abode? Such a question is often asked, though unnecessary. The Bible plainly teaches that there must be preparation—"Then prepare to meet thy God." (Amos iv, 12.) There is a place referred to thus: "I go to prepare a place for you." (John xiv, 2.)

It is excusable speculation to inquire where heaven is, though by no means important to know; but it is of unspeakable importance to start for it—by conversion, as in the text, if need be; and follow the road in that direction, becoming as little children: obedient to the authority and laws in the kingdom of Heaven. Whatever may be true of original sin and total depravity, we may assume that men start in the wrong direction when they commence to act at all ("Even in sin did my mother conceive me."—Psalm li, 5), and are said to be in the "broad road that leads to death." (Matt. vii, 13.) Of this they are not conscious, as there are pleasures of many kinds to be enjoyed, which the young may provide, or which may be prepared for them. It is a sad thought to know that they are ignorant of having made such a choice, and do not know that the road taken leads away from heaven. We should pity rather than blame those who are wandering without knowing whither, and lost, yet refusing directions.

The pleasures of the young are short-lived and cease to be sources of enjoyment; then is the heroic attempt often made to restore and perpetuate the real or supposed enjoyments of early life which memory recalls.

"How dear to this heart are the scenes of my childhood
When fond recollection recalls them to view."

The resources of the mind in this attempt are without number. It is sought in the dance, pursuit of wealth, extravagance and ambition. For these remembered joys of early life there are substitutes of national selection. The Chinese use opium; the Turks, tobacco; the Germans, lager beer; the French, wine. Those speaking the English language are eclectic, choosing of these as taste may decide. When these fail to raise the pulsation of a spurious spiritual life, the resort is then to whisky, rum, brandy or gin. At last morphine by pill, powder or hypodermic. All these refuges of lies come to an end sooner or later. The capability of man to reflect is brought into exercise often against the will. Conviction is wrought upon conscience. With some its force is admitted and confession is made of past error and present suffering, until the cry is extorted: "Oh, wretched man that I am." (Rom. vii, 24.) Then the penitent submits to be converted. Conversion may be understood as simply turning around in the supposed road of every life by reformation, repentance and restitution. The attempt is always made, first, by the individual to reforms; but too many, after becoming valuable members in the family and social circle, stop at this. An advance upon this is, second, to seek the aid of some one—preacher, priest or pope. Again, many advance further and, third, resort to the sacraments of some church, as baptismal regeneration, or confirmation, or priestly absolution. That one or all of these may not be sufficient we conclude, because the emphatic declaration in the text—"Except ye be converted"—would be made void or not be necessary if these could avail.

Christianity requires a change. Few deny its necessity. As well call it "conversion" as by some other word. Analogous to "admission" into societies or initiation in Masonry—all requiring conditions, precedent which presents the applicant as presumably worthy of commission, admission or initiation. Conversion, as in the text, is frequently sought, often professed, and many are seen to exhibit conduct which can only be understood upon the hypothesis that such a change has been wrought. The first or natural life passes away. (I. Cor. xv, 46.) It was used and enjoyed after a manner and for awhile until it became a failure, when some threw it away by shooting, drowning or otherwise as the frenzied fancy of the suicide might select. Multitudes, however, entered into the new life—which is afterwards or spiritual. (I. Cor. xv, 44.) To these revelation becomes the accepted rule of life, source of hope ("The full assurance of hope."—Heb. vi, 2) and satisfying assurance of every anticipation of the soul ("See the travail of his soul, and be satisfied."—Isa. liii, 2). Human imperfection had been known, and, doubtless, acknowledged; but now it appears most glaring, not unlike "a cage of unclean birds." Divine aid will be sought to be delivered from a character and conduct so unsightly. The problem now is to regain true manhood—why not call it by the objectionable term "perfection": the attainable opposite of the discovery just made. Men seek perfection in all the pursuits of life—why is it out of place in the greatest of all pursuits to reconstruct a perfect man, having a healthy body, sound mind and right spirit? Accept the promised help of God, and say, "Let us make man." (Gen. i, 26.) Christianity will not have finished its work if its subject be wanting in the highest attribute of a man; love, as it is of God. "God is love." (I. John viii, 16.) It is no secret that this passion exerts and gives zest to life. It is the soul, so to speak, of novels, poetry and song. "There is nothing half so sweet in life as love's young dream." A denial here would blot out from Anacreon, Ovid, Moore, Burns, and authors innumerable, all the creations of their genius wherever love gives fascination to fictitious characters and romantic incidents. Imperfect love is well known: the silly flirtation of the girl, the cruel coquetry of the young woman. It may be affected in the boy or the dude. Often the sanctity of married life has been betrayed, with woe to many because of the imperfect love of one or more. We read in mythology of the disgusting amours of the heathen gods and goddesses. In history, the shameful lives of kings and their mistresses, and of some queens no better. In the Scriptures there are characters—men and women—whose pretence of love is as despicable as language can express, as Samson and Delilah, David and Bathsheba. In our daily telegrams we read of the frequent nameless causes of jealousy, divorce, suicide and murder. "The course of true love never did run smooth," is a proverb; but is the experience of many a heart and known in many families, properly secret and almost sacred.

Our Christianity teaches that love must be pure, perfect and abiding, and proposes to make it so—not sentimental, passionate nor excessive, causing greatest grief by disappointment to death of the beloved. What gladness will come to wives and children when husbands and fathers will prefer home and the family circle after nightfall to the place of supposed pleasure, but often of real vice—the club room or worse! How changed society when all will have natures so that each will do to another as would be expected in return! The mystery of being a "new creature" (II. Cor. v, 17), will cease when we reflect that really we become new creatures daily; if not in religion, in some other departure from the life preceding. At every moment we may know "that it doth not yet appear what we shall be."

Hazael when he said, "Is thy servant a dog that he should do this thing?" little thought he would kill the king. So Peter when he declared he would die for his Lord little thought he would deny him before the cock was heard to crow in the morning. Nor is the witness of the Spirit so mysterious when we all know that bad men as well as good have attestations of conscience, accusing or else excusing. (Rom. ii, 5.)

The extreme conviction of the sinner causes sighing by all, sorrow by many, suicide by a few. The conversion of the Christian dispels these and gives joy unspeakable and full of glory—and eternal life.

Of all imperfect love is the universal attachment to beings and objects, real and ideal, which admits of no love to God. With reverence be the thought in our minds or expressed as our experience, that love to God and by him has its type in that which we know in the several relations of human life. The latter is imperfect, as before stated; but in the former, in our deepest spiritual communion, we make avowal of love to God with painful solicitude as to its being reciprocal: the sensation comes with more than melody from Eolian harp—"He first loved us." (John iii, 16.)

Whatever may be true of heaven—figuratively described as the "great white throne," "mansion not made by hands, whose walls and pillars are of precious stone," and "city paved with gold"—it is assumed that there is a state of mind called "heavenly" by all who see beauty in the rising sun or its going down, who hear melody in music, catch the fragrance of flowers and can appreciate the words of poetry or oratory and the exercise of our higher capabilities—friendship and love. The converted man who is in the kingdom of Heaven by conversion and exercises faith does not give them up, but has an increased enjoyment beyond that of his early life, and exceeding that of the whole life of one never converted. This is ideal, depending more upon memory and hope than upon anything real or present. The savage would have his faithful dog bear him company hereafter. The Jew expected a home over Jordan, flowing with milk and honey. Job would be "where the wicked cease to trouble and the weary are at rest." The more advanced conception of civilized man is thus expressed:

"This world is all a fleeting show
For mans illusion given—
The smiles of joy, the tears of woe
Deceitful shine, deceitful flow;
There's nothing true but Heaven."

Christianity excites hopes beyond all these: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him." (I. Cor. ii, 9.)

Let a determined protest go forth against all who, Samson like, would lay hold of hell, one of the pillars of God's universal temple, and seek to bring the whole superstructure—life, love, heaven and hell—to a supposed wreck, over which weepers would be seen, like the Jews under the willows by the waters of Babylon, thinking of their land and city and temple, and they far away. (Psalm cxxxvii, 2.) Leave heaven as a place to God, but let all seek conversion into the kingdom of God, and, as in the text, therein become little children, "even babes in Christ," then full-grown men, nor cease effort until they enjoy love to God above all beings else; then will love passing the love of woman be felt to all who may be associated together here through time and those beyond time forever.

East Mississippi Female College.

While this institution is the property of the Mississippi Conference, and, notwithstanding its name, is not intended to be sectional, yet the Methodists of the Meridian district are most nearly identified with it, and ought to have the greatest interest in it, and intensest zeal for it. Under President Charles W. Anderson—a layman of great native and acquired abilities, a man with heart as well as brains, of experience in business, teaching and religion—our college enters upon the twentieth session with the brightest prospects in all its history. The faculty is composed of experienced and competent teachers. The grade of scholarship will be further advanced, and the Board of Trustees, co-operating with President Anderson, intend to make our college to be for the girls of Mississippi what Millsaps College is to be for the boys. While English literature will be prominent, and Latin, German and French will be taught as heretofore, mathematics will be given greater prominence, and the Bible will receive more attention. While not offensively sectarian, it will be decidedly religious. It will be a school to which parents can unhesitatingly send their daughters, and our brethren in the ministry need not qualify their indorsements. *Thorough work will be done in every department.*

To meet the increasing patronage, and to keep pace with the growth of Meridian—the most enterprising and flourishing town in Mississippi—the Board of Trustees have found it necessary to add a wing, which is now approaching completion. This new building gives a larger chapel, and doubles the accommodations for boarding pupils. We ought to extend the wing on the southern side of the old buildings, and make other needed improvements. To do all this requires money—more than I can raise in Meridian, and more than ought to be asked of the Meridian people. The college is not theirs only, but it belongs to the Mississippi Conference, and Methodists everywhere should esteem it a privilege to contribute liberally to the enlargement of the college-buildings, and thereby to the advancement of Methodism in Mississippi. Particularly ought the Methodists in the Meridian district to rally to the support of this institution, which has done so much good, and will do even greater good. "We have come to the parting of the ways." God has wonderfully blessed the Methodists in this district. They are possessed of ample means, not only to put up the needed buildings, but also to richly endow the college and make it the rival of any in the land. They are prospering abundantly, far more than our brethren in other portions of the State. If they will only be faithful and rightly use what God has so graciously given them, then will be greater blessings bestowed. Where is a better direction for beneficence? when a better time? and how can greater good be done than by contributing to this cause?

Let the brethren to whom personal letters have been written respond at once, and let their responses be liberal. Let others send me their contributions, and let our preachers call attention to our need and to our plans. Let us work together, begin at once, and cease not our efforts until the fullest success crowns our endeavors.

T. L. MELLEN, Fin. Ag't.

The Campaign Opens.

Dr. Morris started August 1 for Montana, Washington and Oregon. I leave to-day for Colorado and adjacent regions. We crave the prayers of all our people, and the co-operation of both preachers and laymen.

Forty thousand dollars, to be used in donations, are needed to meet obligations heretofore assumed. Let every charge pay only its assessment for the current Conference year, and this demand will be met.

Then twice forty thousand dollars more can be used by the General Board to profit in entering open and inviting fields. To provide at the ensuing Annual Conference sessions for raising this sum during next year is the important point to be attained in connection with our work.

Let vigorous measures be adopted and carried out for collecting the $100,000 asked of the church as our ninth assessment, and I believe it will be reported nearly, if not quite, in full to the Conference sessions beginning one year hence.

This will leave $50,000 in the Conferences, where it is collected, to build up waste places and meet all reasonable home demands without resort to individual appeals or local organizations.

Then $50,000 from the assessment will be at the disposal of the General Board, and if to this we can, by special appeal, add $30,000 more, we will be able to provide, in some measure, for the frontier and for Mexico, and set apart a round sum to be used as an emergency fund, on which we can draw in cases of fire, flood, storm, and other casualties. This is thoroughly practicable, and in every way desirable, and so becomes our duty. Let it be done.

DAVID MORTON, Cor. Sec.

LOUISVILLE, KY., August 4, 1890.

From the Work.

BAY ST. LOUIS STATION.

Several months having elapsed since I last wrote to the ADVOCATE, a short synopsis of my work since may prove of interest to some of your readers. I spent nearly seven weeks in Natchez regaining health, after my long siege of typhoid, returning to my work on the Covington circuit, Friday before the fourth Sunday in June. After preaching in Covington Sunday morning, I went to Madisonville in the afternoon, and then out to Bedico, where I had planned to protract. I found Bro. Hervie Mellard, of Ponchatoula, there hard at work, preaching with power and spirit. We continued one meeting until Wednesday, having preaching twice a day, Bro. Mellard speaking boldly for the Master. Wednesday we had prayer meeting and preaching at eleven A. M., conducted by Bro. J. Boyse, of Ponchatoula; dinner on the ground; a grove prayer meeting for men, and one for women, at two o'clock; a stirring sermon by Bro. Mellard at three P. M., and at night closed by sermon and administration of the Lord's Supper by Bro. Boyse. Results: two accessions, and a general revival in the church.

The following week I went to Hattiesburg to see Bro. Cooper, my presiding elder. After a consultation with Bro. H. C. Brown and myself, Bro. Cooper decided to change our works, placing Bro. Brown on the Covington circuit and sending me here.

I arrived here two weeks ago to-day with my wife and little girl. We were met at the depot by Hon. E. J. Bowers and Dr. R. J. Turner, two of my stewards, and driven to the latter's residence, where we received a warm welcome from Sister Turner. There being no parsonage here, we made that our home till they could secure us a house. After a few days they were successful, and we feel as grand as a king in our lovely home.

The church is in a fine condition, spiritually, and we have earnest, zealous workers in Bros. E. J. Bowers, Dr. R. J. Turner, J. C. Grimes, M. L. Ansley, W. F. Hall, L. H. Hearin, and in those noble, consecrated women—Sisters Turner, Norris, Driver, Hall, Joyner, Jackson, Meek, and others too numerous to mention. All dwell together in Christian unity—no discord, no uncharitable conversation; but, as members of one body, fitly joined together, and with an eye single to the service of God, all are interested in whatever tends to the advancement of the interests of the church.

As we own a lot in the rear of the church, we propose building a parsonage, which the officials think can be completed in three months.

The Sunday-school, with Bro. W. F. Hall as superintendent, is in a fine condition. I gave the children a short talk on my first Sunday, and have taken charge of a class.

Had fine congregations last Sunday morning and night, and good attendance at prayer meeting.

This field is white to harvest; but, with such a noble band of workers, and the knowledge that God is with us, I feel assured of victory, and that many souls will be brought to Christ. Pray for us.

L. WALLACE WOOD, P. C.

AUGUST 1, 1890.

COLUMBUS, MISS.

The Mississippi Baptist State Convention has just closed a very pleasant session in this town. Dr. W. S. Webb, of Clinton College, was elected president. About 200 delegates were present, representing every part of Mississippi, and some portions of Louisiana. Great stress was laid upon missions during the convention—sermons, speeches, reports, collections, etc.; and yet the Baptists of Mississippi only give eight cents per member to this cause, whereas the Methodists of the State contribute something over twenty cents. A prominent member of the convention said that Baptists must do more, or secure trumpets of less capacity. It transpired that only twenty-two churches in the bounds of the convention have preaching every Sunday (stations). We Methodists in the same territory have forty-six. The Baptists have only eighteen parsonages ("pastor's homes," or "pastoriums,") in the State. The North Mississippi Conference has eighty-nine. How many has the Mississippi? The convention claimed to represent 80,000 white members in Mississippi. Great prominence was given this statement. The convention includes not only the State of Mississippi, but all that part of Louisiana lying east of the Mississippi river, except New Orleans; hence the statement that there are 80,000 white Baptists in Mississippi is misleading. The Baptists are doing a great work, and we rejoice in their success. The next session of the convention will be held at Natchez.

The Methodist Church in Columbus is undergoing much-needed repairs. We expect to expend about $2,000.

Rev. George S. Inge is to pay us a visit in September. We are praying for great results. J. S. OAKLEY.

STARKVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Bro. Joe Jones closed a series of meetings at Pearson's Chapel, Starkville circuit, on July 31. Many of our members gave their hands as a vow for a better life. Our church is much revived. Four gave their hands, confessing Christ, and will unite with the church. His preaching was clear, fervid and eloquent; preached with much power, and declared the whole counsel of God. He warned the people of eternal death and the judgment to come, and pointed them to Christ, who is able to save to the uttermost, clearing his skirts from the blood of all men. He was kind and loving in his delivery, showing his love for men by persuading them to "flee the wrath to come, and be saved from sin and death." He is not rough, but plain and practical, showing men the error of their ways, that they may repent before it is too late. He told of his wicked life with shame-facedness, warning others of the whisky devil which brought wretchedness and want to him and his loved ones. May God's blessings rest upon him and his, and crown his labor with success! Let us give him our hearts and hands in his work.

J. W. TREADWELL.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, two cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

EALY—MRS. ELIZABETH EALY was born in the State of Georgia; came to Claiborne parish, La., about thirty years ago; died at the residence of her grandson-in-law, Wesley J. Reams, in Minden, La., August 1, 1890, in her eighty-seventh year.

Very early in life she became a member of the Methodist Church; was always devout and earnest in her religious profession, her place being seldom vacant in the house of God. She loved her church, was consistent in her walk, gave liberally of her means—making, only a few days before her death, a contribution to missions and one to the support of her pastor.

She was one who made much of her religion in life, and prayed earnestly its support and comfort in death. Her chamber was the frequent scene of religious conversation and devotion. She died in peace.

J. W. MEDLOCK.

MCREE—MRS. MAGGIE E. MCREE (*nee* Stroud) was born in Wilcox county, Ala., in 1848; was converted and joined the Methodist Episcopal Church, South, in 1865; was married to Jas. R. McRee in 1870, and died July 8, 1890.

She was a great sufferer, but bore it with Christian patience. I visited her often during her illness. She always expressed herself as ready to depart and be with Christ. She leaves an affectionate husband, seven children, an aged mother and a host of relatives and friends to mourn; but, thank God! we know where she is. We expect to meet again!

J. W. TINNIN, Pastor.

ROBERTSON—DAVID CANNON, infant son of D. C. and G. O. Robertson, of Evergreen, La., came to brighten their home with his presence and make glad their hearts with his innocent prattle on March 25, 1889; but his stay was brief, for on April 3, 1890, angels came down and kissed away his pure spirit, bearing it to the bosom of him who said, "Suffer the little children to come unto me, and forbid them not." J. E. DENSON.

Missionary.

The Spirit of Missions.

BY "GILDEROY."

One thing in the Woman's Missionary Meeting in Senatobia, Miss., impressed me deeply. The memory of it lingers in my mind and heart. It was this: In an experience meeting five of the good women testified that they did not find joy and perfect liberty in this work until they had, in agony and in bloody sweat, consented to give up their children to go as foreign missionaries, if God should call them to this work. Their glowing words and shining faces revealed the depth of feeling within. The very "skin of their faces did shine," as did the face of Moses when he came down from the mount, where he had been communing with God. The memory of this scene has made me happy and filled me brimful for more than a month. This was the spirit of Christ—the true spirit of missions and of missionary work.

Other women said then in whispers, and since in an undertone: "I am willing to give my time and my money, but not my children to missions. No, not my children; not if God were to call them!" All this set me a-thinking, and I am thinking yet.

Have we the spirit of Christ in fullness, the real spirit of missions, as long as anything—lands, houses, parents, husbands, wives or children—are held in reserve from God? What those good women who hold their children in reserve would do if God should call them to this work, I can not say. If brought to the test, faith might culminate and make the surrender. I do not know, and dare not say, that God always tries the faith of his people on a hypothesis—on a supposed issue. I do know that the faith of Abraham was accepted of God in lieu of the sacrifice of his son. God took the will for the deed—for the specific act commanded. In the case of these five women God may let them off from giving up their children on account of their faith. The score or more of others may yet be put to the test as a proof of their faith. God's methods look to the development and consummation of the faith of his children.

The late Conference of missionaries in China is, to my mind, one of the most wonderful and suggestive things that has occurred in the history of the church since the days of the apostles. The more I ponder it, the more it grows upon me. Such a meeting would have been impracticable, if not impossible, in any Christian country on the face of the globe. There was a largeness about it highly commendable to the Christian spirit of the missionaries engaged in it. In part, it makes one feel like Simeon of old when he folded the infant Savior in his bosom—only we pray, "Lord, let thy servant live to see what will come of these wonderful things." I'll declare to you, I have a greater desire to live now than at any time since I could remember. It never before seemed that "for me to live would be Christ"—would so advance the cause of Christ as it does now. I stand on tip-toe and try to look over the top of the next five years to see what will be, and while I am looking, lo! good news comes—better than I looked for in ten! That Missionary Conference! that Missionary Conference! I am glad I have lived to hear of it. Then, too, just to think!—they call for a thousand missionaries for China! That looks big. Really, I can hardly take it in. I have been so used to swelling over one and two and ten, that I can hardly get my mind and heart on the outside of a hundred—to say nothing of a thousand. There must be some mistake about it!

I've talked and preached and read about "the fields are white unto the harvest" until I have gotten used to it. Lately the words, "Lift up your eyes," have been ringing in my ears, and when I do lift them up I am dazed, bewildered and dumbfounded at the largeness and whiteness of the fields and the sparseness of the laborers.

"A thousand!" Oh, my father, what are they in a field so wide and so white? We need to throw down our sickles and bring in our reapers if we are going to garner this grain for God.

Well, well, if the men and women of the Christian world had the child-giving spirit of these five women who attended the missionary meeting here, in less that two years we would send ten thousand—yea, one hundred thousand missionaries to China, and half as many more to other parts of the heathen world.

The littleness of the Christian spirit at home explains the largeness of the heathen world abroad. Nothing but the child-giving spirit will ever make the kingdoms of the world the heritage of our Lord. It was this spirit that sent the Son of God to redeem us. This spirit is of the very essence of the gospel of the Son of God. No wonder these women found great joy and great liberty when they piled their children on God's altar, and said, "Father, for the great gift of thine only Son take these my lambs and do with them as thou wilt, and send them where thou will."

Fire from heaven always falls on a sacrifice of faith like this, and it kindles such a blaze that the "skin" of the worshipers "face is made to shine." When I met these women coming from this holy place with thankfulness and deep humility, and knew that they "wist not their faces did shine," I felt like putting veils on them. Such unearthly glory is all too rare in our world. I thought: Well, now, when this child-giving spirit becomes common, then these shining faces will be common. We are stingy and stint with God until our features become cramped and hard. An open heart makes an open face.

AUGUST 2.

Letter from China.

To the North Mississippi Conference Missionary Societies—

Dear Sisters: My heart was gladdened by a letter from your president by the last mail, and by the assurance that you had not forgotten me, neither "intended to drop me." I do not forget you, and although I am no longer in the service of the Woman's Board, my interest in the Master's work is unabated. I *came* to China a missionary, and I *remain* here in the same spirit.

Our work has been in Sung Kiang this year. The Conference, which convened in December, returned us to our former post. Some changes have come into our work since last year. Then we lived in a Chinese house. Now we are comfortably settled in our new home—the Sung Kiang parsonage. Then my husband and myself toiled alone, excepting our native preacher and one teacher. Now Bro. H. L. Gray, from Georgia, is with us. Then our preaching-places were street chapels. These are still in use, but our new church, McLain Chapel, is in process of building, and in a few months will be ready for use. Then we were in closely packed Chinese quarters, with but patches of sky visible, a little sun, and not much fresh air; now we have an abundance of space, air and sunlight. Then a few Chinese women came to see me, and my heart was burdened with the question, "How shall I reach them?" Now my callers are numerous, and my hands rapidly filling with work. And so I suspect the "thens" and "nows" will continue to fill up your life and mine until we are ushered into the everlasting *now* of God's presence.

I can not complain of a lack of work now. I must rather regret a lack of faithfulness in doing with my whole heart all that has come to my hands.

Upon removing to our new quarters in January, crowds gathered day after day to see the new sight in their city—a foreign house. Although the house is built principally according to Chinese style of architecture outside, it is sufficiently unlike their houses to excite much attention. At that time only a bamboo fence kept them from nearly taking possession of us and the house during the daytime. Oftentimes we had to put out crowds that forced the gate. Our wall has been completed several weeks now; so that we enjoy more quiet.

Crowds of women have been to our house. Curiosity to see the inside of a foreign house is their ruling motive, I suppose; but I am thus afforded an opportunity of forming their acquaintance, and frequently they ask me to call upon them. They enjoy music; so I find our organ and my voice helps in entertaining. We are thus afforded opportunities to explain the hymns we sing to them.

Not long since I went to call at a neighbor's who had been to see me. I was received and entertained hospitably. The women of the household, which was a large one, and some of their neighbors, judging from the number present, came in. I had not been there long when some one said something about my "preaching" to them. My woman said, "She has not her book." "Yes, I have," I answered, and drew a red-bound book from my pocket. I read a chapter about the Savior. They listened attentively for the most part; some asking questions now and then.

Being able to read Chinese wins some respect from them. When I departed they asked me to come back again and "preach" some more. That was an encouraging experience. At another neighbor's I have been kindly received. In the early Spring we were wont to take evening walks into the country. Several times we were all invited into the farmers' homes, where tea and sweet-meats were served. We do not, therefore, anticipate difficult access to many homes.

Mr. Burke until quite recently has had an English school; but that is now closed. I have, under my charge, one day-school for boys. My custom has been to visit the school three times a week when I could.

Mr. Burke preaches several times per week, and sells books. These are the Gospels, or other books bearing upon our religion. We began regular itineration work this Spring after Bro. Gray relieved Mr. Burke of some of the school work. That was before the English school was closed. I find work opening to me in the places Mr. Burke visits. At one place I have charge of a day-school. At another place permission has just been obtained from the man who rents us a chapel for me to talk to the women at his house. This man is himself a probationer. At another town the women nearly always want me to come ashore into their houses.

Some time ago a Mohammedan woman began visiting me. She took quite a fancy to me, wrote me letters, and brought me fruits and flowers. A sister accompanied her at first, but she has not come for some time. My heart thrills upon coming in contact with Roman Catholics and Mohammedans. They are hard to work with. A part of the truth they have; yet they are not "full of light." I wondered what motive prompted this woman to come so persistently. At length I ceased trying to discover that, and determined to do what I could to show her the love of God in sending his Son to save us from our sins. She wanted to come once per week and study hymns. Already she has learned to read, "Jesus Loves Me," perfectly.

I have given you the bright side of our work. Sometimes a sombre side shows itself. Light and shade mingle. With opportunities comes a sense of insufficiency for these things. Questions so puzzling and perplexities beset us. The work is slow. Oftentimes sharp pain follows bright encouragement. However, we love most to dwell upon our encouragements, though oftentimes they are small.

In May the China General Conference met in Shanghai. I send you a copy of the minutes of that meeting. In the back part you will find an excellent summary of the whole, which I have marked. Over 400 representatives met. We were much refreshed by contact with such a grand body of the Master's workers.

Now go back to where I ended with telling you of our work in Sung Kiang. You will probably notice the dating of my letter—Shanghai. Owing to the great illness of Mr. Reid, he has been ordered home by the physician. I saw him yesterday. He is a wreck of his former self. We can poorly afford to lose him now, when our ranks are already so broken by sickness and absences. Our work must be almost dropped until Conference, at least, as Mr. Burke has been appointed pastor in charge at Shanghai. Our hearts were heavy at first. We have only made a beginning in Sung Kiang; but we must go where God sends us.

Miss Hamilton is very feeble. Miss Hughes is away by the doctor's command. Others are far from well. "Pray ye the Lord of the harvest" to send forth more laborers into his vineyard. Your sister in Christ,

ADDIE GORDON BURKE.

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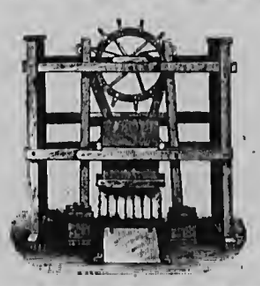

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Vicksb'g Ex....5:55 pm	Vicksb'g Ex....7:55 am
B. Rouge Ac...10:10 am	B. Rouge Ac... 4:35 pm

LOUISVILLE AND NASHVILLE.

No. 5 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....8:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..8:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 8:15 am
No. 5 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail. 9:00 am	No. 42 Fast Mail. 7:00 pm

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B. Rouge, local. 10:25 am	B. Rouge, local. 5:50 pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
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REV. R. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, AUGUST 14, 1890.

Notes.

The measure of our missionary liberality is *thirty-three cents apiece yearly!*

The way the farmers are swinging the political mowing machine "is a caution!" "Serried ranks" of politicians fall at every sweep!

"The fact is plain enough that no man has any claim upon the church that was not liquidated the day he was converted through her instrumentality!" That knocks the place-seeker sky-high!

The business manager, just in from a few days' visit to Vicksburg, Miss., reports having obtained in that city *one hundred and four* new subscribers to our paper! That shows what the people *will* do and what an agent *can* do!

From Ernst Kaufman, 330 Pearl St., New York, we have received specimens of beautiful marriage and baptismal certificates. They are as pretty and appropriately illustrated as any we have ever seen, executed in the finest chromo-lithograph. The marriage certificates will be sent postpaid for $5 a dozen; the baptismal certificates for $2 50 a dozen.

From an editorial in the *Watchman* we clip the following for our pastors:

The people are crying out all over the land, "Tell us what the Scriptures mean. Tell us what the Sermon on the Mount, the parables, the Gospel of John, the fifteenth of first Corinthians, and the eight of Romans mean." That is what people are hungry for. And the man who can tell folks what the Word of God means—what it means for them—is pretty sure, even in these closing years of the nineteenth century, of an interesting hearing. But it is harder to expound the Scriptnre than to expound evolution or agnosticism, or to show the gronads of Theism, or to preach a slashing review of "Robert Elsmere."

Prince Krapotkin, in the August number of the *Forum*, has written an article on "The Possibilities of Agriculture," which puts to flight all the fears which the Malthusian doctrine has aroused. That doctrine is that population may increase faster than the earth can supply food, and consequently the time may come when people will be so plentiful that there will be no possibility of supplying sustenance from the productions of the soil. The article in question shows how, by new and improved methods of agriculture, the productions of the earth may become practically unlimited. Examples are given to show what the soil is now made to do. For example, a district in East Flanders containing 37,000-acres supports 30,000 people, all living by agriculture, paying from $15 to $25 per acre rent, and on the same area these people keep 10,720 cattle, 3,800 sheep, 1,815 horses and 6,550 swine. Other examples equally striking show that when properly tilled the earth will always respond with more than enough for man's support.

In the issue of July 31 the *Independent* gave its annual review of the churches in this country. The figures show an increase over last year. There are now, according to these figures, 21,757,171 church members, 103 303 ministers and 151,261 churches. This is a gain over last year of 1,089,853 members, 4,867 ministers and 8,494 churches. In other words, the denominations have gained *every day* 2,986 members, 13 ministers and 23 new churches. The gain over last year is larger than the gain of last year was over the year before. The largest gain is among the Methodists. According to the *Independent's* figures the gain among the Methodists is 256,359, while last year it was only 24,352. That certainly is a prodigious rate of increase! The gain among the Baptists is 213,702, against 106,904 last year. The gain among the Presbyterians is 48,899, against 43,428 last year. The gain among Episcopalians is 9,466 against 12,857 last year. The gain among the Congregationalists is 16,377 against 18,024 last year. The Roman Catholic population is estimated at 8,277,039 and their communicants at 4,676,292; Methodist communicants, 4,980,240; Baptist, 4 292,291; Presbyterians, 1,229,012; Lutherans, 1,086,048; Congregationalists, 491,985; Episcopalians, 480,176. When we reflect that the population of the country does not exceed 65,000,000, this showing of 21,757,171 church members is pretty good! One out of every three is a member of some church! What an enormous power would be turned loose if every one of these had the aggressive spirit of Christ! No mind can conceive the results that would follow!

A Questionable Policy.

Since it began its career we believe the Methodist Church has done a larger, grander work than any other denomination in the world. It has given the "glorious gospel of the blessed God" to millions of people, and it has about corrected the hard theology that for centuries dominated the mind of the church. Its successful progress in the world has been phenomenal, for to-day Methodist preaching and Methodist songs girdle the earth. But our success should not overshadow our faults. If it does, then our faults will grow and our success diminish as the years go on.

At one point our policy is lame, and increasingly so every year. We are "limping on one leg," when we ought to be running on two good, sound legs! The policy of placing young and inexperienced men in full charge of circuits and stations has been growing amongst us for quite a while, and seems to be about "settled." After looking at the results of this policy for several years, we do not hesitate to say that it is a lame policy, and ought to be abandoned—a growing evil which ought to be abated. As a rule, our young ministers are pious, clever, earnest and devoted men; but these qualities do not qualify them for taking sole charge of two or three hundred church members. We frequently license a young man to preach, and in a few weeks or months after receive him on trial in the Annual Conference and place him in full charge of a circuit or station. We are told that one of our Conferences last year put a young man in charge of a large circuit who had not preached a single time! If this does not violate the express provisions of our law, it certainly does great violence to its spirit. This policy is extremely bad for the young preacher, for it lays upon him a burden which he is too weak to carry, and places upon him responsibilities, for the discharge of which he has not the requisite wisdom. Such policy is extremely bad for the church, for she must reap the results of the preacher's incapacity and want of experience. In proportion to the want of qualification in the preacher to meet the demands of the work does the church suffer loss. Weakness in leadership is disastrous to any cause.

The reason sometimes given for this lame policy is, that the work has so enlarged as to require more men to keep it going, and that even under this plan many circuits are left to be supplied. We have given this reason all the force that it can possibly have, and yet we do not see that it vindicates the policy or renders it necessary! The policy defeats its own purpose. To commit the spiritual interests of hundreds of men, women and children entirely to one just entering upon the rudiments of religion is to imperil those interests at every point. To place hundreds of church members under the ecclesiastical rulership of a young preacher who does not even know the A B C of church law and usage is certainly a thing to "provoke our special wonder." Spiritual guidance! Ecclesiastical rulership! Is there anything more onerous? Is there anything to which a graver responsibility attaches? Is there any position where we can conceive inexperience to be more out of place? Or where it is likely to do more damage? The damage has been done, is being done now; but we do not blame the young preachers. They did not ask for these positions. They are, doubtless, doing the best they can. We are to blame. We have put burdens upon these young men which they can not bear! We have dressed these young Davids in Saul's armor, and they are hampered and can not go!

We know that the Bishops must find a place for everyone received on trial, as well as for every member of a Conference; and that very fact has brought evil consequences many times. Couple this with the desire apparent in many places to get rid of the *old preachers*, and the Bishop has a complication to deal with that taxes his wisdom too severely. We can no more lay aside the veterans of the ministry than we can refuse to receive proper recruits for the ministry. To do either would work untold mischief. But it is the glory of Methodism that it has adapted itself to all conditions and circumstances. And so we believe this complication can be unraveled to the good of our Zion.

How would this plan do? Let the Bishop and his Cabinet arrange the works so as to bring the inexperience of the young preacher to work alongside the experience of the old one! Place youthful indiscretion where it can be toned down by the discretion of the man of age! Put the forceful energy of young manhood in a position to be directed by the wisdom of years! Arrange the works so as to put the young, inexperienced men under the charge of experienced men, and then send them forth "two and two." "But that will necessitate larger circuits." What if it does? Are the preachers of to-day less heroic, less inclined to self-denial and labor for the Master than our fathers? The thought is not to be entertained!

There are very few of our older men who would not like to have a helper, and but few of our young men who would not delight to work with a man of experience and wisdom. We believe this plan will work well. It will satisfy those circuits where the old men are not wanted, and allay the fears of those circuits where the young men are dreaded. It is a compromise that will save the old men from humiliation and despair; save the young men from indiscretions and mistakes, and save the circuits from loss and damage. We say, let the youthful Timothys be yoked with the aged Pauls, and our progress will be assured and accelerated.

Anti-Lottery Convention.

Such a convention as met in the city of Baton Rouge, on August 7, can only be possible when the citizens of a State are thoroughly aroused upon some all-important public issue. The question of the re-charter of the Louisiana Lottery Company has taken hold of the people of this State as has no other question since the war. The numbers who assembled on such short notice (the secretary reporting 962 delegates elected) and their high character and diversified occupations stamp the Anti-Lottery State Convention as probably the strongest, most honorable and representative body that ever met within our borders. In the words of that pure and true man from Shreveport, who was made president, Hon. T. F. Bell, it was unlike all other conventions in that it truly "represented the virtue and patriotism of the sons of Louisiana." A crisis having come in our history as a State like unto the time of 1861—for as then so now we are threatened with destruction—it is no wonder, though the call was made only a few weeks ago, that nearly one thousand of Louisiana's men of brains and character, and from all the walks of life, felt irresistibly impelled to serve their State in her second hour of distress and peril. So the ministry, the bar, the medical fraternity sat in that memorable body with the farmers, mechanics, merchants and honest toilers in the varied fields of useful labor and, without a dissenting voice, marked with the brand of infamy and as the foe of every man, woman and child, and to be fought to the death, the Louisiana Lottery Company.

The course of our patriotic governor was endorsed, and the true and brave in the late Legislature were heartily approved and many honors were heaped upon them, as they were cheered to the echo whenever they rose to speak. It is evident that Murphy J. Foster and his compatriots of the Legislature will never be forgotten by the people of Louisiana.

Not only were resolutions passed, declarative of the cause and fixed purpose of the Anti-Lotteryites, but a most exhaustive, luminous and eloquent address to the people of the United States was unanimously adopted. There was provision made for the issuance also of an address to the people of Louisiana. A strong State Executive Committee was appointed, and the cause will not be allowed to flag during the months until 1892.

A daily morning paper is to be established; over $30,000 having been subscribed at the convention, and some $50,000 more supposed to be in sight. The *New Delta*, as an evening paper, has done a good work; but the Lottery press can only be properly met by a large morning daily with facilities equal to those of the *Times-Democrat* and *Picayune*. It would not have been out of place if the convention had particularly recognized the very effective service rendered our cause by the religious papers, such as the NEW ORLEANS CHRISTIAN ADVOCATE, the *Southwestern Presbyterian* and the two Roman Catholic papers, the *Morning Star* and *Holy Family*.

Beyond doubt, the Lottery is doomed; the oldest, the best, the true and the tried, the *real people* of Louisiana are rallying, men and women, all classes of her white population, to the struggle, which all say must end in one way—that of a glorious victory, forever banishing from our midst all lotteries.

And, pardon this writer a word more. When that blessed result is reached, and the smoke of the battle has rolled away, the name of Dr. Carradine and those of the numberless others who have spoken in pulpit and on every opportune occasion against the great iniquity, will be read out and clearly seen in the glorious day of our State's redemption. Some have supposed the pulpit of Louisiana laggard in this great cause. Not so; the men of God have not held back in the fight, and all through the years since this Lottery was put upon us have they been condemning it in unqualified terms. Let all continue the fight, and to the death. J. T. S.

Letter from Bro. Pipes.

MR. EDITOR: After a long absence I am glad to let our friends in Louisiana know that we still live.

Webster is not as green and inviting as it was in May, when you longed to lie and roll on its beautiful grasses and rest under the shade of its forest trees for a whole month. The grass has withered and died by reason of a protracted drouth in all this region, and which still continues.

For four days this week I was in attendance at the Marvin Camp Meeting. This annual encampment affords an opportunity for a delightful reunion of the preachers and people of the two adjacent districts. The two presiding elders, Finney and Mays, were present and in lead of the meeting, which consisted in some six services each day—preaching, prayer meetings, children's and young people's meeting and a woman's meeting. This kept the work to a degree of white-heat from day to day. There was a good attendance of preachers, and some of the knowing ones were disposed to mouth about "so many preachers will always spoil a meeting." I don't believe a word of it. It is time to down that theory, that there must be a very few preachers at a meeting; at any rate, a very few must do all the preaching. God has called a diversity of talents into the ministry, because there are a great diversity of talents among the people; and it must needs take every variety of preaching to meet the demands of the people. The late Bishop Parker once said he believed in the miller's plan: preach the man when his turn comes.

Camp Marvin is a beautiful and delightful retreat from the dust and heat of the city. Think of a forty-acre lot of ground, containing all its original forest trees in the midst of a vast country of farms stretching in every direction as far as you can see. The grounds are carpeted with native grass, and abound with good water. Three sides of the encampment are lined with cloth tents, besides an avenue, called "Marvin," running back with tents on either side. The pulpit is shaded with a large tabernacle of cloth. Considering the attractions of the place, and the outlay of preparations, the congregations were small. The reason, perhaps, is because it is not on any railway. For nineteen successive years they have had camp meetings at this place, and eternity alone can tell the amount of good they have accomplished. The songs, prayers and sermons which we heard during those four days will be to us like an oasis on life's journey.

We hope ere long to get back to the land of onions, leeks, jowls and turnip greens.

J. P.

WEBSTER GROVE, MO., Aug. 2, 1890.

Encouragement.

In the fight against the Lottery the antis appreciate the sympathy and encouragement of friends abroad. Our friends in Crystal Springs, Miss., held a mass meeting, August 7, and sent the following telegram to the Anti-Lottery Convention, in session at Baton Rouge:

To the President of the Anti-Lottery Convention, Baton Rouge, La.:

The people of Crystal Springs, Miss., in mass meeting assembled, send greetings to the Anti-Lottery Convention of Louisiana. We join with you in expressing abhorrence of the degrading and debauching influence of the Lottery Company, and trust that in fighting the accursed monster you will acquit yourselves as true men and uphold in peaceful times that which in war was always nobly defended—the honor and fair fame of Louisiana.

J. M. NEWTON,
Chairman Citizens' Meeting.

Geo. A. Newton, chairman of committee; J. W. McNeill, W. C. Wilkinson, A. Lotterhas, R. E. Jones, Ira M. Eagan, V. L. Terrell, J. M. Newton.

The reception of such a telegram was refreshing as "good news from a far country;" and the convention responded as follows:

Whereas, The citizens of Crystal Springs, Miss., in mass meeting assembled, have sent greetings to this convention, with words of cheer and encouragement;

Resolved, That the president do return the fraternal sentiments expressed by the citizens of Crystal Springs to the mayor of the city, with the expression of the high appreciation of this convention for the interest of the citizens of our sister State in the struggle we are waging with the Lottery Company, and we assure them that this convention will "uphold the honor and fair fame of Louisiana."

Endowment.

The following note from Bishop Galloway explains itself. Millsaps College grows beautifully.

MR. EDITOR: At the Topisaw Camp Meeting, on yesterday, we had a large congregation and an offering of $1,318 for Millsaps College. The movement grows in favor. A good meeting is in progress. Fraternally,

CHAS. B. GALLOWAY.

MCCOMB CITY, MISS., August 11, 1890.

Church in Mexico.

Previously reported	$25 50
Rev. H. H. Ahrens	1 00
J. W. McPherson	1 00
Conrad Appel	1 00
Robert Linfield	1 00
Miss Mattie Linfield	1 00
Miss Annie Linfield	1 00
Miss Annie Linfield, in memory of her mother	3 00
Total	$34 50

Our Supplement.

We call special attention to the supplement which we send out this week. It is full of interest on what is now a subject of absorbing importance to the Christian world, viz: Christian education. It will be of special value to all Mississippi Methodists, inasmuch as it gives a detailed account of the origin and growth of Millsaps College, and shows that that institution is now on a genuine, yet healthy boom. Be sure and give the supplement a careful reading.

Personal and Otherwise.

A private note from W. M. Foster, Congress, Miss., August 6, informs us of the illness of Rev. T. W. Lewis, of Winona. He had gone to assist Bro. Bass, of Sparta circuit, in a protracted service, and after a successful meeting was prostrated with something like congestion of the stomach and bowels. At the date of the note he was seriously ill. We trust the Lord will spare this valuable servant to the church.

Several valuable communications are held over to give place to the ringing "Address to the People of the United States" by the Anti-Lottery Convention, which met in Baton Rouge, August 7. Be sure and read that document. It goes to the root of the Lottery abomination.

We are under obligations to President McVoy for a catalogue of his fine school at Mansfield, La. The past session was a successful one, and the signs are that the next will be more so. Let the Methodists in Louisiana remember that this is *our* school for young ladies, and patronize it handsomely.

Revival at Wesley, Houston and Wesley Charge, North Mississippi Conference.

We have just closed a meeting of nine days' duration at Wesley, which resulted in a great revival. Difficulties had long existed at this place, but through the plain and faithful preaching of the gospel these were overcome and a wonderful victory achieved for the Master. We are not able to give the number of conversions and the good accomplished in many directions; eternity alone will reveal the good done. There were eleven accessions: one by letter and ten from the world. On the last day of the meeting we called for the collections ordered by the Annual Conference and secured $11 50 more than the amount asked for. We are under obligations to the Rev. Amos Kendall, our faithful presiding elder, who preached powerful and irresistible sermons, and also to Rev. R. C. Morehead, of Pontotoc, who also preached with power and acceptability. Our predecessors have wrought faithfully in this field, and are factors in the result which we now realize. Houston and Wesley charge is in good condition. We give God all the glory.

HESLEP R. TUCKER.

HOUSTON, MISS., August 5, 1890.

Millsaps College.

A PROPOSITION.

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Postal Card Reports.

—Rev. Wilson Mooro writes from Sugar Town, La.: "Since the first of June, 1890, we have had, at least, 12 or 13 accessions and, at least, 15 conversions."

—Rev. Thomas Carter, writing from Plaquemine Brulee, La., says: "We have just closed a meeting at this point; had 21 conversions and 18 accessions."

—Rev. P. Howard writes: "Please say to my friends elsewhere that I am still quite feeble—this the twenty-eighth day of my sickness, but am able to be up most of the time. Gaining strength very slowly. Pray for me, that this sickness may not be unto death, but for the glory of God."

—Rev. J. M. Pugh writes: "We have just closed an interesting meeting of six days at Tyler Town, Miss., which resulted in about ten conversions and seven accessions to the church. It is said to be the best meeting ever held here. We feel very grateful to God for this manifestation of his love, and to Bro. J. G. Sibley for his faithful and efficient services. We will be glad for him to visit us again."

Publisher's Department.

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Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I. John i, 7.*

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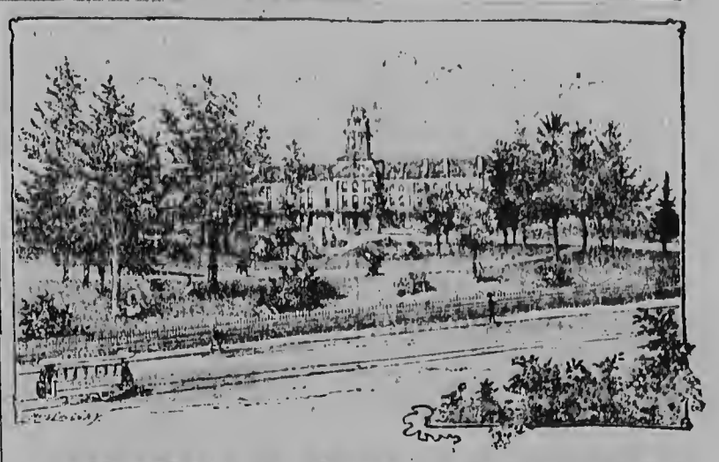

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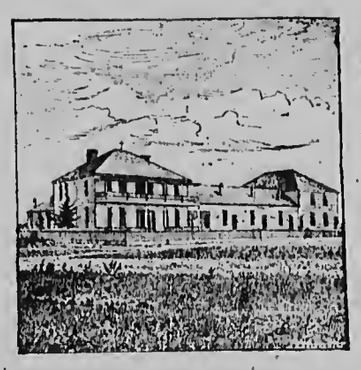

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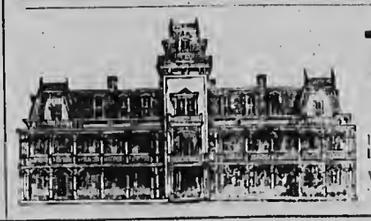

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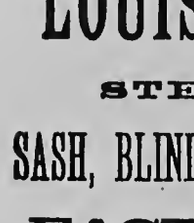

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Our Young People.

GOING ON AN ERRAND.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new-laid eggs, a dozen pegs,
And a pound of rashers of ham.

I'll say it over all the way,
And then I'm sure not to forget,
For if I chance to bring things wrong
My mother gets in such a pet.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new-laid eggs, a dozen pegs,
And a pound of rashers of ham.

There in the hay the children play—
They're having such jolly fun;
I'll go there, too, that's what I'll do,
As soon as my errands are done.

A pound of tea at one and three,
A pot of—er—new-laid jam,
Two raspberry eggs, with a dozen pegs,
And a pound of rashers of ham.

There's Teddy White flying his kite,
He thinks himself grand, I declare;
I'd like to try to make it fly up sky high,
Ever so much higher
Than the old church spire,
And then—but there—

A pound of three and one at tea,
A pot of new-laid jam,
Two dozen eggs, some raspberry pegs,
And a pound of rashers of ham.

Now here's the shop, outside I'll stop,
And run my orders through again.
I haven't forgot—no, ne'er a jot—
It shows I'm pretty cute, that's plain.

A pound of three at one and tea,
A dozen of raspberry ham,
A pot of eggs, with a dozen pegs,
And a rasher of new-laid jam.

—*Sunrise.*

Five Boys and a Watermelon.

A CHARCOAL SKETCH FROM NATURE.

As we stepped to the back door of our office the other afternoon, looking out into the alley we spied five little urchins. They were huddled close together, evidently brooding, as boys will, over some difficult point that baffled their wits. They were all about the same age, not over ten, we suppose, and all equally ragged, dirty, barefoot and forlorn. They looked like newsboys off duty. By their side on the top of a short post, placed to keep wagons from running against the corner of a brick house, lay a good-sized, plump, striped, green and white watermelon. It was evidently the subject of profound but subdued interest by the crowd. One of the boys, a little red-headed, generous-looking fellow, was rubbing his red eyes with his knuckles, and all over his face grimy streaks of damp coal-dust lay in zebra style. We broke into the stillness of their meditations by asking:

"Boys, why don't you eat your watermelon?"

"Cause this feller's mother's going to lick him for buying it."

"Wasn't it his money?"

"Yes, he made it hisself, but she says he's got to give it to ur."

"Did he buy the melon for you boys to eat?"

"Yes, sir" (from all of them).

"How much did he pay for it?"

"Fifteen cents, sir."

"Well, if he got the money back, would his mother lick him?"

"S'pose not," said one; but the little rascal who had been crying, suddenly shot off and plunged through one of the back doors across the alley.

"He's gone to see, sir," they said.

"Well, boys, if he sells the melon, you won't get to eat it, will you?"

"Reckon not, sir."

"Then would you rather that he should get the licking, and you have the melon, or that he should sell it and get off from the licking?"

There was an ominous silence; then one of the smallest of the crowd, seized with a spasm of virtue, or sympathy, or perhaps suspecting a way out to the melon at last, spoke up, in a low dutiful tone:

"Rather have him get off from the licking, sir."

I knew in my heart it was a little black lie, but unconsciously spoken. They were all hoping that the boy would sacrifice himself for his country, take the licking like a man, and divide the spoils. That was what they were all waiting there for. Just then, as swiftly as he had disappeared, radiant with relief, the red-headed woodpecker boy flashed out of the gate opposite, and cried, "She says she won't lick me if she gets the money."

"Well," said I, "here are the nickles; bring the melon in the store and lay it on the counter." The owner, with a troubled look, slowly gathered the melon under his arm; the other boys filed in a melancholy sort of funeral procession behind him, and ranged themselves around the door, while he came in and laid the lost treasure on the counter.

"There," said I, handing him the money, "I guess our clerks will enjoy that feast; it is a hot day, and that looks like a pretty good melon."

The boys lingered near like Mary's little lamb, for a minute or two, but as no further notice was taken of them, they turned and gathered in a clump again waiting for Jimmy who had gone to settle accounts with his mother. When he returned they went into caucus again around the post, evidently on the merits of his action in the case, their sense of his patriotism and heroism not being rated very high. We were watching them through the window, and as I strolled carelessly toward the door one of the boys looking up, betrayed their feeble hope by faintly crying out, "Say, Mister, give us a piece!"

"All right," said I, "come forward and stand in a row, and we'll see what we can do." The little hungry ragamuffins didn't let the grass grow under their feet a minute, but leaped forward and crowded close with watering mouths, filling the doorway and pressing inside. Then as they held the big slices of the ripe, red, juicy melon, thrust into their faces till only eyes and chin of any of them were visible, they looked the happiest set of cubs imaginable. In about three minutes a round of "Thank you, sir," broke upon the air, they began pelting each other with the broken rinds, and leaping and cavorting like wild colts, they fled, yelling and shouting down the alley. They had solved in one instance the great universal problem, how to have the fun and at the same time to keep the money. But the poor bloated capitalist, what of his fifteen cents? He got it back in five dollars' worth of happiness in studying that rich crowd of boys in their various moods and in the final exhilaration of their frolicsome boyishness. Fifteen cents laid up in heaven, you say! Not a cent of it, you stingy fellow. He got the worth of the money over and over, then and there. This is a true story, every word of it.—T., in *Mid-Continent*.

A clergyman had a very bright boy whose fifth birth-day fell upon a Sunday, and in the morning the boy was told by his father that he would be asked to say grace at dinner. Accordingly after morning service, at the dinner table the little fellow was requested to ask a blessing. He proceeded immediately to screw up his eye, and imitating exactly his father's tone, said: "O thou Power and Glory, we thank thee for the evil spirit. Amen." The clergyman in question immediately withdrew from the table, perceiving at first only the humor of the situation, but perceiving later with great clearness the acuteness and point of the unconscious criticism of his own style.—*Christian Union*.

TOO PROMPT TO BE EFFECTIVE.—"I is —" began Tommy, when his teacher interrupted him.

"That is wrong; you should say 'I am.'"

Tommy accepted the rebuke with becoming docility, and continued "I am the ninth letter of the alphabet."—*Harper's Bazar*.

Little Marie—"O Edith, there's a hole in your stocking as big as a silver dollar."

Edith—"Why, Marie, how you exaggerate!"

Marie—"Well, it's as big as ninety cents, anyway."

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Household.

The Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She understood the art of enjoyment.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work come to her congenial.

She retained her illusions, and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.—*Ladies' Home Journal*.

FINISH YOUR JOBS.—Many persons seem to be always in a hurry, and yet never accomplish much; others never seem to be hurried, and yet do a very great deal. If you have fifty letters to answer, don't waste too much time looking over to find which one should be noticed first; answer the one you first lay hands on, and then go on through the whole pile as fast as possible.

Some begin a thing and leave it partially completed and hurry off to something else. A better plan is to complete whatever you undertake before you leave it, and be thorough in everything. The going back and forth from one thing to another wastes valuable time.

Another thing: deliberate workers are those who accomplish the most work in a given time, and are less tired at the end than many who have accomplished half as much. The hurried worker has often to do his work twice over; and, even then, it is seldom done in the best manner either for neatness or durability. It is the deliberate and measured expenditure of strength which invigorates the constitution and builds up the health. Multitudes of firemen have found an early death; while the plough-boy lives healthy and lives long, going down to his grave beyond threescore and ten.

GIRLS AND WOMEN.—A New York paper recently offered a prize of $25 for the best brief answer to the old, yet ever-new question, "What shall we do with our girls?" Madame Albani-Gye was judge, and awarded the prize to the writer of a short essay which proved to be from Ella Wheeler Wilcox. This is the essential part:

"The foundation of society rests on its homes. The success of our homes rests on the wives. Therefore, first of all, teach our girls how to be successful wives. Begin in their infancy to develop their characters. Teach them that jealousy is an immorality and gossip a vice. Train them to keep the smallest promise as sacredly as an oath, and to speak of people only as they would speak to them. Teach them to look for the best quality in every one they meet, and to notice other people's faults only to avoid them. Train them to do small things well, and to delight in helping others, and instill constantly into their minds the necessity for sacrifice for others' pleasure as a means of soul development. Once given a firm foundation of character like this, which the poorest as well as the richest parents can give to their girls, and no matter what necessity arises they will be able to rise above it."

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, rouses the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

Scientific.

The Latest Discoveries in Hypnotism.

THE PRESENT STATE OF THE SUBJECT.

BY DR. J. LUYS.

The history of hypnotism forms part of the history of the marvelous in human existence. In reality it is found under different names at all periods of history, from the incantations of the ancient Egyptian magicians, down to the fascinations of Mesmer, and the investigations of Braid, to whom modern hypnotism owes its name and its appearance in the realm of science. Braid mastered all the leading characteristics of the several hypnotic stages, and had a profound conviction of its utility as a remedial agent in all diseases in which the nerves play a more or less visible part.

Hypnotism is an experimental extra-physiological condition of the nervous system, a pseudo-sleep into which a patient with an aptitude for it can be made fall and during which he loses, for the time being, all consciousness of his individual existence and of the external world.

In the sequence of hypnotic states there is a descending and ascending movement, downwards to lethargy, and upwards to restored consciousness. From a slight drowsiness he passes to the somnambulistic stage, preserving at first his faculty of hearing and speech. Next his faculties are overwhelmed, the power of sight only remaining. At last in the third stage, the patient falls into a complete lethargy; the life of the brain is withdrawn, and he lives merely by the automatic activities of his spinal marrow. In the return journey or second half of the circle, the hypnotised person goes through the opposite phases, recovering at each halting-place the faculties which have been temporarily suspended, passing from complete lethargy, through catalepsy and somnambulism, which are only different degrees of intensity of partial somnolence.

Several processes are employed to produce the hypnotic state, the most effective being revolving mirrors on which the patient fixes his eyes; but the sensitiveness of other special nerves, as well as of the optic nerves, can be utilized; in fact, with persons readily susceptible, suggestion suffices. The experimenter says to the patient, "You and I will count together up to six, and when we reach four you will be asleep."

To awaken the patient, it is generally sufficient to say, "You will be awake in a minute," but it is important to be sure that he is thoroughly awake; for if a patient only half-awaken is sent back to his daily life, he may collide with and knock down persons, steal articles exposed in shops, or commit other offenses, while giving the impression that he is in full possession of his senses. The cataleptic stage is attended with well-defined manifestations. The muscles maintain the poses given to them, and display a force far beyond what they are capable of in the waking state. The faculty of balancing is raised to an extraordinary pitch of exaltation. Stand him on one leg, bend his body forward or backward, bend his spinal column while making him throw his head back, and he will maintain his equilibrium. Lift the patient horizontally, and lay his head on the back of one chair, and his heels on the back of another, and he will remain as stiff as a board, supported by his extremities. In this cataleptic stage the emotions can be brought into play in a perfectly methodical manner. He can be made glad without a word by simply putting in his line of vision a sketch of happy faces, his features expand, and by degree he breaks out into a loud laugh.

Conversely, a sketch of gloomy persons will fill him with sadness. Music wakes emotions proper to the time, and every color excites a special emotion; blue raises emotion of sorrow, yellow or red, joy and delight. Emotional states are also kindled by making the patient go through the gestures, with which any given emotion is habitually associated. For example, the patient's fist being closed and placed in a threatening posture, the face assumes an angry expression, but put his hand in the attitude of throwing a kiss and his face expresses delight and pleasure.

Somnambulism is the last stage of hypnotism before awaking. In this stage the patient's mind is a thoroughly prepared soil, in which we call up hallucinations and illusions of the senses, crazy fancies and fixed ideas which become irresistible. If you tell him it is cold, he wants a fur cloak; if you tell him it is warm, he wants to put on summer clothing. If you say, "Here is a glass of wine," and ask him to drink, he accepts it, and makes pretense to drink it. The word *credivite* has been invented to characterize the extraordinary credulity of this stage.—*Fortnightly*.

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Sunday-School Lesson.

(Treasury for Pastor and People. E. B. Treat, New York.)

LESSON VIII.—August 24.

PREVAILING PRAYER.

Luke xviii, 1-14.

1. *The judge and the widow.* Vs. 1-8. The theme of these eight verses is importunity in prayer. (1) The first verse states the subject in these words: "And he spake a parable unto them to the end that men ought always to pray and not to faint." Every word here teaches perseverance in prayer—"ought to pray;" "ought always to pray," "and not to faint," grow weary, give up, get discouraged. The verse is full of the strongest expressions, setting forth how we should commune with God. It tells us that we must put into our petitions force, energy, determination, great anxiety, incessant solicitation. (2) All the great prayers of the Bible are full of the profoundest urgency, *e. g.*, Abraham's prayer for Sodom (Gen. xviii, 23-33); Jacob at the Ford Jabbok (Gen. xxxii, 24-32); Nehemiah for the Jews (Neh. i, 4-11); David because of his great sin (Ps. li); our Lord in the garden (Matt. xxvi, 36-46). In these remarkable cases the suppliants all felt the force of the great truth involved in the strong words of this first verse: "Men ought always to pray and not to faint." (3) As nothing is secured in this world without perseverance, so we may easily conclude the reason for Jesus urging it in the case of prayer. (4) The story told of the widow and the judge is like all our Lord's parables, simple, easy of comprehension, yet profound, holding in keeping for the souls of men one of the most important truths in the Holy Scriptures: viz., that the Lord God will hear the earnest cry of his afflicted people. (5) In expounding the parable we must not take note of the unjust judge's motive in avenging the poor widow, as there is no connection here between him and the great Hearer and Answerer of prayer. The ground of comparison is in the fact that our heavenly Father, like the judge, will hear importunate cries. (6) The seventh verse is emphatic: And shall not God avenge his elect, which cry to him day and night, because he is long-suffering over them, full of love towards them and ever desirous of helping them, seeing that the unjust judge, who was only selfish, did avenge the widow who troubled him. (7) I say unto you that he will avenge them speedily, promptly, ere they pray long, if only they pray in real earnest. (8) "Howbeit when the Son of man cometh shall he find faith on the earth?" (v. 8.) The first part of this verse states God's faithfulness, but the question is raised as to the faithfulness of those who profess his holy name. It is common to ask: "Will God hear and answer?" It would be far better if we would think more of our own responsibility in this matter of prayer, and ask ourselves the question: Have we faith, are we believing, are our prayers of the right quality? This is the truth which our blessed Lord would have us learn. We shall be avenged specdily if only our faith is firm.

2. *The Pharisee and the publican.* Vs. 9-14. As the first part of this lesson teaches perseverance in prayer, so these remaining verses teach humiliation in prayer. This we see from verse ninth: "And he spake also this parable unto certain which trusted in themselves that they were righteous and set all others at nought." The sin of the human heart is pride. It belongs to man as man, and is his greatest curse. The race by natural proclivity is pharisaical. When touched by the Spirit of God, men feel as did the poor publican in the narrative. Observe, (1) both these men believed in God, in prayer and in a special house of prayer, while both actually prayed so far as the outward form was concerned. Learn that it is one thing to be orthodox in creed, and quite another thing to have the true spirit of religion in the heart, which is a personal sense of condemnation on account of sin; hope of deliverance therefrom through the grace of God, and profound humility in asking for that grace. (2) The Pharisee's prayer is a form of words prompted by a self-righteous heart; the publican's prayer shows a humility equally marked. The one feels himself too good to ask anything from God; the other feels himself too bad to come near the temple, to lift up his eyes unto heaven, or do anything save to smite upon his breast and cry: "God, be merciful to me a sinner." (3) This prayer of verse 13 is most remarkable, as setting forth man's lost condition and his only hope through the mercy of God. These half dozen words are the heart of the Bible! (4) The conclusion, "for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted," is a far-reaching truth, involving the eternal destiny of each individual of the race. We exalt ourselves when we shut out Jesus Christ, we humble ourselves when we take him into our hearts as our only hope.

Temperance.

Report on Temperance.

UNANIMOUSLY ADOPTED BY THE MISSISSIPPI BAPTIST STATE CONVENTION AT COLUMBUS, MISS., JULY 26, 1890.

Conviction against the drink habit and traffic has never been so near in accord with the teachings of science and God's Word as to-day. Upon this joyous fact we congratulate the citizenship of our great country.

In our own State, of the seventy-five counties composing it, forty have put the seal of disapprobation and execration upon the debauching drink traffic, and the saloon has been driven from their borders, it is hoped, to never be returned.

In the religious world, all non-Catholic denominations, save perhaps one, has in its great convocations outlawed, in unmeasured terms, the sale and use of all intoxicants as a beverage. The deliverances of these great religious bodies are planting convictions in the hearts of the people and quickening the public conscience to a gratifying degree.

Mr. Claiborne, our own State historian, has well said that no "cause espoused by the ministry of any country has ever failed." We gratefully record the God-honoring fact that the ministry of Mississippi is practically a unit in condemning the drink habit and the drink traffic. We also rejoice over the fact that those ministers who apologize for or silently consent to the sale and use of intoxicants have lost their influence with the great moral masses and are repudiated by God's hosts as by the philanthropic patriotism of the country.

To the sympathetic Christian heart it is a blessed truth that where the Christian womanhood of any country gets on its knees before the Lord of victories, it is answered in answers of peace. We rejoice that the Christian womanhood of this Christian republic is organizing to secure the safety of its homes against the invasion of the drink traffic and its influences.

We bid our mothers, sisters, wives and daughters hearty God-speed in their Christly work. We believe, under God, they are a mighty factor in the redemption of humanity from the drink curse.

We pledge our influence and persistent efforts to the accomplishment of the following:

1st. The protection by legal enactment of all schools from the presence and influence of the liquor traffic. We heartily participate in the wide-spread regret that the only woman's school under the patronage of the State has been denied immunity from the open saloon. Our girls in our peerless girls' school must have the protection accorded our boys.

2nd. Scientific temperance instruction in all our schools, State and private.

3rd. Bible temperance; instructions among the negroes, especially the young of that dependent race.

4th. The complete abrogation of the iniquitous license system, high or low, the partnership between the saloon and State.

5th. The suppression by all honorable methods of the soul-and-body-destroying drink habit.

6th. The constitutional prohibition of the drink traffic.

7th. And, finally, we recommend and earnestly plead for the constant agitation of the temperance and prohibition question throughout our State. In our judgment, no greater mistake can be made by temperance people than to cease to hold temperance meetings in saloon or prohibition territory.

J. H. GAMBRELL,
Chairman.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SANITARY AND ECONOMIC COOKING. By Mrs. Mary H. Abel. Published by the American Public Health Association, Rochester, New York. Single copy, cloth, 40 cents; paper, 35 cents.

This is a prize essay, and, we judge, a valuable contribution to the health and, therefore, happiness of the household. The author tells us of the different kinds of food, and their adaptation to the needs of the human body; then how to prepare them best, and at the cheapest figure, and closes by giving bills of fare, ranging in price from thirteen cents to twenty-three cents a day per person. We are sure this book will win its way among housekeepers.

APOSTOLIC ORGANISM. By J. C. Magee, D. D. Introduction by J. C. W. Coxe, Ph.D., D. D. Cranston & Stowe, Cincinnati. Price, $1.

This book is a plain, fair, strong discussion of apostolical succession, and is addressed to the young people of the Methodist Church. We agree to this passage from the introduction as to the merits of the work: "It is written in an attractive style; the argument is conducted in a candid and judicial spirit, as free from bigotry as it is from cant; the historical data adduced are ample and valid; and the conclusions reached abundantly indicate the apostolicity of *our* church organism." If any of our readers are not settled as to the dogma of apostolical succession, let them read this book, and they will be settled.

GIRLS AND WOMEN. By E. Chester. Houghton, Mifflin & Co., Boston and New York. For sale by G. F. Wharton & Bro., New Orleans. Price, 75 cents.

Taking it altogether, this is a fine book for girls and women, young girls and old women. It treats on a variety of subjects in an easy style, and amply illustrates the various positions taken by apt examples from every-day life. Health, Self-support, Culture, The Problem of Charity, The Essentials of a Home, Hospitality, Society, Occupations for the Rich, Narrow Lives, are among the subjects treated. To read it will do you good. To have your daughters read it will do both them and you good. We commend it heartily.

THE GATES OF EDEN: A Story of Endeavor. By Annie S. Swan. Cranston & Stowe, Cincinnati. Price, $1.

DORIS CHEYNE: The Story of a Noble Life. By Annie S. Swan. Cranston & Stowe, Cincinnati. Price, $1.

ACROSS HER PATH. By Annie S. Swan. Cranston & Stowe, Cincinnati. Price, 50 cents.

THE SILENT LAND: A Study. By Minnie Willis Raines. Cranston & Stowe, Cincinnati. Price, 75 cents.

These are all pleasantly told stories, elucidating correct principles and inculcating good morals, and will beguile many otherwise weary hours.

PERIODICALS.

—THE TREASURY FOR PASTOR AND PEOPLE comes in good time to supply the preacher and his flock with note and sermon and Sunday-school Lesson for August. E. B. Treat, publisher, Cooper Union, New York. Price, $2 50; clergymen, $2.

—THE ARENA this month has as its leading article, The Economic Future of the New South, by N. S. Shaler; Emily Kempin, LL.D., writes on Hypnotism and Its Relation to Jurisprudence. Besides other papers, Notes on Living Problems and Editorial Notes conclude an interesting number. Arena Publishing Company, Boston. Price, $5 per annum.

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CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

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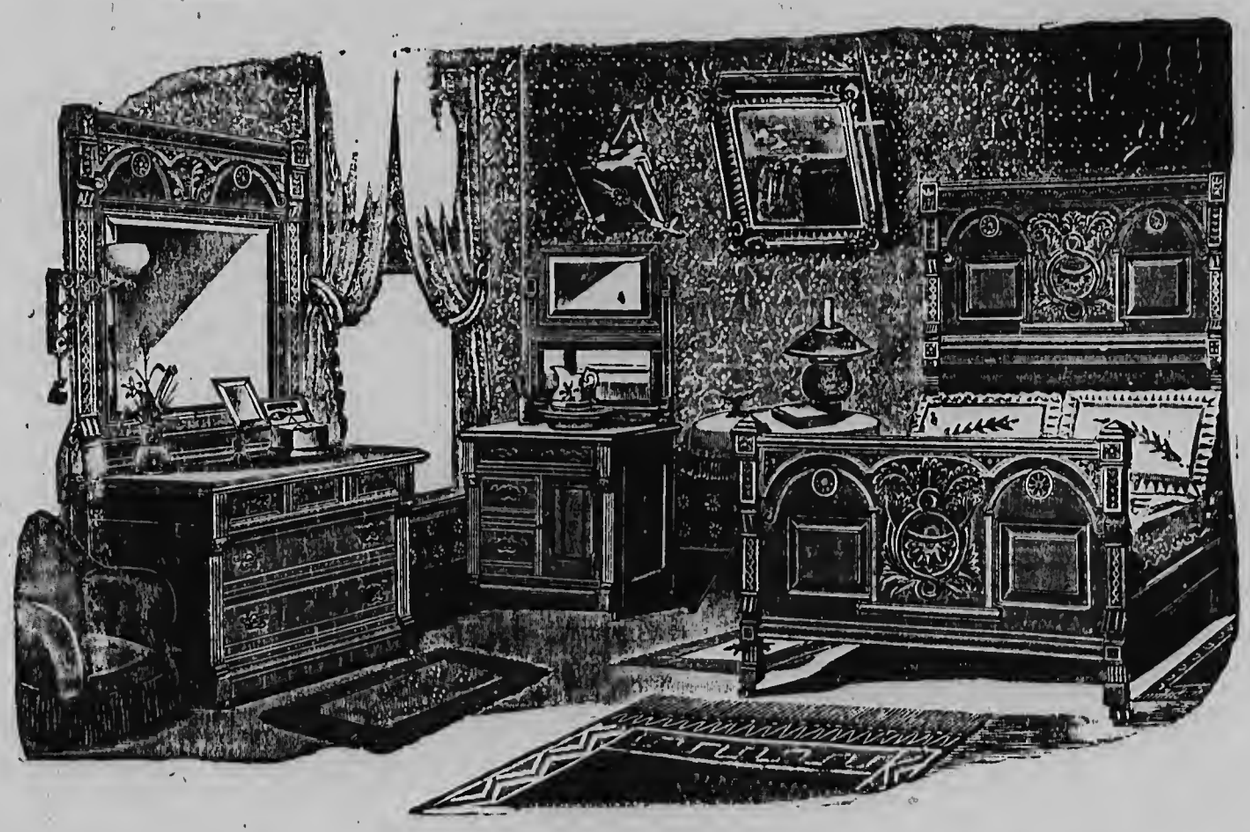
NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

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AGENTS WANTED by an old reliable firm; large profits; quick sale. SAMPLE FREE. A rare opportunity. Geo. A. Scott, 842 Broadway, N. Y.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
China Grove	Aug. 22
Sam Jones	" 22
Rapides	" 24
Lake Circuit	" 28
Henlington	" 28
Morton	Sept. 19
St. Tammany	" 20
Palmore	Oct. 5

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

East Leaf, at Soule Chapel...(Mon.)..	Aug. 25
Augusta, at Galloway Chapel	30, 31
Bay St. Louis station	Sept. 7, 8
Ocean Springs, at Ocean Springs	13, 14
Covington, at St. Tammany C. G.	20, 21
Tallahack, at St. Tammany C. G.	20, 21
Whittington circ't, at Palmer C. G...	Oct. 5, 6
Americus, at Salem Camp Ground	11, 12
Poplarville, at Lumberton	18, 19
Varclcave, at New Prospect C. G.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 8
Pearlington, at Pearlington	8, 9
Mt. Carmel, at Mt. Carmel	15, 16
William'g, at William'g..(Sun. P. M.)	16, 17
Columbia, at Columbia	22, 23
East Pearl, at Byrd's Chapel	29, 30
Hattiesburg, at Hattiesburg	Dec. 8, 7

Galloway Chapel will be dedicated August 31.

I. W. COOPER, P. E.

WINONA DISTRICT—THIRD ROUND.

Lexington, at Roebuck....(Sa., Su.)..	Aug. 16, 17
Belzona circuit.....(Wed.)..	20
Weir.....(Sa., Su.)..	23, 24
Winona station..... " ..	30, 31

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Atlanta	Aug. 17
Cherry Hill.....(Tues.)..	19
Pittsboro.....(Thurs.)..	21
Banner	24
Pocopola	31

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Ashland	Aug. 16, 17
Shawnee	18, 19
Early Grove	23, 24
Hickory Flat	30, 31
Bylialla	Sept. 6, 7
Cornersville	13, 14

J. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Arkabutla	Aug. 16, 17
Coldwater mission	23, 24
Horn Lake	30, 31
Lewisburg	Sept. 6, 7
Cockrum	13, 14
Chulahoma	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Guntown circuit, at Pleasant Valley..	Aug. 16, 17
Corinth circuit, at Shady Grove	23, 24
Ripley circuit, at Weir's	30, 31
Jonesboro circuit	Sept. 4
New Albany circuit	6, 7

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Ebenezer, at Egypt	Aug. 16, 17
Okolona circuit, at Blackwell Chapel	23, 24
Prairie circuit	30, 31
Fremont circuit	Sept. 8, 7
Fulton and Smithville	13, 14
Athens circuit	20, 21
Aberdeen station	27, 28

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Chester circuit, at South Union	Aug. 16, 17
Lagrange circuit, at Antioch	22
Walthall circuit	23, 24
Brooksville ct., at New Bethel	30, 31
Crawford circuit, at Shafer Chapel....	Sept. 6, 7

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street	Aug. 31
Louisiana Avenue	Sept. 7
Ra ne Memorial	14
Carrollton and Parker Chapel	21
Gretna	28
Dryades Street	Oct. 5
Algiers	12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False r., at Arbroth...	Nov. 2
Moreau Street	9
Baton Rouge	18
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill, at Mt. Pleasant	Aug. 16, 17
Red River, at Knox Point	23, 24
Caddo, at Greenwood	30, 31
Mooringsport, at Mooringsport	Sept. 8, 7
Shreveport	12
North Bossier, at Concord	13, 14
South Bossier, at Doyline	18
Valley, at Cotton Valley	20, 21
Wesley, at Hill's Chapel	27, 28
Coushatta, at Coushatta	29
Aracoco, at Beech Grove	Oct. 2
Many and Sabine, at New Hope	4, 5

J. B. CASSITY, P. E.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Our friends desiring jobs printed will do much better to patronize the printing offices in their respective cities or towns. The NEW ORLEANS CHRISTIAN ADVOCATE has no job office.

NEWS OF THE WEEK.

DOMESTIC.

The New York murderer, who was sentenced to be executed by electricity, finally met his fate on August 6, according to the method prescribed by the laws of New York. His death was not instantaneous, as was expected; it having taken many minutes and several shocks to kill him.

The Convention of the Anti-Lottery League was opened in Baton Rouge on August 7. Nine hundred and fifty-nine delegates, representing fifty-three parishes, were present on the opening day. An address to the people of the United States was read and adopted.

The President is expected to send a message shortly to Congress setting forth his views on the reciprocity policy, and recommending that the sugar industry of the country be sacrificed in the interests of trade development.

Assistant Secretary of the Treasury Spalding says the department has decided that a Chinaman who is the proprietor of a laundry will not, under the act of October 1, 1888, be allowed to re-land in the United States after visiting his native country.

The day for the consideration of the Anti-Lottery bill in the House has not yet been fixed, but a petition of one-fourth of the House was submitted several days ago to the Committee on Rules asking that a day be fixed for taking up the bill. It is probable the bill will be amended before finally passing either House, as there is objection on the part of many members to the stringency of the provisions, on the ground that too much power would be given to the postal authorities.

The Senate has passed Senator Plumb's concurrent resolution, providing for the transfer, with Mrs. Grant's consent, of the remains of General Grant from New York to Arlington Cemetery.

The employees of the New York Central railroad struck on August 8. The strike was ordered on account of the discharge of certain employees. Travel is not only blocked on the Central road, but also on the New England and Harlem roads, whose tracks are the Central road for a distance.

The State Farmers' Union, in session in Baton Rouge, on August 8, elected Thomas S. Adams, of East Feliciana, president.

The Farmer's Alliance, which met in Baton Rouge, last week, before adjournment adopted resolutions denouncing the Alliance men in the Legislature who voted in favor of re-chartering the Louisiana Lottery Company as traitors to the cause and principles of the union, and recommending that the subordinate unions expel them.

The Louisiana Baptists opened their forty-second annual convention in Ruston, on August 9. The Executive Board made the following showing: Beginning with 1886, they report total collections $3,500, while in 1890 it will be $18,000; that in 1886 they employed only six home missionaries, while this year it has thirty-two. In 1886 there were no Sunday-schools organized, while this year there were fifty-five organized.

It is estimated that the wheat crop of the Dakotas and Minnesota will be 91,000,000 bushels.

The Constitutional Convention of Mississippi met in Jackson on August 12.

Owing to the fact that members have gone to Boston to attend the Grand Army encampment, it is probable that little or no business will be transacted in the House of Representatives before the latter part of the week.

The sub-committee of the Senate committee has considered the Lottery bill favorably, and it has been ordered to be reported favorably to the Senate.

FOREIGN.

The mayor of Limerick and several other municipal officers have been expelled from the National League for their recent voting against John Dillon.

There are revolutions against the governments in both San Salvador and Guatemala.

The Queen gave a grand banquet at Osborne House, on August 7, in honor of Emperor William. Forty six guests sat at the tables. Among them were Count Von Hatzfeldt, the German embassador, and General Lord Wolseley.

A body of 180 prisoners on foot for Siberia, escorted by fifty-three soldiers, on arriving at Teumen, demanded carts for their conveyance. Their demand being refused, their attacked the soldiers of the escort with ferocity and smashed the rifles of four of the soldiers. The escort made use of their bayonets and wounded ten of the prisoners before the disturbance was quieted.

Much significance is attached to the recent visit of the Emperor of Germany to England. It is said that the reports circulating in the official world point to a project of the Emperor to obtain the assent of the Czar of Russia to a congress, aiming at a general European policy or peace compact, implying disarmaments.

A strong movement is on foot in England to petition Parliament to revoke the pensions granted to foreign princes who have married into the royal family, and who are largely dependent upon their English pensions for support.

The Berne police having received information that the nihilists were holding meetings in a house situated at the foot of Mont Blanc, made a raid on the place and arrested twenty nihilists.

Forty thousand persons took part in a socialistic demonstration in behalf of universal suffrage in Brussels, August 10. A large number of people came from the provinces to participate in the parade. There were many women on the line. The troops were confined to their barracks all day. The police patrolled the street, but everything was orderly.

In confidential circulars sent to commanders in the French army, the government states that dueling in the army will henceforth cease to be obligatory, even in cases where personal violence has been used.

Cardinal John Henry Newman died in Birmingham, England, on August 11, aged eighty-nine years.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	10	— —
Ordinary	10½	— —
Good ordinary	11	— —
Low middling	11⅜	— —
Middling	11¾	— —
Good middling	11 15-16	— —
Middling fair	12¼	— —
Fair	13	— —
Galveston middling	11⅜	— —
Mobile middling	11 5-16	— —
Memphis middling	11½	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅞	— —
Fully fair	4⅞	— —
Good fair	4⅝	— —
Common	4⅜	4 9-10
CENTRIFUGAL:		
Seconds	4⅛	4 13-16
Prime yellow	5 5-18	5⅜
Gray white	— —	— —
Choice white	— —	5⅞
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	— —
Good	— —	— —
Fair	— —	— —
Prime	— —	— —
Rough, ₩ bbl.	4 20	5 25
POLISH, ₩ ton	15 00	— —
FLOUR.		
Extra Fancy	5 12½	5 25
Fancy	4 75	4 87½
Choice	— —	— —
Minnesota Patents	5 75	5 87½
Winter wheat patents	5 50	5 82½
Minnesota bakers	4 65	4 75
CORN PRODUCTS.		
Corn meal	2 87½	2 05
Cream meal	2 90	3 00
Grits	3 25	3 35
Hominy	3 15	3 25
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	— —
Yellow	— —	— —
Mixed No. 2	84	— —
OATS:		
Western	— —	50
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	1 00
HAY:		
Prime	14 00	15 00
Choice	17 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 50
Prime Mess	11 75	12 00
Rumps	11 00	11 25
BACON:		
Fancy Breakfast	8½	0
Shoulders	6¾	— —
Sides, short rib	6⅝	— —
Sides, long clear	6½	— —
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	6	6⅛
Sides, short rib	6¾	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17⅛
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	22	23
Western Dairy	18	15
Common	— —	— —
LARD:		
Refined	5½	5⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	8 50	4 00
POTATOES:		
New Louisiana	— —	8 50
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	3 50	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 25	3 00
Chickens, Southern	3 00	— —
Young	1 25	2 00
Turkeys, Southern	— —	9 00
EGGS:		
Western	14	— —
Southern	15	— —
WOOL:		
Lake, ₩ lb	28½	— —
Louisiana	22	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	4	4½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, August 12.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Improve the nutritive functions of the scalp by using Hall's Vegetable Sicilian Hair Renewer, and thus keep the hair from falling and becoming gray.

Palmore Camp Meeting.

The Palmore Camp Meeting, on the Whittington circuit, Seashore district, Mississippi Conference, will commence on the first Sunday in October. Preachers are cordially invited to attend. Preachers coming on the L. and N. railroad will stop off at Gulf Port, and take the G. S. I. railroad, at 7 o'clock, Saturday morning, and get off at Burut Crossing, where they will be met with conveyance. The tent-holders request the people in the surroundings of the camp ground to assist them in supporting the camp meeting, by bringing their provisions and bedding.

J. H. HOLLAND, P. C.

Morton Camp Meeting,

This camp meeting will begin on Friday night before the third Sunday in September. The camp ground is only one mile from Morton station, V. and M. railroad. Ministers will be carried out and entertained free of charge.

D. P. BRADFORD, P. C.

Sam Jones Camp Meeting.

The annual camp meeting at the Sam Jones Camp Ground, near Gloster, Miss., will begin on August 22. Everybody invited.

W. Y. WEBB, for Ex. Com.

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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THE WARMTH OF A WORD.

'Twas a day in the dead of winter,
And echo of hurried feet
Struck sharp from the icy pavement
Of the pitiless city street.

Each passer was loath to linger,
Though wrapped in a fur-clad fold;
For the air was a tingle with frost-flakes,
And the sky was benumbed with cold.

The cimeter wind in its fury,
Bore down like a sweeping foe;
The tempest was waiting the onset,
And abroad were its scouts of snow.

Yet, 'midst it all, with his tatters
A-flap in the whirling blast,
A child who seemed born of the winter—
A creature of penury—passed.

So tremulous were his accents,
As he shivered and crouched and sung,
That the names of the mumbled papers
Seemed frozen upon his tongue.

He paused for a bitter moment,
As a wondrously genial face
Arrested his voice and held him
With a pity that warmed the place.

"Have a paper?" The kind eye glistened
As the stranger took the sheet,
And glanced at the stiffened fingers,
And thought of the icy feet.

Then dropped in his hand the value
Of his fifty papers sold;
"Ah, poor little friend!" he faltered,
"Don't you shiver and ache with cold?"

The boy, with a gulp of gladness,
Sobbed out, as he raised his eye
To the warmth of the face above him,
"I did, sir—till you passed by!"

—*Christian Union.*

Letter No. 7.

LOCH KATRINE—STIRLING CASTLE—BATTLEFIELD OF BANNOCKBURN—EDINBURGH CASTLE—HOLYROOD PALACE.

Loch Katrine lies at right angles with Loch Lomond—the latter running north and south, the former east and west. The traveler stages it five miles to go from one to the other. Loch Katrine is about nine miles in length, and the loveliest scenery is at the eastern end. Here, like an emerald gem upon the bosom of the lake, is Ellen's Isle. Ben Venue towers up on the south bank, and Ben Aan on the north shore. The island is between the two, and not sixty yards from the north shore. It is about two acres in extent, and covered with trees. You get a glimpse, as you pass, of the "silver strand" where Ellen's boat landed at the Fitz-James' interview.

The Trosachs is a wild, beautiful valley, running from Loch Katrine to Loch Achray. Let the reader turn to Scott's "Lady of the Lake" to obtain a description of that beautiful glen. The tourist passes over twelve or fifteen miles of the deer chase so graphically presented in the above-mentioned poem. And it added greatly to the charm of the stage ride, after leaving Loch Katrine, to identify the various points, with the guide-book in one hand and Walter Scott's "Lady of the Lake" in the other.

I was shown the battlefield of Stirling, where Wallace, with ten thousand men, defeated the Earl of Surrey with a much larger army. The windings of the river Forth helped the noble Scotch leader to obtain the victory. From the east wall the prospect is simply glorious in its breadth and length, and in the panorama of fields, rivers, hills, and mountains in the far distance. Stirling Castle is a landmark that can be seen for thirty or forty miles around. I was not surprised now at recalling what was told me on Ben Lomond, that on a fair day this castle could be plainly seen. From the south wall you can see in the distance, two or three miles away, the battlefield of Bannockburn. I could not help thinking how these castle walls, and the tops of the houses in the town of Stirling, were crowded with anxious observers of those two famous battles. What straining eyes, and white cheeks, and fervent prayers for son and husband and brother and father, who were in the conflict in the field beneath; and, beside this, the liberty of Scotland, and their own lives, were at stake. Yonder they could see the men falling to rise no more. Whose loved one was it? From the east wall you see near by the Grey Friars Cathedral, where Mary, Queen of Scots, was crowned. The castle is garrisoned by three or four hundred young Highlanders. They are dressed in the military Highland costume, bare knees and all. With quite a redundancy of color, they look like animated rainbows as they pace their beats, or move about the court-yard. Viewed from a distance with kirtle, plaid, armor, and an immense black shako on their heads, they present an alarming appearance; but when you get nearer the fierce-looking warrior and give a furtive look up under the nodding helmet, you encounter the smooth face and beardless lip and cheek of a boy of eighteen or twenty. There he was, trying to look fierce, and holding his gun as if the castle was in a state of siege. I could scarcely restrain my smiles as I looked at the soldier-boy guard and at his three hundred companions. They are all boys and youths just enlisted, and they feel their importance, and have donned the war-look in absence of war-paint. I thought of the children at home who, in their games, try to frighten their parents with sundry terrible faces, and blood-curdling cries. I thought of the farmers quietly reaping in the fields in sight of Stirling. I had a vision of Peace and Plenty, with their beautiful arms resting on the hills, and, with cheek on arm, smilingly looking down upon the sheltered land. And I thought of these fierce boys in the castle of Stirling, keeping watch over some old gray walls and towers that everybody has forgotten but the traveler and the reader of history. Hold fast to your guns, ye sons of Mars! Bayonet every rat that attempts to come in under the portcullis. Look out some rainy, windy night for the ghost of James Douglass, who was murdered by James II. in yonder room, and flung from the window into the court-yard. Or maybe when the moon shines faintly through thin white clouds, you will see Mary, Queen of Scots, standing on the castle wall, wringing her hands over Scotland. Or, perhaps, you will hear chattering voices coming up from yonder grated dungeon. If you hear or see anything, shoot your gun and fall back into the inner tower. Bar and bolt every gate, and, at all events, hold the castle! But hear me, my young Highlander: Long before you will ever have the opportunity of sheathing your bayonet in human flesh, the gospel of our blessed Lord will have so spread, and will have such a grip on men's hearts and consciences and judgments, that war will cease, and that sword of thine will become a pruning-hook.

Taking a cab, I drove out to the field of Bannockburn. An iron grating and a large flag-staff mark the spot where the Scottish standard was planted. By the spot I stood and took in the features of the battle-plain. Here is the gentle eminence upon which Bruce extended the line of his troops for half a mile. At the base of it, two hundred yards away, is still flowing the little stream of Bannockburn. It flows water to-day; but it ran blood on that day. It is only about ten or twelve feet wide. I went down and examined it. Just beyond the stream was the marsh in which the English horse became entangled; and to the right of that, as we stand looking south, is the field that Bruce had filled with pits, and that completed the confusion of the invading army. The marsh and field are now well-cultivated wheat fields, and where the English fell and died in great numbers I now see a score of reapers at work on the identical spot. What a sight that English army of one hundred thousand men, spread out on the plains and hillsides yonder, must have presented! Far to the left and south was pointed out to me the place where Edward's tent was pitched, and where he viewed the battle. To the right is the hill over which the camp-followers suddenly appeared, to the final discouragement of the invaders. Then memory brought back the remarkable scene when thirty thousand men knelt in prayer in one long line on this eminence, while the good abbot extended his hands and blessed them. Could such men fail? Would God leave such an army to defeat? Then I recalled Robert Bruce's address to his soldiers. And then I sang the beautiful and stirring song written by Burns:

"Scots who hae with Wallace bled,
Scots whom Bruce has often led,
Welcome to your gory bed,
Or to glorious victory."

One of the loveliest pictures I saw while in Scotland met my gaze in the suburbs of Stirling, in the person of a little boy of about four years of age, standing on a fence blowing soap bubbles, and watching them float away and burst. As I passed in the cab I smiled upon him, and the little fellow smiled back, and turned to look after another bubble that he had just cast off. How interested he was, and what a bright, eager little face he had! He little thought or cared that the stranger who had just passed him prayed God to bless his future life. As I looked back at him I thought: Well, the world is doing just what the little boy is doing—blowing bubbles; there being this one difference—that the world cries when its bubbles burst and vanish, but the boy smiled.

Over the immense bridge that spans the Firth of Forth we next sped on our way to the ancient capital of Scotland. The Brooklyn Bridge is 3,475 feet long and 135 feet high; the Bridge of Forth is 7,295 feet long and 370 feet above the water level.

In Edinburgh we first visited the castle. This is built on an eminence even higher than that of Stirling Castle, being, as we were informed, five hundred feet above the level of the sea. There are seven gates to be passed before you get admittance into the castle proper. As I counted them, looked at the huge portcullis arrangement beside, and then glanced down from the lofty walls that crown the rocky and perpendicular crag to the street, over four hundred feet below me, I again said, Here was another impregnable fortress. The guide told me it always had to be starved into surrender. History speaks of one exception, and the case is told very thrillingly in one of Grace Aguilar's books, called "The Days of Bruce." How I paused over that book when a boy! Randolph, a gallant follower of Bruce, one dark night, with thirty men, scaled these heights that previously, on account of their loftiness and perpendicularity, had been regarded as unscaleable. It was accomplished by the leadership of a young man who had formerly dwelt in the castle, and who, from the ardent desire to visit his sweetheart every night in the town, found a way down the face of the precipice to the ground below. What will not love make a man attempt and achieve! He it was that guided Randolph and his small band up the face of the cliff, to the surprise and capture of the garrison. Here I found another regiment of young Highlanders, looking, if possible, more bloodthirsty than the Stirling battalion. England seems to be having some difficulty in finding recruits for her army. The walls and street corners abound in flaming placards, offering great inducements to young men to enlist in the service. Pictures of gorgeously arrayed grenadiers, and helmeted and plumed dragoons, fill up the sides of the placard to assist the youth in coming to a decision. The promise of being taken into the civil service after so many years is added by way of lagniappe. The pay per annum, while serving, is three pounds, or fifteen dollars.

High street, in Edinburgh, is interesting from one end to the other. I question whether another street in the world can group together as many historic places and objects of note. The Heart of Mid-Lothian is here, the Church of John Knox, the residence of the same apostolic man, the place where the coronation of kings was publicly announced, the house where the first Bible was printed in Scotland, the houses of illustrious men, and, not least in interest, the stone pillar where scolding wives were once chained for a certain number of hours. I accepted the last piece of information with a certain amount of mental reservation. The guide spoke with some feeling on the subject. He regarded it as a good custom, and, in a word, I gathered from the little he said that there was an agitated family history at home.

Holyrood Palace and Abbey made a profound impression upon me. The palace faces west, and, with its four-story front and four towers in a line, is a most imposing building. Although a number of the kings and queens of Scotland have dwelt here, yet the mind singles out one above all, and keeps that one in memory all the time of the visit. I refer to Mary, Queen of Scots. Her rooms were on the third floor, as we say in America; but in the second story, as they call it in Great Britain. She had four apartments. One was her audience-room; back of that, and looking out of the front window of the palace, was her sleeping chamber. Two of the towers in front afforded her two other small apartments, eight by ten in dimension. Both of these small rooms opened into her sleeping chamber. One she used as her dressing-room; the other, which was in the northwest corner of the palace, she kept as her private supping-room. This last room has no outlet except through the sleeping apartment of the queen. In this room occurred that famous supper scene which was so violently and suddenly interrupted by her husband, Lord Darnley, and a few other Scotch noblemen rushing in and murdering her favorite secretary, Rizzio, before her eyes. They dragged his body through her sleeping-room (stabbing the dying wretch as they went), through the audience-room, and left him, with fifty wounds, dead at the head of the staircase. In her bed-room, and a few feet from the door of the small supper-room, I was shown another door opening upon a private staircase used by Mary, and up which the murderers came. What great people they were in those days for private stairways, and secret postern doors, and underground passages! The other end of this private stairway I afterward saw in a corner of the abbey, nearly a hundred yards away. Where else it wandered in the thick walls of the palace I could not tell. I doubt not that the queen returned from her religious devotions in the abbey thus privately to her room. I was shown her bed in her sleeping-room. I wouldn't have it if it was given to me. And the mirror in which her beautiful face was reflected still hangs upon the wall. What a sad, careworn face it became afterwards! Her beauty was a snare to her and others, and led to the death of a number. Chastelard, the nephew of Chevalier Bayard, became infatuated, and secreted himself behind the tapestry of her room. Her maid attendants discovered him, and on his repeating the offense, he was tried and beheaded. Bothwell blew her husband up with gunpowder, in order to marry her; and still others, on her account, came to an untimely grave. In the audience-room the stormy interviews between herself and John Knox took place. Every time he denounced her worldly, or Catholic, course she would send for him, and there would be bitter upbraiding, ending with a shower of tears. Knox stood like the Eddystone Lighthouse; the water dashed in vain, and he shone on. On one occasion Queen Mary, in her indignation, sent him out in the ante-room to await her good pleasure. There he found himself in the presence of the "four Maries," her attendants and maids of honor. Without a moment's delay he turned to the simpering, bedizened girls of the court, and gave them a solemn exhortation and warning. How differently some of us would have acted! If we ever had screwed up sufficient courage to have rebuked the sins of the wealthy or of royalty; if even then we had been dismissed to cool the blood in an ante-room, and there found these giggling maidens, we would have said: "Fine weather we are having, ladies. I hope to see you out to our evening service at St. Giles. We will not keep you long, and, beside, there is a lovely song service preceding the sermon. Do come." And so, graciously smiling, we would have bowed ourselves out, and left four immortal souls unwarned. This is just where comes in the difference between our spinality and the vertebral column of John Knox. And the principle of life barely touched upon, but applied to both, explains exactly why the Scottish preacher has a great monument, and is known to the world, while some of us have none, and are not known or felt anywhere.

B. CARRADINE.

The Mississippi State Sunday-School Convention

Met in Vicksburg, August 6 and 7. Chancellor W. R. Trigg, of Greenville, was unanimously chosen president, as were the following officers: Vice-president, J. G. McGuire; secretary, Rev. L. W. Curtis; assistant secretary, Miss May Paxton; statistical secretary, J. M. Sessions, and treasurer, Capt. R. H. Smith.

S. M. Shelton, Esq., superintendent of the Presbyterian Sunday-school at Vicksburg, welcomed the convention in an interesting and eloquent address.

The next place of meeting is Greenville, Miss.

Rev. Dr. C. K. Marshall addressed the convention, as did other eminent Mississippians, showing practically how to meet the difficulties of training the children and youth of the church, so that they shall be saved through Christ. Dr. Marshall urged mothers to see to it that their children were converted before the world's attractions drew them into sin. He said the problem of the church was how to lead the members of the Sunday-school into the church, and induce them to participate in its work and worship. He advocated short Sunday-school sessions, followed by ten or fifteen minutes' recess; teachers and scholars to take definite part in the eleven o'clock service, and that the preacher prepare special parts of his discourse each Sabbath for the young members of his congregation. Other speakers emphasized these ideas, and showed the great lack and importance of parental instruction; showing that few mothers or fathers habitually teach their children the truth as it is in the Bible. The indifference of parents and inefficiency of superintendents and teachers were stated to be main causes of want of success in Sunday-school work. The remedy was prayerful study of the lesson by parents and superintendents and teachers, and their continuous faithful efforts for the salvation of souls.

REPORT OF INTERNATIONAL COMMITTEE.

Mr. Reynolds, of the above committee, and a resident of Peoria, Ill., having been specially invited to attend this convention, stated that the recent meeting of the International Sunday-school Committee was the most remarkable of any religious body held in this country. Over 1,500 delegates from Sunday-schools of all denominations sat for days discussing, with perfect harmony, the one theme, "How to save the children and young people of this country." Mr. Reynolds said every Sunday, in 125,000 Sunday-schools, over 10,000,000 children are taught by 1,250,000 unpaid teachers, moved to this labor and sacrifice by the most powerful force in the world—"love of God and for souls;" but there were over 8,000,000 children in this land who were not reached by this or any other Christian agency. What is to become of this large number of depraved, wretched human beings? If not saved in the next few years, they will be added to the millions who are now among us who are on their way to hell, and endangering the welfare of our government. All of the 1,500 delegates of the International Committee returned to their homes encouraged and blessed with greater consecration of soul, body and pocket-book.

HOW TO STUDY AND TEACH THE LESSON

was one of the special subjects discussed at the convention. Mr. Reynolds said: "The proper way to prepare the lesson was to pray about it, read the chapter carefully, read the context and parallel passages; thus get the lesson fully in mind. Next study the boys and girls of the class; what are they—saints or sinners? Then divide the lesson, so as to fit each one in the class. In studying the lesson note the place, the persons, the acts, the periods, the doctrine and the duties that are mentioned in the lesson; get all these fully into your heads and hearts; then tell the scholars what you have found in the lesson, and get them to tell you in their own language what they have seen in the lesson. Always prepare more ideas than you can use; let your class feel that you are well supplied, that you are never empty. Get the attention of your class and keep it, by exciting their curiosity by apt illustrations; put yourself down to the level of your scholars, be boys or girls with them, let them realize you are in full sympathy with them, that you love them and want them saved."

SUNDAY-SCHOOL JOTTINGS.

During the convention many important subjects pertinent to Sunday-school work were ably discussed. The essential points were noted for our readers, as follows:

The best Christian workers gave themselves to God in their youth.

A Sunday-school superintendent now doing good work, and a delegate to this convention, is only seventeen years old.

There is some pleasure in making money; but there is no pleasure so great as that of bringing a soul to Christ.

During forty years in the Sunday-schools at Edwards, Miss., every member of the same has been converted.

When the little child turns its heart to Jesus, the gentle Savior stoops to teach it himself, and makes his truth clear to the mind and heart of very young children.

Churches are God's workshops. Those who come into them will either work, or fossilize and become worthless religious tramps. Such a Christian life is a failure.

Sunday-school success is obtained by work through systematic, persevering, prayerful efforts of organized workers. No efficient workers, no work; hence no results.

A father of a large family who had been out of the church for many years, together with his entire family, was brought to Christ this year by starting a Sunday-school near his home.

Mr. Reynolds, of Illinois, said "one godly man or woman in any community could give it life and keep it alive if they would let the power of God that is working in them be felt."

Why are not 150,000 more Sunday-schools started? It is because Christians are so dead and blind. They have the talent, time and means, but are too selfish to devote themselves to this work.

There is no better way to reach anarchists and other sinners but through their children. But little can be done with an old sinner, and if we fail to reach the young of this period, the future of this country is very dark.

A church and Sunday-school organized in an old *tank*, which had been used as a whisky shop, resulted in the conversion of numbers of old and young—some of whom have gone home to heaven, dying shouting happy.

This convention must be taken to the workers in the field—just as Christ took his words and power down to the workmen. He did not say to his apostles, Build up a big church for me in Jerusalem; but, Go out into all the world.

State schools and colleges do not profess to teach morality. What is to be done for the Christian training of millions of young people who get no religious instruction anywhere? The Sunday-school is the only agency that is striving to reach them.

Neither politics nor education are the paramount questions of to-day. It is Christianity that can save the world from financial, political or intellectual wreck. No morality that is worth anything is to be found outside the religion of the Lord Jesus Christ.

The Sunday-school at Yokena, began in 1878, has had a fitful life. It has finally blossomed and fruited into a successful Presbyterian Church. Many of its scholars have been converted. All this mainly through the perseverance of Mrs. Grove, the sister of Rev. Hyland, of New Orleans.

County organizations are greatly needed in Sunday-school work. Political and commercial plans teach much in this line we should follow. Let the whole church be organized for Sunday-school work in each county, and great and glorious results will follow. The indifference of Christians is doing more to damage the cause of Christ than all the infidels in the world. Intense earnestness is the great need of Christian laborers. This is the cause of the great success of D. L. Moody and other noted evangelists. The source of this earnestness is the Holy Spirit shedding abroad the love of God in our hearts.

M.

Christian Advocate.

THURSDAY, AUGUST 21, 1890.

AT NIGHT.

At night, when work is done, 'mid shadows gray that darken
And cling about the window, where once the sun was bright,
Sweet sounds come back again, to which we used to hearken.
At night!

At night, though we are old, and the gray shadows clinging,
Presage to us that shore where there is no more light;
Sometimes there come again sweet airs of childhood's singing.
At night!

At night we two may sit in shadow open-hearted;
Long since the time has passed when hope was all in sight!
Softly we sing the songs of happy days departed.
At night!

At night the cricket's voice sounds through the shadows dreary;
Our songs, alas! like his, have neither charm nor weight;
We only rest and sing, hushed hopes and voices weary.
At night!

—*The Argosy.*

From the Work.

WOODVILLE DISTRICT.

At home after an absence of eleven days in the southern part of the district. During that time I held four Quarterly Conferences, as follows:

July 26, 27 was with J. H. Woodward at Pipkin. He is moving out to Zachary, on the L., N. O. and T. R. R. They expect to have the new church-house to be ready for the fourth quarterly meeting, and the parsonage to be ready for an occupant by the Annual Conference. We expect this will be one of the cozy stations. They delight in first-class preaching. There is, however, some friction about the move.

On Tuesday, July 29, held the New River Quarterly Conference at Big Swamp as the preacher in charge had changed the place from New River Church. Trevilion has stirring times with the Adventists, or they may also be called Seventh-Day Baptists. They have made some headway in Ascension parish and at Hammond, in Tangipahoa parish, and have book agents at Clinton, La., and Woodville, Miss. Their principal book is called "Bible Readings," but why thus called is strange when it has quotations from a number of authors. It gives the Adventists' doctrine. This is a sect lately introduced here from the North. I do not think they will have many followers except persons from the North. It was previously announced that I would preach on Monday night (at Big Swamp) on the "Christian Sabbath," and on Tuesday on "Baptism." There were large congregations to hear both, and some Adventists to take notes on the sermons. On Tuesday night preached at Antioch, another of Trevilion's churches, where Norton was carrying on a protracted meeting while we were south of Manshac holding the quarterly meeting. A postal card on my return home gives the good news of sixteen accessions at Antioch. Trevilion and New River charges are both growing rapidly.

On July 31 I held the Livingston Quarterly Conference at French Settlement. Had a pleasant and, I trust, a profitable time. The water is down; so Bro. Huff can go overland again.

August 2, 3 was with Mellard at Ebenezer, east of the I. C. R. R. There was a good attendance both of officials and to hear preaching. We need a new and large church-house here, and a building committee was appointed. They are preparing to build a church near Wilson's Store, on Tickfaw river, eight miles west of Amite City. This is a new appointment established this year. There is a gratifying development in Springfield charge. In the early part of the year Bro. Mellard received a Frenchman, a converted Catholic, who is now preparing for the ministry in our church. He is single and liberally educated in the mother tongue. He is learning the English language and is anxious to begin to preach. We hope he is the man we need to preach to the Creole French in our bounds, as they are not very accessible through the English language.

During these eleven days we preached eleven times, baptized twenty infants and four adults. On returning home found wife nursing *eight* cases of whooping cough. C. McDONALD.

JACKSON, La.

HEBRON, MISS.

The Rev. Joe J. Jones has been with us at Hebron, preaching altogether ten days. His preaching was of the style Paul commended to Timothy—"Rebuke, reprove." This he did in the most thorough and scathing manner. The people were greatly stirred. Many promised to amend their ways and live better lives. The church seems in a far better state. He came among us an entire stranger; he left many warm friends behind. He is denounced by a few—very few—whose wounds were too deep to be healed by ordinary methods.

J. D. NEWSOM.

LAKE CHARLES, LA.

I was appointed a "committee of one" to write you something of Lake Charles Methodism. But little has appeared in your columns in the last four years relative to this little queen by the lake. "I now take my pen in hand," etc., "hoping these few lines," etc.

Last Saturday and Sunday, August 2 and 3, was the time of our third quarterly meeting. Bro. Miller magnifies his office. He is growing in popularity and usefulness, if not younger in years. He has a great opportunity; he seems to know it, and is making the most of it. The love-feast, Sunday afternoon, was a wonderful season, full of power of the Holy Ghost.

The present pastor is closing his fourth year. Perfect harmony and good fellowship has reigned throughout his pastorate. There have been some notable revival work in the course of his time here. Nothing much in that way has happened this year so far. But the indications are now all favorable for a gracious revival before the year closes.

It was of "church improvements" more particularly that I was to write. These are always signs of prosperity in a given way, and prophecies of good things in the time to come. The old house has been changed as to position, remodeled, and added to and thoroughly finished inside and out. It will seat between four and five hundred people. It is a beautiful room, acoustics perfect, well ventilated, and comfortable. The inside is finished in wainscoting and paper; walls and ceiling, color subdued and softened. It has been newly furnished. The new pews are of hard wood patent seats—if not elegant, comfortable—ministering to sleep without snoring. We have beautiful, not comfortable (who ever saw one such?), pulpit chairs. The builders of all such have a patent on the uncomfortable. I suppose it was not intended that the occupants should sleep during service; or if so, the modern—and ancient, too, for that matter—pulpit chairs thwart the design. They remind one of a funeral; or worse, of a solemn-faced formal worshiper in a spiritual straight-jacket. But, for all this, you will not find a pulpit in all the land ahead of ours in pulpit chairs. The Brussels on the floor, the beautiful altar table, the hand-painted pulpit drapery, the fine communton set, the elegant organ, the new lamps, etc., thoroughly and handsomely furnishes this clean, blessed place of worship. Paint and brush of recent date finishes the outside, and makes it clean-looking and inviting. The last work is a substantial new fence enclosing the entire premises. The outside lines are finished in extra style. The grounds are to be graded and planted in shade trees and shrubbery. The parsonage is in good condition, and will be furnished in all things needful, and will be ready for the new preacher.

A friend, passing one day, was overheard to say to one of our live stewards, who was finishing up the fencing: "You Lake Charles Methodists must be written up in the ADVOCATE, and make some good preacher hungry to come to Lake Charles."

"Yes," replied the brother, "he will be apt to be hungry before he gets away."

So all big preachers—all ambitious for big places, if any such there be—may look out.

The presiding elder congratulated the brethren, largely and officially, on their good deeds. In all such work there is always some one leading—to whom all look, upon whose shoulders rests the load, whose hand is always on the work. We have such an one in Bro. O. M. Marsh. He has stood in this place, at the head of this line, in the Sunday-school and in all church work in Lake Charles, for nearly a score of years. His example, his work, his influence for good, his care of the preacher, his love for God and the church, is one of the big factors in Lake Charles Methodism. In many of these things he is without a peer. God bless him and prolong his life! He has noble helpers.

If I had space, I could say some of the best of things for Lake Charles Methodist womanhood—especially of our young women; but must close. What was intended as a bare mention has grown into a long letter.

One thing more: The pastor had a birthday on the fifth—last Tuesday. I suppose all pastors have such a day, if not the same day. But all do not have a birthday party—a "surprise party." Ours had the birthday and the party, too. It was given at the church. You will hear fully about it from a "committee of one"—a good Baptist sister—who was appointed by a unanimous vote to write you about it. This party was a grand affair of its kind. The character of the friends forming it, the bright faces and happy hearts, the big speech of Bro. Wells, the big failure of the reply; the spirit of prayer, of song, of praise; the delightful social intercourse; the substantial, unique, *material* things, and all together made it a big thing.

But you will hear from me specially, and maybe something more from Lake Charles Methodism, before the year is out. Respectfully,

COMMITTEE OF ONE.

PERCY'S CREEK, MISSISSIPPI CONFERENCE.

On last Tuesday night, at this place (Percy's Creek station, Woodville district, Mississippi Conference) I closed a very interesting meeting of eleven days' continuance. From beginning to end the presence and power of God was manifested in the conviction and conversion of souls. In this revival there was but little outward demonstration visible; but a deep spiritual solemnity overshadowed the congregations and seemed to permeate all hearts. It was frequently remarked by the brethren, they never saw so little excitement in a meeting with so many conversions. Rev. F. M. Featherstun, D. D., of Woodville, and Rev. H. Walter Featherstun, president of Edward McGehee College for Girls, came to my assistance and preached with an unction and zeal that will long be remembered by the good people of my charge.

This revival was not conducted on the cranky and doubtful methods that are so frequently resorted to by the imitators of modern evangelists, whose peculiar slang and vulgarisms have been so highly offensive to the educated consciences of some of our best Christian men and women. The preaching throughout was simple, plain and powerful, and sinners were made to feel and tremble under the influence of the gospel thus preached.

I sincerely pray and hope that the time will soon come when the cranky imitators of these evangelists will realize that the power and sweet spirit of the gospel of the Son of God does not consist in these pretexts for saving souls, but in imitating him from whose chaste lips no such communications ever proceeded.

Our meeting was a grand success, and the difficulties overcome during the year evidence the power of God in the use of means and instrumentalities. During the meeting there were eight accessions to our membership and thirty-three bright conversions, and the church wonderfully aroused and revived.

The Woodville district, over which Bro. C. McDonald presides, is moving forward aggressively and progressively in all the interests and enterprises of the church. The financial and spiritual aspects of the district are being developed under his faithful administration, and he has grown each year in favor with the preachers and people of each charge in his district. He is faithful in all his duties, and has the interests of the church at heart.

Rev. H. Walter Featherstun will, on the third of September, next, open the Edward McGehee College for Girls, at Woodville, Miss., which promises to be a first-class institution for the education of young ladies. With an experience of six successful years as an educator and principal of Kavanaugh College, we are prepared to say that Bro. Featherstun and faithful corps of teachers will spare no pains or labor to make Edward McGehee a first-class institution of learning for the girls of Mississippi and Louisiana.

W. W. HURST.

CAMPBELLSVILLE, MISS.

I rejoice to be able to send forth from Bethel Church good tidings. Bethel Church is a new church on my charge, near Nitta Yuma, Miss. This church was dedicated by Bro. Ira B. Robertson, Sunday, July 27. There was a large and an attentive congregation to hear Bro. Robertson. Many thanks to Bro. Robertson for his able spiritual help till Tuesday, at noon, when he was compelled to leave us to meet previous appointments.

Our meeting at Bethel Church lasted nine days; only eight accessions and three children baptized. But, thank God! nearly all the male members will pray in public when called upon. Brethren who never had led in prayer will not refuse to do their duty. While I was not able to meet the large congregation congregated Friday night, thank God they had a good meeting! I had a chill and fever Friday morning; I did not know when night came. I do not know how many conversions; but there were several. I learn that there will be others to join our church, and some are to join the Baptist Church. God only knows the result. I was so sorry I was sick the last of the meeting, and not able to do my duty. I am not well now. I think Bethel Church will be in the near future one of the best churches in the Delta region, as there are many yet to join, and those who are members are doing their duty. Some sickness; crops are fine. Pray for us.

J. C. ELLIS.

CHERRY HILL AND BROOKLYN STATION.

We give you a brief report of Cherry Hill and Brooklyn station. We have received twenty-seven into the church since Conference on this charge. Had a gracious revival at both appointments, and expect to continue the good work till December. Preacher's salary well up and all the assessments will be paid in full. We have some of "the salt of the earth" on this work. You will hear from us again before the year closes.

R. H. B. GLADNEY, P. C.

DUBLIN, Miss.

SATARTIA, MISS.

I have just closed two very successful meetings. The first at Fletcher's Chapel, in which there were about twenty-five conversions and sixteen additions to the church; the last at Mt. Olivet, which was also a meeting of great power. About twenty conversions and five additions to the church. In both of these meetings my cousin, Rev. J. O. Shanks, of Tahlequah, Ind. Ter. (grandson of Rev. James Shanks, late of the Mississippi Conference, and of precious memory), did most of the preaching in both meetings. He is a good, earnest, faithful preacher, and my people were completely captured by him.

I have been out to the Indian Territory recently myself, and it is, indeed, a fine country, rich in soil and mineral. They raise fine corn, wheat and cotton. Besides these are many coal, copper and lead mines. The occasion of my visit was the meeting of the Cherokee District Conference, which met at Tahlequah. There I met many of the "advance guards" of our beloved Methodism. Bishop Hendrix was with us, and showed, both in the chair and in the pulpit, that he was the master of assemblies. I was, indeed, surprised to find so many "pale faces" out there. Indeed, there are, I am told, in many places ten white to one Indian. I was, indeed, surprised at the great interest they take in education. They have got a better system of education than we have in the great State of Mississippi, and it is not kept up by the United States government, either. They have ten months free school all over the Cherokee Nation, and they have a male and female seminary at Tahlequah. The building of each, with the fixtures, cost about $80,000; and they are free, except $8 per month board.

They have just completed a fine brick Methodist Episcopal Church, South, in Tahlequah, which was dedicated by Bishop Hendrix while I was there, and not a cent of help did they get from the Board of Church Extension. Most of the money was contributed by the Indians.

Nearly all the Indians are learning the English language; all their schools are taught in English, and nearly all the preaching is done in English.

Bro. Shanks and I protracted the meeting for more than a week after adjournment of the District Conference, which resulted in several conversions and seven additions to the church.

J. J. LOVETT.

HATTIESBURG CIRCUIT.

Glad to report that circuit is improving. Some bright conversions and some advancement among the members. We have built a parsonage worth eight hundred dollars. The presiding elder has greatly improved the district parsonage, and the two houses, being side by side, make it appear that the Methodists are here to stay. The ladies here deserve great credit for the interest taken in the Master's cause. This district is developing very fast, as was shown at our District Conference. Let me say, in reference to our District Conference, that it was one of the best that I have ever witnessed. It was a revival from beginning to end. It has always been astonishing to me that a dozen preachers could spend three or four days together without a revival. Bro. Adams continued the meeting for several days, which resulted in a sweeping revival.

Delegates to Annual Conference: T. S. Ford, J. S. Otis, T. C. Simmons and R. J. Collins. Alternates: Rev. H. J. Harris, C. H. Moore. Trustees Seashore Camp Ground: T. S. Ford, J. P. Carter, E. J. Bowers and E. F. Griffin.

G. D. ANDERS.

NEW HOPE.

Our meeting at New Hope, Benton circuit, near Donaldsonville, closed on the seventh instant. We run it eight days. The good Lord was with us from the first in convicting, converting and reclaiming power. Congregations large; house full to overflowing at times. The best of order prevailed throughout. Bros. Holloman, Regan and B. W. Lewis were with us part of the time, doing good work, and endeared themselves to our people. We are especially indebted to Bro. Holloman for fine good, sweet sermons, which were delivered with telling effect. Nineteen young people joined the church, and seemed to be in real earnest. Fifty persons were added to the church at this place last year.

H. P. LEWIS.

DYKESVILLE, LA.

We are now in the midst of a glorious meeting at White Hall. Forty or fifty souls at the altar to-day. The feeling ran so high in the prayer meeting that we had no preaching to-day. God is wonderfully blessing this circuit. I closed a powerful meeting at Colquit, Thursday; some conversions, some accessions, and the church stirred to its greatest depth.

HARRY W. MAY.

COFFEEVILLE CIRCUIT.

The Lord is reviving his work on Coffeeville circuit. Have held two meetings, resulting in about forty conversions and thirty-nine accessions. Three more meetings to hold. We are praying for and expecting glorious results.

G. W. GORDON.

THIBODEAUX MISSION.

Our work at Thibodeaux has not been in vain. We have never had such a hold on that town and community as we have at this time. We were fortunate in getting Bro. Henry there last year. He laid the foundation upon which we are building this year. He sowed the seeds in good ground, and they are bringing forth an "hundredfold." The Holy Spirit has sanctioned and given efficacy to the work from the beginning. No doubt, he prompted Bros. Grant, Thompson and others to give so liberally when an appeal was made to send a missionary there.

Our last Conference failed to return Bro. Henry, and left the work without a preacher, though the people had sent a petition, with many names, asking for his return. After Conference we held a "caucus." It was decided by the caucus (Bro. Henry and the writer) that Bro. Henry would preach there once a week until we could get a man. We failed to secure the services of a preacher until about six weeks ago, when we persuaded Bro. J. W. Rowlett—a graduate of Vanderbilt University—to take charge of the mission. Bro. Rowlett has taken hold with great zeal and unfailing faith. A complete victory for Methodism and the cause of Christ is now in sight if we hold Bro. Rowlett there one year. Through his preaching a glorious and abundant effusion of the Divine Spirit will rest on that people. The Holy Spirit is now giving energy and unction to the preaching of the "glorious gospel of Christ," putting to silence the bigotry of the superstitious and ignorant, and causing the most skeptical to realize and confess "that of a truth God is with us." From Sabbath to Sabbath the gospel is given to the people with the power of the Holy Spirit, resulting in a number of conversions.

This missionary movement is full of power and blessing to that place, which the church will feel, provided we can hold our position for a few months. What do we need? Answer: Money! Who will give it? Answer: I think the same men who subscribed last year will do so again. Brethren, your money was not thrown away; salvation of many souls is the result. This is a glorious compensation. Help us again, and you will never have to do any more for Thibodeaux. Write me at Plaquemine, or Bro. Henry, at Morgan City.

W. WIMBERLY.

Books and Periodicals.

PERIODICALS.

—THE HOMILETIC MAGAZINE, for July, has some good things, especially Practical Homiletics. E. B. Treat, New York.

—BIBLIA, a monthly for Bible students, teachers, and readers. S. L. Harrell, 198 Broadway, New York. Price, $1 a year.

—BOOK NEWS tells all about books, new and old, and will help you in forming a library. John Wanamaker, Philadelphia. Price, 50 cents a year.

—THE BOOK-BUYER, for August, opens with a portrait and sketch of Jules Verne. The usual notes on literature and new books follow. Charles Scribner's Sons, New York. Price, $1.

—THE GOSPEL IN ALL LANDS devotes the August number to Italy and Bulgaria. There is an article on Protestantism in France, and on Success of Methodism in Germany. Hunt & Eaton, New York. Price, $1 50 a year.

—OUR DAY, for August, has Romanism and the Rum Traffic, by Miss M. F. Cusack; Cause and Cure of Lax Divorce, by Rev. L. S. Bean; Ethical Culture of Afro-American Youth, by President J. E. Rankin, and other articles. Our Day Publishing Company, Boston. Price, $2 50.

—CHRISTIAN THOUGHT, for August, contains *seven* interesting papers by such writers as Dr. McCosh, Rev. George Sexton, Rev. H. E. Dasker, President Warren, Rev. W. H. McFarland, Dr. A. H. Bradford, and Rev. A. D. Campbell. W. B. Ketcham, publisher, 13 Cooper Union, New York. Price, $2; clergymen, $1 50.

—The August CENTURY is full of good things for summer reading. John Muir writes, The Treasures of the Yosemite Valley; Gustav Kobbe on, The Perils and Romance of Whaling; Artists' Letters from Japan, is by John LaFarge; The Women of the French Salons, is from the pen of Amelia G. Mason; Topics of the Time, Open Letters and Bric-a-Brac. These are but a part of the contents. Century Company, New York. Price, $4.

—ST. NICHOLAS, for August, contains articles from Walter Camp, William O. Stoddard, Helen Marshall North, Alice Maud Ewell, John Howard Jewett, E. J. Glave, Katherine Pyle, Mrs. C. V. Jamison and others. Six Years in Africa is concluded; Crowded Out of Crowfield grows in interest, and Palmer Cox brings his inimitable Brownies before the young folks in a Yacht Race. This monthly can hardly be excelled, and yet it appears to grow better. Century Company, New York. Price, $3 a year; 25 cents a number.

—THE FORUM, for this month, has a full table. Prince Krapotkin writes on the Possibilities of Agriculture, and Robert J. Burdette discusses the question, Are We a Frivolous People? James Sully has a paper on The Future of Fiction, and Dr. Brown-Sequard writes on, Have We Two Brains, or One? Formative Influences is by Prof. A. P. Peabody, and Industrial Democracy is by Dr. Lyman Abbott. Senator Chandler discusses National Control of Elections, and Prof. Goldwin Smith, Prophets of Unrest. Decollete in Modern Life is by Elizabeth Stuart Phelps, and Discontent in Newfoundland by Donald Morrison. Forum Publishing Company, New York. Price, $5.

Marriages.

KNIGHTON—WEST.—August 6, 1890, by Rev. W. Shepherd, assisted by Rev. D. C. West, Mr. J. L. Knighton and Miss Mary F. West, both of Marshall county, Miss.

STEWART—HARPER.—At the residence of Mrs. Green, the bride's aunt, Creedmore Plantation, in St. Bernard parish, La., August 6, 1890, by Rev. Charles F. Evans, Mr. Charles M. Stewart, of Trenton, Tenn., to Miss Christine H. Harper, of Louisiana.

The Atlanta *Constitution* will please copy.

Obituaries.

DOLLAR—JESSE LEE DOLLAR, infant son of Rev. W. A. Dollar, of the North Mississippi Conference, was born at Weir's, Miss., August 11, 1889, and died at the same place, August 4, 1890, at ten o'clock P. M., and was laid to rest in the cemetery at Sallis, Miss., August 6. Kind friends followed their former pastor to the church and grave, and mingled their tears with those of the bereaved. Rev. W. M. Bass preached a very appropriate sermon from, "Comfort ye my people." The parents gave no demonstration of wretched despair, but calm resignation of hope and trust. During the funeral the mother sat quiet, with occasionally a deep sigh or an unbidden tear. The father listened to the sermon with no demonstration except a hearty Amen! as the preacher would round a period or speak of the promises to the children of God; and as we walked to the grave, he said": Oh, how this hurts!" Yes, indeed, it does hurt; but they sorrow not as those who have no hope. I thought: Yes, with two in the graveyard at Sallis, and one in the Mississippi bottom; and who knows where the others will be buried? But, blessed be his name, there is coming a glad day to the finally faithful; and born full of gladness will that day be when heaven sings "Harvest Home" to the itinerant preacher, when he shall go, carrying his sheaves with him; and scattered loved ones are gathered to the reunion in the home above, and the great company of the redeemed who have gone up through great tribulation shall sing: "To him that loved us and gave himself for us, to him be glory, honor, dominion and power for ever and ever."

J. H. SMITH.

EATON—OLIVIA C. EATON was born August 29, 1853; married to J. S. Eaton, February 11, 1874; died, July 28, 1890. She was an exemplary member of the Methodist Episcopal Church, South, and a devoted Christian.

In her conversations with the family and relatives some weeks before her death, she told them that she must die, but that the way was clear, and a merciful Savior awaited to receive her. Her desire to live was to raise her children under Christian influences, so that they would be prepared, as she was, to meet death in triumphant faith. She advised her husband to join the church—the one of his choice, as it made no difference with her so he led a Christian life, and urged upon him the necessity of securing to himself the confidence of the children, now to be left entirely to his care, admonishing him to incline their young minds in the way of salvation.

Although she seemed willing at all times to comply with the advice of the physician, and take any medicine that might prolong her life, nevertheless after giving this last advice to her husband and children, she cheerfully submitted to the summons of death.

Her death is a sad bereavement to the neighborhood and church, but more especially to the relatives and family of deceased. May a kind and merciful heavenly Father bless and comfort them and enable them to bear it!

E. J. TAYLOR, P. C.

RAGAN—HARRIET G. ESTES, widow of Judge A. Vanhook Ragan (deceased), was born in Halifax county, Va., November 2, 1825, and departed this life at Montgomery, La., June 25, 1890. Sister Ragan was raised near Nashville, Tenn., having removed to that State when seven years of age. At the age of thirteen she was happily converted to God and loved to tell of the wonderful change so early in life all through her earthly pilgrimage. She often spoke of the now sainted Pitts, McFerrin, Hughes, and others, who won hundreds of souls to Christ, and under whose ministry her own soul often rejoiced in a Savior's love. I was her pastor for four years just after the war, and found her a sweet-spirited Christian woman. After an absence of sixteen years I found her still faithful in the Master's service. She always greeted her pastor with a pleasant smile, and the visit, which closed with an humble prayer, seemed beneficial to all who were present.

Her faithful husband with whom she lived happily for nearly forty years preceded her about six months to their eternal home. I knew when her husband passed away that Sister Ragan would soon follow. She was unconscious during her last illness; but from her every-day Christian life for more than fifty years her children and friends know where to find her.

J. F. WYNN.

Nashville Advocate please copy.

JONES—Died, at the residence of his sister, Mrs. Josephine Hicks, near Hermanville, Claiborne county, Miss., July 22, 1890, HUGH BYRD W. JONES, a native of Copiah county, Miss., aged thirty-one years, five months and seven days.

Bro. Jones was born in Copiah county, Miss., February 15, 1859, and was the only son of Wm. and Mary A. Jones. He united with the Methodist Episcopal Church, South, in October, 1887, being received at Wesley Chapel, Natchez, by Rev. N. B. Harmon.

Contracting typhoid fever, his constitution never strong, he knew this sickness was the beginning of the end; but the way was not dark nor lonely, for Christ was with him, and he knew in whom he believed. The end came without a struggle, and angels bore his spirit to that land where the weary are at rest. Besides a young wife and little babe, he leaves an aged mother and five married sisters and a host of relatives to mourn his absence. But not for long, as we will soon be at rest over there—meet to part no more forever.

L. W. WOOD.

Letter from Monteagle.

The Monteagle Assembly is at mid-season. Looking backward, we have a vista of four privileged weeks. We have traveled through the wonderland of the Alps, and among the storied places of England and Italy without fatigue or expense; we have sat morning after morning at the feet of that rare and reverent Bible teacher, Dr. Carlisle, making new and real acquaintance with each of the twelve apostles in turn, and discerning, as never before, rich meanings in all that our Lord began both to do and teach as recorded by Luke; we have been moved to laughter and to tears by the voices of music and eloquence; we have felt our thoughts expand while listening to profound discussions of the great social, moral and scientific questions of the day; we have been delighted with the scintillations of wit and wisdom at the round-table gatherings under Chautauquan auspices; we have roamed along the mountain off-looks, and listened to the chanting of the winds among forest aisles, worshiped together in the great congregation and gathered for evening prayers as one family, exclaiming oftentimes in very fullness of heart:

"If God hath made this world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Must paradise be found!"

Four perfect weeks have they been

"Of showers and sunny weather,
Of wild-wood tryst together."

And the glad feast is but half done.

The Summer Schools are unusually well patronized and helpful. For the first time in the history of this enterprise they are fully self-sustaining, and never before has the teaching area represented been so large. A great proportion of the learners being themselves teachers from public and private schools all over the country, and the aggregate benefit thus transmitted into the general circulation is something pleasant to contemplate.

Without pausing to speak of the individual men and women composing the faculty of the Monteagle Summer Schools, I wish to make special note of Chancellor W. H. Payne, the head and director of all, as an acquisition to the educational forces of the South. Dr. Payne is fifty-four years of age, though not looking more than forty-five, of average size and stature, dark complexion and reticent manner, with soft, full beard, short cropped, and a scholarly stoop in his shoulders. In his own study, wearing his skull cap and study gown, he looks an absorbed student; but give him a lecture-room filled with earnest teachers as his pupils, with a blackboard and a bit of chalk in his nervous fingers; note his kindling eye, his magnetic sympathy, crisp questionings and clear definitions—there you have a teacher of teachers, a master of the theory and practice of pedagogics. He has, indeed, the honor of being the first and only occupant (for over eight years) of the first chair of pedagogy established in this country—that of Ann Arbor University, Michigan. Called from a remarkably successful work there to the presidency of the Peabody Normal College, at Nashville, he has in three years' time doubled the attendance and given strong impulse to the upward trend of professional teacher-training in our Southern States. The one hundred and fourteen scholarships of $200 each provided for by the Peabody Board bring under his hand the flower of youth and intellect and purpose in this and neighboring States, and he is a master equal to the grand opportunity. Himself a product up to the age of seventeen of the common schools of New York, and in the earlier years of his professional career a superintendent of public schools in Michigan—a State remarkable for its thoroughly organized and complete system of public instruction—he regards the public school as the hope of the nation, the basal rock on which all higher grades of learning must rest, and is in full and active sympathy with the common-school teacher. His accession to the head of the Monteagle Summer Schools brings him immediately in touch with the rank and file as well as with the leaders in our Southern educational army, everyone of whom will descend from this mount of observation better equipped in methods and material, with a finer enthusiasm and new sense of the dignity and demands of his vocation.

Dr. Payne's course of fifteen free lectures on pedagogics ended this week. To those hearing him his playful announcement of his text at the close was unnecessary, for they had already found it out: "Teaching is the noblest of professions; but the sorriest of trades."

On strictly Chautauquan lines, good progress has been made. The last round-table *conversazione* was devoted to the geology and topography of the great Cumberland plateau, led by Dr. Lyon, of Presbyterian University, at Clarksville, Tenn., a topic of immediate and popular interest.

"Recognition Day," Friday, August 1, was observed with usual ceremonies, after which the class poem for 1890 was read by Miss Sally Battaile, of Yazoo City, Miss.; Bishop Fitzgerald delivering the annual address—an inspiring one—and Dr. Carlisle conferring the diplomas.

Texans here, of whom there is a large and choice selection, held a conference on the fifth instant, the outcome of which was a resolution to proceed at once to the erection of a Texas teachers' home, to cost $4,000 to $5,000, and fitted up for all domestic needs. The plan contemplates a structure surpassing any of the "teachers' homes" already here. Nashville, Memphis, Mississippi and Alabama, even Georgia will be distanced by the Lone Star State unless she revises and enlarges her present plan.

The lecture course for week just closing has been rich and varied. Dr. DeWitt, of Nashville, gave us a delightful "Hour with the Poets," Monday night, and Dr. W. C. Black, of Jackson, Miss., who had shared with him in ministering to the people of spiritual things on the Sabbath, discussed "Geology and Religion," the following evening.

At 11 A. M., Wednesday, Prof. J. I. D. Hinds, of Cumberland University, lectured to a charmed audience on "How? What? and Why?"—an inquiry into the origin and causes of things which those acquainted with the speaker will know was both biblical and scientific.

Dr. Henson, of Chicago, made the hit of the week in his two lectures—that on "Fools," bringing to bear all his artillery of argument, humor and appeal on the drinking fool, the rich fool, the solemn fool, the simpering fool, the part-his-hair-in-the-middle fool, and so on, not forgetting a keen rap at national and class crazes; and that on "Our Bosses," discussing the woman question in a serio-comic view that, while exceedingly witty and amusing, was strictly common-sense and orthodox.

Prof. French, of Chicago Art Institute, gave three enjoyable and instructive lectures on Art, illustrating the text rapidly and effectively with chalk and blackboard; so ending the week's feast—except the wine, which came last, at the usual grand concert, Saturday night.

Next week begins, of course, with Sabbath worship in the amphitheatre, with sermons by Rev. Dr. Burkhead, of Montgomery, Ala. Monday we will have a matinee concert by Lohman's Orchestra—one of the finest in the United States—and an old folks' "Singing School" at night. Tuesday, Dr. Lofton, of Nashville, begins his morning talks, illustrated—"The Big and Little End of Life's Horn," "On the Fence," etc.; and Prof. DeMotte, a series of evening lectures, also illustrated, on scientific themes—"Steam," "Light," etc., and yet we expect to find time to digest "Spiritual Spoonment," by Hon. J. Soule Smith, of Lexington, Ky.; attend general sociable of the 1,000 guests here, and join enthusiastically in the good times of Children's Day, the fifteenth instant, when ex-President Reppard, a great Sunday-school worker, will come to the front to welcome train-loads of Sunday-school children from far and near and organize a day's exercises to delight all their young souls and bodies.

The annual business meeting of members of this Assembly developed a prosperous state of affairs generally. Major R. W. Millsaps, of Jackson, Miss., was unanimously re-elected president of the Assembly—a responsibility he did not covet, but a trust which, as a good and faithful servant, he could not refuse.

The air is so exhilarating, the nights so cool and restful, and the social environment so free and cordial that exercise of body and mind is here a continual joy rather than a fatigue.

M. C.

To the Friends of Ministerial Education.

Dear Friends and Brethren: At an informal meeting of the Ministerial Educational Aid Association of the Mississippi Conference, held a few days ago, the secretary and president were requested to prepare and publish a short statement of our work and present needs, with the hope and earnest prayer that God might move upon the hearts of his people to help us in our grand work.

Omitting details, this association is a band of ministers and laymen united for the purpose of assisting young men preparing for the ministry secure a literary and theological education. The church of to-day demands an educated ministry. In so doing she does well, and we must answer to the call. Many young men who feel called of God to preach the unsearchable riches of his gospel, are not able, financially, to equip themselves for their life-work, and we give to them, as far as lies in our power, the needed help. The funds of this association are raised by each member giving his or her note for a specified sum, payable in annual installments. These notes do not bear interest and are not collectable at the death of the signer.

Before a young man can receive aid from this fund, we require that he have a license to preach, and that he forward to the secretary a recommendation from the Quarterly Conference of which he is a member. His name is then, and not till then, passed upon by the association, at its annual meeting, or by the Board of Managers in the interim.

We had last year at Centenary College, Jackson, La., four young ministers, requiring the expenditure of forty dollars per month. One of these graduated, and will pursue his studies in the Theological Department, Vanderbilt University, next year. In addition to the three remaining young men, there are now on file in the secretary's hands five applications, with notification of more to follow. These are all worthy young men, with promise of usefulness in the ministry, if we can give them the right start. The last three or four years have found as many applicants as in all the years preceding, and to-day we have at school, and applying for aid, nearly one-half as many as the association has helped in nearly twenty years. We need this year for our work fully one thousand dollars, and not more than half that amount is in sight. Will not the sympathizers of Christian education come to our relief?

That all who will feel inclined to lend a helping hand may be assured of the proper use of their donation, we give a list of the officers for the present year: Rev. A. F. Watkins, Jackson, Miss., president; Major R. W. Millsaps, Jackson, Miss., 1st vice-president; Rev. John A. Ellis, Vicksburg, Miss., 2nd vice-president; Rev. B. F. Lewis, Jackson, Miss., secretary; Rev. C. G. Andrews, D. D., Meridian, Miss., treasurer; T. B. Holloman, Canton, Miss., and Rev. W. B. Lewis, Crystal Springs, Miss., managers. These seven constitute the Executive Committee. Any contributions our friends feel willing to make or anyone wishing notes should communicate with the secretary, West Capital St., Jackson, Miss.

A. F. Watkins, Pres.
B. F. Lewis, Sec.

Letter from Mexico.

A great sorrow has come upon our brother and co-laborer in the Central Mexican Mission—the Rev. D. F. Watkins. A little more than a year ago he asked and obtained from the Board of Missions a leave of absence to return to Wales and visit his father, who was aged and infirm, and desired to see the face of his son once more before he went hence. But just as he had all things in readiness for the journey, his family physician informed him that a change of climate was an absolute necessity for Miss Lizzie, his only child. This was a great and unexpected expense, and more than the missionary could afford and pay his own way on so long and expensive a journey. He, therefore, discharged the first duty, with the hope that it might be the will of a merciful Providence that the way would open to meet the other. But to-day the sad news reached him that his father was dead. Such an experience, under the most favorable circumstances, would be hard to bear; but to be deprived of Christian sympathy, and the loving words and mingled tears of wife and daughter, make it doubly so to him. The brethren at home will not fail nor cease to offer prayers to "our Father" for the full consolations of the abiding presence of the Holy Spirit with him in this deep affliction.

Yours truly, J. M. Weems.
August 4, 1890.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii 1.*

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Huisebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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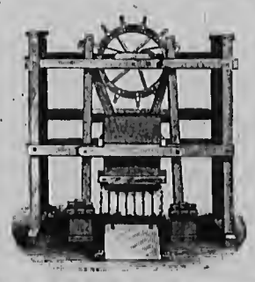

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B. Rouge Ac...10:20 am	B. Rouge Ac.. 3:30 pm

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No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:15 pm

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No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
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THURSDAY, AUGUST 21, 1890.

Personal and Otherwise.

When a church contributes more to sustain the choir than the missionary, what sort of a religion has it?

A presiding elder writes: "Your editorial, 'A Questionable Policy,' hits the nail on the head. Many thanks."

Bro. B. F. Phillips, of Black Hawk, Miss., carries the colors. He has sent this year 23 renewals and 60 new subscribers! That shows what *can* be done!

The most densely populated spot on earth is said to be in New York City. One square mile in that city contains 270,000 inhabitants, which is 420 to each acre. They are mostly Italians.

"The great want of Methodism is good-tempered tolerance of endless varieties of men and methods. We can not limit ourselves to one pattern of mind or teaching or agency."

The number of subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE as reported by the publisher, November 9, 1887, was 4,500; the number reported by the publisher to-day is 7,300! We are growing somewhat!

During the months of October and November the Methodist Episcopal Church will vote on the question of admitting women as lay delegates in the councils of the church. The preacher in charge is required to give public notice of such election twice during the thirty days prior to the election.

For a long time Meridian, Miss., has stood at the head of the list in our office in regard to the number of subscribers; but Vicksburg has "spurted ahead," and now bears the colors. What's the matter with Jackson, Natchez, Shreveport and Baton Rouge? Stir around, brothers, and win the colors from the historic city.

We call special attention to the action of the Board of Trustees of Millsaps College, appointing October 12 as "College Day." This is a good move, and should enlist the hearty co-operation of every pastor and member of the Methodist Church in Mississippi. We expect to see good results follow the keeping of that day in the interests of Christian education.

The business manager of this paper tenders his sincere thanks to Rev. R. J. Jones and Rev. N. B. Harmon, of Vicksburg, for their earnest and zealous aid in securing the one hundred and four new subscribers obtained there in four days' hard work; also to Rev. Dr. C. K. Marshall and family for their elegant hospitality during his week's stay in the charming city of Vicksburg.

The Chinese Sunday-school, of New Orleans, established ten years ago, has resulted in the conversion of over thirty Chinese, some of whom have gone back to China as missionaries at their own expense, and others have established Chinese Sunday-schools in the cities of this country, maintaining same at their own cost. What an opportunity for our church to utilize these schools for training native missionaries for China!

Mr. Wm. Reynolds, of Illinois, the noted Sunday-school worker, and member of the International Sunday-school Committee, was the life of the late Mississippi State Sunday-school Convention. It was also attended by Mrs. Rebecca Folkes, who had taught in a Sunday-school in Vicksburg for over fifty-five years. The Rev. E. G. Cook and Rev. Dr. C. K. Marshall, who have been interested in Sunday-school work in the States of Louisiana and Mississippi for nearly sixty years, attended almost every session of the convention, aiding by timely suggestions in making the discussions helpful and interesting.

On August 12, Bro. Edward Welch, postmaster of Pearl River Station, La., met with an accident that caused his death in New Orleans, August 15. He was coming to the train for the mail when a heifer was thrown by the locomotive from the track, striking Bro. Welch on his left temple, though he was seventy feet distant. He did not recover consciousness but once, when he said, "Hallelujah!" Bro. Welch was a consistent member of our church and was beloved by a large circle of relatives and friends. His bereaved widow and daughter, accompanied by Bro. Tally, left with the corpse on Saturday last, to meet eight sad children at Pearl River Station.

A True Yokefellow.

The first ministers of the gospel were in pairs, both those who were commissioned by the Lord of the harvest and those who were sent forth by the college of the apostles at Jerusalem. The seventy went forth two and two, and the twelve seem to have been organized in this duplicate form for emergencies, as James and John, and Simon and Andrew, and Thomas and Bartholomew. St. Paul had Barnabas first for a yokefellow, and later Silas, or Silvanus, which was the vernacular or Roman form. It is probably the latter whom he addresses in the epistle to the Philippians, calling him "true yokefellow," and there is something not only touching, but most pathetic in this endearing characterization of the one apostle by the other if we consider all the circumstances: as the fact that they had grown old in the gospel harness together; that they were now separated by long distance; and that the one was a prisoner in a heathen city offering a tribute to the fidelity of the other, who was filling a patrician's station in the church in a Christian metropolis. But it was here in Philippi where Silas was now a Christian bishop, and where a mighty harvest of souls had followed the conversion of the jailer, that Paul and Silas had been yoked together in such fashion to the gospel car that neither could ever fail to remember it as an incident of mighty import in their ministry, and that to the latest ages the name of neither could be mentioned without calling up Philippi and its historic "inner prison."

At midnight, when Paul and Silas were chained together, and their feet were made fast in the stocks, "as they prayed and sang praises to God," suddenly there was a great earthquake, which shook not only the jail, but the city, with such energy that the apostles were liberated with honor, and the gospel itself was suffered to go free and, perhaps, secured as many fruits from the great tree of heathendom in an incredibly short time, as at Pentecost. In close connection with this miracle at Philippi, affecting Paul and Silas as "true yokefellows," and worthy, indeed, to be mentioned in comparison with the irruption which tore the prison in sunder and shattered the manacles of the prisoners, was the earthquake which opened Lydia's heart and made her the first fruits of the gospel on the continent of Europe, and her home of affluence where Paul and Silas slept on down both before and after the prison incident—the harbinger of a welcome to their gospel successors as regal as that which Rome gave to her victorious consuls, and as wide as the world.

Then there was the street preaching to which ancient cities and customs were thoroughly adapted, including the testimony of Satan through his soothsaying dupes to the divinity of their mission, and many other incidents, perhaps, of a similar character which have not gone to record that, as precious memories, would naturally constrain the apostles when addressing each other to use such tender nomenclature. Here was affection exceeding that of the two princes of the house of Israel, and which no gloom of old age could obscure and no fires of persecution quench. That common bond of suffering, welded by such affection as the Savior had for John and, perhaps, for each of the disciples, no blow of earthly calamity could ever break. Silas had never deserted Paul as did the false brethren who forsook him in the Neronian inquisition, and as did John Mark and, presumably, also Barnabas at a critical time; he had never through default suffered the whole burden or the bulk of it to fall upon the faithful shoulders of his plodding mate; he "had not thrust him with side and shoulder" when the advantage was his; nor had he eaten up all the good pasture; but when Paul was safely out of the way in a Roman prison had sought him out very diligently through the good offices of Epathroditus, and "had ministered once and again to his necessities."

A sweet-smelling savor was Silas' gift to Paul when Paul was old and bereft and endungeoned in the far capital of heathendom; but more aromatic than the richest incense and more valued "than gold—yea, than much fine gold"—was the legacy of Silas' friendship. Never had the apostle's ministry been so fruitful as when Silas had shared it in the great European circuit, including the awakenings at Philippi, at Thessalonica, at Berea, at Corinth; and when he turned the eye of recollection upon those scenes it rested first and most fondly upon the form of brave, trustful, laborious Silas. When the fury of the mob fell upon him, brawny Silas was there, like another Ajax, inviting its lightning; when fierce persecutions, which, like a great inundation, nothing could quell, arose, faithful Silas was the companion of his night-time flight into darker regions of heathendom; when the apostle was urgently called away from the scene of his labors, and the cause was imperilled by his departure, it was trusty Silas who "abode there still;" at Athens he was disconsolate without Silas; and in horror of thick darkness which fell upon him at profligate Corinth he would not be comforted until Silas had risen upon his horizon with beams of affectionate counsel.

If Paul had grown lean as well as aged under the yoke, so had Silas; if Paul's back had been lacerated with the scourge, so had Silas'; if Paul's shoulder had been galled by the yoke, Silas' "withers were not unwrung;" if Paul had the marks of the goad upon his body, Silas could exhibit "honorable scars;" if Paul had hungered, Silas had endured many famines; and now of all the objects which the false world contains the eye of the great apostle pathetically seeks out Silas, and in a voice, broken by quavers, he salutes him with a title as honorable as that which Christ bestowed upon rugged Peter, in the appellation of "true yokefellow."

Nobody had enjoyed as fine opportunities for shirking, as the companion of the man who had the care of all the churches, and yet the apostle could not remember that he had ever felt an ounce of Silas' weight against the preternatural burden which they had been commissioned jointly to propel. Nobody ever had such an opportunity of enriching himself at the expense of his patron; but Silas' hands were clean, and he was ready at a moment's notice to render up the unincumbered estate. Perhaps the saddest affliction which could have fallen upon Paul in old age and infirmity was to be separated from the companion of his toils and sufferings; and if there was any poignancy of grief in Silas' closing days it must have been that his aged mate was afar and dying beyond the hope of rescue in an inhospitable and pastureless region.

Rome had many eloquent men like Cicero, and many great statesmen like Brutus, and many redoubtable warriors like Scipio and Manlius; but posterity will reverse the false judgment of the sentimentalists of another age and write that Silvanus, the true yokefellow of Paulus, the apostle to the Gentiles, was "the noblest Roman of them all."

J. M. B.

"Observed duties maintain our credit, but secret duties maintain our life."

Letter from Little Rock.

Adam Smith was not far wrong when he defined man to be an animal who made bargains. No dog was ever known to exchange bones with another dog; to trade is the natural tendency of mankind. President White, of the Cornell University, says that this trading instinct is the special bane of our American life. He argues that every great nation has failed to be stable because of its development in one direction, and that the American people will likewise come to grief because they are developing the commercial idea to the exclusion of everything else.

Whether or not the principle be true as applied to national history, it is certainly true that we are a nation of tradesmen, and that one of the most serious difficulties in our church work is to get our people to see that the business and work of the church are as important as their personal affairs. That pastor is sure to succeed who can enlist his flock in sub-pastoral work, and make them feel that their work is of equal importance with his. I think it was Napoleon who used to say that he was the greatest commander who got the most work out of his men, and I am sure that he is the most successful pastor who enlists the whole church in active Christian work. The reflex influence of such work is as valuable as the actual objective results, and a working church makes a spiritual church. Our enjoyment in the truths and duties and privileges of the Christian life is made dependent, in the plan of God, on our making use of them for others. It is in our praying and trusting for some one else that we find the fullest gain of prayer and faith for ourselves. We get a new hold on every Bible promise or inspired word of cheer that we press on our needy fellows. It is only when our religious activities are in generous self-forgetfulness that we experience their highest personal benefits. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

To some extent, we are trying here in Arkansas to develop our churches along this line, and our growth in this State is certainly very gratifying. For several weeks about one hundred conversions and accessions to the church have been reported weekly to the *Arkansas Methodist*, which indicates a very healthy increase. The District Conference season is about over, and all these meetings have been well attended and of much interest. While most of them were held by the presiding elders, Bishops Hendrix, Key and Galloway held several. Bishop Fitzgerald also paid our State a flying visit, week before last, dedicating our First Church, at Pine Bluff, and looking in on us at Little Rock for a few hours.

On the first of September, the various townships and counties of Arkansas are to vote on the question of local option. There are already 32 prohibition counties in the State, and of the remaining 43 there are only about 15 in which whisky is sold. Going west from Little Rock, and traveling all day to Van Buren, Plummersville is the only place on the Little Rock and Fort Smith road where any whisky can be bought. Going north on the Iron Mountain road, there are only two whisky towns until the Missouri line is reached, and going south on the same road, the thirsty traveler must go beyond Hope and within thirty miles of the Texas line before he can get a drink of liquor. So that on the temperance question, Arkansas is in advance of every other Southern State. A determined effort on the part of the temperance men of the State at the approaching election could banish it from every county except those in which Little Rock and Fort Smith are situated, and an organization is being effected to push the campaign. A union convention of all the temperance bodies of the State was held in Little Rock, this week, which, it is hoped, will result in great good.

The "original-package" business is giving some trouble in prohibition towns, but not so much as was anticipated. If all these towns would follow the example of Conway, where Hendrix College has been located, it would soon put an end to this outrage. One evening an "original-package house" was opened, and by next morning the grand jury, which was in session, had plastered the saloon keeper all over with indictments. He could not get a man in town to go on his bond nor a lawyer to take his case. Before night he began to plead for mercy, and agreed, if he would be given bail, to ship all his whisky out of the town. Some of the best prohibitionists in the community went on his bond, and so his case was disposed of. A few evenings later, on the call of the mayor, a prohibition mass meeting was held, attended by many former whisky men as well as the prohibitionists, at which resolutions were passed warning any and all parties that if the "original-package" business was again undertaken there, it would be suppressed at all hazards, by law if possible—by other means, if necessary.

Our preacher candidates for governor are stumping the State and making a vigorous canvass. What a pity it is that some men will so far forget their high calling as to leave the pulpit for the hustings! Perhaps, like John Randolph's politician, they have seven principles—five loaves and two fishes.

Like nearly every other city in the country, Little Rock is far from satisfied with the result of the census, though the showing is a very fair one, giving her a population of about 30,000. But our fair City of Roses is growing very fast, and our Southern Methodism is keeping pace with its advance. We have about a thousand members in the city—an increase of some two hundred this year. We are hoping and praying for a sweeping revival before the year closes.

M. B. CHAPMAN.

AUGUST 8, 1890.

"Millsaps College Day"—October 12, 1890.

At the last meeting of the Board of Trustees it was agreed that a day be designated for observance throughout the State in the interest of Christian education, and especially of Millsaps College. In pursuance thereof we appoint Sunday, October 12, 1890, as *Millsaps College Day*, and respectfully request that a sermon be preached on Christian education in each pastoral charge in the two Mississippi Conferences and collections be taken for the college endowment fund. We suggest also that appropriate exercises be held in each Sunday-school on that day, and that offerings be solicited. Let this day be observed without reference to past educational meetings, and, in addition to notes secured, give us *a cash collection in each congregation*. By this united and uniform effort the endowment fund will be largely increased, and every Methodist in Mississippi have an opportunity of contributing thereto.

CHAS. B. GALLOWAY,
Pres. Board of Trustees.

A. F. WATKINS,
Agent.

JACKSON, Miss., Aug. 16, 1890.

The *New York Christian Advocate* shows its ignorance of the affairs of our church when it speaks of the appointment by our Bishops of Rev. W. M. Hayes, Commissioner of Education for Paine and Lane Institutes, as a "*new and important step*." "New!" That's good!

Call for Missionaries.

Since the annual meeting of the Board of Missions, in May, nine new missionaries have been accredited for the foreign field—five for China, one for Japan, and three for Brazil. Nearly all are on their way to the work. The others will sail in a few weeks.

We are seeking for three men for Mexico. The call is urgent. Bishop Haygood will need these when he visits the Mexican Conferences in October and November. Let our young preachers who are equipped for mission work consider this call. We still need for China a single man, and also a lady missionary qualified for important school work. One who can teach both instrumental and vocal music is desired. We need for Japan four men; also two ladies who are qualified as teachers, and who can give instruction in music.

I. G. JOHN,
Sec. B'd of Missions.

NASHVILLE, Tenn., Aug. 14, 1890.

Notes from the Canvass.

Port Gibson, with a very small audience, on last Sunday (August 10), added $235 to the endowment fund of Millsaps College, and Fayette, on the following Wednesday night, subscribed nearly two hundred dollars. Neither of these collections represented the ability and liberality of these towns, and, doubtless, the amount will be largely increased.

Two or three pastors have reported collections taken this week, and since our last report nearly $1,800 have been added to the endowment. This includes Bishop Galloway's handsome collection at Topisaw.

A south Mississippi circuit rider, in his second year, subscribed $100 each for himself and his wife, and $50 each for his two bright baby-boys. One of his friends said he was "crazy on the subject of education." It would be well for Mississippi Methodism if that sort of mania should become epidemic.

A. F. WATKINS.

Postal Card Reports.

—Rev. J. G. Cammack writes from Union, Miss., August 15: "We have just closed a very gracious revival here; 12 accessions and 16 infants baptized. The results of this meeting for good will be lasting. We have a new house to worship in this year. The people have worked hard, and the Lord has abundantly blessed them. We have built one other church this year, at Mt. Hebron. I never saw a church built in so little time, and with as much earnestness, in my life, to be as neatly and comfortably done. Our Conference collections are up, and twenty-five per cent. in advance of the assessment. To God be all the praise. Brethren, pray for us."

—Rev. A. W. Moore writes from Wilnshoro, La., August 15: "The much-talked-of and long-looked-for railroad has at last reached here. Track laying on the main track was completed yesterday, about 5 o'clock P. M., from Natchez, Miss., through this place to Rayville, La. In some places the switches, or side tracks, are yet to be laid; in others they are laid. The next thing in order is building depot-houses; but we now have communication with the world. No trouble to come to and get from our town now. Health of the country is good; cotton crop, pretty good; corn crop, light."

—Rev. H. Mellard writes us from Ponchatoula, La., August 16, as follows: "Held a meeting at James' Chapel, August 10 and 13, assisted by Bro. John Boyes. Results: Church greatly awakened and 13 accessions. Praise the Lord!"

Apropos of plainness in preaching, this paragraph from a contributor to the *Mid-Continent* is good:

It is not philosophy, but the gospel that the world needs. It is not the tread of pompous sentences, but the breathing of the Holy Spirit in words which the Holy Ghost teaches which we ought to seek in our preachers. I can easier understand how some foolish shepherd could put his hay too high for the lambs, than I can understand how the foolish lambs could stand and admire the shepherd and starve while they stared.

One-ninth of all merchants fail, but not one of God's servants need fail in Christ's business. Do not get discouraged. God has planned the work; we are simply executors of his plans. Christ is our Great Captain; his commands we must obey. Victory is sure. His last marching order was, "Go ye into all the world and teach all nations."

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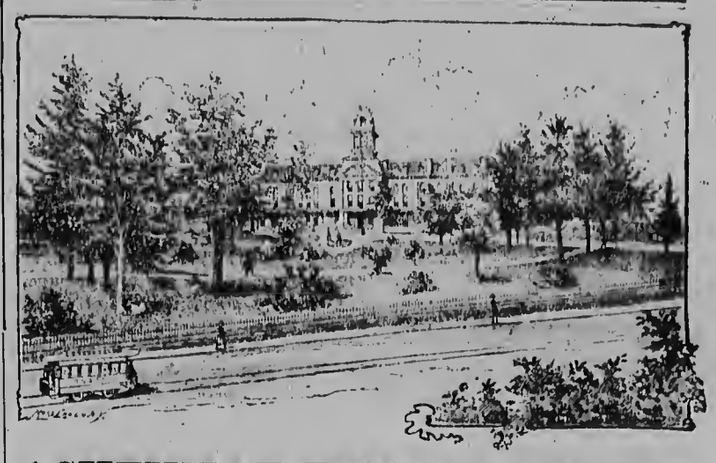

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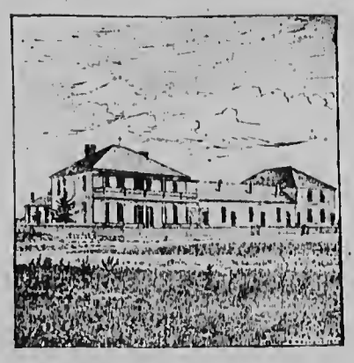

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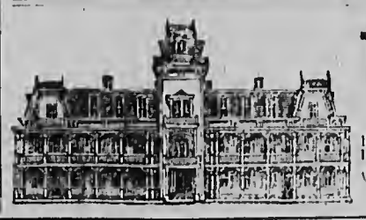

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BY JOSEPH B. COTTRELL, D. D.

"For me to live is Christ, and to die is gain." Would it not be interesting to hear a number of first-class men essay explanation of what Paul meant, precisely, by the above? It has come to me as text for next Sunday, growing in upon my mind, or, rather, it smites and vibrates my intellectual being, as if authoritative for the time, compelling me to search after the full significance it had in utterance of the faith of him who was, *par excellence*, *the* apostle of the New Dispensation. Paul was the only apostle chosen after the descent of the Holy Ghost. The eleven, who had been told by the Master to wait for the Spirit, that they might be infallibly guided, at the instance of Peter, who seems to have become impatient, undertook to settle so vital a matter, indirectly. "The lot is cast into the lap, but the disposing of it is of the Lord." Of this, which he reads in the Scripture, he predicates his proposition to determine who should take the place of the apostate. The lot fell on Matthias, "and he was numbered with the apostles." By whom? Evidently not by the Master; for of Matthias we have no farther mention. When Christ got ready he chose Paul, and Paul became *the* one of the twelve. As through Moses came revelation of former economy and policy, through Paul came that which is predicated of spiritual conditions, independently of "the law of commandments contained in ordinances."

In former contributions to our *Advocates* I have claimed that there is nothing modal, ordinal, ritualistic or sacramental that is of the essence of the Christian religion; that the kingdom is predicated wholly of spiritual conditions, such as each individual of us may fulfill for himself, independently of any manipulation by priestly or ministerial hands. In this is the affranchisement of each, so that we are "kings and priests" *immediately* "unto God," and not mediately through what some other mortal may do to us. What is ordinal, modal, ceremonial, then, is in respect of my faith what my clothes are to my person—no part of it whatever. "Do we make void the law" of ceremonial service and ordinal observance by such claim of freedom? "Nay, we establish it." According to this rendering any exigency may be met; words merely, in the absence of even a drop of water, may suffice in baptismal dedication; bread and wine are not essential to commemoration of the Eucharist. It is only according to this the church—the kingdom—is catholic. Its catholicity consists in, or is conditional upon, its universal adaptiveness. "Upon this rock I build my church: and the gates of hell shall not prevail against it. Whatsoever thou bindest on earth shall be bound in heaven; whatsoever thou loosest on earth shall be loosed in heaven." So the paradox discovers itself in this "law of the Spirit of life," whereby "the mountain of the Lord's house is to be established above the mountains and over the hills." That authority which is canceled as legalistic becomes more surely regnant after a spiritual manner, operating such a membering and unifying as is described by the apostle so graphically in that picture of a body "compacted by that which every joint supplies, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

I've been led off into this disquisition at such length as to hinder from presenting what I purposed, regarding the co-incidence of Paul's life with Christ's, so that his living was Christ-living. The Master himself had declared identically this when he said to his disciples, "I am the vine, ye are the branches." And what he declared of the necessity of eating his flesh and drinking his blood, in order to spiritual nurture, is confluent with these and like Scriptures, which give us the cumulative tide that bears into deepest experiences of love-life, enabling us to apprehend what Paul meant in saying of it that it was "far more exceeding and abundantly above all we can ask or think?" Such as are at pains, reverently, studiously, deliberately and persistently, to come into conformity with such life will come into experience of it, and say with Paul, "For me to live is Christ." Such will radiate the one life had in common with the Lord, verifying unconsciously to themselves the truth of what Christ declared in respect of genuine discipleship: "Ye are the light of the world. Ye are the salt of the earth." What a wonderful fact is this organic, corporate union with him, "who of God is made unto us wisdom; that is, righteousness, sanctification, and redemption!" May we each, individually, become wise? Then are we, as God is, wisdom; and to become wisdom is to reach ultimate felicity.

As the smallest circle is comprehensive of every mathematical feature blent in the rainbow or in circle of the universe, even so is it in respect to this fact and experience of God-life—of Christ-life—into which we come through regenerating and sanctifying faith. And this faith is the most available to each human soul of all that may be appropriated; "in our mouths and in our hearts; the Word of faith"—in belief of which, in belief of whom—in confession of which, and of whom—we are saved from the guilt, power and pollution of sin. "To die is gain;" and to "die daily"—"rising upon stepping-stones of our dead selves"—is to have death subject unto us. Baptism into death is the order of development into life, as life evolves our being through exhaustless experiences of love and wonder.

FRANKLIN, Ky.

Woman's Missionary Society, North Mississippi Conference.

Editor New Orleans Advocate:

It is said that an "honest confession is good for the soul." Believing that it would relieve me from an embarrassing condition, I have determined to throw myself on the tender mercies of the ADVOCATE, and make an open confession of a mistake committed. At the recent session of the Woman's Missionary Society of the North Mississippi Conference I was given the privilege of "writing up" the meeting for the encouragement of those not present, and for the purpose of showing what great things God had wrought through this body for the past year. As I had been a contributor to the "great central" organ at Nashville during Dr. Fitzgerald's administration, I proposed sending the contribution to that organ, although Bro. Porter—our own "Gilderoy"—insisted that the NEW ORLEANS was our Conference organ, and should take precedence in Conference reports. Being rather "heady," however, as is characteristic of my sex, I carried my point, wrote what I considered an elegant article and sent it to the "great central." Behold the result! "Pride goeth before a fall." Week after week has passed by in ignominious silence, and the columns of the "grand central" are guiltless of any mention of the annual meeting of the Woman's Missionary Society of the North Mississippi Conference. Either the correspondent was too diffusive or the "grand central" grows exclusive. I offer this as an apology to Bro. Porter, to the ladies of the Conference, who have so anxiously expected the promised notice, and to the NEW ORLEANS ADVOCATE. We learn by experience. I shall not commit a similar blunder again. "Home institutions first," shall be my motto hereafter.

The meeting was delightful in every way. Senatobia, though taken by surprise as to the entertaining of the Conference, rose to the occasion grandly. Train after train halted with visitors and delegates, and still the cry of the preacher was heard, "Always room for one more." The traditional omnibus has not half the expansive power of a Methodist town bent on entertaining an ecclesiastical body. We all thought we knew Bro. "Gilderoy" when we went there; but we found out before we left that his is a many-sided character, and that we only knew him as preacher and moralist, whereas his qualities as host, friend, counselor, executive business adviser, husband and father, all came out, making the grand sum total of a Christian gentleman—that highest type of a man. The body grows in size. Some say at this rate it will become unwieldy; but we trust that the economy of Methodism will take care of that. The president, Mrs. Hargrove, is young, aggressive, energetic and enthusiastic. She marshals her forces well, and her administration meets with the approval of the older heads. We missed the good face of our former president, Mrs. C. N. Terry, who was providentially detained at home. All of the Conference officers were re-elected. Mrs. Tom Strong, of Aberdeen, vice-president; Mrs. J. B. Stone, of Verona, corresponding secretary; Mrs. W. H. Wall, of Sardis, recording secretary; Miss Mollie Clark, of Pickens, treasurer, and Mrs. Margaret Sullivan, of Starkville, auditor. I could fill many pages with the efficiency of these officers; but, remembering the fate of my former article, I refrain. The district secretaries—answering, I believe, to the office of presiding elder among our brethren, and in most cases the wives of presiding elders—are a fine body of women, and their patient work and talent for organization is developing fine results.

New societies were reported by the score—not confined to towns and fashionable circles either, though they are by no means unrepresented; but from away back in the hills and backwoods they come from places where but for the genius of Methodism the Word had never been preached; and all receive a hearty welcome.

Decidedly the most encouraging feature of the entire session was the report from "Work among the juveniles." "Give me the children of the nation," said a famous Catholic prelate, "and I care not what else you keep from me." Our church has awakened to the importance of training these young minds, so that they may have proper conceptions of their duty in the great work of sending the gospel to heathen lands, and we see in the Woman's Missionary Society a vast training-school with well-equipped teachers and a curriculum which may be summed up in the command given to Christ's weeping disciples—"Go ye into all the world and preach my gospel to every creature." It was encouraging to hear the reports read by the lisping tongues of these little ones, telling of work performed and sacrifices made in the Master's service.

Contrary to the usual practice, the Conference opened on Saturday night. The annual sermon by Rev. S. M. Thames, of the Sardis district, was preached on Sunday morning, and was accompanied with great power. The address of welcome by Miss Annie Slaton was responded to by Mrs. Nannie Fant, of Holly Springs. Both breathed the spirit of Christian love and consecration. The president's address was a ringing call for more laborers in the vineyard of the Lord. The figures showing the work accomplished since the last annual meeting are in the hands of the secretary, Mrs. W. H. Wall, and, we doubt not, that ere this the Minutes are ready for publication. They show a zeal, an energy, a consecration to divine service that proves that the church is awake and alert.

Again asking pardon of the Conference for the delay which has caused this report to lose so much of its interest, I am, with sisterly feelings for all who love our Lord,

MARY V. DUVAL.

SARDIS, Miss., Aug. 11, 1890.

Corinth District Conference.

The Sunday-school Conference of the Corinth district, North Mississippi Conference, met in the Methodist Church at Ripley, Miss., July 25, Bishop Galloway in the chair. The day was spent discussing the subjects on the published programme. The speakers showed careful preparation, and the discussions were instructive and entertaining. The present year shows a decided advance in Sunday-school work. The best talent and consecrated piety are vigorously engaged in this branch of the service. More than seventy-five per cent. of the members of the Sunday-schools are members of the church.

On Friday morning Bishop Galloway called the District Conference to order. All the pastors in the district but one were present, and a large lay delegation. The reports of the pastors showed a decided improvement over last year on nearly all of the interests of the church. The vigorous, aggressive policy of our presiding elder, Rev. W. S. Lagrone, is already bearing fruit. The preachers are a consecrated band, and are working faithfully to bring up every charge. The promise is for better things than ever before.

The Conference sermon by Rev. T. L. Foster, was able and edifying. The Spirit of the Lord came down, and we had a genuine season of refreshing from his presence.

Dr. Morton was on hand and talked church extension to the delight of the Conference. Friday night Bishop Galloway and Rev. T. J. Newell, of Grenada Collegiate Institute, presented Millsaps College, and received $287 in subscriptions. On Saturday, Bishop Galloway delivered a masterly address on prohibition to an immense audience, and at night talked charmingly about Mexico. The Bishop, after a powerful sermon on Sunday morning, dedicated the beautiful new church at Ripley.

A committee was appointed to solicit funds to build a district parsonage. Our presiding elder will see that the work is done

B. F. McRae, R. B. Henderson, F. E. Ray and T. J. Kiningham were elected delegates to the Annual Conference; L. W. Worsham and N. Hamlin, alternates.

Next District Conference goes to Iuka. T. Y. RAMSEY, JR., Sec.

CORINTH, Miss., Aug 8.

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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Our Young People.

Casilda Andrade.

I wish to write a notice for the ADVOCATE of this little Mexican girl, who died in this city yesterday morning. On a bright Sabbath morning in 1889, at the close of the sermon in San Andres Church, in the City of Mexico, a little Mexican girl, about ten years of age, came to the front and asked our pastor, the Rev. D. F. Watkins, if she might join the church. I sat just in front of her as she stood at the altar awaiting the answer that meant so much to her, and could see from the expression on the child's face and the earnestness of her large black eyes that the inspiration of this act was from the Holy Spirit. Bro. Watkins came down out of the pulpit and, placing his hand on her head, said to her, "Casilda, do you know what it is to be a Christian and to join the church?" She raised her eyes until they met his, and replied "*Si, senor*," which means, "Yes, sir." To still further test the child's firmness, he said to her: "Casilda, the Lord wishes people to join the church that he may use them for whatever work he finds them fitted for. He wanted me to come to Mexico and preach the gospel to you, that you might know Jesus, and I have left all my people—father, mother and all—and have come. Now, suppose he wanted you to leave Mexico and your father and mother, and go to Africa and tell the people there of Jesus, will you go?" This was a hard question for the poor child, and evidently presented difficulties to her mind and heart at the very door of the church she was not expecting. Everyone leaned forward to catch the answer that was soon to fall from lips that had just asked to be admitted into the fold of the Great Shepherd. She stood motionless for a few moments, with her eyes cast down, and then raised, and they looked as if they were melting into tears, and said in a low, calm, clear voice, "If the Lord wants me to go, I will go." There were, indeed, few dry eyes in the church after the answer came; for we all felt the force of the words, "And a little child shall lead them."

From that hour she was called "the little missionary girl." And never was life more fully consecrated to Christ. Consumption had taken deep hold upon her body; but the Holy Spirit had taken a firmer grip upon her gentle spirit. As long as she was able to go she was at her place in all the services in the church, and never missed a day from school. Even after she could no longer study she would come and take her place at her desk and spend the day in meditation. Ah! who can tell the blessed thoughts the Holy Spirit whispered into her heart as she sat and longed for the strength that would only be given in "our Father's house above."

At last the day came when Casilda could not rise from her bed, and she sent her mother to tell Miss Roldan of her condition.

Then, as with the wings of a bird, the faithful teacher who had led her to Christ, flew to her side, and, emptying her pocket-book, gave orders to do everything possible for her. The child replied: "Only God can cure me, and I think it is his will I should not get well." And it was so! When she died my wife and Sister Grimes wanted to buy a white dress in which to bury her, and the poor little children of the school said, "No, we must be allowed to do that; for she was so good, and we loved her so much." And little ones contributed of their scanty means and bought the dress and beautiful white flowers as a token of love for the little missionary, who so often opened school with prayer, and prayed so earnestly for them all. And still it is true—"And a little child shall lead them."

Amid tears and a deep-felt sorrow we laid the body of faithful little Casilda Andrade to rest, with a perfect confidence that we shall meet her again by and by. I feel a deep personal loss, and am anxiously looking for the one who shall take her place in church and school.

J. M. WEEMS.

MEXICO CITY, August 2, 1890.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

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LESSON IX.—August 31.

ENTERING THE KINGDOM.

Luke xviii, 15 30.

GOLDEN TEXT—*Whosever shall not receive the kingdom of God as a little child shall in no case enter therein.*—Luke xviii, 17.

TIME.—A. D. 80.

PLACE.—This scene took place on our Lord's last journey to Jerusalem, and at his definite departure from Galilee.

15. They brought unto him also infants—Rather, *their babes*. It seems to have been a custom of Jewish mothers to carry their babes to eminent rabbis for their blessing; naturally, therefore, these mothers would bring their children and babes to Jesus.

16. Called them—St. Mark adds that Jesus was much displeased with the officious interference of the disciples who so little understood his tenderness. *For of such is the kingdom of God*—Because children are meek, humble, trustful, guileless, unsophisticated, pure. It was a lesson which Jesus often taught.

18. And a certain ruler asked him—Luke alone describes the inquirer as a "ruler." He was probably a member of the Sanhedrin. He was conspicuously rich, and of high and ardent character.

19. The questioner lightly applies the word "good" to one whom he as yet regards only as a human teacher; to an act which, it seemed to him, was in his own power to perform. What he needed, therefore, was to be taught to deepen and widen his thoughts of goodness until they rose to him in whom alone it was absolute and infinite, through fellowship with whom only could any teacher rightly be called good, and from whom alone could come the power to do any good thing.

20. Thou knowest the commandments—The questioner is answered as from his own point of view. If eternal life was to be won by doing, there was no need to come to a new teacher for a new precept. It was enough to keep the commandments, the great moral laws of God, as distinct from ordinances and traditions, with which every Israelite was familiar. Matthew says that our Lord first answered, "Keep the commandments," and when the young man asked, "What kind of commandments?" expecting, probably, some recondite points of casuistry—minute rules out of the oral law—our Lord, to his surprise, mentions the broadest and most obvious commandments of the Decalogue. *Do not kill*, etc.—Our Lord seems purposely to have mentioned only the plainest commandments of the second table, to show the young man that he had fallen short even of these in their true interpretation; much more of that love to God which is the epitome of the first table. Thus does Christ "send the proud to the law, and invite the humble to the gospel."

21. All these have I kept—There seems to have been an accent of extreme surprise in his reply. "You bid me not be a thief, adulterer, murderer! For whom do you take me? I am no criminal. These I kept since I was a child." And then he added, "What lack I yet!" (Matt. xix, 20.) Here again, the gospel is true to the letter in its picture of a Pharisaic rabbi. Ignorant as the young ruler was of his own spiritual state, his condition was not that of the self-satisfied Pharisee. The question implied a dissatisfaction with himself, a sense of incompleteness, a hungering and thirsting after a higher righteousness. And this accounts for the way in which our Lord dealt with him.

22. When Jesus heard these things, he said unto him—There was something in the young seeker after holiness which drew to him, in a measure altogether exceptional, the affection of the great Teacher. There was the fervor, the longing after a higher life, the personal trust, which made him a not unworthy object of the love of Jesus, and, therefore, he would not spare the discipline which the questioner needed, the test which, being such as he was, was required for the completeness of his life. *Yet lackest thou one thing*—The youth had asked for some great thing to do, and Jesus, by thus revealing to him his own self-deception, shows him that in spite of his spiritual pride and profession of magnanimity he is but trying to serve two masters. *Sell all that thou hast*—It would be altogether a mistake to see in this either an obligation binding on all seekers after eternal life, or even what has been called a "counsel of perfection," a precept laying down an indispensable condition for all who aim at its higher forms and powers. It was strictly a remedy for the special evil which hindered the young ruler's progress to perfection, applicable to others so far only as their cases are analogous. It would be idle to deny that there have been and are many such analogous types of character, and so far as any one is conscious of being under the power of wealth and its temptations so far there is a call to some act asserting his victory over those temptations, in the spirit, if not in the letter, of the command thus given. But it is, we must remember, the spirit, and not the letter, which is binding. Distribution to the poor was then almost the only form of charity. A wider range of action is presented by the organization of modern Christian societies, and the same sacrifice may be made in ways more productive of true and permanent good; in the foundation, that is, of schools or hospitals, in the erection of churches, in the maintenance of home or foreign missions. *And, come, follow me*—Here again St. Mark adds words that are pregnant with meaning, "Take up thy cross, and follow me." The seeker could not then understand all their significance. To the Teacher that cross was now coming day by day nearer, and he saw that each true disciple must be prepared to follow him in that path of suffering which was also the path of glory. *Treasure in heaven*—The "treasure" is the "eternal life" which the young ruler was seeking, the memory of good deeds, the character formed and perfected, the vision of the presence of God.

23. He was very sorrowful—St Matthew says, "He went away grieving;" St. Mark adds that "his brow grew gloomy and cloudy at the command." And thus at the time he made, through cowardice or meanness of mind, what Dante (Inf. 10, 27) calls "the great refusal;" and the poet sees his shade among the whirling throng of the useless and the facing-both-ways on the confines of the Inferno. Nothing, however, forbids us to hope that the words of Jesus, who "loved him," sank into his soul and brought him to a humbler and holier frame of mind. But meanwhile he lost for his earthly dross that eternal blessedness of self-sacrifice which Christ had offered him.

24. How hardly shall they that have riches—The Greek adverb is somewhat stronger than the colloquial meaning of the English, and may be rendered "with what trouble." The words imply not so much the mere difficulty as the painfulness of the process. Here, as elsewhere, the "kingdom of heaven" is not the state of happiness after death, but the spiritual life and the society of those in whom it is realized even upon earth. Into that kingdom those only can enter who become as little children, as in other things, so in their unconsciousness of the cares of wealth.

25. For a camel to go through a needle's eye—To soften the apparent harshness of this expression, some have conjectured *kamilon*, "a rope," and some have explained "the needle's eye" as the small side-gate for passengers (at the side of the large city gates), through which a camel might press its way if it were first unladen. But (1) the conjecture *kamilon* is wholly without authority. (2) The name of the "needle's eye" applied to small gates is probably a modern one which has actually originated from an attempt to soften this verse; at any rate there is no ancient trace of it. (3) The rabbinic parallels are decisive to prove that a camel is meant because the Babylonian Jews, using the same proverb, substitute "an elephant" for "a camel." (4) It is the object of the proverb to express human impossibility. In the human sphere—apart from the special grace of God—it would be certain that those who have riches would be led to trust in them, and so would fail to enter into the kingdom of God, which requires absolute humility, ungrudging liberality, and constant self-denial.

26. Who then can be saved.—There is an almost child-like *naivete* in the question thus asked. They, whether among their own people or strangers, had found the desire of wealth to be the universal passion. Even they themselves, when they had forsaken their earthly goods, had done so (as Peter's question showed but too plainly, Matt. xix, 27) as with a far-sighted calculation. They were counting on outward riches in the kingdom as well as outward glory. And now they heard what seemed to them a sweeping condemnation, excluding all who possessed, and by implication all who sought after, riches, from the kingdom.

27. And he said—We can surely conceive something of the expression of the look that accompanied the words. He had gazed thus on the ruler, and read his inner weakness. Now, in like manner, he reads that of the disciples; and the look, we believe, tells of wonder, sorrow, tenderness, anxiety. Those feelings utter themselves in the words that follow, partly in direct teaching, partly in symbolic promises, partly in the parable of Matt. xx, 1-16. *Impossible with men...possible with God*—Wealth, though bringing with it many temptations, may be so used, through God's grace, as to be a help, not a hinderance, in that deliverance from evil which is implied in the word "salvation."

28. Then Peter said—The feeling which dictated his remark is uncertain; perhaps it was a passing touch of self-congratulation; perhaps a plea for pity in the hard task of salvation. *Lo, we have left all*—The question betrayed the thoughts that had been working in the minds of the disciples, and of which, as was his wont, St. Peter made himself the spokesman. They had complied with their Master's commands. What were they to have as the special reward to which they were thus entitled? It is obvious that in asking for that reward they showed that they had complied with the letter only, not with the spirit of the command. They had not, in the true sense of the word, denied themselves, though they had forsaken the earthly calling and the comforts of their home; and they were dwelling on what they had done as in itself giving them a right to compensation.

30. Manifold more—Matthew and Mark say "a hundredfold," and Matthew adds that in the restoration of all things they shall sit on twelve thrones, judging the twelve tribes of Israel. Luke naturally omits the more purely Hebraic conceptions. Mark adds the two striking words, "with persecution." Of course, the promise of "the hundredfold" is neither literal nor quantitative, but qualitative and spiritual. *In this present time*—Not only in this present aeon, but at this very season.

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The law says, pay me that thou owest; grace says, I frankly forgive thee all.

The law says, the wages of sin is death; grace says, the gift of God is eternal life.

The law says, the soul that sinneth it shall die; grace says, whosoever believeth in Jesus, though he were dead yet shall he live; and whosoever liveth and believeth in him shall never die.

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Waynesboro and S. at State Line (Th.)Aug.	21
Bunnsville, at Wahalak	23, 24
Winchester circuit, at Big Rock	30, 31
Lauderdale, at Brogan's Chapel...Sept.	6, 7
DeKalb, at Marvin	13, 14
Shubuta, at Soule Chapel	20, 21
Paulding, at Paulding	27, 28
Marion, at Pleasant Hill...Oct.	4, 5

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Roxie, at Wesley Chapel....(Thu.)..Aug.	21
Meadville, at Cool Springs	23, 24
Fort Gibson	30, 31
Meyersville, at Beulah...Sept.	6, 7

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street...Aug.	31
Louisiana Avenue...Sept.	7
Rayne Memorial	14
Carrollton and Parker Chapel	21
Gretna	28
Dryades Street...Oct.	5
Algiers	12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False R., at Arbroth...Nov.	2
Moreau Street	9
Baton Rouge	16
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Red River, at Knox Point...Aug.	23, 24
Caddo, at Greenwood	30, 31
Mooringsport; at Mooringsport...Sept.	6, 7
Shreveport	12
North Bossier, at Concord	13, 14
South Bossier, at Doyline	18
Valley, at Cotton Valley	20, 21
Wesley, at Hill's Chapel	27, 28
Coushatta, at Coushatta	29
Anacoco, at Beech Grove...Oct.	2
Many and Sabine, at New Hope	4, 5

J. B. CASSITY, P. E.

DELHI DISTRICT.—THIRD ROUND.

Waterproof...Aug.	23, 24
Providence	30, 31
Floyd, at Oak Grove...Sept.	6, 7
Harrisonburg, at Shelly Island	13, 14
Winsboro, at Holly Grove	20, 21

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Rayoe, at Crowley...Aug.	23, 24
Washington...Sept.	6, 7
Opelousas	13, 14

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Bayou Bœuff, at Elm Bayou...Aug.	23, 24
Spring Creek, at Hineston	30, 31
Sugartown, at Barnes' Creek...Sept.	6, 7
Centerville, at Master's Chapel	13, 14
Black River...(Wed.)..	17
Vidalia and Trinity	20, 21
Columbia	27, 28

B. F. ALEXANDER, P. E.

HOMER DIST—THIRD ROUND.

Gansville, at Gansville...Aug.	23, 24
Arcadia	30, 31
Sabine, at Loogatraw...Sept.	6, 7
Ringgold, at Andrew Chapel	13, 14
Sparta, at Providence	20, 21
Minden	27, 28
Homer...Oct.	4, 5
Haynesville	11, 12
Gibsland	18, 19

ROBERT RANDLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Corioth station...Sept.	13, 14
Iuka station	20, 21
Harmony circuit	25
Iuka circuit	27, 28
Pleasant Ridge circuit...Oct.	4, 5
Marietta circuit	9
Booneville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit...Nov.	1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

NEWS OF THE WEEK.

DOMESTIC.

At the second day's proceedings of the annual encampment of the G. A. R., in Boston, the reports of the staff officers showed the order nearly half a million strong, and still increasing.

On September 1 the law passed by the New York Legislature prohibiting boys under sixteen years of age from smoking in public places will go into effect.

The Texas Democratic Convention, in session at San Antonio, nominated James S. Hogg as candidate for governor.

Twenty-five thousand barrels of whisky were burned at a distillery in Louisville, Ky., on August 13. An estimate places the loss at $800,000.

Shippers throughout the United States have gained a victory over the railroads in securing a modification of the uniform bill of lading. The concession made by the carriers consists in striking out the words "not negotiable," against which the chief complaint was made.

The Anti-Lottery bill came before the National House of Representatives on August 16, and was passed without division. The measure will be brought up in the Senate whenever Senator Sawyer can get a time fixed for its consideration.

The Senate passed the River and Harbor bill without detention on the sixteenth instant. There was no objection to the appropriation of $3,500,000 for the Mississippi river. The bill will now go to the conference committees, which may be some time in passing it finally, as the House and Senate are not in harmony on certain appropriations.

The strike on the New York Central road was further complicated on August 16, as the switchmen on the Central and West Shore systems joined the Knights of Labor in their strike.

The Census Office has practically computed the amount of population of the United States. The count up to the sixteenth instant showed an aggregate of 62,695,955, and when the entire count is finished the population of the country will be about 64,000,000, an increase of about 30 per cent. during the decade.

A train on the Missouri Pacific, seven miles from Sedalia, was captured by bandits on August 17. The express car was entered, and the safe of the Pacific Express Company was robbed of its contents, amounting to about $75,000. The robbers escaped.

Armed Pinkerton men and the strikers on the New York Central railroad came into collision in Albany, on August 17. The Pinkerton police, who have the property of the railroad under their care, were stoned by the strikers and hoodlums, and retaliated by firing into their assailants, wounding several.

At the convention of the Democrats of the Fourth Congressional District at Alexandria, La., on August 18, Hon. Newton C. Blanchard was nominated for his sixth term as congressmen of the district.

FOREIGN.

The leader of the Mormon colony in Alberta has written to an Ottawa paper about the Mormons in the northwest. He ignores the question of polygamy altogether, but pleads that his people are peaceable and industrious, and that no obstacles should be thrown in the way of their efforts to develop the resources of the Canadian northwest.

The railway employees throughout Wales, without regard to class or occupation, have intimated through chosen representatives their willingness to submit to a weekly levy upon their wages for the support of the men on strike.

A plague of worms has extended over the forests in the north and west of Germany. The Bavarian forests have been devastated by the pests, and the government is paying the people a half-penny for every worm caught and killed.

A flood prevails in the Ganges. The river has overflowed its banks, and the surrounding country is inundated to an extent never before known. There has been great loss of life.

Horrible accounts are received of the slave labor traffic by British planters in the South Seas. The Presbyterian Mission Synod in the New Hebrides has passed a resolution to the effect that "Kanska labor traffic had, to a large extent, depopulated the New Hebrides and adjoining islands, upset family relations among the natives, and has been and is the cause of much sorrow, suffering and bloodshed." This slave trade is carried on under the protection of the British flag for the benefit of planters in Queenland and the Fiji Islands.

The McKinley Tariff bill still excites commercial circles in France. The recent consular conference held in Paris received complaints from nearly thirty Chambers of Commerce, pointing out the difficulty of complying with the provisions of the bill without almost destroying the trade.

It is said that the natives of East Africa, who are well armed with repeating rifles, are preparing to attack the German settlements. A lively reception will be given them.

The Emperor of Germany arrived in Russia on a visit, August 17. He was given a cordial reception at the landing, and great enthusiasm was manifested by immense crowds in the streets.

A cyclone and hailstorm in the department of Aube, France, has destroyed the harvested and growing crops. The loss is estimated at nearly 25,000,000 francs.

The British Parliament was prorogued on August 18.

Blood Poison

is very liable to follow contact of the hands or face with what is known as poison ivy, especially in hot weather or if the body is perspiring freely. The trouble may subside for a time, only to appear in aggravated form when opportunity offers. The great purifying powers of Hood's Sarsaparilla thoroughly eradicate every trace of poison from the blood, as the cures it has accomplished conclusively show. It also cures scrofula, salt rheum and all other affections arising from impure or poisoned blood.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9⅝	— —
Ordinary	10⅜	— —
Good ordinary	10⅝	— —
Low middling	11	— —
Middling	11⅜	— —
Good middling	11 11-13	— —
Middling fair	11⅞	— —
Fair	12⅝	— —
Galveston middling	11⅜	— —
Mobile middling	11 5-16	— —
Memphis middling	11½	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅞	— —
Fully fair	4⅞	— —
Good fair	4⅝	— —
Common	4⅜	4 9-13
CENTRIFUGAL:		
Seconds	4⅛	4 13-16
Prime yellow	— —	5½
Gray white	— —	5⅝
Choice white	6	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	— —	— —
RICE.		
No. 2	— —	— —
Good	— —	— —
Fair	— —	— —
Prime	— —	— —
Rough, ₱ bbl	3 90	4 25
POLISH, ₱ ton	15 00	— —
FLOUR.		
Extra Fancy	5 20	5 30
Fancy	4 75	4 87½
Choice	— —	— —
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 30	5 70
Minnesota bakers	4 75	5 00
CORN PRODUCTS.		
Corn meal	2 87½	2 95
Cream meal	2 90	3 00
Grits	3 25	3 35
Hominy	3 15	3 25
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	67
Yellow	— —	— —
Mixed No. 2	31	— —
OATS:		
Western	— —	50
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	1 00	1 02½
HAY:		
Prime	13 50	15 00
Choice	13 00	13 50
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	— —
Prime Mess	11 75	12 00
Rumps	11 00	11 25
BACON:		
Fancy Breakfast	8½	9
Shoulders	6¾	— —
Sides, short rib	6⅝	— —
Sides, long clear	8½	— —
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	6	8⅛
Sides, short rib	5⅞	— —
Sides, long clear	5⅞	— —
GROCERIES.		
COFFEE:		
Prime	— —	21½
Fair	— —	20¾
Common	— —	17¾
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	22	23
Western Dairy	13	15
Common	— —	— —
LARD:		
Refined	5½	5⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	3 25	3 50
POTATOES:		
New Louisiana	— —	3 50
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	3 50	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 25	3 00
Chickens, Southern	3 00	— —
Young	1 25	2 00
Turkeys, Southern	— —	9 00
EGGS:		
Western	15	16
Southern	17	— —
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	21½	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	— —	5
Dry salted	— —	5½
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, August 10.

BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I. John i, 7.*

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Summer complaints and all bowel troubles are soon cured by Johnson's Anodyne Liniment.

Andrew Chapel Camp Meeting.

The camp meeting at Andrew Chapel, ten miles east of Shubuta, will begin September 12, 1890, at 11 o'clock. Preachers will be provided for, and will have conveyance from Shubuta if they will let the pastor know in time what day they will be at Shubuta. Pray for us, that God may be with us to bless.

A. C. FLOWERS, P. C.

Lake Camp Meeting.

The Lake Camp Meeting will begin August 29, and continue several days. Distinguished ministers will be present; among the number Joe Jones, the evangelist. Ample accommodations will be provided at reasonable rates for the entertainment of all who may attend. The A. and V. railroad will sell tickets at one fare for the round trip.

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By Rev. B. CARRADINE, D. D.

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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THE ANGEL OF PATIENCE.

[A free paraphrase of the German.]

BY J. G. WHITTIER.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain
Or give us back our lost again:
And yet in tenderest love, our dear
And heavenly Father sends him here.

There's a quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear,
But ills and woes he may not cure
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And recognize life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will?

O thou who mournest on thy way,
With longings for the close of day;
He walks with ther, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

Letter No. 10.

LONDON—SPURGEON—CANON FARRAR—DR. PARKER—ST. PAUL'S CATHEDRAL—THE WHISPERING GALLERY—ON TOP OF THE DOME.

My letter describing my visit to Melrose, Abbotsford and Kenilworth has been sent to the *Nashville Advocate*. While my trip to Stratford-on-Avon and to Oxford will reach you in letter form later on, or as the horizon enlarges and the objects and subjects multiply, I may withhold it altogether.

I arrived in London late on a Saturday afternoon. An arrival in London has always been and will always be an event in a human life, from the child of genius coming up as a poor, unknown lad to the metropolis to achieve fame, to the traveler with no ambitions intent, but who has heard all his life of the wonderful city. These poor lads were much in my thoughts as I drew near the great capital. How many went up and failed! Chatterton, the most brilliant of them all, died heart-broken or starved. Shakespeare, after staying awhile, went back to Stratford-on-Avon, the home of his boyhood. He thought he had failed. Some few succeeded and remained. But they all felt the thrill of entering London. As the poet laureate puts it, while afar off upon the fields or roads, they

> "Saw in heaven the light of London
> Flaring like a dreary dawn."

Sunday morning dawned beautifully fair, and I sat down, so to speak, to a spiritual bill of fare not to be had every day, or in every place, by any manner of means. I listened to the three great lights of London at 11 A. M., 3 P. M., and 7 P. M.

At eleven I directed my steps to Mr. Spurgeon's church, which I found was twice as large as Dr. Beecher's. I was escorted into the prayer meeting, held in a room back of the pulpit, just before preaching. One of the brethren, in the midst of a long prayer, called the center of power in the church. I had only been in the room a short while, and felt he was mistaken. Each succeeding prayer convinced me more than ever that the brother was incorrect. The center of power always means a glorious death to circumlocutory and mechanical prayers. In a few minutes more I noticed that Mr. Spurgeon was not present. An half-hour later I was listening to him as he poured a rich and unctuous gospel into the hearts of five thousand people. I knew then that the center of power was in Spurgeon. A man has to pray himself, and to pray much, and to pray mightily and importunately, to have power over the hearts and consciences of men. Nothing else will bring it. Mr. Spurgeon commented on the chapter he read for thirty minutes, and after that preached forty minutes. But no one wearied. What a feast he gave us in Christ's first miracle in Cana of Galilee! Christ filled the discourse; was felt in every accent of that man, and looked out of every expression. The man drew the rich provisions for us as if, like Joseph, he had been filling the store-houses of his mind for years, and there was no stint nor limit. And yet in the midst of the feast I looked down and saw two of his prominent members asleep! I was comforted for myself and my brethren in the ministry. The great orator shows signs of physical feebleness. He moved stiffly in the pulpit, as if he feared the awakening of slumbering pain. But his square English face was lighted up with God's own love and peace, and his intellect was as lordly as ever. After the sermon he took up a special collection. An hundred wooden boxes were instantly passed down the aisles, and the rain of the pennies sounded like hail on the roof. I am convinced that the "collection" is an institution, universal and permanent.

At three P. M., I listened to Canon Farrar at Westminster Abbey. The subject was, "Saul Forsaken of God." It was a polished sermon, like the statues around him; but the power was not there. Perhaps it may be difficult to preach among marble statues, tombstones, and cold gray walls. To hear the organ in Westminster constitutes an experience. The strain rises up into the lofty ceiling, one hundred and thirty or forty feet above you, wanders away from you down the long nave, comes sweeping back up the transepts, gets lost among the many stone arches and pillars, and finally you hear it sobbing and dying among the tombs of dead kings and queens and warriors and statesmen and poets and preachers in the far distant parts of the building.

At seven P. M., I heard Dr. Joseph Parker, of the City Temple. He is a Congregationalist. He preached that night to fully four thousand people. Dr. Parker wears his hair rather long and flung back. He has a grand leonine face that, in the distance, reminds you of Dr. C. K. Marshall. His subject was, "The Boy Samuel," his ministering before the Lord, and yet "not yet knowing the Lord." He held up the words, "not yet," and drew forth thought after thought until the hearer was amazed at their number and appropriateness. Dr. Parker is fresh, original, forcible, and, at times, dramatic in tone and gesture.

My card secured me here, as elsewhere, immediate attention. Perhaps it was because of the "D. D." attached to the name. These lay brethren in England don't know how cheap a degree it is in America, and has got really to mean next to nothing. While in Mr. Spurgeon's church I happened, in speaking to one of the ushers, to say *Doctor* Spurgeon. He quickly replied, "He is not a doctor; he is only a teacher!" Here was rebuke, and here was food for reflection. Is a "D. D." one thing and a teacher of God another? Do we cease to become a teacher when we attain unto this title? "He is *only* a teacher!" May the Lord grant us to be teachers, though we never have half the alphabet swinging, like a comet-tail, to our names!

Monday morning I ascended the dome of St. Paul's Cathedral to get my bearings and map London in my mind forever. On our way up we are stopped in the dome to hear a whisper one hundred and fifty feet away. As I stepped in the gallery that runs around the inside of the dome I noticed five gentlemen, on the opposite side, with their ears to the wall, while the guide, standing near me, was whispering the following information: "St. Paul's Cathedral was built by Sir Christopher Wren. It required over thirty years for its completion. The paintings on the ceiling were executed by Joshua Reynolds. The height is four hundred and four feet. The diameter of this dome is one hundred and twelve," etc. The gentlemen left, and I took their place, whereupon the guide bowed himself against the stone wall, and, in a whisper, which I heard distinctly over one hundred feet, said: "St. Paul's Cathedral was built by Sir Christopher Wren," etc. As I left three gentlemen took my place, and I saw the guide go down for the third time against the wall, and import the thrilling information that "St. Paul's Cathedral," etc. My heart melted for the man. He spends his life going over about a half-dozen sentences, telling people that this cathedral was built by Sir Christopher Wren, and that, too, in a whisper, with his mouth against a wall. Over and over he tells it. He told it the day I was there, doubtless, a thousand times. He is still telling it, and will continue to affirm and asseverate that matter about Sir Christopher Wren to the traveling multitudes through the years. If he is a man of much nervous sensibility, there are, doubtless, days that he heartily wishes that Sir Christopher Wren had never been born. Suppose a book should be written of the sayings of this guide?

I remember a colored man who kept a coffee-stand in Jackson, Miss., by the depot. I was passing through the place when I had just entered the ministry sixteen years ago. It was then I first heard his voice crying out, "Hot coffee and cold cakes!" Four years after I passed through again, and he was still calling, with the exception that he had left off the cold cakes. Either he had met with business reverses, or was growing more sententious. Eight years passed away, and, as my train stopped at Jackson for a few minutes one night, the first voice I recognized was that of my colored friend, with his unwearied statement of "hot coffee." This spring, in going up to deliver an address at Oxford, a midnight stoppage of a few moments at Jackson was rewarded with the sound of the voice of my old friend still insisting that he had "hot coffee." These two words constituted the man's vocabulary. He was never heard to say anything else. To my knowledge he has kept it up for sixteen years. There have been wars and revolutions in distant States; great have been the changes in the business and political world; but he has not changed. Suppose a book should be written containing the sayings of this man, as a companion volume of the biography and speeches of the guide of St. Paul's Cathedral?

In a little while I stood upon the golden gallery that runs around the spire above the vast dome of St. Paul's. Byron alludes to the dome in one of his poems, where, after painting the wilderness of houses and forests of masts, said above it all:

> "——A foolscap's crown,
> And that is London town."

We are close by the ponderous bell that has been likened to conscience by some writer. It sends forth, at times, its deep, solemn boom; but London, in the rush and roar of the daytime, hears and heeds it not. But at night, when the streets grow quiet, all hear it then. I can testify to both facts, and especially to the solemnity of its stroke at the hour of midnight. Writing in my room several nights after midnight, and only three blocks away, I have come to know the iron voice of London's great cathedral. Standing on the golden gallery, I observed that the river Thames, bending like a bow, divides London into two sections, north and south. Looking southward, I saw the Tower of London on my left hand, on the east bank of the Thames, fully a mile away. To my right, two miles distant, was Westminster Abbey and the Houses of Parliament. Still looking south, I counted seven large bridges over the Thames. Facing north, many noted places come into view. Just beneath us is the Bank of England; a little to the left is the famous Newgate Prison; before us is the church on Cripplegate street, from which Mr. Wesley's father was ejected, and in whose walls Cromwell was married and Milton lies buried; farther out still is the place where William Wallace was executed, and the martyrs burned; away to the left are the palaces of Queen Victoria and the Prince of Wales. The fog and smoke prevent our seeing more than two or three miles in any direction; but as far as we can see there are houses by thousands and multiplied thousands.

Descending to the street, we find rushing through hundreds of channels, with impetuous force, great living streams of humanity. Streams mightier and more awful than Niagara and the Mississippi, in that they are living streams, shall live forever, and are rushing on to God and eternity. May the Savior guide these streams, and bring them to swell the volume and add to the gladness of the river of life that is to refresh and bless this world, and glorify, by and by, the universe of God forever!

B. CARRADINE.

"A Questionable Policy."

MR. EDITOR: What does all this mean?—these numerous and varied attacks upon the young ministry of our church? Are we going wild, or the church being abused, injured or disgraced by our labors? Is it possible that there is growing up a spirit of jealousy and rivalry between the older and younger members of our Conference? I have noted several articles of late reflecting gravely upon the capacity and work of our young men, all of which have fallen unpleasantly on my ear; but I could have borne with them all had not two of our chief editors (NEW ORLEANS and *Nashville Advocates*) come out in issues of even dates with articles of strong endorsement for our older brethren. The aged men of our Conference have my highest regards, my highest love, for many of them have conferred upon me favors for which I shall never be able to repay them; but above these high regards and all selfish interests do I prize the church of my choice. Whenever the interests of self and those of my church have conflicted, I have closed my eyes upon self and looked only to the interests of the church. As a minister, I belong to the church, and not the church to me. The ministry is the property of the church, and not the church of the ministry. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." If the church or the ministry must suffer loss, let it be the latter. This being true, let us examine the facts and see if the church is the sufferer by this "questionable policy."

In your article you say: "At one point our policy is lame, and increasingly so every year." . . . "The policy of placing young and inexperienced men in full charge of circuits and stations has been growing amongst us for quite a while, and seems about 'settled.' After looking at the results of this policy for several years, we do not hesitate to say it is a lame policy, and ought to be abandoned—a growing evil which ought to be abated." Now, let us look fairly and impartially at this policy for a while—look at its fruits; for "by their fruits shall ye know them." If you will examine the Minutes of our Conferences for the several years just passed, you will find that the increase of membership reported is largely due to the work of our young men. They have built more churches, founded more parsonages, established more camp grounds, collected more moneys, harvested more sheaves, and done more work along every line than have our old men. The first year of my ministry, though I had but four months' previous experience, resulted in a larger number of conversions, and a better work generally, than I can show for the next two succeeding years combined. Another of my class makes a similar showing; and still another reported at the close of his first year two hundred and fifty conversions under his own ministry. It was only to-day I was talking with an old preacher of this Conference, when he said, "The first year of my ministry was the most successful of my life." Three years ago Bishop Keener stated, in his observations on the report of a young brother of the first year, that it was a remarkable fact that the fruits of the first few years of the itinerant's work were the richest and most abundant of his life. It is true, I know, that we are frequently censurable for the use of new and untried means in our work; but among the multiplicity of experiments made we are apt to fall upon something to fit the case, reach the conscience of some backslidden soul, or touch the heart of some obdurate sinner and bring him back to Christ.

Again, you say: "The damage has been done, is being done now; but we do not blame the young preachers. They did not ask for these positions. They are, doubtless, doing the best they can. We are to blame." Of course, we "did not ask for these positions." They could not be had for the simple asking. It was the voice of the people, the church and our Bishops, and merit on the part of the "young preachers" which has placed them where they are. Besides, why blame yourselves for this state of affairs? Why blame anybody? Who has been damaged? Is the church complaining? We can show many places where the clamor of the church is and has ever been for, "Young men! young men!" Are the young preachers smarting under the burdens they bear? You are in the right when you say, "They do the best they can;" and they do it cheerfully. Then from what source, and why, does the complaint come up that our young men are placed in positions too responsible for them? Sad is the answer: it is from those laborers who were hired about the "third hour," and have "borne the heat and burden of the day," who are now complaining because the Lord of the vineyard is giving to the eleventh-hour men as much as to them. "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

The real cause of the apparent indifference of the church toward our older ministers is correctly given by the *Nashville Advocate* in an editorial of the sixteenth instant: "We fear that many old men invite dissatisfaction with their work by indulging themselves in habits of mental slothfulness. The number of preachers who continue to grow in intellectual and spiritual power after they pass the age of forty-five is exceedingly small." This is a fast age, full of life and energy, and he who would entertain the masses, instruct the church, hold the public ear, and have himself in demand generally, must be fully abreast of the times, socially, morally and intellectually.

Your idea of senior and junior preachers would, most probably, not be acceptable in this age of the church. "Revolutions never go backward," but onward and upward. The better plan would be to guard the door of the Conference, and not let inefficient men slip in. We have at the door of our Conference the Rev. Dr. W. T. J. Sullivan, a man who is faithfully guarding its portals against all those who would enter not into the sheepfold by way of the door, but climb up some other way;" so that we have but little cause to complain of our shepherds. Some have been detained there for years, till they could enter schools and colleges, and prepare themselves for the work to which the Great Shepherd had called them. Some may thus be discouraged, and turn away from us; but this is all the better for us. It is better that they should be lost here than to enter the Conference, prove ineffectual laborers and a burden upon the church. All worthy men will wait and prepare themselves for the work; all unworthy men we do not want.

In conclusion, let me say I see no ground for the complaint that the "old men are being mercilessly crowded out to make room for the youngsters." (*Nashville Advocate.*) It is true that year by year the old men are retiring from the field, and their places being filled by younger men; but, since I have been in the Conference, not one single location has been made without the consent of the party to be located. For my part, I have committed myself, under God, to the hands of my presiding elder and the Bishop, and am willing to go where they may direct or locate at their command. I know it is hard not to receive what we justly deserve; but merit will not long go unrewarded. So let us bide our time, "for we shall reap in due season, if we faint not."

It is very unpleasant to us, who are young in the cause, and need the sympathy and help of our "elder brother," to be so frequently branded with the epithets, "fledgelings," "youngsters," "greens," and the like. Brethren, let us have no more of this. Do not open a gulf between you and us which can not be passed, for we be brethren and co-workers together with God. Do not bind us hand and foot by inviting public prejudice upon our work. Let us go free and untrammelled into the vineyard of the Lord.

S. S. S.

COLUMBUS, MISS.

The above article is from the pen of an esteemed young minister. We hold him in high regard; but we must say that he misrepresents us entirely. We made no "attack" upon the young ministers. Our article was written in their interests. There is not a reflection upon the character or work of the young men in our article. He ought not to hold us to an account for what others have said. We criticised the policy of putting inexperienced men in full charge of circuits and stations. We did not criticise the men or their methods of work. We still believe the policy is wrong, and our young brother has given us a fine point to prove our position, for which we give him thanks. He says: "The first year of my ministry resulted in a larger number of conversions, and a better work generally, than the next two succeeding years combined." He then gives the testimony of several others to the same fact. Now, what was the matter with those "succeeding years," that they don't show us good results as the first? If he had been working alongside of an experienced worker, the result would have been better. The examples he cites prove entirely too much. If it is true that the first-year men do the work that brings the best results, then the policy should be to have *only* first-year men. The last paragraph of the brother's article makes the impression that we have been calling the young preachers names, such as "fledgelings," "youngsters," "greens." The brother ought not to have written the paragraph so that it would make that impression, for it is contrary to the fact. Neither in the paper, nor in private, have we ever spoken of our young ministers in that way. We honor them too much, and our article was written to ease them of burdens they are not able to bear.

EDITOR.

Millsaps College Notes.

BY REV. A. F. WATKINS.

Rev. S. M. Thames, presiding elder of the Sardis district, North Mississippi Conference, recently wrote a letter to Bishop Galloway, from which I take the following extracts:

It is encouraging to hear such favorable reports of our college. I heartily endorse the ADVOCATE supplement, and think you have struck the "key-note." The "Millsaps College Day," no doubt, will attract attention and bring the matter before the people more prominently. . . . *I, for one, will do all in my power for her interest; will bring the matter before the people every time I preach, and urge the preachers to lend their hearty co-operation.*

Rev. P. A. Johnston, presiding elder of the Brandon district, Mississippi Conference, writes as follows:

Enclosed I send you $65 in endowment notes, and have some more promised.

That presiding elder is showing his faith by his works. The influence of the presiding elder will largely determine the success or failure of the college enterprise in the district. This is not less true of a pastor and his charge.

Notes have come in from pastors in various directions this week. This is encouraging to every friend of our great work, and should inspire every preacher in Mississippi to make immediate and faithful effort to do something for the cause. With very little effort within the next ten days $50 from each pastoral charge in the State could be reported. Try it, brethren.

MILLSAPS COLLEGE DAY, OCTOBER 12, 1890.

Let all of our pastors and Sunday-school superintendents observe it. The thousands of dollars it will bring into the treasury of our great college will not approach in value to our people the knowledge, interest and energy that will follow. Let every congregation get the benefit, and the harvest of which this is the seed-time will be glorious. Whether the cause has been presented this year or not, let the day be observed.

"Millsaps College Day" in the Sunday-school will be especially productive of good in the years to come; for every child who contributes, every child who hears will be impressed. Interest will be awakened and ambitions stirred that only eternity can measure.

"To do good when I am gone," is what an old man said, when making a contribution to the college. We are working for the future. This is but the seed-time; how glorious will be the harvest! We are working for the boys of Mississippi. Who will help us?

Christian Advocate.

THURSDAY, AUGUST 28, 1890.

PATHS

BY S. W. FOSS.

The path that leads to a Loaf of Bread
Wiggles through the Swamps of Toil.
And the path that leads to a Suit of Clothes
Goes through a flowerless soil.
And the path that lead to a Loaf of Bread
And the Suit of Clothes are hard to tread.

And the path that leads to a House of Your Own
Climbs over the hoodlered hills.
And the path that leads to a Bank Account
Is swept by the blast that kills;
But the men who start in the paths to-day
In the Lazy Hills may go astray.

In the Lazy Hills are trees of shade
By the dreamy Brooks of Sleep,
And the rollicking River of Pleasure laughs,
And gambols down the steep;
But when the blasts of the Winter come,
The brooks and the rivers are frozen dumb.

Then woe to those in the Lazy Hills
When the blasts of Winter moan,
Who strayed from the path to a Bank Account,
And the path to a House of Their Own;
These paths are hard in the Summer heat,
But in Winter they lead to a snug retreat.

—*Yankee Blade.*

The Sabbath Day: Its Sanctity, Its Duties, Its Privileges.

(A sermon preached by the Rev. T. L. Mellen before the Meridian District Conference, at Enterprise, Miss., July 11, 1890, and published by request of the District Conference.)

TEXT: Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.—*Exodus xx, 8-11.*

And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore, the Son of man is Lord also of the Sabbath.—*Mark ii, 27, 28.*

These two texts present for our subject, "The Sabbath—Its Sanctity, Its Duties, and Its Privileges." There is a striking agreement between the two texts, the one being the complement of the other. Yet the one was perverted by the Pharisees into a burdensomeness too grievous to be borne, and the other has been perverted by "advanced thinkers," "new-theologians" and latitudinarians into an abolishment of the Fourth Commandment, and a justification of Sabbath-breaking by preachers and by people—just as the miracle at the marriage feast in Cana of Galilee has been perverted into an approval of wine-bibbing, whisky selling, drunkenness and debauchery. There is a marvelous liberty in the gospel, but there is no unrestricted license; and the declaration of the Lord of the Sabbath is equivalent to a re-enactment of the Fourth Commandment, as well as the decree uttered when "God ended the work which he had made." (Gen. ii, 2.)

I.—THE SANCTITY OF THE SABBATH DAY.

1. The sanctity of the Sabbath antedates the Decalogue.

In Genesis ii, 1-3, we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which he had made." And hence, were the whole Mosaic dispensation—Decalogue and all—annulled, such annulling could have no effect on the antecedent decree. (Gal. iii, 17.)

2. Being one of the "ten words" written by the finger of God on the tables of stone, it is an integral part of that moral law which is admitted on every side to be unrepealed. Nay, more; it forms a part of what the late Dr. Watkins termed "the Moral Constitution of the Universe," and, as such, it has never been rescinded, and, in the very nature of things, can never be set aside so long as God is God, and free moral agents remain to obey and to love him. Pitiable is the moral obliquity or the mental obtuseness of him who would eliminate this merciful command from the ten, destroy its sanctity, and nullify its beneficence. While not the keystone of the arch, it is of almost, if not quite, equal importance, as the maintenance of the authority or obligation of the nine others is largely dependent on this, the fourth, promulgated, as they all were, amid the awful sanctions of Sinai.

(1) "But," says some objector, "did not Christ annul the Sabbath?" To such I answer, Where? When? Put your finger on the place! Find a single line—yea, a single word, if you can, from the first word in Matthew to the final Amen! In Revelation, where there is the slightest intimation, much less express declaration, of the repeal of this commandment! It can not be done. We do read that it was the custom of the blessed Master to worship and to teach in the synagogue on the Sabbath days, and that he healed the sick and did other good deeds—godly deeds—on the Sabbath.

(2) "But," insists the objector, "did not his disciples pluck the ears of corn on the Sabbath day?" To this the answer can be readily given—Yes; and in the doing of that there was no violation of the letter or of the spirit of the commandment. They only acted contrary to the Pharisaic misconception of the purposes of the Sabbath, and from a motive very different from that which moved the man who gathered sticks on the Sabbath.

(3) "But," pursues the objector, "did not Christ Jesus say the Sabbath was made for man, and not man for the Sabbath?" True, O brother beloved! and what of it? Is not the same true of the church, and even of heaven itself? And is it not all the stronger reason why the Sabbath should not be taken from man, nor heaven be forfeited by him? Was not everyone of the Ten Commandments made for man, and not man for the commandments? Are they not all expressive of God's love for us? And ought not everyone of them to be obeyed? or shall we, like the scribes and rulers, pick out those commandments which we prefer to think of chiefest importance, and let the others go? or put a negative where God has put none? If we may put the "not" into the fourth or the fifth, why may we not take it out of the sixth and the seventh and the eighth? And while we are thus tampering with the commandments, and choosing which to keep and which not to keep, had we not better heed the solemn admonitions of our Lord? "These things ye ought to have done, and not to leave the others undone." (Matt. xxiii, 23.) "Whosoever, therefore, shall break one of these least commandments, and shall teach men so" (whether by precept or by example), "he shall be called least in the kingdom of heaven," etc. (Matt. v, 19.) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii, 10.)

(4) "But," urges the determined objector, "we do not celebrate the Jewish Sabbath. We have abandoned that, and, therefore, to the Christian all days are alike." To that is answered: Yes, we have abandoned the Jewish Sabbath, and with it all the cumbersome, ceremonial law—sacrifices, incense, etc.; but we have not and we can not lawfully abandon the Sabbath day—one day out of every seven for rest, meditation, worship and deeds of Christian love. We dare not. Nor can we agree with Frederick William Robertson that it is sufficient if the spirit of the Sabbath permeate the other days of the week. For while the apostles and early Christians, under divine sanction and the example of the risen Redeemer, changed from the seventh day of the week to the first day of the week, the Christian Church has never ceased to observe—to remember—every seventh day, although it may not have been the seventh day of the week. The commandment of God is to "Remember the Sabbath. . . . Six days shalt thou work; . . . but the seventh day is the Sabbath of the Lord thy God," and nowhere says the seventh day of the week. The observance of the first, second, third, fourth, fifth or sixth day of the week as the Sabbath, being one-seventh of our time, is not only a spiritual, but also a literal compliance with the commandment. But it is absolutely essential that one day in seven be sanctified unto the special service of God; and when, by common consent and legislative enactment, one day of twenty-four hours has been set apart as the Sabbath day, that period of time should be so regarded, that confusion be avoided, and "all things be done decently, and in order." (I. Cor. xiv, 40.)

Concerning the change by the Christian Church from the Jewish Sabbath to the Lord's day, no one need hesitate to admit that there is no expressed commandment in the New Testament authorizing the change, for we must remember that there are no precise rules for anything—baptism, reception of members into the church, administration of the Lord's Supper, church government, or anything else in the New Testament—only broad general principles of universal application. If we would seek for rules, we must look into the Old Testament Scriptures; but, while there is no express commandment, there are abundant passages by which the change is authorized by logical inference, and that severest and most unanswerable of all logic—the logic of facts.

(*a*) The triumphal entry of our Lord and Savior, Jesus the Christ, was made into Jerusalem on the first day of the week, amid the adoration of the great multitude who shouted, "Hosanna to the Son of David!"—a fitting prelude to the next first day of the week, when he burst the bands of death and walked forth from the tomb—Lord of death and of life!

(*b*) It was upon the first day of the week—the day of his resurrection—that he appeared unto Mary Magdalene in the garden near the tomb (Mark xvi, 9; John xx, 11-18); to the women returning from the sepulchre (Matt. xxviii, 9); to Peter somewhere near Jerusalem—was it not in Gethsemane? (Luke xxiv, 34); to the two disciples on the way to Emmaus, but near to Jerusalem (Luke xxiv, 13); and to all the ten at Jerusalem the same day, Thomas being absent (John xx, 19).

(*c*) On the next first day of the week, when Thomas and the ten others had met together for worship. (John xx, 26-29.)

(*d*) At the Sea of Tiberias, when seven disciples were present, and they not yet appreciative of the change of days. (John xxi, 1.) They were still "slow of heart." (Luke xxiv, 25.)

(*e*) To the eleven in a mountain in Galilee. (Matt. xxviii, 16.)

(*f*) On that memorable occasion when the disciples and the women, and Mary, the mother of Jesus, were all gathered in that upper room (I wonder if it were in that same upper room where he had broken the bread and poured out the wine, and said, "This do in remembrance of me"?) (Luke xxii, 19)—in that upper room, watching and waiting and praying, and there came that rushing sound, and those tongues of fire, and that joy which is in the Holy Ghost, and all shouted, and Peter preached that powerful and ever-memorable sermon—all, all was on the first day of the week. (Acts ii.)

(*g*) "Upon the first day of the week," writes Paul to the Corinthians, "let everyone of you lay by him in store as God hath prospered him." (I. Cor. xvi, 2.)

(*h*) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts xx, 7.) This was in Troas.

(*i*) "I was in the Spirit on the Lord's day," wrote John the Beloved. (Rev. i, 10.)

(*j*) And away back in Psalm cxviii—probably the very "hymn" which Christ sung (Mark xiv, 26) on the way to Gethsemane—we read: "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. cxviii, 22-24.)

And thus by the logic of facts we see that the first day of the week superseded the seventh day of the week under the divine sanction and in fulfillment of divine prophecy, and because typical not only of the rest which God took after the work of creation, but of the more glorious rest that remains, therefore, after the far more glorious work of redemption; and as baptism succeeded circumcision, the Lord's Supper the Passover, and the Christian preachers the Jewish prophets (there are no priests now), so has the Lord's day succeeded the Jewish Sabbath, and with a like broader, deeper, grander significance than the original type.

(5) "But," the objector persists, "does not Paul condemn the observance of the Sabbath day? Does he not declare that he is afraid of the 'foolish Galatians,' because they 'observe days, and months, and times, and years'? (Gal. ii, 10.) And does not Paul say, in his letter to the Romans: 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it'? (Rom. xiv, 5, 6.) And in his letters to the Colossians does he not say: 'Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day'?" (Col. ii, 16.) Yes, O my brother; but was not Paul in all these places and at all these points combatting the Judaizing teachers who were seeking to pervert the Gentile converts and bring them back from the Christian Sabbath to the Jewish, and from the baptism of the Holy Spirit to the circumcision of the Mosaic dispensation? and was he not striving against their being "entangled again with the yoke of bondage"? (Gal. v, 1.) From the Jewish Sabbath to circumcision was but a step, and from that to the blood of bulls and goats only another step—and then the cross of Christ would be of none effect. (I. Cor. i, 17.) Hence Paul was "afraid" of those who "observed" the Jewish "Sabbath day."

Now, bear in mind—"remember"—that by the testimony of Christian and of heathen from the days of the risen Christ and his apostles, "the first day of the week"—"the Lord's day"—has been the Christian Sabbath, and its sanctity never questioned except by an erratic genius, now and then, or by others like the Seventh Day Adventists, who, as Bishop O. P. Fitzgerald says, "begin in Judaism and end in materialism;" or like the Roman Catholic Church, which, claiming to have "all power," and to give authority even to the Bible—the Word of God itself—regards a part of the Sabbath as a holy day and the greater part as a holiday, devoting a part to worship and a part to profanation—mass in the morning, and hunting, fishing, dancing, drunkenness, cock-fighting, bull-fighting and horse-racing the remainder of the day which commemorates the redemption of mankind and the resurrection of him who brought life and immortality to light. (II. Tim. i, 10.)

Indeed, the Christian Sabbath comes to us with all the binding force and deep significance of the old Jewish Sabbath, just as the Christian Church succeeds the Jewish, and all with "one Lord, one faith, one baptism." (Eph. iv, 5.) And it comes as a blessing from God—the Triune God—to meet the demands of man's physical, mental and spiritual being. It is a gift of his grace and an expression of his love. No wonder Paul withstood the proselyters and perverters; but very wonderful is the effort to pervert his words into authorizing the abandonment and desecration of the Sabbath! "Till heaven and earth pass away" the Fourth Commandment will be imbedded in the Decalogue (Matt. v, 18)—the guarantee of human liberty and God's providential care of the poor, toiling millions of earth's children for whom priest and Levite, prophet and preacher, may not care, but for whom Christ died.

(6) "But—but," asks the objector, with a tenacity worthy of the better side, "why have a Sabbath day anyway? and what sin is there or can there be in doing on Sunday what is perfectly lawful and right to do on Monday or Tuesday, or any other day in the week?" This is the last dodge of infidelity—the same infidelity which does not "believe in missions," and is akin to that other infidelity which does not "see any harm in the round dance," or "the arm-clutch," or in lottery tickets, or progressive euchre, or theater going, or circus attendance, or the other and worse practices of fashionable Gomorrah. It might have been otherwise if the Lord Jehovah had consulted them about the advisability and practicability of his commands or the reasonableness of his decrees. But he was obliged to do without their experience and observation when he spake and it was done, and he bowed the heavens and came down, to give laws unto men which should be as lamps unto our feet and as lights unto our paths. (Ps. cxix, 105.) Nevertheless it is answered:

(*a*) Because God has given men a day of rest, and commanded that it be sanctified.

(*b*) Because it is a felt need of humanity and of all animated creation. Six days of continuous toil is as much as man or beast can stand, support life and be healthy. The highest physical and mental efforts are rendered possible only when this law, as well as the other commandments of God, are regarded. This is not mere theory. Experience and observation have demonstrated its truth. The heathen nations and semi-infidel France during the revolution of the last century show how men are dwarfed and brutalized by disregarding this law; and experiments made at different times show clearly the wisdom and mercy of God in forbidding the labor of "thy cattle" as well as the labor of "thy man-servant" on the Sabbath.

(To be continued.)

Mississippi State Sunday-School Districts and Officers.

Mississippi has been divided into Sunday-school districts, composed of several counties, and over each district there has been selected a vice-president, whose duty it is to visit all Sunday-schools in his district, organize Sunday-schools where none exist, hold district and county Sunday-school conventions as frequently as possible, and increase the Sunday-school interest in every way. At the late convention the following Christian workers were selected as vice-presidents. Also a list of the Executive Committee follows.

VICE-PRESIDENTS.

First. Dr. L. A. Hill, Hinkel P. O. Counties: Tishomingo, Prentiss, Alcorn and Itawamba.

Second. Jos. M. Woodall, Houston P. O. Counties: Lee, Chickasaw, Clay and Monroe.

Third. J. W. Cavanagh, Crawford P. O. Counties: Winston, Oktibbeha, Noxube and Lowndes.

Fourth. L. P. Brown, Meridian P. O. Counties: Newton, Neshoba, Kemper and Lauderdale.

Fifth. W. H. Patton, Shubuta P. O. Counties: Jasper, Clarke, Jones and Wayne.

Sixth. E. J. Brown, Bay St. Louis P. O. Counties: Perry, Green, Harrison and Jackson.

Seventh. C. R. Doll, Monticello P. O. Counties: Marion, Hancock, Covington and Lawrence.

Eighth. R. A. Whitefield, Westville P. O. Counties: Scott, Smith, Rankin and Simpson.

Ninth. J. P. Brown, Kosciusko P. O. Counties: Madison, Leake, Chootaw Attala and Holmes.

Tenth. H. H. Estes, Hemingway P. O. Counties: Carroll, Montgomery, Lofiore and Webster.

Eleventh. O. F. Bledsoe, Grenada P. O. Counties: Grenada, Calhoun, Tallahatchie and Yallabusha.

Twelfth. W. D. Porter, Oxford P. O. Counties: Panola, Lafayette, Pontotoc and Coahoma.

Thirteenth. J. Y. Murray, Ripley P. O. Counties: Tippah, Benton and Union.

Fourteenth and Fifteenth. Hon. J. T. Fant, Holly Springs P. O. Counties: Marshall, DeSoto, Tunica and Tate.

Sixteenth. Thos. Mount, Greenville P. O. Counties: Bolivar, Washington, Sunflower and Quitman.

Seventeenth. Hugh Richardson, Vicksburg P. O. Counties: Issaquena, Warren and Sharkey.

Eighteenth. F. R. Carlos, Jackson P. O. Counties: Hinds, Copiah, Lincoln, Claiborne and Yazoo.

Nineteenth. J. C. Roberts, Centerville P. O. Counties: Adams, Franklin, Jefferson and Wilkinson.

Twentieth. H. C. Conn, Hazlehurst P. O. Counties: Amite and Pike.

EXECUTIVE COMMITTEE.

Jno. Buck, Jackson; H. C. Alexander, Jackson; J. T. H. Laird, Jackson; J. B. Streater, Black Hawk; J. G. McGuire, Yazoo City; W. M. Klein, Vicksburg; J. C. Roberts, Centerville; J. M. Boone, Corinth; T. A. Teasdall, Columbus.

Every Sunday-school worker in Mississippi should cut this list out for future use.

Notice.

To the Pastors and Members of the Methodist Episcopal Church, South, in the Aberdeen District, North Mississippi Annual Conference—

Dear Brethren and Sisters: The Millsaps Methodist College of Mississippi is no longer problematical, but an assured fact. Many of its advocates and friends have already done nobly; yet there are thousands in the State and even in our own district who have neither lot nor part in this important and necessary enterprise. And I am anxious that every member of the church in the district and even throughout the State should contribute something to this institution of learning, within whose walls our sons, brothers and friends may acquire a Christian education, and thus prepare to acquit themselves creditably and usefully in any position or profession which they may choose in life. Let us not now be concerned about its location. Wise and godly men will decide this question at the proper time, and let us pray that they may be divinely guided in this matter. That which should concern us most is the liberal endowment of the college, that it may move off prosperously from its first session in the glorious work for which designed. Let the pastors provide themselves with blank endowment notes (which may be had of Rev. A. F. Watkins, Jackson, Miss.,) and go before their congregations, and in this way, as well as by private appeals, give each member of the church an opportunity of contributing something to this worthy object. And surely, with the present flattering cotton crop prospect before us and our professed love for Methodism and her connectional interests, we shall rally to the endowment of this great educational enterprise. Give your money or your note for $100, $50, $25, $10, $5, $1. What thou doest, do quickly.

AMOS KENDALL, P. E.

"It Has Many Names."

The following names have been suggested for our "Young Peoples' Society, or League," given in order of their receipt, and more are coming right along:

Old Foundry League,
Wesley Yokefellows' League,
Wesley Brotherhood,
Oxford Brotherhood,
Methodist Students' League,
Oxford League,
Wesley and Whitfield League,
Wesley Pioneers' L'g'e,
Methodist Brotherhood,
Young Methodist Workers,
Susannah Wesley L'g'e,
Wesley Students,
Lady Huntington Helpers,
Moorefield Gleaners,
Fletcher Fidelity L'g'e,
Wesley and Coke L'g'e,
Young Methodist Band,
Young Peoples' Methodist S. S. Band,
Young Peoples' Conf.,
Lookers for Jesus,
Holy Club,
"Devil Bouncers,"
Young Peoples' Society of Christ'n Endeavor,
Asbury Wesleyans,
The Summerfield L'g'e,
Ebenezer League.

We are waiting to hear from others before closing the list. Let anyone who is interested in the matter either select one of the above as his choice or suggest some other name. Drop a postal to the undersigned *at once*.

Yours in the work,

J. R. PEPPER,
Cor. Sec'y Gen. Conf. S. S. Board.

MEMPHIS, Tenn.

From the Work.

BELEN CIRCUIT, NORTH MISSISSIPPI.

Belen is the county-seat of Quitman county—a new, rich county; and it would be hard to find a more hospitable, kind people than we have here. We are improving on all lines, but especially on church lines. We closed one of the most gracious revivals Sunday night that has ever been held in this section. Bro. George Lipscomb spent the week with us, and the Lord blessed us in the conversion of souls. Bro. Standifer was with us a day or two; also Bro. Shumaker. On Sunday night Bro. Newell preached for us, and received a class of twelve into the church, making a total of nineteen accessions since the meeting began. We have received on the entire work during the year thirty-three additions. We will begin the erection of a fifteen-hundred-dollar church here in a few days. God is moving in the hearts of the people in this part of the Delta, and we pray for a still greater manifestation of his power. Brethren, pray for us.

R. O. BROWN, P. C.

LOGANSPORT, LA.

I closed last Sunday, at eleven o'clock, a nine days' meeting at Hickory Grove School-house, about halfway between Logansport and Mansfield. Had twenty conversions and nine accessions; would have had more, but the devil put in his secret work of proselyting. I have fifteen accessions in all since March. I had no ministerial aid in the protracted meeting. Only one sermon, on Friday night, before closing, by Bro. Caraway. Got up sick next morning, and had to go home. At the closing services raised about eighty-six dollars in subscription to build a church at that place for the benefit of the Methodist Episcopal Church, South.

I happened to have the misfortune to lose a young mare for which I had refused a hundred dollars in money. Died with blind staggers and meningitis, and left me afoot. He is a great loss to a poor man like myself. God giveth and taketh.

Bless God, we had a good meeting anyway! May God bless every effort being put forth to save dying men and women! Amen!

F. E. BOGARD, L. P.

PRAIRIEVILLE, LA.

I was sent to the New River mission this year, and it was my first work. I have four churches, and have held a series of meetings at two of them. The church at Big Swamp had eighteen members when I came on the work, and we now have thirty-six, with one dead and one expelled. Our meeting lasted eight days at Big Swamp, and I was alone; but the Lord blessed us with a great revival.

At Antioch the meeting lasted seven days, and Bro. H. L. Norton, of East Baton Rouge, assisted me; and we had a great outpouring of the Holy Spirit. Sixteen were added to the church there, and there are others that will join us.

My work is in the extreme southwest corner of the Mississippi Conference, and is a very promising one. The people, up to last year, never had regular preaching by our church, and they come in big crowds and listened attentively to the Word. We never felt before that "the harvest truly is great, but the laborers few."

H. B. TREVILLION.

BROOKHAVEN CIRCUIT.

Meeting at Bethel (Brookhaven circuit); grand success. Addition, 13; adults baptized, 7; infants baptized, 10. I was assisted by Revs. Harvey Winborn, Willie T. Woodard, Melton Ferrell. Bethel Church is a model church. Call on any of its members to pray—old, young or children—they will pray. They have finished their church: ceiled, put in sash, and whitewashed. Cemetery wired in. Church and graveyard an Index to a people.

At our first Quarterly Conference (in February) the church was so liberal in their contributions, and Bro. Lewis told them that this would be a prosperous year with them—that God would bless them. God has verified the prediction. All around that church the crops are the best in the county. All in fine spirits. This is my third year with this people. I have another model church—Adams. Will tell of it after our protracted meeting.

WM. HOOVER, P. C.

SUMMIT, Miss.

Books and Periodicals.

BOOKS.

SYNOPSIS OF THE COURSE OF STUDY FOR THE SECOND YEAR FOR ITINERANT PREACHERS OF THE METHODIST EPISCOPAL CHURCH. By Rev. C. M. Heard. Cincinnati: Crauston & Stowe. Price, 40 cents.

PERIODICALS.

—DEMOREST'S FAMILY MAGAZINE, for September, is as full as usual of matter suited to the household. It is published by W. Jennings Demorest, New York. Price, $2.

—THE MISSIONARY REVIEW OF THE WORLD, for September, is promptly to hand with a rich and varied table of contents. The leading article is from the pen of the venerated Dr. Anderson Thomson, of Edinburgh, Scotland, known the world over for his work and high position. His subject, The Mission in Basuto Land, will intensely interest every reader. Dr. Ellinwood, of the Presbyterian Board of Foreign Missions, writes on Woman's Work for Woman, a paper worthy of the writer and of the theme. Dr. Pierson, one of the editors, has a masterly article on The Supernatural Factor in Missions, which is worthy of profound study. The article by Rev. D. L. Leonard on Mormon Proselytism will not only interest, but astound the public by its array of historical facts. It is a paper that merits special attention. The great Conference of missionaries at Shanghai (432 members) receives large attention. The *Review* sent a special representative from Japan to report its proceedings; and besides, Dr. Happer, of the Christian College of Canton, a leading member of the Conference, gives a ringing paper on its important action, also the four appeals to the churches are given in the *Review*. The translations from foreign missionary periodicals are full and valuable. The other seven departments are each and all full of intelligence, correspondence, able original papers on China, Japan, Korea, etc., editorial notes, reports of societies, statistics of missions and the latest news from all parts of the world. It is fully up to its own high standard of merit. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1.50. Specimen numbers, 20 cents.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary Phillips & Hunt, New York.)

LESSON X.—September 7.

Jesus and Zaccheus the Publican.

Luke xix, 1-10.

GOLDEN TEXT.—*The Son of man is come to seek and to save that which was lost.*—Luke xix, 10.

TIME.—A. D. 33.

PLACE.—The confines of Jericho.

1. Jericho—The city was close to the fords of the Jordan, on the frontier of Perea, and on the richest plain of Palestine, abounding most in the choicest productions, especially balsam; it was, therefore, an appropriate seat for an officer of superior rank to preside over the collection of revenues.

2. Zaccheus—Probably a Jew by birth, but because he had engaged in a business so infamous in the eyes of the Jews he was considered as a mere heathen. *Chief among the publicans*—A farmer-general of the takes, who had subordinate collectors under him. The "farming" system adopted in the Roman revenue probably gave Zaccheus the status of sub-coutractor between the great capitalists of the equestrian order at Rome, the real *publicani*, and the "publicans" commonly so called, who were the actual collectors. As such he had as abundant opportunities for enriching himself as a Turkish pasha, and, as we may infer from his own words, had probably not altogether escaped the temptations of his calling. *He was rich*—The fruit, perhaps, of his false accusation. And, therefore, the more unlikely to pay attention to an impoverished Messiah, preaching a doctrine of universal self-denial.

3. And he sought to see Jesus who he was—Literally, *And he was seeking.* The verb expresses vividly the oft-repeated attempts of the man, little of stature, to get a glimpse of the Prophet as he passed. Zaccheus sought not to see what kind of a person, but which one of the crowd Jesus was. Had he heard that there was a publican like himself among the chosen disciples of the Teacher whom the people were receiving as the Son of David? Had some one told him of the parable of the Pharisee and the publican? Had the fame of the miracle wrought on the entrance into Jericho made him eager to see the worker? *He was little of stature*—The individualizing feature may be accepted, in connection with what follows, either as a touch of consummate art, or a note of artless truthfulness.

4. He ran before—His getting into the tree made him conspicuous. As the passover was at hand, the road was probably crowded with people going to Jerusalem; but the fame of the cure of the blind men was probably the cause of the concourse at this time. *Sycamore-tree*—The Egyptian fig; a tree like the mulberry in appearance, size, and foliage, but belonging, generically, to the fig-trees. It grows to a great size and height. The care taken by St. Luke to distinguish "between the sycamine" of chap. xvii, 6, and the "sycamore" here may fairly be noted as an instance of botanical accuracy, such as was likely to be found in a physician. We can picture the scene to our mind's eye—the eager, wistful, supplicating face looking down from the fresh green foliage (it was early spring) and meeting the gaze of Jesus as he passed.

5. Make haste, and come down—Whether our Lord's naming Zaccheus is to be taken as an exercise of divine power, or whether we suppose that his knowledge of his person and name had been otherwise received, is a question of no real interest. He certainly knew his heart. *To-day I must abide at thy house*—The words gain a fresh significance if we remember that Jericho was at this time one of the chosen cities of the priests. Our Lord passed over their houses, and those of the Pharisees, in order to pass the night in the house of the publican. There, we may believe, he saw an opening for a spiritual work which he did not find elsewhere.

6. Received him joyfully—The joy is significant as implying previous yearning, a desire for communion with the new Teacher, the wish to sit at his feet and drink in the words of eternal life.

7. Murmured—It is significant that the murmur was not confined to a special section of rigorous Pharisees, but came from the whole crowd. The chief publican was clearly not popular, and probably the priestly tone of the place gave additional strength to all caste feelings. *With a man that is a sinner*—The term was obviously used from the popular Pharisaic standpoint, as attaching necessarily to the calling of Zaccheus. He had placed himself on a level with the heathen or the vilest Jew, and ought to be treated accordingly.

8. Zaccheus stood, and said—Zaccheus, in his own house, hearing the murmurs of those who looked in at doors or windows, rose from his couch, and stood up, and in the hearing of all said what follows, not as an apology for himself, but as showing how ready he was to meet the prejudices of men by conquering the special temptation of his calling. The phrase, "unto the Lord," indicates, as elsewhere, that the facts were recorded by St. Luke at a comparatively late period. *Stood*—Describing a formal act, as of one who is about to make a solemn declaration. He was like the Pharisee, in attitude, but not in spirit. The more formal words for standing, applied to the Pharisee in the temple, is here used of the publican. *The half of my goods I give*—It seems more natural to see in this the statement of a new purpose than that of an habitual practice. In the absence of any words implying a command of this nature, we must assume either that it was a spontaneous impulse of large-hearted devotion, or, possibly, that Zaccheus had heard of the command given but a few days before to the young ruler. The promise implies immediate distribution. The compensation for wrongs that men might have suffered at his hands was to come out of the remaining half. *If I have taken any thing... by false accusation*—"If I have" does not state a merely possible case, as if Zaccheus were unconscious of any such extortion; but is a milder way of saying, "Whatever I have taken." It was common for the publicans to put a fictitious value on property or income; or to advance the tax to those unable to pay, and then to charge usurious interest on the private debt. *I restore him fourfold*—This restitution the Roman laws obliged the tax-gatherers to make, when it was proved they had abused their power by oppressing the people. But here was no such proof; the man, because he now sees and hates his sin, does it of his own accord. "I give." Not, it is my practice to give. Zaccheus's statement is not a vindication, but a vow. "I now give by way of restoration fourfold." The restoration required of a thief.

9. This day is salvation come to this house—The Greek tense, "This day came there salvation to this house," has a force which it is not easy to express in English, implying that the salvation was already looked back upon as completed in the past. In one sense salvation had come in the personal presence of the Savior, but we must remember all that the word implied—deliverance, not from the penalty only, but from the habit and the power of sin. This had come, and the words and acts of Zaccheus showed the fruits. And it comes to him because "he also is a child of Abraham." The Abraham character was in him, as that of the true Israel was in Nathanael. A son of Abraham, like him in his noble generosity, was found where, to the common observer, it would have seemed as hopeless to look for one as among the stones of the Jordan valley. *A son of Abraham*—First by birth (probably), and now more eminently by faith.

10. The Son of man is come to seek and to save that which was lost—Like words had been spoken once before, under circumstances that presented a very striking contrast to those now before us. Then the loving purpose of the Christ had for its object the "little child," as yet untouched by the world's offenses; now it rested on the publican, whose manhood had been marred by them. The same law of work is reproduced in a more emphatic form. There it had been that he "came to save;" here it is that he came to "seek" as well.

Missionary.

A Great Missionary Gathering,

Plans are being perfected for a National Missionary Conference, to be held at Indianapolis, Ind., September 3-9, 1890.

Prominent missionary workers, evangelists and Y. M. C. A. workers will be present, among them Bishop Wm. Taylor, of Africa; Dr. A. T. Pierson, author of "Crisis of Missions;" W. E. Blackstone, of Chicago, with his large maps of the world; Robert E. Speer, of Pennsylvania; T. C. Horton, general secretary Y. M. C. A., St. Paul, and A. Nash, State secretary, Nebraska, together with many missionary volunteers from different sections of the country. As is well known to our readers, remarkable providences have combined in recent years to open the doors for the spreading of the gospel among the nations of the earth. Especially may this be said of Africa and China. There are also many evidences of great movements toward the preaching of the gospel to "every creature," and this meeting promises to be one of unusual interest and importance.

The theme of the gathering will be, "Shall the gospel be given to all people during this generation?"

Special railroad rates are being arranged for, and it is expected that the good people of Indianapolis will provide entertainment for the delegates.

For farther information address

GEO. S. FISHER,
Y. M. C. A., Topeka, Kan.

AFRICA.—Africa is to be for Jesus Christ. Shem's children have had their day. Japhet's children have had and are having their day. And Ham's children are to have their day. Is not their day dawning? See what has come in the few years since Stanley sailed down the Congo. The great Congo Free State, almost as large as Europe, in which slave-stealing and slave holding are no more; in which cannibalism has ceased; in which the gospel is freely preached; in which a large commerce is being developed; in which are lines of steamers, a railroad and wagon roads, and telegraphs. And these are but the beginnings of better things planned and soon to be. And what has followed there, will follow elsewhere. Man proposes: God disposes. Man goes before for conquest, glory and gain; and God follows after to preach the gospel, and save sinners, and set up the kingdom of Christ. So it has been in the past in Asia, Europe, and America; and so it shall be in Africa. Even now 13 Continental, 12 British, and 10 American Missionary Societies are at work in Africa. There are more than 700 ordained foreign missionaries there, more than 7,000 native preachers, more than 170,000 converts, and in the neighborhood of 1,000,000 nominal Christians. And these are but the first fruits: the harvest is yet to come. The signs would seem to indicate that Africa was in the mind of the Spirit when it was said: "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."—*Christian Weekly.*

WHAT A ZENANA IS.—The house of a Hindoo of good position is divided into two parts. The zenana is that portion of it which is occupied by the women. It is generally situated toward the back of the house. In the centre of it there is an open court twenty or thirty feet square. This is surrounded by a veranda. In the inner or back wall of the veranda you see here and there all around small doors. These conduct to the private apartments of the women. As the custom in India is for young men when they get married not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court and in the veranda which surrounds it, that much of the work of our zenana missionaries is done. Should the husband of one of the ladies of the zenana wish to enter, he must first give notice of his approach either by knocking or by a loud cough. The ladies at once draw their shudders over their faces and make a rush for their separate apartments. A lady missionary of much experience would be able to tell you of many such scenes of which she had been an eye-witness. This small court is the only place in which the zenana lady is allowed in the open air, if open air it may be called. When she has reason to go beyond the walls of the zenana, she is either carried in a close palki or conveyed in a bullock cart, which, of course, is curtained all around. Should she require to walk a few steps, a large sheet is thrown over her, so that no one may see her. —*The Missionary.*

BUDDHISM IN JAPAN.—While it is certain that Japan is rapidly becoming a Christian nation, it is equally evident that the change is not to be made without a last desperate struggle from the Buddhist propaganda in that empire. The most decisive battle of a campaign frequently comes at its close. That of Christianity against Buddhism in Japan seems likely to be closed in this way, and soon. Just now Japanese newspapers have much to say about the teachings of Buddhist doctrines with renewed activity, and with no little success, and of the organization of new schools, and other adjuncts to an active missionary campaign. Among the latter is, singular as it many seem, the appearance of a Buddhist paper published in English, and called the *Bijou of Asia*, its combination of ignorance and anger will probably prevent if from becoming a very efficient campaign organ. By a process not very lucidly described in English, and certainly without existence, Christianity is said to be declining both in Europe and America (!); and with a look of innocent sincerity, it is proposed that Buddhism shall occupy the vacated fields. For the purpose of expounding the doctrines of the coming religion to the West, this *Bijou* has been started.—*New York Evangelist.*

Tibet is the only known country on earth not open to missions. It has an area of seven hundred and fifty thousand square miles. The greatest length from east to west is fifteen hundred miles, and the population is eight million. It is the stronghold of Buddhism. Shassa, the capital, is the Rome of the Buddhists, and the Dalai Llama is the pope. He is supreme in both temporal and spiritual things. One monastery has about five thousand priests, and there are about six thousand in the country. Tibet is virgin soil for missions. The country is tributary to China.

But we are assured that to-day the workers of the China Inland Mission are on the borders of Tibet, and have been offered by the local Tibetan officials the opportunity of entering the country of the Grand Llama quietly. It is only a matter of months before Christianity will be knocking at the doors of Llamalstic faith so long left unassailed.—*Helping Hand.*

Churches which refuse to contribute to missions because they think they need all they can raise themselves, are acting directly contrary to the principles of the kingdom of Christ. The law of that kingdom is, "It is more blessed to give than to receive." If they want to have blessings, they must get them by giving. Withholding in the world may be a means of gain, but in the kingdom of Christ it is the way to grow poor. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." The most certain way for churches to grow weak and poor is to refuse to help in sending the gospel into all the world. This is according to Scripture, and has been proved by experience in multitudes of cases. If your church is weak, begin to do something for others, and it will grow stronger.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii 1.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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"Quit Your Meanness!" $2.

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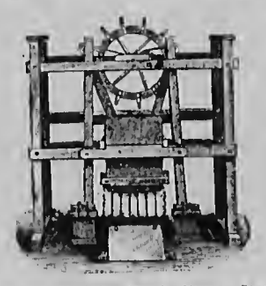

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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THURSDAY, AUGUST 28, 1890.

The Mississippi Constitutional Convention.

The people of Mississippi are now engaged for the sixth time in reconstructiug their organic law. The present Constitution was adopted in 1869, and under it the seceding State was re-admitted into the Union. Its first draft was rejected by the people on account of certain obnoxious provisions relating to suffrage and eligibility to office. The proscriptive features were disapproved by President Grant and a majority of Congress. The President was authorized by act of Congress to issue a proclamation ordering a new election in Mississippi on the question of ratifying the Constitution, in which the obnoxious measures were submitted to a separate vote. The result was, they were rejected by large majorities, and the Constitution, so singularly amended, was adopted almost unanimously.

But Constitutions, like all things human, have to be re-adjusted to meet the growing demands of the years. This has lived, with slight amendment, for twenty-one years. The first Constitution, adopted in 1817, and which admitted Mississippi to the dignity of Statehood, was replaced by a second in fifteen years. The first constitutional convention was held in the Methodist Church at Washington, Miss., built hy the eccentric Lorenzo Dow. Thus the Church gave shelter to the State. It is a curious co-incidence, however, that the first Constitution drafted in that church prohibited ministers of the gospel from holding any legislative or executive office.

There has been much discussion in the State for ten or more years with reference to a new Constitution. But the advocates of a reconstructed organic law have differed widely as to its most important features. Some desired it mainly in order to secure an elective judiciary; while other ardent conventionists urged that such a change would be disastrous. And so the discussion drifted until at last the suffrage question became the paramount issue, and on that mainly the present convention was called.

The personnel of the body is said to be superb. In point of ability and representative character, it has possibly never been equaled in the history of the State. There is no man in this convention who towers above all others as did George Poindexter in 1817, but the average culture and strength of the delegates is much greater. Only one colored man has a seat in the assembly—the Hon. Isaiah T. Montgomery, an ex-slave of Jefferson Davis. All professions, callings and classes are represented, including the ministry, in the person of Hon. Irvin Miller, of Leake county, a local preacher of the Methodist Episcopal Church, South.

The temper of the convention is conservative. Radical changes will only be made where imperatively needed. It seems to be admitted that some qualification will be placed upon the suffrage, and numerous plans have been submitted. A large and able committee of thirty-five have these suggestions in hand, the latest being a genuine sensation in the form of a proposition to give all women the right to vote, either in person or by proxy, who own property to the amount of three hundred dollars.

All propositions on the suffrage, however, have been met by the act of Congress re-admitting Mississippi into the Union, which limited the right of the State to impose restrictions upon the right of franchise. The question first to be settled was, therefore, How far can the convention go in view of that act? The mattee was referred to the Committee on Judiciary, of which the great jurist, Judge Wiley P. Harris, is chairman. The committee reported on Friday last and presented a masterly paper, citing authorities and decisions of the Supreme Court of the United States, showing the unconstitutionality and invalidity of the act, and reaching the conclusion that any State admitted to the dignity of Sisterhood in the Union has the same degree and measure of sovereignty as did any one or all of the original thirteen States, and that this independence and sovereignty was necessarily implied and guaranteed by the Federal compact. How far the removal of that constitutional difficulty will affect the action of the convention remains to be seen.

The plans proposed to solve the suffrage difficulty take a wide range, embracing property and educational qualifications with varied modifications. The Australian ballot system has many advocates and grows in favor.

Other proposed changes of the Constitution relate to the judiciary, the composition of the Legislature, the educational interests of the State, etc.

We shall keep our readers posted with the doings of this body, as its conclusions will necessarily have a far-reaching influence. Mississippi is the first of the Southern States to revise her reconstruction Constitution. If she succeeds in adjusting the difficulties, thought to be serious, if not vital, on a broad and liberal basis, and without injury to any class, the success will be her crown of rejoicing and the joy of the whole country. We await the issue with much interest.

A Picayune a Day.

The editorial in the ADVOCATE, of August 14, entitled "A Questionable Policy," deals with what is certainly a great evil. The practice of putting young men of no experience in pastoral oversight and of little, if any, in preaching in charge of a station or of a large circuit ought to cease. It is an injustice in every way and works an injury to the charge and to the preacher in charge. The station and the large circuit have likely been in the hands of men of age or of mature powers as preachers and pastors, and such may have immediately preceded the young man who has been put to a task so far beyond him. It is true that some excuse may be offered for him on account of his age and inexperience; yet invidious comparisons will be made, his lack will necessarily be felt by the people to whom he ministers, and the young preacher will himself have a constant sense of his inefficiency and consider that he has been overloaded. In his faithful efforts to visit as often as possible the four or five hundred members of his charge, scattered within one to five or ten miles of each of his six or ten preaching-places, he will keenly feel his lack of proper quiet and opportunity for successful study. Thus having the oversight of a number of churches, needing to visit more frequently than others those who may be sick or distressed and in trouble, besides hunting out the lost sheep and the unconverted and serious ones outside of church membership, he will find scarcely any time of his own for self-development along the line of healthy study and careful pulpit preparation. There are also constantly arising in a large pastorate questions of great delicacy and importance that can not be wisely handled by an inexperienced boy. The ADVOCATE'S plan, as I take it, is the old Methodist plan, and is also in accord with the Bible, in sending out the workmen in twos.

I can see nothing in the objection that the burden in the works will be too great, as to support one man is about all they can do now. I have traveled over much itinerant ground, and have become familiar with the financial abilities of many works, large and small; yet I have never laid eyes on a charge that could not, if it would, do double and treble what it is doing in the way of pastoral support, missions and the other vital interests of Zion. Two men can most easily be supported on our circuits, and there is no need either to make the works larger in order to give them a comfortable living. The idea of five hundred members thinking themselves burdened by paying their one pastor $500—and it is oftener $250 or $300 that he realizes, and much of that not in money!

Any such circuit where there is any religious life can take good care of two good men (the elder a man of wisdom and experience and the younger a growing, teachable man of zeal and fire) by cheerfully, and without real hurt, paying them $1,200 and $600, respectively, and giving besides a full thousand to missions, church extension, etc. Why, that would just make the princely sum of $5 60 *per capita*, less than the yearly cost to the smoking male members of their tobacco and to the dipping female members of their snuff. Five hundred members of any secular organization never fail to make things move, and are never seriously troubled about raising thousands, if needed, for their purposes. What immense spiritual good would come to those five hundred church-members, if they could just rise to this wonderful state of grace wherein they would give 1 39-73 cents *per diem* for the support of the gospel!

The older man warmed up by the younger, and the younger wisely directed by the older, and both at their best and doing their utmost, and in it all heartily backed by a devoted people, how grandly on would go the glorious work of saving souls! The sad fact in the case is that downright stinginess clogs church machinery, and our young men must needs be hampered and overloaded to the positive stunting of their ministerial growth. If in thought and action something somewhat akin to liberality would only take hold upon those who have to plan the work and those who have to pay their money for church support, then this questionable policy deprecated by Dr. Carter might readily be changed. Methodist preachers do more hard work on less pay than any class of men on earth, and it would seem in them a strange and useless thing did not they have a glorious recompense in the exquisite delight that is theirs in their labors of love, in their joy over saved souls and in their certainty of an eternal weight of glory hereafter.

If our people could be brought to pay for God a picayune a day, any circuit or charge that needed them might have two pastors, build as many churches as they wished, and enable our Mission Board to send missionaries, male and female, by the hundreds into all the dark places of earth.

Alas! alas! the rolling of this old globe of ours up to the feet of God, its every continent and island dominated by the cross of his Son, and all its valleys and mountain sides and tops resounding with the hallelujahs of the millions born of his Spirit—all, all is delayed for the *lack of the picayunes* held back by those who bear his name. To come down to our Southern Methodist Church, and to conclude, let me state that five cents every day given to God by the 1,200,000 members of our church would yield *per annum* the colossal sum of $21,900,000.

JOHN T. SAWYER.

The Board of Missions.

The Board of Missions met in a "called session" in the Mission Rooms, Nashville, August 20. The object of the meeting was to take action on the resignation of one of the secretaries, Dr. A. Coke Smith. There were present at the appointed hour twenty-one members of the Board. The resignation of Dr. Smith was accepted, and after some debate as to whether it was imperative on the Board to fill the vacancy immediately, an election by ballot was ordered On the first ballot, Dr. W. H. Potter, editor of the *Wesleyan Christian Advocate*, received eleven of the twenty-one votes, and was declared duly elected.

Dr. Potter is well known to the church, and will, no doubt, discharge the duties of his office in such a manner as to advance the cause of missions among our people.

The next annual meeting of the Board will be held in Wilmington, N. C. By resolution the Board put itself in the itinerant ranks, and hereafter will hold its annual meeting in different places. This is an excellent move. Everything about Methodism should become itinrant—Boards and Conferences and Bishops and preachers and editors, and all There is nothing like "moving round among the members!"

College Day.

I desire space in the ADVOCATE to express my hearty approbation of the appointment of a "Millsaps College Day." If all the preachers in the two Conferences will observe the day by preaching on Christian education and taking a collection for the college, quite a handsome sum will be realized. Nor will this be the only benefit resulting therefrom. Our people will receive much needed enlightenment.

There is need of instruction on the value of education, and still greater need of indoctrination concerning the importance of Christian education. Far too many among us emphasize mental at the expense of moral culture.

The observance of this day in the way indicated will go far towards bringing our people to a proper frame of mind on this subject. This in itself will be immensely advantageous to our cause. No one, I think, can doubt that the general observance of this day will enlist in our behalf the sympathies of a large number of persons who have hitherto been indifferent on the subject.

Let us, then, brethren of the ministry, one and all, act upon the suggestion of the Board of Trustees. Whatever we may have done in the past, let us on that day preach on Christian education. Even if our people have already heard something on the subject, it will not hurt them to hear something more. "Line upon line and precept upon precept," is a good maxim. And let us not forget the collection.

If a collection has been taken already, a second one will do no harm. Perhaps many did not give the first time who can be induced to do so now. Then, too, it is, doubtless, the case that many can increase their contributions without bankruptcy. October 12 is the day. Let us all observe it.

W. C. BLACK.

JACKSON, Miss.

Advice is like snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

"Junior" Endorses.

It was with pleasure that I read your editorial on "A Questionable Policy," in the ADVOCATE, of August 14. I think no one realizes better the truths there stated than the young preachers. I, myself, have thought and do think that our practice with them is at fault; and *no one* is *injured* more by it than they. I think that the practice of putting us fledgelings in sole charge of a work is growing, and is a growing failure. The young men are losers by it, and their congregations must, of necessity, suffer by their loss. It strikes me sometimes that we are hindering ourselves in trying to run. In our haste to preach the "gospel in other towns," we make spiritual wastes. To get proofs of this you have only to look at the results on those works that have for years been supplied with young and inexperienced men. Nor are these results chargeable to the negligence or carelessness of the preacher, but simply and solely to his ignorance and inexperience. In the remark concerning spiritual wastes, I bring no charge against any young preacher, for I do not believe there is a more consecrated set of young preachers anywhere than in the Louisiana Conference; but what good is consecrated ignorance? to what use can consecrated inexperience be put? I believe every one of us (for I am one of them) does the best he can with his stock in trade; that each works according to the knowledge that he has. I think the remedy lies in the suggestiou you made, which, though a return to the ways of our fathers, is, in reality, a progression, viz: To enlarge the circuits, if necessary, and put youthful ardor and enthusiasm with sage experience and the wisdom of years. Let the Bishop send us out "two by two before his face." Bring back and place the junior preacher where he can do the best work for himself and also for the church. Let us have a little more of the itineracy. If we would introduce this system in Louisiana we would be able to do more work, and better, and would get better results, and the gospel would be preached in places that it is *impossible* to reach by the present system. Let us hear more about this. What say the elders?

JUNIOR.

The Children Are Helping—A Suggestion.

The following note with the accompanying "bank" came to hand this morning:

CARPENTER, Miss., Aug. 16, 1890.

Dear Bishop: We send you for Millsaps College our savings bank containing five dollars ($5), which was started for us by our now sainted grandmother, Mrs. M. L. Craig. As her loving hands can drop no more dimes in it, we have concluded that we could not appropriate it to better purpose than the endowment of Millsaps College. My little cousins, Johnnie and Edgar, look forward to that time when they will be students of the college; but I, a little girl, will have to seek my education elsewhere.

Your little friends,
MINNIE ROBERTS,
JOHNNIE LLOYD,
EDGAR LLOYD.

I make this public acknowledgement to my little friends for this generous and timely offering. They may never personally enjoy the fruits of their gift in the halls of our college; but other boys and many young preachers and missionaries will rise up in the great day to call them blessed.

And now this suggests a suggestion. Let all the children in Mississippi save their nickles and have a bank opening and offering on "Millsaps College Day," October 12. I hope every Sunday-school in the State will appropriately observe the day and make a contribution to our endowment fund.

Fraternally,

CHAS. B. GALLOWAY.

JACKSON, Miss., Aug. 25, 1890.

Modesty is to merit, as shades to figures in a picture, giving it strength and beauty.

Personal and Otherwise.

We see the statement in the *Clarion-Ledger* that our young correspondent, M. M. Black, of Jackson, Miss., has obtained a fellowship in Vanderbilt University.

Last week the *Texas Advocate* reported 1,676 conversions and 1,182 accessions to the church in Texas. The good work goes on notwithstanding the croakers.

Dr. Andrew Hunter, the veteran of Arkansas, had a slight paralysis of the left side while preaching recently. The *Arkansas Methodist*, of last week, said that he "was improving and hopeful of early recovery." We sincerely trust he may speedily recover.

Rev. J. L. Futrell, one of the editors of the *Brother in Red*, has withdrawn from the editorship of that paper.

The General Conference of the Colored Methodist Episcopal Church, at its recent session in Little Rock, made a law that all the preachers and exhorters should take the church papers! Why leave out the stewards and trustees?

Rev. J. Z. T. Morris writes in the *Texas Advocate*:

The *Texas Advocate* is doing very good work this year. You see I make it answer two purposes. I take two copies, one to file and one to go out among my people. I have the record of the church and a helper in my work, also. The best help I find is printer's ink. It really beats a Bishop.

We know some pastors who might safely follow the good example of Bro. Morris.

A prominent Presbyterian pastor in this city told us the other day that he had read our article on "A Questionable Policy," and heartily approved of it, because it advocated a policy that would *protect our young preachers*. That was the idea uppermost in our mind when we wrote the article. And yet one brother writes as if we had attacked the young preacher. We are set for his defense. We don't want them dwarfed in their youth with overwork; nor do we want the church to suffer from inexperienced leaders.

Rev. John A. Ellis, presiding elder of the Vicksburg district, has been recuperating and gathering vigor among the "sublimities of Colorado."

Church in Mexico.

Reported previously	$34 50
A subscriber, in memory of her husband	5 00
Total	$39 50

Louisiana Holiness Association.

By invitation of Bro. White, the Louisiana Holiness Association will be held at Mansfield, La., October 6-12. Let all the brethren who possibly can be present come, praying for a great baptism of the Holy Spirit. Let everyone who expects to come drop a postal to Bro. T. B. White, so he can provide you a home. Dr. G. W. Godby will be with us.

REV. B. CARRADINE, President.
REV. J. S. SANDERS, Vice-Pres.
REV. F. N. PARKER, Secretary.

Notice.

Rev. J. H. Callaway, of the Louisiana Conference, is my son. I have another son, seventeen years of age, who left home last August. We are greatly afflicted on that account, not knowing where he is. He was last heard from, shortly after he left, in Morehouse parish, La. You will please insert notice of inquiry in your paper, and greatly oblige sorely afflicted parents. Anyone knowing his whereabouts will confer a lasting favor by addressing me at Hamburg, Ashley county, Ark.

Fraternally, J. H. CALLAWAY.

Postal Card Reports.

—Rev. T. B. White, Mansfield, La., writes: "The Scottsville Camp Meeting was a blessed and copious baptism. I do not remember, in my long observation and experience at camp meetings, to have witnessed its equal. Conversions clear, sanctifications definite. Scores of living witnesses for Jesus testifying to the great salvation. Many of those who claimed the blessing of 'perfect love' in years agone stand as witnesses of God's keeping power. Our Bro. Parvin, who has been a shouting Methodist for forty years, claimed and professed the sanctifying power of God's grace, Sunday morning, at four o'clock. This good brother told, amid shouts and songs, that the second edition excelled the first in the perfect soul-rest he had obtained. Scottsville Camp Meeting is a big thing for the glory of God."

—Rev. G. E. Greene writes from Vernon, La.: "Bro. Wright and I have just closed our protracted meeting at New Prospect. We had some glorious times. Church revived; seven new members; about the same number of conversions. Shouts, tears, joy, repentant sinners, all the same night. A new church will be commenced there, no doubt, this fall; $140 already subscribed. We had our third quarterly meeting in the new church at Oak Ridge. The outlook is encouraging."

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Mr. J. G. Graut, with indefatigable energy, has re-established his large furniture business, having just returned from an extensive tour among the most noted furniture manufactories in the North and West, from whom he purchased a large, elegant and fashionable assortment of furniture at prices that will enable him to defy competition. He has leased and had built specially for his use as a furniture store the centrally located buildings, Nos. 28 and 30 Camp street, adjoining the State National Bank, and opposite the New Orleans National Bank. This building is only five minutes' walk from the St. Charles or other most noted hotels, as well as from Canal street. Mr. J. G. Grant's improved facilities for handling cheaply and expeditiously large quantities of furniture will enable him to supply his numerous customers both in city and country with fresh, clean furniture in original packages from the manufacturers. Not a dollar's worth of old furniture saved from Mr. Grant's fire was purchased by him or is part of his present splendid stock.

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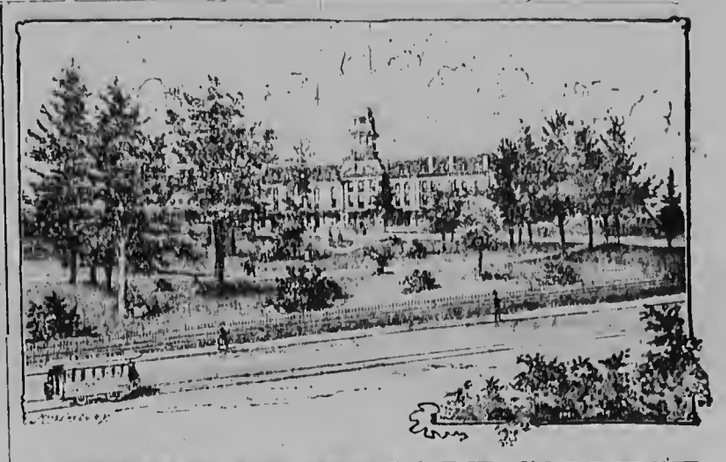

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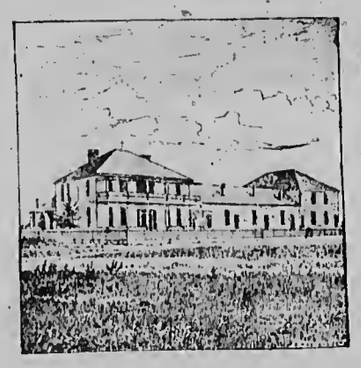

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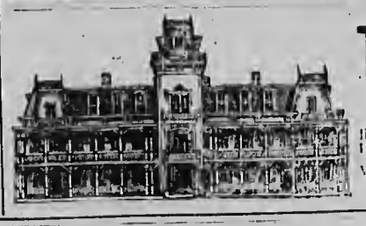

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Our Young People.

THE LOST DREAM.

O, why can't I think of it? Where did it go?
I thought I would tell you this morning, you know.
Yes, I thought, half awake—all so plain it did seem;
And now I have lost it—my dear little dream.

Do you think it will come again—maybe to-night?
Oh, if I once catch it, I'll hold it so tight.
'Twas like music, I think—and it must have had wings;
'Twas like flowers and sunshine and all lovely things.

If one could just peep into dreamland and see!
Do you think I would find it there, waiting for me?
But trying to catch it, one never could tell—
It might fade quite away, under dark fairy spell.

For a queer place is dreamland, you know,—very queer;
And you can't be quite sure which is there and which here;
And you always keep doing, but never get done;
And the ground floats from under your feet as you run.

There the hills and the hollows seem melting in haze;
'Tis an Indian summer of unending days.
And the music will never play straight through one time;
And the trees are so tall they go brushing the moon.

There the cats and the dogs are all able to talk,
When you meet 'em together, out taking a walk
There the roses are green—and the leaves may be pink;
And things are so "mixish" it scares you to think.

There speaking to some one you're sure that you know,
Why, it's somebody else—and that bothers you so!
You'll mean to say something—the sense will all change
To something you didn't mean, foolish and strange.

But I think I shall know it the minute I see,
And I'll tell you the moment I wake. Oh, dear me!
I hope that I'll find it. Too bad it would seem
To lose it forever—that dear little dream!

—*St. Nicholas.*

Tommy's Experience.

"Tommy! Tommy!"

Tommy shut one eye, and with the other looked through a convenient knothole in the side of the woodshed.

Again his mother called his name, this time a little louder than before; still Tommy did not answer. To say he felt aggrieved would be giving a very mild description of his feelings at that minute. Had he not worked all morning carrying coal and water, picking up sticks and stones from the front grass-plot, and doing various other things too numerous to think of just then? And had he not been sustained and upheld through it all by the thought of having the whole afternoon to himself? Why, he had even forgotten to count how many buckets of water he had carried to wash off the porches, so interested was he in trying to calculate how many willow whistles he would have time to make before supper time. And now, just as he was comfortably fixed at work, to think that he must be called from it!

"I know just what she wants me for," he said to himself. "I don't see any sense in two of us going to the store; just as if Tillie couldn't go by herself! I'll not let on I heard her call me."

Tommy knew that this was not a very safe course to pursue, but he was so vexed that he did not think of consequences. By this time his mother had gone into the house and closed the door, but it was again opened, and again his name echoed through the premises.

"That's Tillie," said Tommy, "and she won't stop at calling; she'll hunt me up."

He looked around for a hiding-place. He could hear Tillie running down the stone walk. She would be there in a minute; so hastily jumping down from the work-bench, he ran across the floor and climbed into an old cuphoard, which shook in a threatening manner, as if resenting the instrusion. He pulled the doors to just as Tillie appeared at the doorway.

"Tommy! Tommy Dawson!" she called, so that there might be no mistake as to what Tommy was wanted. Tommy held his breath lest she might discover him, and wished that his heart would not thump so heavily against his ribs; surely Tillie would hear it. But she turned toward the house, as if satisfied that he was not to be found. Tommy chuckled in high glee, and, after hearing the door shut, clambered down out of the crazy old cupboard, his face very red, his clothes covered with dust and cobwebs. After taking observations through the knothole for a few seconds, he got up on the bench and began on the whistles, but somehow the bark seemed very hard to loosen and his knife was not so sharp as usual. He was sure he had never heard the field crickets chip so loudly, and was it not strange they were saying, "Sneak! sneak! sneak!" just as fast as they could? Tommy had often listened to them before, but he always thought they said, "Summer's here, here, here!" He must have been mistaken then, for nothing could be plainer than what they were now saying.

"If only that road to the store was not so hot and dusty!" he said half aloud; and then he whittled at a willow switch.

"I do wonder if Hatton's dog would bite? Tillie's awful 'fraid of dogs;" and then another minute of whittling.

"I guess I could finish these whistles after I come back;" and he shut his knife and with one bound was in the middle of the floor, and with another was out on the stones.

"Whew! how hot that old woodshed is, anyway!" and, running up the stones, he burst into the kitchen where he found Tillie flying around in wild delight.

"Why, Tommy Dawson," she exclaimed, "where have you been? we've been calling you everywhere."

"What are you polishing your best shoes for?—to wear to the store?" demanded Tommy, skillfully evading the question.

"Store?" echoed Tillie, scornfully. "Why, Tommy Dawson, Uncle Tom is here, he's going to take us home with him, and he's in an awful hurry; and mother's up stairs laying out your clothes, and I've polished your best shoes. You see, we thought you might come in time to get ready if everything was fixed for you to dress in a hurry. And oh, Tommy, I was that afraid I would have to go without you!" and here Tillie paused to take her breath.

Tommy may live to be very old, but he will never forget how mean he felt just then.

"You'd better not stand there," continued Tillie; "Uncle Tom said we must be ready in half an hour, and he's been here 'most fifteen minutes now."

Tilly could not think what made Tommy so very kind and thoughtful during the next fifteen minutes, and when, after running up stairs after her parasol and handing it to her, he stopped to pick a thread from her dress, her wonder found expression in words: "How nice you are to-day, Tommy! I just wish you'd be that way all the time."

And Tommy, as he climbed into the buggy which was to take them to the station, resolved that he would "be that way" just as often as he could think of it. I think he must have kept his resolution, for it was only the other day that I heard a lady remark: "How much Tommy Dawson seems to think of his sister! He treats her just as if she were some other boy's sister." — *United Presbyterian.*

Children's Sayings.

Laura is a little girl five years old, who is very much interested in learning to read. The other day she was studying over a list of words, and sister Gertie, who has been almost through the Third Reader, was helping her. The word "fur" proved especially puzzling, and the little one's forehead contracted into innumerable wrinkles.

"Why, you know that word, Laura?" exclaimed Gertie, eagerly, "it's something that cats have."

Like a flash the little girl's face brightened as she cried, "I know—fits!"

One of Sihyl's school-mates asked her to go home with her from school. "Oh, no!" said the little one. "I can't go without mama's *commission!*" — *Youth's Companion.*

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Household.

A COOKING LESSON.

BY JOHN W. CHADWICK.

'Twas St Thefeta gave it. She, you know,
Was here on earth three centuries agone,
And lived in Spain, and starved her body so—
Her spirit too—that, dying, she had won
Such fame for sainthood as was never worn
By any other in that land forlorn.

And her dear Lord, or Mary ever mild,
In token of her sweet and perfect grace,
Would sometimes grant her, happy as a child,
To see a vision of the heavenly place;
And oft for hours it was her joy to be
Rapt in a high and glorious ecstasy.

Then earth was not; then heaven was opened wide;
Then once, they tell, that with a flaming spear
Her Savior ravished from her bleeding side
Her living heart; while she, without a fear,
Could wish no blessing greater, only so,
To be forever in her gladsome woe.

The coming rapture gave no sign before,
Nor made account of any task in hand;
And once it chanced to seize her at the hour
When she was cooking for the convent band:
Not as our daughters do who know by heart
A hundred secrets of the gentle art,

But not indifferently to the humble task,
'Twas fish that day, just turning to a brown,
No Andalusian girl could softer ask
For her dear cheek, when swift and sudden down
The vision swept, and she was caught away
Into a light which was not that of day.

To save the dinner! Not to lose her grip
Upon the fry-pan—that was her last thought
Just as she felt her footing wholly slip
Away from earth, and heaven its splendor brought
So close to her that she could lay her hand
On things that angels scarce can understand.

The vision passed, and sooner than her wish
Earth had come back; and in her hand behold
The fry-pan still and in the pan the fish
Done to a charm! The kitchen centuries old,
Had never furnished forth a dantier bit—
For angels' food it had not been unfit.

Dear sister sainted, be our pattern saint
In this at least; whatever ecstasy
May shake our souls, till we, with rapture faint,
Seem less on earth than in the heavens to be,
As thou didst not thy proper task forego
While heaven's rose showed many a mystic row,

So may it be with us! From common tasks
Of love and duty may no visions lure,
And each but prove an angel that unmasks
With glorious semblance service, sweet and pure!
Work, love-inspired, is better than the best
Imagined foretaste of the heavenly rest.

1900 NOT LEAP YEAR.—Why the year 1900 will not be counted among leap years, is thus accounted for: The year is 365 days 5 hours and 49 minutes long; 11 minutes are taken every year to make the year 365¼ days long, and every fourth year we have an extra day. This was Julius Cæsar's arrangement. You may ask: "Where do these 11 minutes come from?" They come from the future, and are paid by omitting a leap year every 100 years. But if leap year is omitted regularly every 100th year, in the course of 400 years it is found that the 11 minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, decreed that every centurial year divisible by four should be a leap year after all. So we borrow 11 minutes each year more than paying our borrowings back by omitting three years in three centurial years, and square matters by having a leap year in the fourth centurial year. Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so nicely, that we borrow more than we pay back to the extent of only one day in 3,866 years.—*Selected.*

Can it be home, a child's home without religion? It may be a house, beautiful, enriched with art, knowledge, and music; but without religion, without thoughts of God, without prayer, penitence, sweet Sabbath, faith, love, and the seeking after the life of holiness—it can not be a home. This needs no argument. It needs much emphatic repetition, and it needs deep belief. All children are naturally religious. They have wonder, awe, reverence, trust, tenderness, the keenest sense of sin and love. No "learning" comes so naturally to a child as the learning of God. The talk of children about God is as the talk of wise men. There must be religion if there is to be a home. We who are asking that all education shall be religious are, of all people, bound to see that our children find their first faith, their first prayer, their first thought of God at home. When the schoolmaster gets our boys he ought to find that there is one elementary thing in their education well begun—religion. To send a boy or a girl into the "new world" of a school without prayer, faith, love, reverence, and some experience towards God, is to send those most precious to us into their first day in the world and in life as unfitted for that world and for that life as a heathen child.—*Rev. G. S. Reaney.*

Scientific.

Sleeping-Rooms.

In the most of our dwellings the important rooms, as far as the health of the inmates is concerned, are the kitchen and the sleeping-room. In these two the mistress of the house, who keeps no servant, spends the largest part of her life; but it is to just these rooms that the least sanitary attention is commonly paid.

We shall speak now only of the sleeping-room. In this we all spend, or should spend, one-third of the day, the period designed by nature for repairing the wear of the physical and mental machinery. No greater mistake was ever made than to look on the time spent in sleep as wasted.

We have improved on such sleeping-rooms as were not unusual a few generations ago; rooms forever unvisited by sunshine; rooms opening from the kitchen, so that the spoiled air of the day was breathed over again by night; rooms in low, stifling garrets, or, worse still, mere closets, wholly cut off from sunshine and from the pure outside air.

1. A sleeping-room should never be a small one, dependent for most of its air on an open window. Such a room is seldom safe, and in certain states of the weather the air is sure to be shut off.

2. Few rooms are large enough not to require continuous ventilation. The two sleepers are constantly vitiating the air. No air is pure which contains an excess of carbonic acid, and at every breath a certain amount of oxygen is converted into this poisonous gas. Think of twelve thousand such inspirations during the night!

Moreover, each breath conveys with the carbonic acid and throws into the air effete matter thrown off by the lungs, which is also poisonous.

Nor is even this all. Millions of sweat tubes are all the time pouring their polluted waste into the room. Ventilation, it is evident, is a hygienic necessity.

3. Sunshine is essential to a good sleeping-room. Sunshine is a powerful disinfectant, and every sleeping-room needs to be disinfected daily. Let the head of the family appropriate the sunniest room; the guest room, with its occasional occupant, is of secondary importance.

4. The sleeping-room should be in an upper story. As the night air cools, many of the disease-producing particles sink to the lower strata. It is said that one may live safely in malarial region by avoiding the night air and sleeping above the ground floor.

5. The sleeping-room should be not only one of the most spacious, but one of the cheeriest and neatest and best-furnished rooms in the house. It should be emphatically "the chamber of peace."—*Youth's Companion.*

How They Make Thimbles.

The way thimbles are made in England and in this country is simple enough. Dies of the different sizes are used, into which the metal, whether gold, silver or steel, is pressed. The hole-punching, finishing, polishing and tempering are done afterward. Celluloid and rubber are molded. The best thimbles are made in France, where the process is more thorough. Strange as it may seem, the French consider durability in their gold thimbles as the first requisite. The first step in the making of a Paris gold thimble is the cutting into a disk of the desired size a thin piece of sheet-iron. This is brought to a red heat, placed over a graduated hole in an iron bench, and hammered down into it with a punch. This hole is the form of the thimble. The iron takes its shape and is removed from the hole. The little indentations to keep the needle from slipping are made in it, and all the other finishing strokes of the perfect thimble put on it. The iron is then made into steel by a process peculiar to the French thimble-maker, and is tempered, polished and brought to a deep blue color. A thin sheet of gold is then pressed into the interior of the thimble and fastened there by a mandril. Gold leaf is attached to the outside by great pressure, the edges of the leaf being fitted in and held by small grooves at the base of the thimble. The article is then ready for use. The gold will last for years. The steel never wears out, and the gold can be readily replaced at any time. Nowhere else in the world are gold thimbles made in that way.—*Chambers' Journal.*

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Obituaries.

McLAURIN—Hon. LOUCHLIN McLAURIN was born, of Presbyterian parents, in Marlborough district, S. C., March 28, 1815. He came to Mississippi with his father when he was four years old, and was reared in Simpson county, Miss. Thence he came to Smith county, Miss., whore he resided up to his death, which occurred July 9, 1890, at 6 A. M. Served as a member of the Board of Supervision immediately after organization of Smith county (vote not now known), was elected to represent Smith county in Legislature in 1847 or 1848. Again elected to Legislature in 1862; re-elected 1865. Elected to that body again in 1876. Elected circuit and chancery clerk of Smith county, Miss., 1883; served in that capacity four years. Was highly esteemed—yea, honored—by all who knew him; was high-toned and honorable as a citizen, never stooping to a low or mean act. He was married to Miss Ellen C. Tullos, 1847. To them were born eight sons—all of whom have reached honorable and honored manhood, occupying and filling high places in the walks of life.

Bro. McLaurin was converted and joined the Methodist Episcopal Church, South, in 1864. Ever thereafter his was an upright walk and godly conversation. He was firm and established in his religious and political principles. His place in church was never vacant unless he was absent from home or too ill to be there. He was liberal to support the institutions of the church—yea, never a call made in his presence for any worthy object that he did not respond liberally. But his seat is now vacant in the church militant. Our heart is sad, but he is rejoicing as an angel with his sainted wife, who died May 29, 1883; also with his grandson, little Louch., who preceeded him to heaven just one week. Bro. McLaurin was ready for those "mansions." This writer was away in Louisiana during his sickness; therefore, did not have the pleasure of visiting and holding sweet communion with him in his last hours. But his life, though not very demonstrative, was underlaid with the true fundamental principles of Christianity and developed in acts of true devotion. Therefore his was a life of faith and work. "Show me your faith without your work; I will show you my faith by my works." He was a good and kind husband, indulgent father, good neighbor, true friend and brother. Farewell, beloved father and brother, till we meet again under the shades of the tree of life.

R. A. SIBLEY, Pastor.

SHAMBURGER—Mrs. MARY SHAMBURGER (*nee* Wilson) was born in Georgia, November 20, 1806. Her parents moved to Alabama, and from thence to Coplah county, Miss., where she met and was married to J. W. Shamburger about the year 1820 or 1821; joined the Methodist Episcopal Church at what was known as the old Crystal Springs Camp Ground—thereby making a public profession of her Savior.

From her earliest consecration the consciousness of her acceptance was settled. She realized, by a strong faith, that she was not her own; that she was bought with a price, even the blood of Jesus. Her young life and womanhood being thus early consecrated to God and the church of her choice, it was not strange that she was so universally known and read of all who knew her. Although quite modest and unassuming (almost to a fault), she had a clear head, a warm heart, and that decision of character that made no compromise with sin. Religion with her was a principle implanted in her soul by the powers of the Holy Ghost. Hers was not the life of a loud profession; but duty, fidelity and devotion to God, family and right. She was not a stranger to the trials and afflictions of life; nay—but blessed be God—she relied upon the sure word of promise, Thy grace is sufficient.

She buried her husband during the late war. About the same time, or soon after, her only son was captured near Port Hudson and died in prison; yet her hope and trust faltered not. The language of her life was, Thy will be done. After the war she gave up her old home; went to live with her youngest daughter, Mary, wife of Oliver Holliday, where she spent the remainder of her days, bearing afflictions, disappointments and the reverses of life with that Christian resignation that shed a halo of light and hope of a blessed immortality.

About two or three years before her death she was attacked with a cancer on her face, which, by its sure, but steady course, brought her to the triumphant terminus of a long and eventful life on May 2, 1890. She leaves three daughters, many grandchildren and a host of friends, who sorrow not as those who have no hope. Blessed are the dead who die in the Lord!

ONE WHO KNEW HER WELL.

McLAURIN—Little LOUCH. McLAURIN, son of Dr. A. G. and Mrs. C. E. McLaurin, and grandson of Hon. L. McLaurin, was born in Smith county, Miss., January 19, 1888, and died in Smith county, Miss., July 2, 1890. He was the light and life of the home. He was the joy of papa's and mama's heart, and the life of grandpapa. The patter of his little feet and prattle of his sweet mouth is heard no more here. But he is with grandpapa and grandmama, with the angels and Christ. His tongue is employed in praise to God and the Lamb. His angel looks into the face of our Father in heavon. God took him to win the parents to heaven. R. A. SIBLEY.

PETTIT—Little MARY IRENE, the daughter of Mr. Robert and Mrs. Serena Julia Pettit, died at her home on July 31, 1890. She was about three and one-half years old when she departed this life and took up her abode in the kingdom of heaven.

She came forth as a beautiful flower. Oh, dear parents, take comfort when you remember while little Mary only budded on earth, she now blossoms in heaven. PASTOR.

CHEW—Died at Sikeston, Mo., August 8, an infant daughter of Rev. R. F. and Amelia Barton Chew, aged seven months.

PHILLIPS—DAVID THOMAS, son of Zack and Adline Phillips, died of pneumonia at his home in Jackson parish, La., March 21, 1890, aged twenty years and four days.

At a meeting conducted by the writer, near his home, in October, 1889, Thomas united himself with the Methodist Episcopal Church, South, and shortly after took up his cross and lived a consistent member until his death. He had many battles to fight in his short Christian career. His father is not a Christian, neither a member of the church; but a reckless, ungodly man, and this had a tendency to drag him back into sin, but he stood firm amidst them all. There was evidently an abiding faith in God, with a manifest and continuous flow of good feeling for everybody.

His death is a great loss to his parents, the church and the community. He leaves a father, mother and four brothers to mourn their loss, one of whom only survived him a short time, and he, too, was called from time into eternity. Truly the ways of God are past finding out, and in the midst of life we are in death. May God bless the father, mother and the three remaining brothers! is the prayer of

W. B. INABNET.

STUART—SUSIE INMAN, daughter of Mr. Benjamin C. (deceased) and Mrs. Susan Stuart, was born in Foster, Texas, October 31, 1880, and died at Percy's Creek, July 24, 1890, aged nearly ten years.

Little Susie was an amiable, sprightly, sweet child, and loved the truth tenaciously. She was consecrated to God by baptism in infancy, and by a faithful mother and aunt she was taught the duty of prayer and the importance of the consecration of her childhood to Christ. This sweet child, like a tendril, had entwined herself tenderly around the loving hearts of that now bereaved household; and their only consolation is in the joyous hope of meeting dear little Susie in the land of the pure and the innocent, where this sweet tendril will grow in immortal vigor and bloom in the freshness of eternal day. Thank God, that you and your loved one is not severed forever! The Comforter of all Christian hearts whispered in your ears as you followed to the grave the pale remains of that precious little one, Thy loved one shall live again. May our Father in heaven apply the balm of Gilead to their sorrowing hearts! W. W. HURST.

MORGAN—FRANCES ALMEDIE, infant daughter of John and Sallie Morgan, was born July, 1889, and died June, 1890. Almedie was a bright and beautiful child. She only lived to gladden the home of her parents a little over ten months, and then the flower faded and died, to bloom and live in heaven. May God comfort the bereaved parents and help them to live faithful, and meet their dear child in our Father's kingdom above!

BROOKS—BERTIE, daughter of R. A. and N. J. Brooks, was born February 9, 1889, and died July 28, 1890. She was just beginning to talk, saying, "mama" and "papa."

Little Bertie leaves two brothers and four sisters to mourn her loss, while she, with a convoy of angels around the throne in heaven, sing the praises of him who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven!"

R. M. WALKER, P. C.

RAWLS—ARA DONA, infant daughter of Bro. and Sister Rawls, of Barnett, Miss., died on August 13, 1890, and was buried at Salem Church. Ara Dona was a sweet, bright child of about twenty months. Jesus said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." There was much forbidding, by parental affection, tears, and loving ministries of friends and neighbors; but she went directly to Jesus, and to await the coming of the loved and the left.

WM. B. HINES.

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MY PRICES AND TERMS Defy Competition!

PIANOS From $35 Upwards.

ORGANS From $20 Upwards.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

ESTABLISHED 1868.

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CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

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NEW STORE, AT 114 Camp St. NEW ORLEANS. NEXT DOOR TO ADVOCATE OFFICE.

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

114 Camp Street, - - - - NEW ORLEANS.

☞*Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Lake Circuit	Aug. 28
Henington	" 28
Lake	" 29
Andrew Chapel	Sept. 12
Morton	" 19
St. Tammany	" 26
Shiloh	" 26
Palmore	Oct. 5
Salem	" 9

Hid by a Dollar.

People of ordinary sense know that the city weekly paper is made up of the reading matter once printed in the daily edition and paid for by the subscribers to the daily. This reading matter costs nothing to put it in the weekly. The expense to a publisher of such a weekly is only the very cheap paper, common "news ink" and the press-work. The cost of setting the type is a great item of expense to a paper. This heavy outlay the secular city weekly does not have. The church journal must use a grade of paper costing nearly twice the price of the secular paper. God has given it to the large majority of Methodists to see when the facts are placed before them why a city daily can circulate "a dollar paper." There is one in a hundred or a thousand who is forbidden, by perverse and congenital opacity of intellect, perhaps clouded by covetousness, from admitting a truth plain as the sun. They need the pity and prayers of their pastor and the publisher of their church paper.

The New Discipline.

We beg to announce that we are prepared to fill all orders for the revised Discipline. We hope our brethren of the ministry will exert themselves to scatter the book among our people. It ought to be in every Methodist home. It is our Confession of Faith and Book of Order. It contains the essentials of all our teachings, and embodies the laws of our government. These all Methodists should know. One has hardly a right to call himself a Methodist till he has familiarized himself with the doctrines and polity of the Church. We hope advantage will be taken of the interest in its revision to give the Discipline a wide circulation. The price in cloth is 25 cents, with the usual discount to ministers and the trade.

BARBEE & SMITH, Agents,
Publishing House M. E. Church, South,
Nashville, Tenn.

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"He who makes two pianos sound where only one sounded before, is a benefactor of his kind." Exactly; and that is what Ludden & Bates, of Savannah, Ga., are doing. Wherever they sell one piano or organ, they receive orders for, at least, two more. Satisfied purchasers are their best advertisements, and their patrons understand that when they sell a piano it is *a musical instrument—not a rattle-box.* Read their "Special Summer Offer" in our advertising columns, and act upon it. Buy in *August, September* or *October*, at *spot cash prices*, and pay in December next when crops are sold. *No interest.* Write them about it.

Our readers who are afflicted with deafness should not fail to write to Dr. A. FONTAINE, 19 East 14th street, New York City, for his circulars giving affidavits and testimonials of wonderful cures from prominent people. The doctor is an aurist of world-wide reputation. See his advertisement elsewhere.

Read the advertisement of Prof. Smith, of Lexington, Ky., *whose College received the Gold Medal at the World's Exposition* for business education.

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Annual session begins October 1st.
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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

N. Wilkinson, at Macedonia	Sept. 20, 21
Woodville station	27, 28
Percy's Creek station	Oct. 4, 5
Wilson, at Gravden	6
Amite, at Cedar Grove	11, 12
Gloster and Centerville, at Gloster	13
Springfield, at Wesley Chapel	18, 19
Live Oak, at Friendship	25, 26
St. Helena, at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8 9
New River, at Magnolia	11
E. Baton Rouge	13
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Betoville, at Clinton	10
Jackson station	13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	Sept. 13, 14
South Vicksburg	13, 14
South Warren, at Bovina	20, 21
Fayette, at Harriston	27, 28
Natchez—Jefferson St'eet	Oct. 4, 5
Natchez—Wesley Chapel	4, 5
Washington, at Washington	11, 12
Port Gibson	18, 19
Martin, at Cane Ridge	25, 26
Rolling Fork	Nov. 2, 3
Arcadia, at Arcadia	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Rosie, at Rosie	26, 27
Meadville	29, 30
Utica, at Utica	Dec. 6, 7
Bartonton, at Carlisle	(Mon.) 8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Oct. 4, 5
Edwards, at Brownsville	11, 12
Madison, at Livingston	18, 19
Sharon, at Sharon	25, 26
Camden, at Thomastown	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	(Sat.) 29
Yazoo circuit, at Tranquil	(Sun.) 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.) 9
Jackson—First Church	(Wed. night) 10
West Jackson	(Thurs. night) 11
Spring Ridge	13, 14
Canton	(Monday night) 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Augusta, at Galloway Chapel	Aug. 30, 31
Bay St. Louis station	Sept. 7, 8
Ocean Springs, at Ocean Springs	13, 14
Covington, at St. Tammany C. G.	20, 21
Tallisbeck, at St. Tammany C. G.	20, 21
Whittington circuit, at Palmer C. G.	Oct. 4, 5
Americus, at Salem Camp Ground	11, 12
Poplarville, at Lumberton	18, 19
Vancleave, at New Prospect C. G.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 3
Pearlington, at Pearlington	8, 9
Mt. Carmel, at Mt. Carmel	15, 16
William's, at William's	(Sun. P. M.) 16, 17
Columbia, at Columbia	22, 23
East Pearl, at Byrd's Chapel	29, 30
Hattiesburg, at Hattiesburg	Dec. 6, 7

Galloway Chapel will be dedicated August 31.

I. W. COOPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 13, 14
Iuka station	20, 21
Harmony circuit	25
Iuka circuit	27, 28
Pleasant Ridge circuit	Oct. 4, 5
Marietta circuit	9
Boonville and Blenzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Greenville station	Sept. 7
Bolivar station	14
Concordia station	17
Duncan's	21
Arcola	28
Indianola	Oct. 5
New Salem	12
Lelerton	19
Cleveland	22
Brooklin	26
Parksdale	29
Friar's Point	Nov. 2
Helen	9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

E. M. STANDEFER, P. E.

WINONA DISTRICT—FOURTH ROUND.

Greenwood	(Sa., Su.)	Sept.	6, 7
Carrollton, at Carrollton	" "		13, 14
Winona ct., at Bethlehem	" "		20 21
Walden, at Columbiana	" "		27, 28
Black Hawk, at Acona	" "	Oct.	4, 5
Kirkwood, at Salem	" "		11, 12
Lexington, at Tchula	" "		18, 19
Belzona	" "		25, 26
Richland	" "	Nov.	1, 2
Kosciusko and Ll., at D	" "		8 9
West, at Emory	(Wed.)		13
Poplar Creek	(Sa., Su.)		15, 16
New Jerusalem	" "		22, 23
Kosciusko circuit	(Thurs.)		27
Ethel, at Tabernacle	(Sa., Su.)		29, 30
Weir	(Wed.)	Dec.	4
Sallis, at Sallis	(Sa., Su.)		6, 7
Winona	(Mon.)		8

J. J. WHEAT, P. E.

SARDIS DISTRICT—THIRD ROUND.

Horn Lake	Aug. 30, 31
Lewisburg	Sept. 6, 7
Cockrum	13, 14
Chulahoma	20, 21

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie circuit	Aug. 30, 31
Tremont circuit	Sept. 6, 7
Fulton and Smithville	13, 14
Athens circuit	20, 21
Aberdeen station	27, 28

AMOS KENDALL, P. E.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

NEWS OF THE WEEK.

DOMESTIC.

The Republican senators have agreed that the Lodge Force bill shall go over to next session for final action, with the probability of its being taken up at an extra session to begin in November. There are numerous measures to be considered besides the Tariff bill, and there is little probability of an adjournment until the latter part of September.

The remains of John Ericsson, the inventor, were borne to his native country, Sweden, on August 23 by the cruiser *Baltimore*. The cortege was attended with imposing ceremonies.

The condition of the strike on the New York Central railroad remains unchanged. A large force of Pinkerton's police guard the property in the Albany yards. The road has refused to submit questions at stake to arbitration.

In the Constitutional Convention in Jackson, Miss., the suffrage question is absorbing all interest. The report of the sub-committee will be an apportionment plan, supplemented by something like the Australian system.

The bill taxing dealing in futures is expected to come up in Congress this week. The bill was considered some time ago as practically dead, but the members from rural districts have been instigated by their dread of the Farmers' Alliance to take up the measure. Nearly all the members from city districts are opposed to the bill.

The friends of the River and Harbor bill are doing their best to get the bill into the Conference Committee of both Houses of Congress; but there are many obstacles in the way.

The National House of Representatives adopted a resolution setting apart Thursday and Saturday of this week for a consideration of the bill constituting eight hours a day's work, and relative to alien contract labor.

It is said that a movement is on foot to build a railroad from Shreveport through the coal beds of western Arkansas to Fort Smith, and the probable location of the car repair shops of the New Orleans Pacific division at Shreveport. The consummation of the enterprise is dependent on the coal deposits, which must prove of sufficient capacity to furnish fuel for the New Orleans Pacific railroad and coal the steamboats to New Orleans. Experts claim that the coal fields referred to are equal to every demand.

The convention of the Texas Farmers' Alliance, in session at Dallas, adjourned on August 23. The resolutions ask congressmen to make laws preserving the public domain for American colonization only; that laws, both State and National, be passed to regulate transportation for the benefit of the people, and for the unlimited coinage of gold and silver, to be supplemented by sufficient volume of treasury notes to supply the country without the intervention of the national bank.

An agent of the Louisiana Lottery Company was arrested in Washington, D. C., and about 1,000 tickets were seized by the local authorities.

FOREIGN.

The papers are congratulating Lord Salisbury upon the successful settlement of the dispute between England and Portugal, which at one time threatened to result in war. Though a conflict at arms with Portugal could hardly have ended otherwise than in a victory for England, yet the popular feeling was very strongly averse to a resort to force, and the peaceful conclusion of the affair is hailed with pleasure by all classes and parties.

About one hundred and fifty lives were lost in a cyclone in Vaud, Switzerland, on August 22.

The strike in Belgium is spreading. On August 22, 3,500 miners quit work, making a total of 11,500 men on strike in the Bariuaglua district.

The *London Daily News* publishes an urgent appeal to the public for active measures to prevent famine and misery in Ireland on account of the potato blight. The matter is declared to be one entirely apart from mere politics, and the appeal is to the instincts of the community. A national subscription on a large scale will soon be undertaken for the purpose of furnishing sufficient food for the inhabitants of the stricken district.

Chancellor von Caprivi had a conference with the Czar on August 23, which lasted an hour. Afterward he had a long interview with Foreign Minister De Giers. The officials of the foreign office maintain absolute silence regarding the nature of the German Emperor's proposals, but admit that there was immense political significance in the interview.

Several ladies prominent in London society have started a consumers' league, the object of which is to deal only with those stores the proprietors of which treat their employees with liberality and consideration in the matter of hours of work, wages, etc.

The new foreign policy of the Emperor of Germany, though only vaguely known, has aroused the ire of the old Bismarckian press. The *Cologne Gazette* assails Chancellor von Caprivi as assisting the Emperor in embarking upon an enterprise that will disturb the alliance formed by Bismarck. The *Post*, in a semi-official article, replies that Germany can exist without Bismarck, and that the government's policy has proved dignified, and, in every way, calculated to promote a permanent peace.

At the military manœuvers in Italy smokeless powder was used with great success. The batteries of artillery fired half an hour without their location being discovered.

Twenty thousand miners held a meeting at Chesterfield, England, on August 25, and voted in favor of a working day of eight hours.

It is said that the consuls at Apia have issued a proclamation in which they warn the natives against entering into any intrigues to replace King Mataafa.

Boils and Pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing and enriching the blood, and at the same time it gives strength to the whole system.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅞	— —
Ordinary	9⅜	— —
Good ordinary	9⅞	— —
Low middling	10¼	— —
Middling	10⅝	— —
Good middling	10 13-16	— —
Middling fair	11 1⅛	— —
Fair	11⅞	— —
Galveston middling	10¾	— —
Mobile middling	10⅝	— —
Memphis middling	11	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅞	— —
Fully fair	4⅞	— —
Good fair	4⅝	— —
Common	4⅜	4 9-10
CENTRIFUGAL:		
Seconds	4	4¼
Prime yellow	— —	5½
Gray white	— —	5⅝
Choice white	5 9-10	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2¼	2⅜
Good	5¼	5⅜
Fair	5	5⅛
Prime	5⅜	— —
Rough, ₩ bbl.	3 25	4 40
Polish, ₩ ton	12 00	13 00
FLOUR.		
Extra Fancy	5 45	5 50
Fancy	4 75	— —
Choice	4 25	4 30
Minnesota Patents	— —	— —
Winter wheat patents	5 75	5 80
Minnesota bakers	— —	5 25
CORN PRODUCTS.		
Corn meal	2 70	— —
Cream meal	2 90	3 00
Grits	3 15	— —
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	67½
Yellow	— —	68
Mixed No. 2	62	— —
OATS:		
Western	— —	50
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	97½	1 02½
HAY:		
Prime	13 00	14 50
Choice	— —	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 75	12 00
Rumps	10 50	11 00
BACON:		
Fancy Breakfast	8¾	9½
Shoulders	6¾	— —
Sides, short rib	6½	— —
Sides, long clear	6⅝	— —
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	— —	5⅞
Sides, short rib	5⅞	— —
Sides, long clear	5⅞	— —
GROCERIES.		
COFFEE:		
Prime	— —	21¾
Fair	— —	21
Common	— —	18¼
TEAS:		
Choice	40	80
Hi-No	— —	— —
BUTTER:		
Western Creamery	23	24
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	3 40	3 50
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 75	4 00
ONIONS:		
New Louisiana	— —	— —
Western	3 50	4 00
BAGGING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 50	3 25
Chickens, Southern	3 25	3 50
Young	1 75	2 75
Turkeys, Southern	— —	12 00
EGGS:		
Western	— —	19
Southern	— —	20
WOOL:		
Lake, ₩ lb	21½	22
Louisiana	20	21
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	5½
Dry salted	6	6½
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Picayune*, August 26.

Information Wanted.

Why is it that the good people of Louisiana and Mississippi are so bitterly opposed to a recognition of the Lottery in the Louisiana Constitution, and so manifestly indifferent and some of them opposed to putting a clause in the Mississippi Constitution prohibiting the licensed liquor saloon? Is it because the liquor saloon is the less evil of the two, or that the people of Mississippi are not entitled to the same protection?

A satisfactory answer to the foregoing questions, and any other information on this important subject, will be highly appreciated by the readers of the ADVOCATE. READER.

Shiloh Camp Meeting.

The Shiloh Camp Meeting will embrace the fourth Sunday in September, commencing on Friday night before and closing on Wednesday, or Thursday morning following. All ministers, both traveling and local, are invited and urged to be in attendance. The camp ground is six miles southwest of Pelahatchie, V. and M. R. R. We will have conveyance at Pelahatchie on Saturday morning, September 27, for ministers. Brethren, please be on hand. A. D. MILLER, P. C.

CATO, Miss.

Salem Camp Meeting.

The Salem Camp Meeting, on the Americus circuit, Seashore district, Mississippi Conference, will commence Thursday night, October 9, 1890. There will be a public tent on the ground for the benefit of the public. Ministers are cordially invited to attend. L. R. ROBERTS, P. C.

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COME unto me, all *ye* that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.—*Matthew xi, 28, 29, 30.*

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Christian Advocate.

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Letter No. 11.

WESTMINSTER ABBEY—THE CHAPELS AND TOMBS—WESTMINSTER HALL—THE TOWER OF LONDON—THE WHITE TOWER—THE PLACE OF EXECUTION—THE GRAVES OF ANNE BOLEYN AND CATHARINE—THE BEHEADING AXE AND BLOCK—A VISIT TO GRAY'S "COUNTRY CHURCHYARD."

One of the first places a person desires to visit when in London is Westminster Abbey. The age of the building, its historic associations, its architectural excellence and, above all, its being the receptacle of royal dust, and the dust of the great and wise and good of past generations and centuries, make it to exercise a profound influence over the mind. The great columns of stone, rising to the loftiness of palm trees, and then branching out in ribs of granite over the ceiling, and interlacing, like the boughs of the forest trees, is the first thing that strikes the eye. This is what is called groined vaulting. The idea was taken from the sight of an avenue of lime-trees, with smooth, lofty trunks, and with arching boughs, knit together at the top. I have been in a number of cathedrals, and I discover that this conception is in them all—an avenue of granite trunks and limbs overhead. When these great columns line the transepts as well, crossing the nave at right angles, the feeling, as you walk amid their shadows, is not altogether unlike the sensation of wandering through mighty avenues of trees.

All along the inner walls of these cathedrals, and approaching the nave or center aisle twenty or thirty feet, are chapels fenced in and bedged off, so to speak, from the main body in various architectural ways, and by works of art and monuments of various kinds. Here are the places, or in the crypts below, in which the mighty in deed and noble in blood slumber their long sleep. As I was entering one to see the tomb of Queen Elizabeth, my eye happened to rest upon the stone floor, when suddenly I saw blossoming under my feet the name of Addison! I was walking over his ashes, as thousands do daily. It looks like sacrilege; but it seems a custom here, and nothing is thought of it. In these old cathedrals you literally walk upon the dead. Think of walking down the aisle over the tombstones and ashes of twenty individuals and families before sitting down in your pew to hear the gospel!

From the tomb of Elizabeth I went into another chapel to look on the spot where Mary, Queen of Scots, lies. She was beheaded and buried in another part of England; but her son, James the First, had her brought here after he came upon the throne. Her tomb is fully as rich as that of Elizabeth. In this same chapel I saw all in a row together, on marble slabs in the floor, the names of Charles the Second, William and Mary and Anne. Four sovereigns of England in a line, and no monument over their ashes, save the slabs that cover their bodies! Again and again I was forced to pause or sit down by weight of meditation.

They all sleep well. And they get along together better now than they did in life. The world was hardly large enough to satisfy some whose names I read here in stone; but a very small place now is sufficient to keep them. The oppressor and oppressed, the murderer and the murdered, are here close together, lying under the same roof, and their ashes shaken by the deep-toned roll of the same organ, whose music crashes down from amid the granite pillars above, and fills these vaults below.

James the First has several children buried in one of the chapels. I was much touched with a verse that was carved on the headstone of one of them. I copied it with my pencil.

"She tasted of the cup of life,
Too bitter 'twas to drain;
She put it meekly from her lips,
And went to sleep again."

I saw the empty tomb of Cromwell. After the Restoration his body was removed, and burned, I think, while his head was fastened on a spike on Westminster Hall near by, and kept there for years. As I was looking at the tomb, several ladies drew near, of a rough pattern, and one, with strong Hibernian accent, cried out in regard to Cromwell, "And was he hurled here?—the writch!" Well for the great that they do not hear all that is said about them. How thankful people ought to be that you can't well bear over a few yards, and that when we are dead we can not hear at all!

In the chapel of Edward the Confessor I saw the chair in which the kings and queens of England are crowned. Underneath the seat, and plain to view, is the celebrated stone of Scone, upon which the Scottish sovereigns sat during their coronation. If any would like to know concerning the architecture of this same chair, I can briefly, but truly, describe it. If you have a closet at home about four or five feet high, and two feet deep, just nail a broad plank inside at the proper sitting distance, and you have got the coronation chair of England.

In close proximity to Westminster Abbey is the House of Parliament, stretched in colossal proportions upon the banks of the Thames. Comparatively a modern building, I was not so much interested in it; but was much engrossed with a building in the rear, and now constituting a kind of anteroom for the parliamentary building. It is called Westminster Hall, and is replete with historic facts and thrilling events. It was for a long time the abode of royalty, and in it also Parliament sat for generations. In it Wallace was condemned to death, and so was Guy Fawkes. It was on one of its gable ends that the head of Cromwell was exposed. In front of it Sir Walter Raleigh was beheaded. You may be sure that it was an interested gaze that was cast upon the ordinary-looking and yet remarkable structure.

Another place I visited with profound interest was the Tower of London. This is fully three miles from Westminster Abbey, down the river. It is called the Tower, when really it is a cluster of towers. The central building, however, is the one that has given character and the name to the place. Conceive a deep moat, and a lofty wall surmounted or, rather, built into a number of strong towers, and enclosing a piece of ground of several acres in extent. Besides this, there is an inner wall. From the center of this enclosed ground rises a rectangular four-story building, sixty or eighty yards square, with a turret at each corner, and with walls fifteen feet thick. This building is called the White Tower. It was at one time a palace for the crowned heads of England; but was finally vacated by them for brighter and pleasanter abodes. It then became a prison for people of consequence, while under its shadow two places of execution were established, where the very best blood of England and Scotland was made to flow. It was in this central building that Sir Walter Raleigh was confined. And it was underneath the steps of the southern stairway of this same building that the skeletons of the two young princes, murdered by Richard the Third, were found. A slab in the wall announces the fact. They were killed in what is called the Bloody Tower; but were buried by Richard, as described, in the White Tower. The place is now used as a garrison, while the apartments and council chamber and great banqueting hall of a departed royalty have been transformed into magazines, armories, and a museum containing antiquities, relics, and interesting objects of all kinds. Among the mournful and painful things to be seen is the cloak on which Gen. Wolfe died in front of Quebec, a genuine thumb-screw, a model of the "rack," and the beheading axe and block upon which Lord Kilmarnock and others were executed. The axe has a blade eighteen inches broad, the headsman's iron mask is near it, while the block is hollowed out in front and rear for the reception of the breast on one side and the drooping of the face on the other. This hollowing reduces the top edge of the block to a narrow strip of three inches in width, on which the neck is laid. On that strip I observed, with a sick feeling at the heart, two deep gashes in the wood. They needed no explanation!

Between the central building and the western wall, in almost the center of the courtyard, is the spot where condemned females were beheaded. A stone slab marks the spot. Here Anne Boleyn and Catharine and Lady Jane Grey were executed. I took a seat under a tree and gave myself up to reflection. I have walked amid so many sepulchres lately, and marked the spots signalizing so many cruelties and atrocities of men, that the soul was powerless to shake off a spirit of deep pensiveness. I conjured up the scene as, one by one, at different periods, these lovely women stood there before me, confronting the heartless crowd, the ghastly block and axe, the masked headsman, and the grave and eternity. How the innocence and helplessness of the woman appealed from the brutality and injustice of man to the merciful God! And how I feel be, in infinite pity, drew near them at the trying hour!

In a small chapel, thirty yards from where I sit, lie side by side the bodies of the two murdered wives of Henry the Eighth. Verily, when this same Henry entered at death into perdition, Satan felt moved to resign and give him the throne! I firmly believe that there are some men who actually startle and horrify the devils. I foresee a revolution and strife in hell, before which the Miltonic angel-war fades into insignificance.

I remarked that only females were executed in the walls of the tower. The men were beheaded on Tower Hill, fully one hundred yards outside the walls. Lady Jane Grey and her husband were beheaded the same day. They were, as you know, a devoted couple. He was confined in Beauchamps Tower, and she in an adjoining house. I was shown the window through which she was looking when she saw the lifeless body of her husband brought in from Tower Hill. As my eyes followed the pointed finger of the guide to the window, it seemed that I could feel even then, after the long lapse of time, that gaze of unutterable agony. In a few minutes she was led to the block herself, and the husband and wife were reunited.

Has my letter been of rather a gloomy nature? Then will I conclude it with a brief description of a visit I paid "The Country Churchyard," where Gray wrote his elegy, and where he lies buried. The spot is thirty miles northwest of London, and about six east of Windsor. I went out in the evening, as being an appropriate time. Leaving the train at a town called Slough, I hired a cab, and rode two miles to the immortalized place. Over a country of a table-like level, through pleasant lanes bordered with fields of grain, and meadows on which I noticed grazing "the lowing herd," we went quietly and musingly along. By and by the road became lined with beech trees; then it turned down a lane thickly bordered with firs, and, turning sharply again, ran several hundred yards down an avenue of elm trees of largest size, whose interlacing boughs cast a deep, cool shadow underneath. A little farther on, and the driver stopped at a closed gate in a hedge, over which I could see a meadow, some portions of a field, a clump of trees, and a church spire. The driver was not allowed to go farther, and informed me I must pursue the rest of the way by myself. It was in perfect keeping with my feelings so to do. Taking the path, I walked over the meadow and stood by the gate, studying the features of the "country churchyard" before me. The enclosure is studded with trees, and is surrounded by them as well. A little to one side is the church-building, a structure of dark stone, with Gothic roof, and with a large, square tower at its side, rising up, at least, fifteen feet above the edge of the roof. The tower is covered from top to bottom with ivy. It was from this ivy-mantled tower that the owl hooted to the moon in complaint. As I look, facing west, upon the scene, the church is a little to the right, while to the left hand, in the small yard, and but a few steps from the building, is the "yew tree" mentioned in the poem. The elms are more numerous.

"Beneath those rugged elms that yew tree's shade,
Where heaves the turf in many a mouldering heap."

It is all just as he wrote. Under the wide, drooping boughs of the yew tree I noticed not less than fifty graves. It is worthy of note that there is but one yew tree in the churchyard, and if you examine the poem, you will notice but one is mentioned. This faithfulness to facts and correctness of description strikes the heart of the observer very gratefully. Turning your back upon the enclosure, and looking east, your eyes fall upon the scene that is described in the stanza beginning,

"Hard by yon wood."

Looking in several directions, you get views of open, grassy fields, over which the poet saw "the plowman plod," "the lowing herd wind its way," "the glimmering landscape fade," while his ear caught "the drowsy tinkling from the distant fold."

Certainly it is fitting that Thomas Gray should be buried in the midst of scenes whose quiet beauty he has made by his genius a priceless legacy to the world. He lies in a tomb by the side of his mother, near the church, between "the yew tree's shade" and "the ivy-mantled tower."

I have never left a place with greater reluctance than this. The rooks were cawing in the tree-tops. The sun was going down in the west. It was at such an hour that Gray viewed the scene, and, walking about in the gloaming, molded the lines of such unparalleled melody and beauty. I walked away, and lingered, turning often to take one other farewell look. And so I finally left the place; but in my soul I bore away the lovely scene with me as a precious possession forever.

B. CARRADINE.

In Memoriam.

REV. JAMES A. GODFREY.

Rev. James A. Godfrey died at the residence of his son, in Waynesboro, Miss., Wednesday, June 11, 1890, in the seventy-first year of his age. Another veteran in the army of the King has passed over to his reward. In labors more abundant, and in feebleness extreme, he has long been waiting for the call of the Master. When it came he was ready. He was stationed in Jackson, Miss., in 1855. During that year his charge was visited with a most terrible scourge of yellow fever. Everyone left the doomed city who could possibly get away, and among those who were compelled to remain the mortality was dreadful. He, as a faithful pastor, remained at his post, and was constantly engaged in visiting the sick, consoling the dying and burying the dead. He caught the contagion towards the last of the season and went down to the very gates of death, but was mercifully raised up. It was before he was taken sick, while the people were dying all around him, and while he himself was in hourly expectation of being stricken, that he wrote the appended communication to his presiding elder. As it contains his own account of the main incidents of his life, and as it shows his experiences as he stood face to face with destiny, it is considered best to insert it in his memoir just as he wrote it, viz:

I am in the midst of an alarming epidemic. I feel calm and firm in my purpose to stand to my post of duty, and submit all to the great Arbiter of all destiny. Should I fall, I feel assured that all will be well. I have the presence of my heavenly Father.

I have a simple request or two to make of you: First, as you know me well, and saw my last labors in the pulpit, please write my obituary, and in it give my kind love and Christian farewell to my brethren in the ministry and to the church generally.

I was born in South Carolina on July 20, 1819; was received into the Methodist Episcopal Church, South, by Rev. H. H. Montgomery; was licensed to preach by Rev. M. Yell, of the Memphis Conference; was received on trial in the Mississippi Conference, and was appointed to Starkville circuit in 1845; was returned to the same work in 1846; was ordained deacon that year by Bishop Soule; served Yazoo circuit, 1847 and '48; ordained elder that year by Bishop Andrew; appointed to Carroll circuit, 1849 and '50. That year I located. Remained local two years, but had charge of Carroll circuit the latter part of 1852. In the winter of that year I was re-admitted into the traveling connection, and was appointed to Clinton circuit for 1853 and 1854. I was stationed at Jackson, my present charge, in 1855.

During my service as a preacher, local and itinerant, I have received about eleven hundred white persons into the church and about five hundred colored people. On October 12, 1843, I was married to my beloved partner, Ann Maria Holmes, and truly—oh, how truly!—has she been my companion in every endearing and holy respect. A traveling preacher's wife, never did she cross or oppose me in my ministerial duties save once, and that was when I located. Would that I had heeded her mild monitions then! I commend her and my dear children to the church I love, in this solemn hour, and especially to my ministerial brethren, and to those whom I have received into the church, and, above all to the Great Head of the church, who tempers the wind to the shorn lamb! . . . I have endeavored to serve the church as best I could for twelve years, and have a hope that those who know me best will be kind to my wife and children.

One who could write thus when momentarily exposed to death must surely have had a strong grasp by faith upon the presence and promise of his heavenly Father. Though he was so ready for the summons at that time, yet it pleased God to add thirty-five years to his life. And the added years were as the past, and even more abundant in labors and faithfulness. He served some of the most important stations of the Conference, and was for many years presiding elder. In this latter position he seemed to take greatest delight. Keeping his own conveyance, he literally lived upon his district, and had the opportunity of visiting from house to house, as did his predecessors of the olden time. He loved the church of his choice, and enjoyed to the fullest extent its gracious privileges. Naturally of a warm, generous heart, he exulted in the doctrines and usages of American Methodism. He was very far removed from being a sectarian, but loved the other branches of the church of Christ, and was, in turn, loved and appreciated by them.

He was ardently attached to little children, and they always rejoiced at his coming, knowing that they would receive cheering words and kind attentions. He was fond of preaching to the children and had a happy faculty of interesting them.

He was a great revivalist. In his palmy days his appointments would be all ablaze with the convicting and converting power of the Holy Ghost. His sermons were sometimes peculiarly searching, and were delivered with telling effect. The survivors of the old Bethel Camp Ground, in Wilkinson county, Miss., were fond of telling about some of his efforts at that famous place. They remembered his texts, his apposite illustrations, and the effects produced upon the hearers.

One of the saddest experiences of his life was when his brethren saw fit to retire him from the active ministry. He could not realize that he was growing old, and it was the ambition of his life to die with the harness on—"to cease at once to work and live." As it was, he continued to preach as occasion served, even until he was stricken with his last illness.

Realizing that his work on earth was done, he calmly adjusted all his temporal matters. About ten days before his death he received the sacrament of the Lord's Supper with a few select friends. He repeated the consecration service as his presiding elder read it. His soul seemed to be filled with sacred joy. He sent the following message to the writer: "Give my love to Bro. Andrews, and tell him that I am still marching on, full of comfort, cheer, consolation and gladness."

Three of his ministerial brethren officiated at his funeral. The doors of the business houses in the village were closed through respect to him, and the sympathetic community turned out in large numbers to show their appreciation of his worth.

Thus an honored and a useful life was closed by a peaceful, triumphant death. He rests from his labors, and his works do follow him.

C. G. ANDREWS.

During the past week the Mississippi Convention has been hard at work in committees. A goodly number of plans and resolutions and suggestions have been considered. It is said that a report will be made in favor of woman suffrage. The eyes of the whole country is on this convention. In some respects, it may be regarded as the pioneer "blazing the way" into the future of the South!

Postal Card Reports.

—Rev. G. W. Gordon writes from Coffeeville circuit, North Mississippi Conference, August 30, 1890: "Since our last report we have held two meetings, which resulted in forty-one accessions to our church. Have received ninety-five since Conference. Begin another to-morrow. Pray for us."

—Rev. H. P. Gibbs, Pleasant Grove, Miss., writes: "Mastodon, an afternoon school-house appointment on my charge, located in Mississippi bottom, has a Woman's Missionary Society of twenty members who have raised their 'pledge money,' pledged at Senatobia. If the above is likely to 'provoke others to good works,' please give it a place in the NEW ORLEANS CHRISTIAN ADVOCATE."

—Rev. D. P. Bradford writes from Morton, Miss., August 27: "Last Friday night we closed one of the most delightful meetings I have enjoyed for a number of years. The church was graciously blessed; about a dozen conversions and five accessions. More men to pray in public. Bro. L. S. Jones was the efficient help. Our church at Pelahatchie will soon be ready for use after adding some $400 in improvements. At Forest we are looking for improvements. Monthly collections a success."

—Presiding Elder Mellen writes: "Your article anent the appointment of untried preachers to fill pastoral charges meets my *unqualified approval*. I have seen for some years the evil complained of, lamented its existence, and sought for a cure and found none, save that which you suggest. While the Mississippi Conference occupies a higher general intellectual plane than ever before, we do not yet measure up to the demands of the people. The day for 'boy preachers' has passed forever."

—Rev. H. P. Lewis writes us as follows from Benton, Miss., August 28: "Our ranks are being thinned by death and otherwise here in Benton. Three of our church members have died this year, viz: John North, Mrs. Mary A. Clark, and J. Covert Wilkins. The two last named died this week. Sister Clark was seventy years old; joined the church under the ministry of Rev. A. Shanks in 1811. Bro. Wilkins was a young man of fine promise. News of his death has brought sadness to many hearts. He died in Greenville, Miss., where he was in business as bookkeeper for some time. Surely we are losing some of our best members. God bless the bereaved ones!"

Appointments of Missionary Secretaries.

Owing to the resignation of Dr. Smith, the publication of the appointments of the Missionary Secretaries has been delayed. Dr. Morrison has visited the August Conferences assigned him. Dr. Potter will commence his work according to the following plan:

Dr. Morrison.—Missouri, Kentucky, Louisville, Western Virginia, Holston, Indian Mission, West Texas, Northwest Texas, Texas, North Texas, Memphis, North Alabama, North Georgia, Alabama, North Mississippi, Mississippi, White River.

Dr. Potter.—Los Angeles, Illinois, St. Louis, Southwest Missouri, Tennessee, Virginia, Arkansas, Western North Carolina, South Carolina, East Texas, Louisiana, Little Rock, North Carolina, South Georgia, Florida, Baltimore,

Dr. John.—Mexican Border Mission, Central Mexico Mission, German Mission.

Notice.

MR. EDITOR: Please ask through your paper for numbers of July, 1867, October, 1867, and January, 1870, of *Southern Review* by *Bledsoe*. Should any be reported to you, I can afford to pay you fifty cents per number.

(REV.) R. P. WILSON.

MERCED, Cal.

Cheering News from China Grove.

On last Sunday the agent visited the old China Grove Camp Ground, and secured in cash and subscriptions nearly $500 for the endowment of Millsaps College.

A. F. WATKINS.

Church Dedication.

Bishop Chas. B. Galloway will dedicate our new church at Rolling Fork, Miss., the first Sunday in October, next.

J. A. B. JONES.

Christian Advocate.

THURSDAY, SEPTEMBER 4, 1890.

HOW TO MAKE THE WORLD BRIGHT.

How bright and fair the world might be
Were men more often known
To try and mend—not other's faults—
But, better far, their own;
Did we but try mankind to teach
A nobler, better way,
Not merely by a formal speech,
But actions, day by day.

How bright and fair this life might be,
No more a troubled dream,
If men would live for what they are,
And not for what they seem;
Did we but garner less of wealth,
Which leads so oft astray,
And more of mind and soul delights,
That can not pass away.

How bright and fair this world might be,
What marvels 'twould unfold,
If men would do one-half for love
That now they do for gold;
If we to truer, simpler ways
Were only more inclined,
We then should learn life's choicest gifts
Are health and peace of mind.

—*Selected.*

The Sabbath Day: Its Sanctity, Its Duties, Its Privileges.

[A sermon preached by the Rev. T. L. Mellen before the Meridian District Conference, at Enterprise, Miss., July 11, 1890, and published by request of the District Conference.]

(Concluded.)

II.—THE DUTIES OF THE SABBATH.

They are (1) *Negative* and (2) *Positive.*

1. The *negative duties* are very explicitly set forth in the Fourth Commandment itself: . . . "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." A broad term is "any work," and comprehensive, condemning every kind of labor, whether of man or of beast. It is intended to close the factory and the machine shop, to stop the steamboat and the railroad train, to lock the merchant's storehouse and bar the livery stable, to halt the plow and unharness the horse in the furrow, to silence the hum of the cotton gin and of the grist mill, to call the fireman from the engine and the cook from the stove, the lawyer from his office and the judge from the bench; and from all work to summon all the children of men. That is the intent of the law and the scope of the commandment. He who disregards this law does so not only at the peril of his immortality, but also at the risk of great financial loss. Its violation carries with it its own penalty. The sin and the curse go together. They are one and inseparable. Spiritual loss is always the immediate result; and, sooner or later, the financial failure follows.

Some years ago I was preaching in a town where there were cotton factories and other industries owned by rich church members—Episcopalians, Presbyterians, Methodists, and others. These mill owners were nearly always prompt in attendance upon their respective churches, and contributed with measurable liberality to support the institutions of the churches. But while they were in their comfortable pews listening to the gospel of the blessed Jesus, poor men were at the factories cleaning boilers, and repairing machinery, and getting double wages for Sunday work, and for the price of their salvation! I remonstrated with the mill owners, and begged them to stop such shameless Sabbath desecration; but deaf ears were turned to my appeals, and all sorts of excuses given in answer to my requests. The expense would be too great. It was a work of necessity. It was a work of charity. The poor operatives could not afford the loss of a day's wages. The men were not compelled to work on Sunday; they did it voluntarily. Such were some of the excuses. Time passed on. God is patient, and sometimes there seems to be no limit to his forbearance. But one Saturday morning early the whole town was startled by a tremendous explosion. A defective boiler had burst (material was on hand for $75 worth of repairs to be made on the morrow!), and the mill was damaged to the extent of $50,000 or $100,000; several lives were lost, and a number of persons severely injured, and hundreds of the poor operatives were thrown out of employment for three or four months. Would it not have been better to have dispensed with all Sunday work, closed the mills a few hours sooner every Saturday, and once or twice a month to have shut down for a whole day? Would not the loss have been very much less to the poor operatives as well as to the rich mill owners? Would there have been the blood of the slain to cry to God for vengeance?

I knew a man of commanding intellect, the rival of Edward Everett at college, and the peer of him who is usually called the matchless Prentiss. I knew such an one, who, entering into the possession of a vast, but encumbered, estate, undertook to make the estate pay the debts by forcing his slaves and his cattle to till the soil on Sunday as well as on the other days. He died in abject poverty, the beneficiary of the bounty of his former slaves; a miserable wreck, financially, intellectually, and morally.

(2) This is a Christian government—at least, the geographies and histories say so—yet postoffices are kept open, mails received, opened, distributed, delivered, made up, and transported on Sunday; and some preachers and many church members go or send to the postoffice, and get and read their mail on Sunday, and then innocently ask, "What harm is done?" "Thy servant," the postmaster; "thy servants," the clerks; "thy servant," the route agent; "thy servants," the railroad men on the train and in the depot, numbering more than a million, if not quite two millions, in these United States, are made to "work," and not permitted to "remember the Sabbath day and keep it holy." And yet they have souls to be saved or souls to be damned. To which does their Sunday work tend?

(3) Telegraph offices are kept open, and messages sent hither and thither over the land; and to do this men are kept away from the churches of God and in their offices. The necessities of business is the justification pleaded. In other words, the "almighty dollar" is set above Almighty God, and religion is made to give place to the demands of trade. And yet, when the operators, worn out by the demands of unscrupulous task-masters, effected an organized resistance some years ago, the business interests of the country suffered far greater loss than if every telegraph office had been closed every Sunday since the electric wires began to connect city with city, and town with town.

(4) Livery stables are kept open, and horses and buggies are hired, as if there were no law, human or divine, in the land; and the side doors, or the back doors, of stores are kept a little ajar for just a little convenient Sunday traffic, as though God was not caring nor observing, as though he was as regardless of the transgression of divine laws as mayors and town marshals are of the violation of human statutes, State laws or town ordinances.

(5) And these Sunday trains, which great corporations run in defiance of divine law and in utter disregard of human freedom, and on which some preachers and church members delight to ride, think you there is no harm in them? and think you this evil can go on unchecked of God and unpunished? Ask the managers of the Jay Gould system of railways, and read the record of the "great strike" of a few years ago; some of the pages written in human blood and punctuated by bowie knives and bullets! The managers had taught their conductors and brakesmen, their engineers and firemen, their master mechanics and laborers to disregard the Fourth Commandment; and in learning this lesson of disobedience to God, they had learned other lessons, no worse, morally, though very destructive to their teachers, who, for Sunday wages and for the convenience of some preachers and many church members, had bought the souls of those who felt compelled to do their bidding or starve! And the end is not yet! God hears "the voice of the poor man's outraged freedom," and he who is not unmindful of a sparrow's fall will one day make bare his mighty arm in behalf of burdened humanity. It will then be better for railway magnates and all preachers and church members who use Sunday trains, had they never been born! It were better for them that a great millstone were hanged about their necks and they were drowned in the depths of the sea! (Matt. xviii. 6.) "For they have sown the wind, and they shall reap the whirlwind." (Hosea viii, 7.) They "may buy the poor for silver, and the needy for a pair of shoes" now, but "the Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works." (Amos viii, 6, 7.) "From my lofty seat on the elevated railway, as I went to church" (on Sunday), "I looked in through open third and fourth-story windows upon scores and hundreds of operatives hard at work in shirt-making and tailoring establishments. My heart bled for them."—(New York Letter in NEW ORLEANS CHRISTIAN ADVOCATE, July 31, 1890.) Was there no heart-bleeding for the railroad men, who must take preachers and people to church, but can not go themselves?

(*a*) But will not the trains be run on Sunday even if we preachers and church members do not travel on them? Possibly; but what of that? Is that any reason for my being a party to the wrong? Some people will commit adultery; shall you or I, therefore, be the other party? Some men will commit murder; shall I, therefore, put a pistol or a knife into their hands, and thereby encourage them to the dastardly deed? "My son, if sinners entice thee, consent thou not." (Prov. i, 10.) If all the world does wrong, it does not excuse my wrong-doing. Not in the varying customs, or in the ever-varying opinions of men, am I to find the rule of conduct; but in the immutable law of God—the only and the all-sufficient standard of conduct, of faith, and of life.

I said possibly these trains might continue to run on Sunday if preachers and church members did not ride on them; but I do not believe it to be probable. I am more than inclined to agree with that conductor on the V. and M. R. R., who, when asked by a member of the Mississippi Conference (Methodist Episcopal Church, South), "When do you railroad men intend to stop running your Sunday trains?" answered very promptly, "Whenever you Christians quit riding on them!" I have never envied that brother because of his feelings on that occasion.

A year or two ago, before the International Young Men's Christian Association, in Philadelphia, Mr. Pitcairn, superintendent of the Pennsylvania Central railroad, in an address said: "You churchmen do more than anyone else to keep up Sunday trains. If you would all oppose it, and go about it the right way, the wheels would all stop. If you will go to my office with me, I will show you letters from ministers, church committees, camp meetings and seaside churches, asking for Sunday excursions and special rates, that would keep you reading for a day. When the churches say, 'We want the Sunday train to stop!' it will stop, and not before." O my brethren! shall we not by example, as well as by Conference resolutions, say: "Stop the Sunday train! Let the railroad men rest. Let their souls be saved as well as ours."

(*b*) But is it not as wrong to use a horse as to use the cars on Sunday? The unnecessary use of a horse on Sunday is wrong; but not as grievous as the use of the cars—the difference being, however, only in degree, and not in kind. One might, in an emergency, use a horse on Sunday; and one might, in an emergency, use a special train on Sunday; but no emergency can justify a Christian's using one of these regular Sunday trains or a Sunday excursion train. When Wesson and Beauregard, Miss., were devastated by that terrible cyclone in April, 1883, it was right and proper to make use of special trains to carry relief; but neither right nor proper to go on an excursion just to look at the disaster wrought. To make use of a train run in defiance of divine law and human rights makes me a partaker in the sin of those who fear not God, neither regard man. (Luke xviii, 2.) Our very presence on such a train, like our presence in a gambling hell or a bawdy house—the difference here is in kind, and not in degree—encourages others to do evil, and that continually. We can not be too careful. Like Paul, we must exercise ourselves to have always a conscience void of offense toward God and toward men. (Acts xxiv, 16.) And when an evil is so notorious as the running of these Sunday trains, to have a clear conscience we must let them severely alone. (I. Cor. viii, 13.)

(*c*) But suppose a mother, a wife, or a child be sick, and I am called to what is supposed to be a death-bed, may I not go on a Sunday train? Better, far better—and I say this out of the depths of a blessed personal experience—trust the loved one to the physician's skill and to our heavenly Father's power, and wait till Monday. Pardon this reference to my personal experience. In the fall of 1886 I was assisting in a meeting at Brandon, Miss., my family residence being the parsonage in Bolton, about thirty-five miles distant. Sunday morning, just as I was about to enter the pulpit, a telegram was put into my hands. My custom is to put such things in my pocket, and not read them before Monday morning. If it be good news, it will keep; if bad, I will not be disturbed during Sunday. I have not gone or sent to the postoffice on Sunday for many years. But inadvertently I tore the telegram open and read it. It was from my family physician, and read as follows: "Your daughter is very sick. Come home immediately." My first impulse was to hurry to the depot, a mile distant, and take the first train which would pass in about thirty minutes; but then I thought, Dare I do this? Can I afford to break the record of years? Have I not been preaching against Sunday travel, and begging the people in my charge not to use the Sunday trains? Would they see or admit the difference in my using the train to go to my sick child, and their using the train to go to the New Orleans Cotton Exposition, or to visit their friends in Edwards or Jackson? How would my acquaintances on the train know why I was traveling on Sunday? Quickly these thoughts and others flashed through my mind. A conclusion was soon reached: I will not go home today. If I had a buggy and horse, I would go. I dare not use the train. I will commit my child into God's care, and ask him, at least, to spare her till I get home. Up went my heart in prayer to God. I entered the pulpit, preached that morning, and again that night. Early next morning I left, and got home before breakfast, to find my child better! She is with us still. In this instance God tried me, and I tried God, and, blessed be his holy name! I will trust him again and always! No man ever regretted trusting God. "If ye love me, keep my commandments." (John xiv, 15.) "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." (Matt. x, 37.)

(*d*) But suppose I take the train at ten or eleven o'clock, Sunday night, or use it for only a few miles, is that so very wrong? "Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not a little one?), and my soul shall live" (Gen. xix, 20), was the cry of Lot when God had ordered him to escape for his life; to look not behind him, neither stay in all the plain where the wicked cities were; but to escape to the mountains. And Lot has his imitators now. Is not a man a thief, whether he steals a nickel or a million dollars? Is he not a liar, whether the lie told be little or big? And is not a man a Sabbath-breaker and a sinner,

"Whether it be morning,
Or whether it be evening,"

that he voluntarily rides on a Sunday train? Certainly it is murder whether "a little" strychnine or fifty pounds of dynamite be used to kill a man; and it is murder whether the victim be a man or a baby born or unborn. All sin is sin, whether it be a big sin or "such a little one," and God hates all sin.

(*e*) But it saves time and expense. Yes, and loses your soul! But what shall it profit a man if he gain the whole world and lose his own soul? (Matt. xvi, 26) or gain time on earth and lose eternity in heaven?

(*f*) But it is so convenient. Yes, and so oftentimes is another man's property; but I have never heard of the plea of convenience acquitting a thief, or excusing lying or adultery. Rather let us be subject to inconvenience, and to delay and to expense, than to set an example for evil, bring reproach on the cause of Christ, and purchase for ourselves eternal damnation. We will find no conveniences in hell. O brethren! let us avoid all kinds of evil. Let us obey God and trust him. "Fear God, and keep his commandments." (Ecc. xii, 13.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii, 10.)

(*g*) But if it is the Lord's work which I go to do, is not that the test, and may I not unhesitatingly use the Sunday train? Does "the end justify the means," as the Jesuits teach? May we not do evil that good may come? No! no! no! Every sin is a perverted blessing. I have known a man to commit sin by reading his Bible, when duty demanded his undivided attention to the work he had been employed to do, and his negligence wrought damage to his employers. And no sin can ever be made holy. God may forgive the sin and cleanse the sinner; but the sin will always be hateful to him.

(6) As "God blessed the seventh day and sanctified it" (Gen. ii, 3), and we are commanded to "remember the Sabbath day and keep it holy" (Ex. xx, 8), we must not make it a day of pleasure-seeking. It is a holy day, and not a holiday. We must avoid excursions on the cars, in buggies or on horseback, whether to camp meetings, country churches or theatres. Of course, we need not mention hunting and fishing, whisky selling and whisky drinking, picnicking and card playing, fashionable visiting and dinner parties, boat rides, theatre going and Easter breakfasts, and such other things in which the world delights, but which ought not to be named as probable to be perpetrated among a church-going people. But wherever named, they are only named to be condemned.

Because of Israel's failure to observe the negative duties of the Sabbath, we read in the Bible this historical fact: "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbaths to fulfill threescore and ten years." (II. Chron. xxvi, 20, 21.)

2. The positive duties of the Sabbath.

These may be briefly summed up:

(1) To rest from all unhallowed toil.

(2) As Christ was always prompt and faithful in attendance on the services of the synagogue, so should we be prompt and faithful in attendance on the services of the sanctuary. "And as his custom was, he went into the synagogue." (Luke iv, 16.) "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. x, 25.)

(3) To do deeds of mercy:

(*a*) To dumb beasts. "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?" (Matt. xii, 11.)

(*b*) And as man, made in the image of God, is much better than a sheep, it is lawful to do well on the Sabbath day; to heal the sick (Matt. xii, 10-12); visit them that are sick or in prison, and to relieve the poor and needy.

III.—THE PRIVILEGES OF THE SABBATH.

If our hearts be right before God, and we have the mind of Christ (I. Cor. ii, 16) and the spirit of Christ (Rom. viii, 9), the *duties* just enumerated are transformed into glorious *privileges*, and we are devoutly thankful to Almighty God for the day the Lord hath made. We rejoice in its rest from work, its freedom from care. We hail it as a perpetual reminder of the resurrection of our Lord and Savior, Jesus the Christ, and of the resurrection and glorification of our own vile bodies. (Phil. iii, 21.) We hail it as a perennial type of the rest that remaineth to the people of God (Heb. iv, 9), and of that home where praise shall be the loved employ of those who loved to pray while here, and where from glory to glory we shall advance as we go on from grace to grace here; and where, crowned with righteousness (II. Tim. iv, 8), glory (I. Pet. v, 4), and life (Rev. ii, 10), we shall abide forever with Him who is the chiefest among ten thousand and altogether lovely. (Cant. v, 10, 16.)

2. Especial communion, sweet communion with God our Father and Blessed Savior, through and by the help of the Holy Spirit, who is one with the Father and the Son in the Ever Adorable Trinity. How joyous are such occasions to the soul consecrated to the service of God, and whose earnest cry is, "Lord, what wilt thou have me to do?" (Acts ix, 6.) For while the soul is not shut up to one day for such communion, and while God is always so near to us that to every "O my Father!" comes a "Here, my child!"—yet the cares and perplexities of business life and household drudgery, the weariness of the body are so apt to interfere and mar that blissful communion between us and our God; but with the Sabbath's dawn these burdens are laid aside, and

"From the low train of mortal toys
We soar to reach immortal joys."

Baptized anew with the Holy Ghost, refreshed by new supplies of grace, our hearts warmed into a quicker throb, and our souls led into a higher life and a closer walk with God, our hopes made brighter and our vision enraptured by fuller displays of the divine glory, we are the better fitted for the duties of the coming week. We learn to long for the return of the day that saw the Lord arise, and to love the appearing (II. Tim. iv, 8) of the Lord Jesus, when he shall come to be glorified in his saints (II. Thess. i, 9), and so shall we be ever with the Lord. (II. Thess. iv, 17.) "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (I. Thess. v, 9, 10.) Amen!

The Brookhaven District High School.

The high school of the Brookhaven district, Mississippi Conference, has been located at Adams, and will open its first session on the first Monday in September. Adams is a country church, beautifully located, nine and a half miles west from Summit, on a splendid road. This is one of the most moral neighborhoods to be found and the best place for raising boys I ever saw. A spirit of religion pervades the community, and the boys are not exceptions. Here, too, a sick person, friend or stranger, receives the best attention, though the health of the place is so good that there are but few sick to receive the ready care.

Prof. Maxey Smith has charge of the school, with the necessary assistants, and this insures successful instruction and discipline. He is not only an able, but also a zealous, educator, looking after every interest alike. Board and tuition will be afforded as cheaply as any institution of like kind and character can supply. Mail is received and forwarded from once to six times a week (the postoffice being Auburn).

Anyone wishing to send children to school would do well to write for further information and particulars to Prof. Maxey Smith, Auburn, Lincoln county, Miss.

H. M. ELLIS,
Pastor at Adams.

There was a meeting of the committee of the Brookhaven District High School, at Summit, Miss., August 7, 1890. T. S. West, chairman, called the committee together. There were present: T. S. West, C. E. Hudson, Murray G. Felder, and J. E. Carruth, of the committee; Rev. B. S. Rayner, J. P. Carruth, G. Bancroft and W. H. Wood, visiting brethren. On motion, J. E. Carruth was elected secretary.

After some discussion by some of the brethren, it was moved and seconded that the Brookhaven District High School, of the Methodist Episcopal Church, South, be located at Adams Church, near Auburn P. O., in Lincoln county, Miss. The motion was put and carried unanimously.

It was moved and seconded that the chair appoint ten trustees for the said District High School, and the pastor of the church at Adams be *ex-officio* member of the Board. It was carried, and the following were appointed: J. P. Carruth, W. A. King, C. E. Hudson, S. J. Hodges, G. B. Smith, W. H. Wood, W. G. Felder, J. E. Carruth, T. R. Godbolt and J. E. Denman.

It was moved and seconded that this Board of Trustees be instructed to go forward, raise means, put up the building, employ teachers and begin the school.

It was moved and seconded that all the preachers in the district be requested to act as agents for this school, soliciting subscriptions to help put up the building and to increase the patronage.

It was moved and seconded that a copy of those minutes be furnished the papers in the district and the NEW ORLEANS ADVOCATE for publication.

On motion the committee adjourned.

T. S. WEST, Chairman.
J. E. CARRUTH, Secretary.

"The Book and Its Theme."

This is the title of a recent issue from the press. I like it. "The Book" is the Bible. Its theme is holiness. It is plain, well-written, terse and strong, is good and edifying reading. Any book or sermon that exalts Jesus, shows the corruption and depravity of the heart and points out the sovereign remedy for its cure, I heartily commend. The blessed Bible, as the divine and authentic Word of God, furnishes the argument and fire.

The author—Rev. L. L. Pickett, of Columbia, S. C.—is a brave and fearless defender and expounder of the Scriptures, emphasizing all the cardinal doctrines of Christianity.

We welcome all such books among our people, and bid it God-speed in its mission.

T. B. WHITE.

MANSFIELD, LA.

A New Parsonage.

The Dalevillie congregation abound in the grace of liberality. A total membership of twenty-three last year, they built a handsome house of worship costing $1,000, and then asked to be made a station. Their young pastor and his bride were cordially received, and a good salary allowed, and that has been paid quarterly in advance. About forty-five members have been added during the year, and now a parsonage has been purchased at a cost of $800. The house is new, well-built, tastefully painted, and has room enough for an orthodox Methodist preacher's family. Next after the Enterprise parsonage, it is the best in the district.

T. L. MELLEN, P. E.

Books and Periodicals.

BOOKS.

THE ANATOMY OF ATHEISM, AS DEMONSTRATED IN THE LIGHT OF THE CONSTITUTION AND LAWS OF NATURE. By Rev. H. H. Moore, D. D. Cranston and Stowe, Cincinnati; Hunt and Eaton, New York. Price, $1 50.

This book is a thorough review and analysis of the teaching of Ingersoll, the modern apostle of atheism. The statement of Ingersoll's position on religion is fair and clear; the argument to prove that he has absolutely no foundation upon which to stand is strong and invincible. The argument is well arranged and proceeds in a cumulative way to show how untenable are the positions held by the enemy, and then to explode a mine of truth under them and shatter them to atoms. The book is timely and will do good service in the cause of religion.

THE PRINCE OF PEACE. By Isabella M. Alden (Pansy). John Y. Huber Company, Philadelphia and St. Louis.

This is Pansy's latest book, and it is her masterpiece, the crown of her literary efforts. There is no life so beautiful as the life of Jesus, and Pansy's piety and taste and judgment have wrought together to produce one of the most beautiful "lives" of Jesus that has ever appeared. To say that Pansy has written on this subject is to raise the wish in every reader of her books to get this last book as soon as possible. The publishers have given the "life" a superb setting. The paper, type, etc., are all that could be desired, and there are over 200 masterpieces of illustrative art, engravings, photogravures and illuminated lithographs. Altogether, we have not seen such a superb book in a long time.

PERIODICALS.

For the month:

—CASSELL'S FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1 50.

—WIDE AWAKE. D. Lothrop Company, Boston. Price, $2 40.

—LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. Price, $1.

—THE PULPIT. Lakeside Publishing Company, Buffalo, N. Y. Price, $1.

—ST. NICHOLAS. Century Company, New York. Price, $3.

—CHAUTAUQUAN. Meadville, Pa. T. L. Flood. Price, $2.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3 50.

—POPULAR SCIENCE. D. Appleton & Company, New York. Price, $5.

—CURRENT COMMENT AND LEGAL MISCELLANY. D. B. Canfield Company, Philadelphia. Price, $1.

PAMPHLETS.

—The Class Meeting. By W. Harding Chamings. Wesleyan Conference Office, 2 Castle Street, City Road, London. Price, 1*d*.

—Twelfth Annual Report of the Woman's Missionary Society of the Methodist Episcopal Church, South.

—Catalogue of Louisiana State University, Baton Rouge, La.

—Higher Education at the Public Expense Justified. By Col. J. W. Nicholson, president of Louisiana State University.

Topisaw Camp Meeting.

This camp ground is situated on a grassy plot, in a beautiful grove, on the clear and flowing stream of Topisaw, ten miles northeast of McComb City, Miss. The tents had just been whitewashed and everything put in nice order, all presenting a beautiful and an inviting appearance. The brethren agreed in the verdict that it was the prettiest camp ground they had ever seen, except Seashore. It is one of the strongest and best Methodist communities in this section of country. About forty families tented on the grounds. The tents encircle three-fourths of the grounds, the church, school-building and hotel occupying a part of the remaining fourth, with the large and elegant tabernacle in the centre.

The meeting was held August 8–15, 1890. The weather was fine, and excellent order prevailed. The attendance was larger than ever before.

The following traveling preachers, besides a number of local brethren, were present: Bishop Galloway, Presidiog Elder Lewis, Dr. West, Bros. McLaurin, Hopper, Keen, Howard, Sibley, Hewse, Pugh, Hoover and this writer. The preaching was plain, pure gospel, often accompanied by immediate and great results. Lay brethren and elect sisters were abundant in labors, prayers, songs, etc., and added largely to the work accomplished.

On Sunday, Bishop Galloway, after one of his best sermons, collected for Millsaps College about $1,350. Wednesday, Bro. McLaurin presented the Bible cause, and raised $106. Bro. Hopper took his "Conference Endowment Fund" collection privately, amounting to about $150.

I do not knew the number of conversions, but would not place the estimate below 100. There were 17 accessions. The people are nearly all in the church.

Some things deserve special mention. In the men's grove prayer meeting, on Wednesday evening, the subject of bad habits was brought up. Stress was put on the tobacco habit. One brother, past middle age, with a large family of boys, resolved to quit it, and at once threw his tobacco into the middle of the circle. Others followed, emptying tobacco, tobacco sacks, etc., on the ground. As far as we know, all present, except a few old men, promised to use no more tobacco. Chewing gum was also thrown into the ring. This done, they proceeded to renounce bad habits generally. The following day, at the early morning service, Bro. F. M. Keen, tall and of imposing appearance, arose in the pulpit and related the familiar story of the preacher who returned the deed to the property which had been given him, because he could not sing the hymn,

"No foot of land do I possess,
No cottage in this wilderness,"

and told them that he too, had, a hymn which he could not sing in his present condition. He proceeded to draw from his pockets cigars, tobacco sacks and cigarette books (all in the plural), throwing them in front of the pulpit, after which he proceeded to sing, "The Land of Beulah," while others shouted. Still others on the grounds gave up their tobacco, and thus the good work went on. On this same memorable morning, Bro. Hicks M. Ellis, forty miles from these scenes, deliberately emptied his tobacco sack, vowing to the Lord to use no more.

The services of this morning, like many others, continued far beyond their time, beginning at 8 o'clock and running until after 11 o'clock. Not a few promised to erect family altars.

Upon the whole, we do not remember to have seen a more delightful and successful meeting. Our Topisaw community is, and has all this year been, in fine condition. The congregations are large and appreciative. The finances are fully up. The contributions in the month of May for Conference collections amounted to $166.

B. S. RAYNER.

From the Work.

ROCKY SPRINGS CIRCUIT.

The good Lord has wonderfully blessed us in our revival meetings on this circuit. I began a meeting at Hermanville on the third Sunday in July, and continued for six days. There were six valuable accessions to the church. This meeting embraced our third Quarterly Conference, and caused our beloved presiding elder to be with us. The following brethren did valuable service in the meeting: J. M. Morse, of Carthage station; N. J. Roberts, of Utica circuit, and W. P. Jones, of Burtonton circuit.

On the fourth Sunday in July I began a meeting at Center Grove, and continued for six days. God was present from the very first service to bless and save souls. I was assisted in this meeting by Rev. J. M. Morse, who preached the Word with great power and acceptability. Forty-nine joined the church, sixty professed conversion, and one hundred and sixteen promised to lead better lives. This was the most spiritual meeting I ever attended—hardened sinners accepted salvation and are now asking blessings at their tables and praying in their families. This was, indeed, a "time of refreshing from the presence of the Lord."

On the first Sunday in August I began at Ingleside, on the L., N. O. and T. R. R., and continued six days. Bro. Morse assisted me in this meeting, and preached with power and earnestness, which soon won all hearts to him. Twenty-four joined the church, several old feuds settled, a prayer meeting organized with eleven to pray in public, where there has been but one heretofore, and all the collections ordered by the Annual Conference secured.

Last Sunday I began at Hickory Ridge, and continued four days. Fifty joined the church, and all Conference assessments paid in full. Rev. N. J. Roberts assisted me in this meeting. Up to date I have received one hundred and thirty-one members, and have one other meeting to hold. I will have a full report at Annual Conference. I forgot to say we bought an organ for Rocky Springs Church. To God be all the praise.

V. D. SKIPPER.

ADAMS CIRCUIT, MISSISSIPPI CONFERENCE.

Our Adams' protracted meeting closed Sunday evening, August 3, after ten days of labor and reward. Dr. T. S. West was with us during the first, and Bro. A. F. Watkins during the last part of meeting, and both have our hearty thanks for their faithful and efficient labors. While this meeting was not as productive of noise as many preceding ones, yet I am satisfied that the work done was as thorough, permanent and healthful as could be desired, and will prove a substantial blessing to the church and community for years to come. The figures in the result run thus: Professions of religion, forty or fifty; applicants for church membership, twenty-seven—twenty-five of whom have been received; and children baptized, eight. The good to the church is beyond estimation.

On Sunday, July 27, Dr. West advised the community to bid for the location of the projected Brookhaven District High School, and so readily did they receive, and so diligently act upon his counsel, that by Tuesday evening a subscription of $1,250 had been privately raised, and several hundred more in sight.

On the following Friday, Bro. Watkins presented the claims of Millsaps College, much against the wishes of the comparatively small congregation, and, to the surprise of all, met a hearty response in notes and subscriptions amounting to $1,006 50, and more to come. The old opinion that religious revivals and collections can not go together got such a black eye that it will not again be found around Adams soon. We thank God for his goodness and mercy, and with new zeal and faith press on. I hold two other meetings next month. Pray for us, that the result may be the glory of God and the salvation of souls.

H. M. ELLIS, P. C.

CARROLLTON CIRCUIT, NORTH MISSISSIPPI.

The third Quarterly Conference for Carrollton circuit, Grenada district, North Mississippi Conference, was held by the Rev. J. W. Price, P. E., August 2 and 3, in our new church at Colla Springs. There were present each day between six and seven hundred people.

The new church was dedicated on the Sabbath by the Rev. J. W. Price, P. E. The house of God is a frame building, 32x55, arched ceiling, valued at $1,000, and named by the trustees "Cogdell Chapel." Every debt had been paid before the day of dedication.

Bro. Price preached us three very fine sermons with happy effect. He left us on Monday, which was regretted by all.

The pastor protracted the meeting until the following Saturday night. We had 45 additions on profession of faith; baptized 35 adults and 16 infants.

The next week I held a meeting at Smith Chapel. A wonderful work of grace in the church, and 10 additions to the church, with two more to be received. To God be all the glory for this work. We have received 72 persons to date.

D. L. C., P. C.

CAMPBELLSVILLE, MISS.

Just closed a glorious meeting at Campbellsville and returned to Bethel, where we had a glorious meeting a few weeks ago. Thank God, I found the church at work holding prayer meetings twice a week, the Baptist brethren helping them. I am glad our congregations are large and attentive. I have never seen more unity. We had seven additions at Campbellsville, and several conversions. Others expressed themselves, saying they thought of joining soon. Received two members at Bethel to-day. Will preach at Bethel Church to-night, and leave on my way to a point on Sunflower river, to organize a church. God is blessing us very much. Some sickness; not fatal. Pray for us.

J. C. ELLIS.

AUGUST 21, 1890.

LIVE OAK CIRCUIT, MISSISSIPPI CONFERENCE.

Our third quarterly meeting of Live Oak circuit, Woodville district, was held at Pine Grove Church, August 9 and 10, which was protracted for one week. On the very opening of the meeting it was seen that the presence and power of the Holy Ghost was upon the people. The preaching was with power. Bro. C. McDonald, our presiding elder, remained with us until Monday evening, after which our preacher in charge, Bro. E. T. Denson, conducted the meeting with the help of several lay members, who did efficient work, especially Bros. J. S. Hodges, of East Feliciana parish, and A. W. Turner, of Livingston. The meeting resulted in the erection of several family altars; thirty accessions to the church. Young men and young women, little boys and girls and a few old members of the church were heard to pray in the prayer meeting that had never been heard before.

ARCHIE N. BROWN.

PINE GROVE, LA.

AMERICUS CIRCUIT, MISSISSIPPI CONFERENCE.

I have just closed my fifth protracted meeting. The preaching was done by Bros. M. L. White, S. D. Goff, D. C. Rolls, E. Roberts, J. King and W. W. Breem. The Word preached proved to be seed sown in good ground, that is bringing forth fruit to the honor and glory of God. We have had a grand revival at every point. God is blessing our labors. Twenty accessions and double as many conversions; twenty-five children baptized. Prayer meetings are well attended and Sabbath-school is doing well. Finances are behind, but will be paid. We praise God for the victory, give him all the glory, and press onward happy in his love.

LYMAN R. ROBERTS.

CLEVELAND, MISS.

The revivals at Cleveland and Shelby have been of unusual power. We have 45 accessions up to date, 36 conversions; have liquidated a church debt of $2,000 at Cleveland. My people are a very generous, kind people. "The Lord has done great things for us." We have had the efficient services of Revs. J. W. Price, T. W. Dye, R. M. Standefer, J. H. Shumaker and R. H. B. Gladney. Dr. Price did the preaching at Cleveland. He preached "with power and demonstration of the Spirit." Our work here is in fifty per cent. better condition than when we came last December. We hope to have a clean balance-sheet at Conference.

O. L. SAVAGE, P. C.

CARTHAGE STATION, MISS.

We closed a very successful meeting, the first Sunday in July, at this place. The meeting continued eight days; eleven joined the church, and the membership was greatly revived. Rev. V. D. Skipper was with me all the time, and preached all but two sermons, and the people were greatly edified by his sermons. Bro. J. R. Gerald was with me and preached twice, urging the people to a better life. Our church here is improving on some lines, and the people are becoming more liberal and, I hope, more spiritual.

J. M. MORSE.

UTICA CHARGE, MISSISSIPPI CONFERENCE.

We have just closed an interesting meeting of seven days at Bear Creek. I commenced on Saturday, preaching twice a day without any ministerial help, until the last two days of the meeting Bro. L. S. Jones, of Bolton, came to my relief. The meeting resulted in about fifty conversions and thirty-nine accessions to the church. We have received eighty into the church up to date, and baptized thirty-three children. We go on our way rejoicing. Pray for us.

N. J. ROBERTS, P. C.

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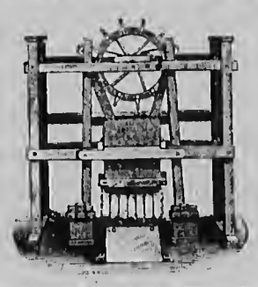

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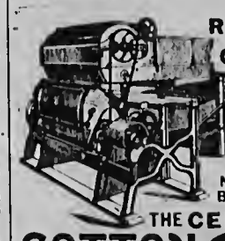

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THURSDAY, SEPTEMBER 4, 1890.

Young Men and the Pastorate.

MR. EDITOR: Your article in a late number of the ADVOCATE, pleading for a return to the plan of the fathers in providing appointments for the young men of the Conferences, met the hearty endorsement of, at least, one of your readers. Long ago we reached similar conclusions after much reflection, and not because we loved young Archippus less, but Rome more. We have, indeed, no objection to pushing young men. It is in many cases the proper thing to do, and the only means of realizing upon investment; but what we sincerely object to—and the young men who have convictions stronger than a vague desire for personal advancement will share with us this concern—is the reckless sacrifice of the best part of God's heritage to get them to the top of the hill.

As we write we have before us in recollection several young men, no longer young in years, at least, who began their ministry with first-rate stations and circuits, who thought, and who had good reason for thinking, that the best way of disposing of a large-sized job was to finish it, and who proceeded forthwith to eat up the best part of their rich pasturage and "to tread down the residue with their feet;" and who for ten, fifteen, twenty years, a quarter of a century, have been engaged in the same exercise to the utter confusion of every worthy interest of Christ's kingdom. The injury to any one or two or three of these charges was as nothing to the damage inflicted upon the young men themselves, who thus became, instead of wise administrators of law, and faithful conservers of interests dearer than any that belong to earth, brands of sedition, thus by a strange providence interjected into the counsels of the Most High.

None of all this should ever have happened, and would not, if the young men referred to had been of less than extraordinary intellectual caliber (a reason which we place in the front, because of the false notion that has somehow obtained currency that brains will serve as a substitute for years and experience), for there were good customs forbidding it not a few, and good reasons more plentiful than blackberries; but somebody blundered, and, instead of "bright and shining lights," the church has been treated to a few wandering stars, or to a meteoric display of the least significance.

To Bishops, and all in authority we say: Do not do young men the disservice of constituting them full-fledged *episcopoi* the first day of the first year of their ministry; so that, like the young man of whom the editor of the ADVOCATE speaks, his first crude essay from the pulpit will prove diocesan in character, if not in influence. Give the young man a chance at the only available period in his life of avoiding the main chance, and of making something of himself better than a miserable secularist in a sacred office. The ministry is in far greater danger of being brought into contempt for its airs than for its ignorance; for its ambition and love of the world, not to say of the dollar, than for its submissiveness to authority and humble views of its own attainments. Who shall complain of want of humility or of egotism in our young ministers if we devote ourselves to the task of developing these traits in them by the false policy to which we refer. But, apart from all this, what a conception we must have of the "glorious gospel of the blessed God," and of the wonderful science of redemption, when we devote whole communities for years to the crude and raw and jejune (but adjectives fail us) dissertations of youthful empiries upon what "might, could, would or should" be the will of the Lord as variously expressed in that subject.

Time and time again we have been met recently with the inquiry why do our very young men imitate Sam Jones in the pulpit, and in answer to it we wish here to record our conviction that it is because, having been assigned Sam Jones' task, they find themselves unable to discharge it without adopting Sam Jones' methods. To turn the world upside down required trained hands in apostolic times, and it is our belief that if the times have changed, we have somehow changed with them. By Acts xx, 28, we learn that the Holy Ghost qualifies men for the office of pastoral superintendent of God's flock, but we, as a church, do not hesitate to anticipate him in this work by, at least, four years; and sometimes, when he has not been particularly prompt and pliant, to supplant him altogether, and as a fruit of this we need scarcely pause to say that many grievous and widespread desolations have occurred in our Zion. For our chief pastors there is, perhaps, the excuse that they have been met by the clamors of the clamorous for young men in the pastorates; but we respectfully urge that if they would adopt the plan which you present in your article, Mr. Editor, they would abundantly afford to these malcontents the means of profiting by their experiment without its risks. It is difficult to believe that anyone could be preferred for a position of trust and responsibility upon the ground of callowness; but, admitting its possibility, it is only another proof of the astonishing wisdom "of the children of light in their generation," and in this case it is easy enough to make a virtue of necessity by providing along with the gift called for an apostolic safe conduct.

So far as this writer is concerned, he has yet to discover the infant of days in the ministry who is above indiscretions, and who, intellectually, had not a profusion of almost any other quality that would fit him for Saul's armor but size, and we have looked upon prodigies of all shapes and conditions; and we say in love to the young men, and while fully realizing that "age may be justly contemptible," let them have the fatherly counsel and the pious example of the fathers of the church at the most critical period of a ministry, that from the beginning to the close is full of strange perils.

If there is a question about support, it is a human and not a divine condition; and we beg to assert that it is unchristian, if not positively wicked, to advance young men to the ministry with the notion that they are to receive a *quid pro quo* for their services. If an educated ministry means a secularized ministry, we are opposed to it to the extent of hearty protest. We are under no obligation to provide unevangelical Protestant Churches with pulpit incumbents, and we ought not to strain our system, however perfect, with such abnormal weights. Let it be understood that when a young man enters our ministry he gives up his prospects of worldly preferment absolutely, as did the apostles and prophets, and, instead of the present dearth, our ecclesiastical market-places will be speedily thronged with applicants for service who will esteem nothing so highly as an opportunity of fulfilling the ministry which they have received from the Lord.

If we dismiss the Wesleyan spirit from our ministry, we have reached the period when we should abandon the heights of Zion to other watchmen. If we have not received a call to heroic service, we are not in the apostolical succession, however deftly we may spin logical sequences to sustain that view.

But to return to the former question: So far as we know, in the whole scope of our Methodism, metropolitan and provincial, there is not a church of importance that is not suffering on account of insufficient ministerial service, and to whom a reinforced pastoral supply would not prove a God-send. There are, at least, three churches in the city of New Orleans that would be better for assistant pastors, and in the country the church in the recollection and observation of the writer has suffered untold disasters for lack of unsalaried or low-salaried workmen. What combinations of sense and sentiment, of learning and experience, of youth and age, might we not make against our wily and industrious enemy throughout this vast field, if where we do not lack the wisdom to be statesmen, we had the grace to be reformers. While the work itself would be infinitely advantaged by a republication of the bans between the senior and junior hosts of our itinerancy, and many interests of the church to which we have not referred in this brief article be conserved, we desire to say again, and with renewed emphasis, that there is no school of the prophets like that in which Elisha served an illustrious novitiate, and no school of the apostles to be compared to that in which John Mark and young Timothy climbed the steep hill of ecclesiastical preferment. But while we wait for this shadow to diminish on the dial of our itinerancy, there should be no competitive backward movement elsewhere. Let our educational mills, small and great, in city and country, continue to send out their grist, *but let them not serve us stones for bread.*

J. M. B.

Cases for Discipline.

The last General Conference appointed a special committee of fifteen to formulate a deliverance on the subject of worldliness in the church, for insertion in the appendix of the Discipline. Bishop R. K. Hargrove was in the chair while the report of this committee was under discussion, and he ruled that whatever went into the appendix of the Discipline was in force until it was changed or repealed by the General Conference.

This committee named some of the diversions forbidden by that part of our General Rules which forbids "the taking of such diversions as can not be taken in the name of the Lord Jesus." Among the indulgences that can not be so taken are named "the modern dance, both in its private and public exhibitions, card-playing, theater-going, attendance upon race-courses, circuses, and the like." Each and all of these are prohibited by the General Rules of the Methodist Church. The General Conference says they are, and it says further that "these offenses are justifiable grounds of discipline." If we are not pretty well rid of these offenses in the church, in the next four years, it will be because pastors are not faithful in the administration of discipline, or because the church will not sustain them in this important work. This utterance by the General Conference is an authoritative interpretation of the law.

All true Methodists will hear this deliverance, and they will be governed by it. It is not now a question of private judgment. The church has spoken, has named a class of offenses forbidden by the General Rules. It matters not now what my private views may be as to the harmlessness of any one of these things; my church has said they are wrong, and I must yield obedience or withdraw from the church. I can not be honest or honorable and live in her pales and openly and knowingly violate her rules.

Modern dancing, card-playing, theater-going and attendance on race-courses and circuses are the fashionable and popular forms of worldliness prevalent in the church now. They are eating out the life and destroying the power of the church. The church is not in great danger from drunkenness, or lying, or stealing; but it is in danger from dancing and card-playing. It is very rare that you find a church that has a drunkard, or a liar, or a thief on its roll; and it is nearly as rare to find one that does not have on its roll from five to one hundred members who either dance, play cards, go to theaters, or attend race-courses and circuses. The danger lies not in the comparative moral turpitude of these offenses; but in the popularity of the things named by the General Conference.

Worldliness gets into the church at this gap. Some one says, "Why waste your ammunition on minor offenses like these when there are so many great evils to shoot at?" Well, for the reason that it is the sparrows that are eating up my grapes, and not bears that are tearing down the vines. I shoot at the game. I haven't a drunkard, a liar or a thief in my flock; but the dancers, card-players, theater-goers and the sight-seers at races and circuses are in the majority. They hurt the cause of God. Their conduct in these things is a reproach to religion and the church. The sinners all know that church members ought not to do these things, nor go to these places. They know it, not because the church says it is wrong, but because they are the amusements that sinners love. They know that the love of the world and of worldliness and the love of God can not dwell in the same heart at the same time.

Methodist members ought to do one of two things: They ought to quit these offenses, or withdraw from the church. As long as they stay in the church and indulge in these things they bring reproach upon the church and shame upon religion. If one will not obey the law he ought to move out of the State—move into Satan's kingdom, where he properly belongs.

GILDEROY.

The Gospel of Romance.

A recent copy of *Zion's Herald* contained this extraordinary notice:

Rev. Dr. J. F. Spence, Chancellor of the Grant Memorial University, of Chattanooga, Tenn., will preach next Sunday evening on "The Romance of the Poor White Man in the Mountains of Tennessee," in St. John's M. E. Church, South Boston.

Such an announcement for a Sabbath service is a gross breach of ministerial propriety and an outrage upon pulpit license. How anyone called of God to preach the holy gospel, and supposed to be burdened with a solemn message to the unsaved, can so far forget his divine mission as to make merchandise of such sensationalism is strange, indeed. The hour which should be given to feeding hungry souls with "food convenient," to warning, reproving, exhorting with all earnestness and long-suffering, is devoted to personal caricature and humorous entertainment.

And why such a theme for a Boston congregation? Rev. Spence is on his annual pilgrimage North for more coveted cash. He needs must give a reason for generous giving to his educational undertakings. In order to this he must parade the shocking ignorance of the missionary territory he is occupying. He betakes himself to *romance*. Facts do not suffice. They have not the desired drawing power; so the reverend gentleman *romances* for the entertainment of Bostonians, and they in turn pay for the fiddler. Alas! for such a conception of ministerial duty and fidelity. How long would it take to destroy the works of the devil with such preaching? In the name of genuine, intelligent fraternity, which should be practiced more and preached less—in the name of the ministry of Methodism which has been characterized by evangelical power and fervent zeal—we protest against such an abuse of the pulpit and pray to be delivered from a gospel of romance. If preachers can not find in the written Word things new and old for the edification and comfort of the people, they have a divine call *not* to preach. In the canonical list of the called, we do not find the romantic pulpiteer.

Bro. McDonald and the Adventists' Books.

I am glad Bro. McDonald has seen fit to mention the fact of the circulation of the literature of these Seventh Day Baptists. They have a publishing company, and under this company a great number of active salesmen who are vending the products of that publishing house under the guise of "Bible literature" and "non-sectarian books." These "Bible Readings," "Our Country," and a number of others, are sold in this way. Let our people steer clear of these agents.

Herewith I mail you a list of the books, and name and domicile of the publishers. I have not read all, but have read many of them, and they are alike pernicious as far as I can understand them: "History of the Sabbath," "Daniel and Revelation," "Our Country," "The Coming Conflict," "Synopsis of the Present Truth," "A Word for the Sabbath," "Thoughts on Baptism," "Facts for the Times: A Collection, etc.;" "The Bible Reading Gazette;" and a long list of perodicals and tracts.

These works bear the following imprint: "*Review* and *Herald*, Publishers, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; Present Truth, Great Grimsby, England."

With few exceptions, these are mischievous books, and will do Methodist people no more good than they do others. Let the "*Review* and *Herald*, Publishers, Battle Creek, Mich.," alone.

J. A. PARKER.

Personal and Otherwise.

Our former co-laborer in Louisiana, Rev. A. C. Coney, after filling a four years' term at Butte City, Montana Conference, has been appointed presiding elder of the Helena district, of the same Conference. Rev. E. J. Stanley is now editor of the *Montana Methodist*.

We are indebted to J. S. Webster, secretary, for a catalogue of the coming State Fair, to be held in Baton Rouge, October 21–25.

Rev. W. C. Lovett takes Dr. Potter's place as editor of the *Wesleyan Christian Advocate* until the Doctor's successor is elected.

It is said that Mr. Moody has preached his sermon on Elijah *four hundred times!* Sugar-stick?

A letter from Rev. E. B. Galloway, formerly of Louisiana Conference, brings the painful intelligence that his health is so poor that he has not preached since last May. We are pleased to learn, however, that he is now improving.

Our paper is so popular with educators, as an advertising medium for their schools, that our valued correspondents are crowded out for a time. Look at our fifth page, if you want a school for son or daughter.

A note from Dr. Carradine, dated Naples, August 14, says he would sail that evening for Egypt, and, if nothing happened, would be home the first week in October.

Bishop Granbery's family have removed to Ashland, Va., which will be their future home.

Rev. W. B. Palmore has been elected associate editor of the *St. Louis Christian Advocate*. His editorial work will begin with October in Kansas City.

A telegram from Dr. A. D. McVoy says: "Mansfield College opens September 10, with a large and experienced faculty."

Bro. G. D. Anders gave us a call on his way from the Sam Jones Camp Meeting. He reports a meeting of great power. It continued until Sunday night, last.

The brother who sent the article in answer to "S. S. S." did not send his name. Initials are misleading. We must have the names of our contributors.

Bro. J. T. Nicholson, *en route* from Sam Jones Camp Meeting, reports a fine meeting, and $668 50 raised on Sunday for Millsaps College.

President Hunnicutt, of Centenary College, passed through the city, last Tuesday, *en route* home. The college exercises opened on Wednesday. The president will preach for the opening, next Sunday, a discourse bearing upon the work of the session.

The *Los Angeles Christian Advocate*, speaking of the preaching at South Oceanside Camp Meeting, says: "Rev. James Healy preached three direct gospel sermons, full of power and unction. His preaching is impetuous, enthusiastic and full of holy zeal for the cause of Christ."

Notes.

Will the writers of "News from the Work" remember that Cæsar summarized a whole campaign in a single sentence!

A man by the name of John Wesley said this:

The devil does not like field-preaching; neither do I. I love a commodious room, a soft cushion, a handsome pulpit; but where is my zeal if I do not trample all these under foot in order to save one more soul?

A presiding elder of the Mississippi Conference writes: "During the last quarter I secured you about *fifty* new subscribers." If all our presiding elders would do that much, it would result in 4,200 new subscribers in *one year!* Why can't they do it? Why don't they do it?

A writer in the *Congregationalist* says:

Four hours in the morning given, not to reverie or to newspaper reading, but to steady, earnest work, will make a minister independent for the rest of the day, and be amply sufficient for meeting all the demands of pulpit preparation; then the prosecution of pastoral work in the afternoons will furnish a needful alterative and some little exercise.

Bishop Key, writing of the Denver Conference, says:

On the night of the missionary anniversary, after a powerful appeal from our new secretary, Dr. Morrison, every member came forward and gave his hand and pledge to take a contribution for missions from every member of the church—man, woman, and child.

Let every preacher work on that plan, and the missionary treasury will soon fill up and overflow.

Southern Churchman says:

Many a brilliant young man leaves college or the theological seminary, having the highest honors, and for a few years does wonderfully well; after a while he only repeats himself or his sermons drift into the commonplaces. There must be a reason for it, and that reason, there is lack of study. It is not necessary for him to burn the midnight lamp; four hours a day spent, not in reading but in study, is all that is essential not only to keep him up to his standing, but to make him and keep him a growing man.

The twelfth annual report of the Woman's Missionary Society of our church makes a fine exhibit of work done and being done. There are now a total of societies, 2,991, with a membership of 73,367. The *Missionary Advocate* has a circulation of 13,000. The Board has sent out 10,000 mite boxes, 364,000 leaflets and 36,000 programs. The Board has in the foreign field, 31 missionaries, 57 teachers and assistants, 10 boarding-schools, 31 day-schools, 1,248 pupils. The value of the property owned by the Board is put down at $180,200. The appropriations for last year were $74,607; the receipts, $75,486. In the twelve years of its existence the society has raised $500,000. That is, indeed, a fine showing.

An eight-page paper, such as the ADVOCATE, gives an enormous amount of reading matter during a year. There is an average of five pages of reading matter each week. Each page has six columns, averaging over 700 words to the column. This makes about 4,500 words to the page, and five pages make 22,500 words each week. In one year this amounts to 1,170,000 words, and all this for two dollars, *when we can get it.* The other day we bought a book of 324 pages, with 232 words to the page, for which we paid *cash* $1 25. The ADVOCATE, at the same rate for one year, would come to about $18. And yet some people persist in saying that two dollars a year is too much for a religious paper. Some people talk nonsense!

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
Sep. 3.	East Columbia	Spo. Falls, W.	Hendrix.
" 4.	Western	Arringt'n, K.	Key.
" 10.	Missouri	Fayette, Mo.	Key.
" 10.	Los Angelos	S. Anna, Cal.	Fitzgerald.
" 10.	Japan Mission		Wilson.
" 10.	Kentucky	Loxington	Hargrove.
" 17.	St. Louis	P. Bluff, Mo.	Keenor.
" 17.	Illinois	Murphys'ro.	Duncan.
" 18.	Louisville	R. Green, Ky.	Hargrove.
" 24.	S. W. Missouri	Ollnton, Mo.	Key.
" 25.	West'n Virginia	Gnyandotte.	Duncan.
" 25.	Holston	Bristol, Ten.	Keener.
Oct. 1.	Tennessee	Pulaski, Ten.	Hargrove.
" 8.	Pacific	S. Rosa, Cal.	Fitzgerald.
" 8.	China Mission	Shanghai	Wilson.
" 15.	Mexican Border	Chihuahua	Haygood.
" 15.	Indian Mission	Mus'gee, I. T.	Hendrix.
" 22.	West Texas	San Antonio.	Galloway.
" 29.	West Texas	Abilene	Key.
Nov. 5.	N. W. Texas	Central Mexico.	Oity of Mex. Haygood.
" 12.	Virginia	Lynchburg	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19.	North Alabama	Birmlug'm	Granbery.
" 19.	Arkansas	Eureka Sp's.	Fitzgerald.
" 26.	German Mission.	Houston, T.	Haygood.
" 26.	W. N. Carolina.	Concord, N. C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina.	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 4.	Little Rock	Monticello	Fitzgerald.
" 3.	North Georgia.	Washingt'n.	Hargrove.
" 10.	North Carolina.	Wilson, N. C.	Keoner.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello.	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Graut, treasurer, 181 Hudson St., New York.

Publisher's Department.

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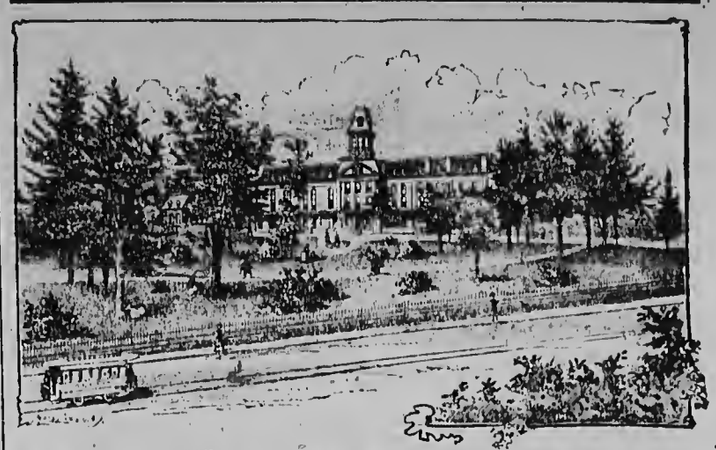

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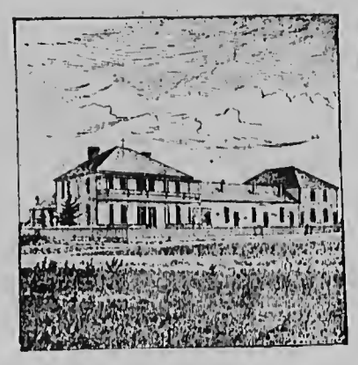

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Tricks of the Trade.

The common aphorism that there are tricks in all trades is unfortunately too true, and the refutation that there are "tricks in all trades *but ours*" is without verification in all the world. All professions and pursuits have their stratagems and artifices, secret and unrevealed except to the initiated, which are evasions of upright, straightforward honesty and genuine, high-toned integrity. Even the most honorable and unimpeachable professions are full of these sharp practices. Sad to state, that the ministry is dropping to the level of mere trades and professions by resorting to tricks and stratagems which are unworthy the vocation, and always end in damaging both the man and the cause. There is no profession but what it is disgraced and damaged by those who use these tricks of the trade, and far more so is both the *cause* and the *minister himself* damaged by any mere tricks of the orator and the stump speaker in the pulpit. If there is any place where pure, unaffected naturalness is at a premium, it is in the pulpit. If there is any place where all artifices and tricks of every kind are intolerable and wholly unpardonable it is in the pulpit. So sure as a minister resorts to these questionable methods to hold an audience or to interest his hearers, he will be shorn of power and his ministry will be without the spiritual results that should follow. The audience may always follow in the track of this ministerial juggler; there may be great returns of nominal members; but all vanish as soon as the dexterous artificial master of the audience is gone. The foundation is hay and stubble, and these must succumb to "fiery trials," and, having lived on mere sensationalism, when that is gone they die out.

It is deplorable for anyone who is expected to have a mighty truth to deliver to catch the attention of the audience by some startling sensational announcement, or by some mere oratorical trick, which is unworthy the pulpit or its theme. For one to commence "by asking prayerful attention of the audience, in spite of the oppressive weather, the closeness of the room, the poor ventilation afforded by modern architecture, while the discourse is predicated upon the words, Run, speak to this young man'" (found in the second chapter of Zechariah), is enough to nauseate the sincere worshiper and the starving, unconverted soul. A man who arises and requests "the sympathies of his dear congregation, as he is suffering with extreme indisposition," and thereby gains the pity of the silly girls and weak women, is without a message from the Lord and should be carried out on a stretcher and never brought back any more. But the most shameful habit is that of weeping, where a devout man becomes habituated to weeping at certain stages of every discourse. It often mellows down an audience. The true and faithful feel as if they are hard-hearted and repent for not being able to weep with the preacher. The outsiders think, Well, this is a "feeling preacher;" and there is for a few successive services a very marked effect by this tearful habit. There are those who become so habituated to this that they weep in every sermon, and feel as if the sermon is a failure unless they do weep. Some men are ruined in their effectiveness by this habit, for too much gushing is disgusting to any audience.

There are other men who choose their text, shut the Bible, put the hymn book on the closed Bible, step to one side of the pulpit and, with the most confident air, pour forth their discourse with utmost volubility. This is to impress the audience with their erudition, and say that all they want from the Bible is the text; and it is generally a closed book both in theory and fact, for all that comes from the Bible in these discourses is the *text*. Some simpletons in the audience may think this man is very brilliant; but it only succeeds in impressing a few times.

There are other methods and tricks which are very deleterious in their influence; any very extraordinary effort at moving an audience which is untouched, is usually fatal in its effect. A minister who gets down on his knees and invites penitents to the altar will utterly fail, and the audience goes home disgusted, outraged by such a procedure.

But as the tricks of the trade are marshalled by the pure *manipulator* of *an audience*, these ministers use all methods. Some even have decoys—that is, parties picked out beforehand and pledged to go to the altar as penitents who are not convicted of sin. But after the work is under full headway, every proposition that is at all religious is used, all methods by addition, by subtraction, by elimination, the motherless, the fatherless, the sisterless, the childless, one after another are urged, exhorted to come to the altar, till the whole crowd become a conglomerate that is without a name and without definite character. The crowd may think that there was a very successful meeting; but the Holy Spirit, if not the audience, sees that the whole thing is merely manipulating an audience; there is no conviction, no conversion. Isaiah would have cut a fine figure if he had called forth the Israelites, and begun in like manner to manipulate the crowd after one of his impassioned, mighty messages of woe and misery.

When a preacher *has a message*, the fewest propositions and simplest methods are necessary and effective. A message from the Lord, burning in the soul with the divine pathos in it and divine power upon it, and the Holy Spirit in it, is the culminating force which brings immediate results without artifice, stratagem, manipulation, or any such mere tricks of a speaker or an orator. Everything other than this will prove unavailing for convicting and converting souls. The natural, unostentatious, transparent minister who does nothing unusual, and preaches the message given him by the Holy Spirit, is the man of power, for the pathos, the true eloquence, will never be lacking in such a discourse. No artificial methods will make up this lack of power, nor will they add to this power when it is present. The power must inhere in the *message*, not in the messenger; neither his voice nor presence, nor any of these mere accessories. Without this inherent power all other accessories will be perfunctory performances; it will be evident to your audience, and every attempt to hide your lack by stage effect, oratorical tricks or other methods will be ineffectual. The power of the ministry is in the prophetic character it received from on high; its message is an inspiration, given from above, relative to the eternal weal or woe of every listener, and stamped by the Lord of heaven and earth. Go speak to the people, "Thus saith the Lord;" and if the message is from him, he will attest it. Leave all tricks for the hustings, all these subterfuges for lack of power to the worldly orators. S. S. K.

Woman's Parsonage and Home Mission Society.

MR. EDITOR: Having visited several places within the bounds of the Mississippi Conference in the interest of the work represented in the above name, I suppose the general status of the church toward this special branch of work may be judged by that of the places visited, and would like, through the columns of the ADVOCATE, to call attention to the needs and importance of this work as well as some of the difficulties in the way of its progress.

The prevailing impression, it seems to me, is that the women of the church have enough to do already, and it would be like placing an additional burden on an overloaded pack-horse to tack on the Parsonage Society to those already in operation. In most cases the women engaged in one department of church work are the ones engaged in all the departments, and generally those women are few in number. This throws the whole burden on the "faithful few;" consequently when some new work is presented they shrink back, and ask, "Can we take it?" And, alas! too often the answer is, "We can not." It is like the process of division in mathematics. If you increase the divisor without increasing the dividend, you diminish the quotient. Oh, that every woman who has her name on the church-roll might realize that the Lord has something more for her to do than she is already doing, then our dividend of strength might be increased in greater proportion than the burden is increased, and the result of good work would increase in like proportion. So long as this is not the case, however, I would say to the "faithful few:" As the Lord increases our burden, so he will increase our strength; and he intends for us to do this additional work, or it never would have been presented to our consideration; and if we fail to carry the burden, the reason will be that we fail to go to the right source for strength.

One of the greatest difficulties in the way of organizing Parsonage and Home Mission Societies is in the multiplicity of organizations. In all cases where there is an Aid Society I have endeavored to incorporate the general with the home work, but with very little result. While this seems to be the most practicable way of effecting the work, almost all my efforts in that direction have been offset with the plea of so much to do for the home church and parsonage; there is no time or means left for anything else. Although my theory is, the home should be cared for first, I can but express the hope that this idea will not long prevail, that we must do everything at home before we undertake anything beyond that limited sphere, and that it will not be long ere every Home Parsonage Society will see its way clear to take the general work along with the home work, inasmuch as the one need in no wise interfere with the other.

Our name having been changed from Woman's Department of Church Extension to Woman's Parsonage and Home Mission Society, embodies more the idea of home mission work and affords an opportunity for those who *believe* in *home* missions to put that belief in effect by identifying themselves with this branch of church work.

The importance of the work demands universal attention. It is the *home-building* of the church. Every pastor, in order to do his best work for the church, must have a home provided for him; and if he is sent to a community too poor to provide one for him, it is the privilege as well as the duty of more favored churches to lend a helping hand to this needy preacher and community.

The late General Conference provided for the organization of Conference societies in the Woman's Department similar to those of the Woman's Missionary Society. Miss Lucinda B. Helm, our general secretary, has expressed a desire that we organize a society in our Conference during this year, and I hope all interested in the matter will take it into careful and prayerful consideration, and be ready to answer to the call for organization.

Respectfully,

ADDIE V. MARSHALL,
Conf. Sec. W. D, Ch. Ex., Miss. Conf.

Letter from Mexico.

MR. EDITOR: Since last I wrote our church and school have suffered terribly. In two days we lost three members—two of them members of our girl's school. One, our poor little "missionary girl," who has a good home now and suffers neither hunger nor cold. Bless the Lord! when she learned the sweet old story of Jesus and his love, she told it wherever she went, and lived a pure life. Those who worked for the school in which she was taught have one star of exceeding brightness in their crown of rejoicing.

I want to tell of the girls' missionary society. I went to one of the meetings, and when the children paid their *cuartillas*, I noticed a poor little waif lay down her dues, knowing her mother was a poor old woman, who made two *reals* (25 cents) a day by washing in a *patio* from morning till night. Out of this amount she had to pay her house-rent ($3 per month) and feed and clothe herself and two daughters. I knew also three cents was what this child had to live on all day, to buy *tortillas* and *frijoles*. I looked my astonishment, and said, "Where did you get it?" The poor child thought I doubted her honesty, and said: "It is mine, *senorita*; my mama gave it to me to buy something to eat." I said, "But what have you done for your dinner to-day?" The little hungry child answered, with a sob, "I had none." Could any Christian do more for the cause of missions than this little eight-year-old child? The very next Sunday her mother brought her to me in the church in the presence of the missionaries, Bro. G. and wife, and native pastor, and offered to give me the child; said she must soon fall into the grave, and had no one to care for her. It was too much for me. I accepted the gift of the poor old woman—her baby, and dearer to her heart than all the world. So little Erminia Mayo is now a member of my family—a delicate little creature, but, with enough to eat, I think will soon improve. That evening at the Children's Missionary Society, as I watched the ragged, hungry little ones putting their dinners in the Lord's treasury, I thought, "Of such is the kingdom of heaven." When they gathered round the organ, and sang, "Tell it to Jesus," my tears fell like rain.

Last Monday we had a union meeting of the missionary societies of little boys and girls, at our church, at four o'clock, as Mrs. Grimes was to leave on Tuesday, to take her family to the States, and I wanted her to be able to tell of our little "Mission Band" when she reached our Sunny Land, and let you know that the gospel "is the power of God unto salvation" in poor sin-cursed Mexico as well as in your own Christian land. We had a large and interesting meeting. Mrs. Grimes says: "You surely have a powerful army here. Some day will see these sheaves ripening for the harvest." Pray that it may be so.

I am again alone, but have plenty to do, and no time even to know I miss the absent. What a boon is work; and all work for the Master is sweet.

Now, Mr. Editor, don't you think you ought to exhort some on our church? There is no danger of our getting it before we need it. We must either patch up our old one, or have a new one. Just come out to see us, and stand in our little temple and try to toll of the riches of God's love; and if you don't have to strain your voice to make yourself heard, you'll be the first who has tried it in some little time without speaking pretty loud. If you want a good hearty hug from the Mexican brethren, and sisters also, I'd advise you to speak up on the church question. S. G. WEEMS.

Avenida Balderas No. 11.
CITY OF MEXICO.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii, 1.*

Common Sense versus Science.

The NEW ORLEANS CHRISTIAN ADVOCATE and the *Nashville* "great official" copy from *Popular Science Monthly* as follows: "Sound is the sensation produced on us when the vibrations of the air strike on the drum of our ear. When there are few the sound is deep; as they increase in number, it becomes shriller and shriller; but when they reach forty thousand in a second they cease to be audible."

The above quotation is, in brief, the scientific account of the phenomenon of sound, which, if true, requires in the shrillest of audible sounds forty thousand distinct vibratory motions of the air in a second, and the same number of motions in the drum of the ear in the same time. I confess my inability to believe this dictum of science. It seems to me a physical impossibility for the drum of the ear to receive that many distinct impressions from so many distinct vibrations of the surrounding air in so short a time.

But if the foregoing seems hard of belief, what can we do when we read from the same writer an explanation of the phenomena of sight? Vision, like sound, is produced by the wave motion of a substance called ether, according to the accepted theories of science. But the authority from which I quote says: "When four hundred millions of millions of vibrations of ether strike the retina in a second, they produce red, and as the number increases, the color passes into orange, then yellow, green, blue and violet."

Let anyone put down in figures four hundred millions of millions (400,000,000,000,000), and try to bring himself to believe that the tender retina of his eye is struck that number of times by a wave of ether every second that he continues to look at a piece of red hunting, and if he succeeds in believing it, he is credulous enough to believe *anything*, however absurd and ridiculous.

It is utterly impossible that the optic nerve should receive that many distinct impressions in so short a time as one second. And yet this is the teachings of science, so called.

The existence of this exceedingly attenuated substance called ether—the motions of which, it is said, produce sight—has not been and can not be proved. The mere mode-of-motion theory of sound and light required some such substance to meet the exigencies of the hypothesis, and the demand was met by the conjectural creation of ether. If sound and sight are nothing outside of our sensations, and the sensations owe their origin to the motions of air and ether, why may not the motions of the molecules of the brain produce thought, and all other phenomena of mind and soul? The materialist argues if motion produces the sensations of sound and sight, which in turn become the sources of impressions and ideas, why may not the motions of brain particles give origin to mind and soul? And hence the teachings of scientists go to confirm and fortify the atheist in his unbelief. As the sensation of sound will cease with us at death, because the bodily organ is no longer capable of receiving and appreciating the motions of the air, so thought will cease when the brain ceases its motions, if, indeed, it was caused by motion. I do not see how the materialist can be dislodged from his position if we hold on to the mere mode-of-motion theory of sound and sight.

If the wave theory be true, we must accept it with its consequences; but it involves such absurdities, to which I have referred in the foregoing quotations, that I think it ought to be, and will be, after a time, universally rejected. D. G. W. ELLIS.

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LESSON XI.—September 14.

PARABLE OF THE POUNDS.

Luke xix, 11-27.

GOLDEN TEXT.—*Unto every one which hath shall be given.*—Luke xix, 26.

TIME.—A. D. 30.

PLACE.—Somewhere on the approach to Jerusalem; not far from Jericho.

11. This parable, in its supposed facts, bears a remarkable likeness to those of the case of Archelaus, the son of Herod the Great, as they occurred during the continuance of the abode of the holy family in Egypt. After the death of Herod, and as, according to his will, Archelaus was to succeed him in the kingdom of Judea, that prince made a journey to Rome to obtain a confirmation of his father's bequest; that is, "to receive for himself a kingdom." But the Jews sent after him a protest, which, however, was disregarded, and "Archelaus reigned instead of his father Herod." The place where the parable was spoken appears also to have been especially appropriate for such a reference, for at Jericho was the royal palace of Archelaus, in which, for a short time, he resided in great splendor.

12. A certain nobleman—An indirect intimation of the kingly descent and dignity of our Lord; at the same time a prophecy of his going away from the earth, and a comforting representation of his departure to the Father, as of the means ordained for the obtaining of the kingly dignity and glory. Finally, the definite assurance that the interval between the departure and the return would be only an interim.

13. His ten servants—Rev. Version changes to *ten servants of his*, since the "his" is emphatic; literally, *his own*. Moreover, it would be absurd to suppose that this nobleman, of consequence enough to be raised to a royal dignity, had but ten servants. The number of slaves in a Roman household was enormous, sometimes reaching hundreds. Toward the end of the republic it was considered reprehensible not to have a slave for every sort of work. *Pounds*—Minas. Between sixteen and eighteen dollars apiece. The small sum astonishes us. The small sum astonishes us. Compare, on the other hand, the talents. (Matt. xxv.) But in Matthew the Lord transfers to his servant his whole property; here he has only devoted a definite sum of money to the purpose of putting his servants to the proof therewith; and the smallness of the amount corresponds to what is so carefully emphasized in our parable, namely, the relation of faithfulness in the least to its great recompense (ver. 17), which relation is less regarded in the parable in Matthew. *Occupy*—The word *occupy* has lost the sense which it conveyed to the members of the Authorized Version—that of using or laying out what is possessed. An occupier formerly meant a trader.

14. His citizens hated him—And as he was not yet in authority, they dared to oppose his application, though at a great risk, as the event proved; the application of this is obvious.

15. When he was returned—His journey had been successful respecting the purpose for which it had been undertaken, despite the opposition of his enemies; and now he comes with abundant power and possessions to reward his faithful servants, to punish the unfaithful, and to be avenged upon his enemies.

16. Cities—A city for a pound, yet not even a cottage could be bought for a pound.

20. Napkin—A cloth for wiping off the sweat. Trench notes that the napkin which the idle servant does not need for its proper use he uses for the wrapping up of his pound.

22. Thou knewest—To be read interrogatively: "Didst thou know that? Then, for that reason, thou shouldst have been the more faithful."

23. Bank—Literally, *the table of the money changer. With usury*—With its produce, that is, what the loan of the money is fairly worth after paying the person sufficiently for using it; for, in lent money, both the lender and borrower are supposed to reap profit. Legal interest, under the Romans, stood at eight per cent.; but in usurious transactions Jewish bankers sometimes loaned it even as high as forty-eight.

24. Unto them that stood by—Not the other servants, but the guards (halberdiers) who surround him when he appears in majesty.

25. Lord, he hath ten pounds—A parenthetical expression (as if used by the guards in surprise). The king (not Jesus) continues his words in the next verse.

26. And from him that hath not—Perhaps it would be well, with Bishop Pearce, to supply the word gained—give it to him who hath gained ten minas: "For I say unto you, That unto every one who hath gained shall be given; and from him that not gained, even that which he hath received shall be taken away."

27. This command brings out both the comings of the Lord—at the destruction of Jerusalem and at the end of the world (at the death of each one); for we must not forget that even now he has gone to receive a kingdom and return. "We see not yet all things put under him." In this parable there are two distinct morals intended. Let it be viewed in these two points of light. (1) The behavior of the citizens to the nobleman; (2) The behavior of his own servants to him. (1) By the behavior of the citizens and their punishment (vers. 14, 27), we are taught that the Jews, who were the people of Christ, would reject him and try to prevent his reigning over them in his spiritual kingdom, and would for that crime be severely punished by the destruction of their state. (2) The other moral extends itself though the whole of the parable; namely, that the disciples of Christ, who are his servants, and who make a good improvement of the favors granted them by the gospel, shall be rewarded in proportion to the improvement made under the means of grace.

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Marriages.

SISTRUNK—KAY.—At the residence of the bride's father, Elmore Kay, July 2, 1890, by Rev. J. C. Carnline, Rev. B. F. Sistrunk to Miss Mollie Kay, of Vernon parish.

THOMPSON—SIMONTON.—At the residence of N. B. Sligh, Esq., on Wednesday, August 20, 1890, by Rev. John T. Sawyer, Mr. Virginius D. Thompson and Miss Kate Simonton.

Obituaries.

BEARD—ISHAM B. BEARD was born in Jefferson county, Miss., September 19, 1810, and died at his home in East Carroll parish, La., July 12, 1890. His father's name was James Beard. They moved to Carroll parish about the year 1825. Bro. Isham B. Beard was twice married: March 8, 1832, to Elizabeth Curry, who died November 1, 1850. June 27, 1857, he was married to Cordelia M. E. Newhall; she survives him with six of his children by his first wife and five by the surviving wife.

Bro. Beard joined the Methodist Episcopal Church in the year 1835, and lived a consistent and faithful member until death. From the first year of his connection with the church, he served in her various offices with great credit to himself and honor to the church. He was one of the most prominent men in the community in which he lived. He was a man of fine sense, the very soul of honor, charitable, and an humble follower of the Lord Jesus. He loved the church of God, loved her ministers, and did all he could to help them. His home was the home of the preacher—here the tired itinerant ever found a hearty welcome.

The last two years of his life were years of great suffering—the last few months of his life were months of intense suffering; but he was patient—never murmured. I visited him very often during these last months; always found him cheerful and hopeful. He was strong in the faith; willing to suffer for the Master until he should call him from earth to heaven. His last end was peace. He met death as a true soldier, fearing nothing; said there was not a cloud that intervened. He fell on sleep in Jesus as peacefully as an infant falls to sleep in its mother's arms.

Truthfully we can say, a devoted Christian, a kind husband and father, a good citizen, and a worthy gentleman has gone to his reward. He is greatly missed in our midst. Peace be to his memory! "Mark the perfect man, and behold the upright, for the end of that man is peace."

T. S. R.

FAULK—Mrs. MOLLIE FAULK, daughter of John E. and Josephine Hamma, was born in Monroe, La., November 28, 1871, and died in the same city, July 29, 1890, in hopes of "eternal life." She was happily married to Mr. Willie Faulk, of Monroe, January 1, 1890, and with him lived in perfect happiness till the day of her death—only seven short months. Sister Mollie professed religion and united with the church in Monroe in 1883, under the ministry of Rev. B. F. White, and continued therein till death.

When the Master called she was in perfect readiness: though for the sake of those dearer to her than life she would have remained longer, had he willed it. A short time before her death, when her recovery was almost hopeless, she called her devoted husband and grief-stricken parents, brothers and sisters to her bedside and bid them an affectionate good-bye, and imprinted upon each the last affectionate kiss, and extracted from each a promise to meet her in heaven.

Sister Mollie was loved by all who knew her, and is remembered by all as a sweet-spirited Christian. Her grief-stricken young husband, though almost crushed, is being sustained by "power divine," and indulges the fond hope of a sweet reunion in heaven. The fond parents, too, and her affectionate brothers and sisters mourn not as those without hope, for they expect to meet her in "the sweet by-and-by." May the blessings of our blessed Lord rest upon every one of them!

THOS. J. UPTON.

WEDGWORTH—Mrs. M. J. WEDGWORTH was born in Jefferson county, Ga., on December 12, 1819. Her father moved to Tuscaloosa county, Ala., in 1823, where she was reared. She joined the Methodist Church at the age of fifteen years, and lived a good and consistent member until her death, which occurred on August 1, 1890, at which time she was seventy-one years seven months and twenty-five days old. She was married to Elder J. W. Wedgworth on December 5, 1835. They lived together in peace and harmony for fifty-five years seven months and eighteen days.

She was the mother of eight children—six survive her; all of whom are married and doing well. She was a good and affectionate wife and a kind mother. She visited the sick and performed all the Christian duties to the poor as far as was in her power. She died after an illness of two years and five months. But in all of her affliction she never murmured, but bore her suffering with great Christian fortitude and patience. In her last moments she bade farewell to all her loved ones, and whispered, "Safe! safe!"

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Springfield, at Wesley Chapel	18, 19
Live Oak, at Friendship	26, 26
St. Helena at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8, 9
New River, at Magnolia	11
E. Baton Rouge	13
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	29, 30
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Natchez—Wesley Chapel	4, 5
Washington, at Washington	11, 12
Port Gibson	18, 19
Martin, at Cane Ridge	25, 26
Rolling Fork	Nov. 2, 3
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	16, 16
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26, 27
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Camden, at Thomastown	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	(Sat.).. 29
Yazoo circuit, at Tranquil	(Sun.).. 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.).. 9
Jackson—First Church	(Wed. night).. 10
West Jackson	(Thurs. night).. 11
Spring Ridge	13, 14
Canton	(Monday night).. 16

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Ocean Springs, at Ocean Springs	Sept. 13, 14
Bay St. Louis station	16-18
Covington, at St. Tammany C. G.	20, 21
Tallisheek, at St. Tammany C. G.	20, 21
Whittington circuit, at Palmer C. G.	Oct. 5, 6
Americus, at Salem Camp Ground	11, 12
Poplarville, at Lumberton	18, 19
East Pearl, at Byrd's Chapel	18, 19
Vancleave, at New Prospect C. G.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scrantou	2, 3
Pearlington, at Pearlington	8, 9
William's, at Bethel	(Sun. P. M.) 15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Hattiesburg, at Hattiesburg	Dec. 6, 7

I. W. COOPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs station	Sept. 20, 21
Olive Branch circuit	27, 28
Holly Springs circuit	Oct. 4, 5
Myrtle	11, 12
Red Banks	18, 19
Mt. Pleasant	25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawnee	15, 16
Byhalia	22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B. STONE, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 13, 14
Iuka station	20, 21
Harmony circuit	25
Inka circuit	27, 28
Pleasant Ridge circuit	Oct. 4, 5
Marietta circuit	9
Booneville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	16, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Greenville station	Sept. 7
Bolivar station	14
Concordia station	17
Duncan's	21
Arcola	28
Indianola	Oct. 5
New Salem	12
Leherton	19
Cleveland	22
Brooklin	26
Clarksdale	26
Friar's Point	29
Belen	Nov. 2
Jonestowo	9
Lula	12
Robertson	16
Rosedale	19
Glen Allen	23
	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

R. M. STANDEFER, P. E.

WINONA DISTRICT—FOURTH ROUND.

Greenwood	(Sa., Su.)..	Sept. 6, 7
Carrollton, at Carrollton	" ..	13, 14
Winona ct., at Bethlehem	" ..	20 21
Vaiden, at Columbiana	" ..	27, 28
Black Hawk, at Acona	" ..	Oct. 4, 5
Ebenezer, at Salem	" ..	11, 12
Lexington, at Tchula	" ..	18, 19
Belzoni	" ..	25, 26
Richland	" ..	Nov. 1, 2
Kosciusko and D., at D	..	8, 9
West, at Emory	(Wed.)..	13
Poplar Creek	(Sa., Su.)..	15, 16
Newport	" ..	22, 23
Kosciusko circuit	(Thurs.)..	27
Ethel, at Tabernacle	(Sa., Su.)..	29, 30
Weir	(Wed.)..	Dec. 4
Ballis, at Ballis	(Sa., Su.)..	6, 7
Winona	(Mon.)..	8

J. J. WHEAT, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Sardis	Sept. 27, 28
Senatobia	Oct. 4, 5
Coldwater	11, 12
Coma	18, 19
Courtland	25
Panola	26
Batesville	27
Pleasant Grove	Nov. 1, 2
Mt. Vernon	8, 9
Coldwater Mission	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 23
Cockrum	29, 30
Chulahoma	Dec. 8, 7

The preachers will please preach on the subject of education, and present the cause of Millsaps College, and take a collection for the endowment fund.

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Oct. 4, 6
Tupelo station	11, 12
Verona station	13, 19
Saltillo circuit, at Moorsville	25, 26
Nettleton, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy	(Tu.).. 4
Pontotoc, at Pontotoc	(Thu.).. 6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta	(Wed.).. 12
Buenavista, at Buenavista	16, 16
Ebenezer, at Soule Chapel	(Wed... 19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont	(Wed.)..Dec. 8
Fulton and Smithville	(Fri.).. 5
Aberdeen station	8, 7

AMOS KENDALL, P. E.

Bald heads are too many when they may be covered with a luxuriant growth of hair by using the best of all restorers, Hall's Hair Renewer.

New Prospect Camp Meeting.

The New Prospect Camp Meeting will commence on Friday night before the fourth Sunday in October (24th). All ministers of the gospel are invited to come and help in the meeting. They will be cared for free. This camp ground is situated near Vancleave, Miss., 21 miles north of Ocean Springs, and 15 miles north of Bellefountaine. Mail hack runs Mondays, Wednesdays and Saturdays of each week from Ocean Springs to Vancleave; leaves there at 7 o'clock; arrives here at 11 o'clock.

Preachers expecting to come will notify me by letter at Vancleave, Miss., where to meet them at Bellefountaine. M. L. WHITE, P. C.

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A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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NEWS OF THE WEEK.

DOMESTIC.

An interesting census bulletin has just been issued which shows the financial condition of the counties in the United States. In 1880 the bonded debt of 2,436 counties was $106,767,946, and the floating debt $18,853,509. In 1890 the bonded debt of 2,728 counties was $130,734,959, and the floating debt $14,958,881. The net debt in 1890 is $115,224,855. The Southern States, especially Louisiana, make an excellent showing. The greatest reduction of the gross debt during the decade is in the parishes of Louisiana, which decreased from $1,107,951 to $156,915, or 86 per cent.: Mississippi increased 9 per cent., Alabama decreased 18, and Arkansas, 49. Louisiana has total available resources, $182,170 exceeding her gross debt and thus leaving no net debt.

In the conference of the House and Senate Committees it was concluded that the appropriations of the River and Harbor bill will have to be cut down to meet the views of the President, and the amount will be reduced to about $25,000,000. There will be a general cut on the items that have been raised over those in the original bill, and it is thought the Mississippi river appropriation will be reduced by about $300,000. It is not likely that any specific amounts will be fixed for the harbors.

A proposition has been presented to the City Council, this city, by certain attorneys, who desire to enter suit against the Louisiana Lottery Company for taxes, etc., for the year 1869, and for all subsequent years up to and including 1890; all costs, outlays and expenses of litigating said claim or claims, and all other proceedings to be borne by said special attorneys, the city in no case to be liable or responsible for such costs, outlays and expenses; the principal of all taxes, licenses, interests, penalties and costs to be paid to the city treasurer; said special attorneys to receive said interests, penalties and costs in full and complete payment and satisfaction for services, labors, expenses and outlays.

In the Mississippi Constitutional Convention, in session at Jackson, there is much excitement over the suffrage question. The proposition to extend the right of suffrage to women who own $400 worth of taxable property seems to be gaining in strength and will be productive of a great discussion when reported to the convention.

The Republicans of New Iberia parish, in mass meeting, denounced the administration as unrepublican for appointing a Democrat as postmaster at New Iberia.

A meeting will be held in Chicago to effect a complete consolidation of sheet manufacteries. There are eighteen sheet towers in the United States, and of these sixteen are in the new combine. The capital stock of the concern is $3,000,000, and headquarters will be established in Chicago.

A stock company has been formed, with a capital of $1,000 000, for the purpose of supplying the American and European market with dressed beef at a figure much lower than the present rate. The company has purchased a plat of ground in Fort Worth containing fifteen acres of land, and has thereon erected a large plant with facilities for killing and storing 700 head of cattle daily. All the beef dressed by this company will be shipped to New Orleans, which is only 100 miles from the seaboard; thence to the eastern and European markets.

FOREIGN.

Terrible stories of distress are pouring in from Tokay, Austria, the scene of a great fire. Heartrending scenes are of constant occurrence, and an official appeal has been made for aid for over 6,000 people who are without food or shelter.

The movement for the re-colonization of Palestine by the Jews has received an impetus by the revival of the anti-Semitic laws in Russia. Hundreds of families of Russian Jews are arranging to emigrate to Jerusalem to escape persecution. Funds have been started in several towns to aid the poorer Hebrews to carry out this plan.

It is said that trade unions are to be suppressed in the German Empire.

The projected interview between Emperor William, the Czar and the Emperor Francis Joseph depends largely upon the Austrian government's acceptance of the terms on which Emperor William proposes a revision of the Berlin treaty. It is probable that a congress of the powers will be held early in the spring.

Six thousand persons were in attendance at the Catholic Congress, which was held at Coblentz. The congress demanded the re-establishment in Germany of all Catholic orders, including the Jesuits, and the restoration of the Pope's temporal power.

Forty thousand men in Melbourne, Australia, on August 31, representative of all trades, formed into procession and paraded the streets. No disorder.

The French government may decide to prohibit the importation of the entire list of American pork products and at the same time to increase the duties on all American products exported to France. It is hoped that such action will modify the present illiberal spirit of the McKinley Tariff bill.

The Cotton Planters and Ginners of the South.

Your attention is called to the New Cotton Bloom Gin, which has all latest improvements, including balance wheel on brush, which is peculiar to this make of gin and is used on no other. If you intend buying a gin this season, it will pay you to look into the merits of this gin. This company and its predecessors have made cotton gins for nearly fifty years, and are experts in cotton gin work. These gins are made in the most substantial manner—strong and heavy, with long bearings; every part being so nicely made and adjusted that it is without doubt the lightest running ginning outfit in the world. For further particulars, prices, terms, etc., address H. W. Hubbard, the manufacturers' general Southern agent, at Atlanta, Ga.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8½	— —
Ordinary	9	— —
Good ordinary	9⅛	— —
Low middling	9⅞	— —
Middling	10¼	— —
Good middling	10 7-10	— —
Middling fair	10¾	— —
Fair	11½	— —
Galveston middling	10⅛	— —
Mobile middling	10⅛	— —
Memphis middling	10⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	5 1-10	— —
Fully fair	5 1-18	— —
Good fair	4⅝	— —
Common	4 8-16	— —
CENTRIFUGAL:		
Seconds	4	4¾
Prime yellow	5 9-16	6⅛
Gray white	— —	6½
Choice white	— —	6
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2¼	2⅜
Good	6⅜	— —
Fair	5⅛	6¼
Prime	5½	— —
Rough, ₩ bbl	3 35	4 80
POLISH, ₩ ton	12 00	18 00
FLOUR.		
Extra Fancy	5 16	5 26
Fancy	4 65	4 76
Choice	4 26	4 30
Minnesota Patents	— —	— —
Winter wheat patents	5 46	6 60
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	2 60	2 66
Cream meal	3 00	— —
Grits	3 15	— —
Hominy	2 66	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	64	66
Yellow	— —	82
Mixed No. 2	— —	61
OATS:		
Western	49	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	92½	97½
HAY:		
Prime	13 00	14 00
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	18 00
Prime Mess	11 76	12 00
Rumps	10 60	11 00
BACON:		
Fancy Breakfast	8¾	9½
Shoulders	— —	6¾
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	5¾	6⅞
Sides, short rib	— —	6⅞
Sides, long clear	— —	6⅞
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18¼	— —
TEAS:		
Choice	40	60
Re-No	— —	— —
BUTTER:		
Western Creamery	28	24
Western Dairy	15	18
Common	— —	— —
LARD:		
Refined	5½	6⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	3 75	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 75	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 60	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 50	3 25
Chickens, Southern	3 25	3 50
Young	1 75	2 75
Turkeys, Southern	12 00	— —
EGGS:		
Western	20	— —
Southern	21	22
WOOL:		
Lake, ₩ lb	21½	22
Louisiana	20	21
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	5	— —
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Picayune*, September 2.

I, A. C. Haffenger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Churry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

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REV. T. C. WIER, M. D.

Letter No. 13.

LINGUAL DIFFICULTIES IN FRANCE—THE CAFES—VENDOME COLUMN—LOUVRE PALACE AND TUILLERIES GARDENS—SAINTE CHAPELLE—PALACE OF JUSTICE—HOW THE LAWYERS DRESS—NOTRE DAME—THE SABBATH—MISSION WORK IN PARIS.

The experience that comes to one in landing in a foreign country, where an unknown tongue is spoken, is peculiar, and not the most enjoyable. As the white chalk hills or cliffs of Dover go down under the horizon, the English language, except in sporadic cases, goes with it; and as the foot presses the soil of France, and hears the rapid clatter of tongues from under mustached lips, he begins to feel his loneliness and his comparative helplessness in a forceful measure. Henceforth signs and gestures must be relied on, while the tongue that has been so often relied on, and has answered to a thousand demands, is now relegated to a rest. It can do little or nothing more. It, so to speak, is laid on the shelf; or, more elegantly, it lies down on its velvety cushion, leans against two shining rows of ivory, while the eyes and ears stand guard, and do what they can for the resting monarch. Whenever this resting monarch, or member, arose and asserted himself in France, he got into trouble. Scores of times, full of self-confidence, he sprang up with a bound and rushed forward into the verbal affray; but as often he sank back, discouraged, disgusted, and defeated.

On one occasion I adopted the happy expedient of speaking very volubly in English, *with a strong French accent*. A very common mistake! What happened then? Just this: that the descendant of Charlemagne turned upon me such a flood of "*omnia Gallia*," without being "*divisa in tres partes*," that I was almost lifted from my feet. We parted, both being thoroughly mystified. But one feeling of exultation I bore away with me was: that if he had mystified me, I had also thoroughly confounded him. After being in Paris a couple of days I became bolder in regard to my lingual surroundings. So I stepped out to purchase some candles one evening, neglecting to obtain the French phrase from the hotel clerk, who spoke English. Entering into a store that contained a little of everything, I asked the female shopkeeper for a candle in plain Anglo-Saxon. She smilingly proffered me various articles. I shook my head, and fell back on my French accent. She grew more animated, and dived into her showcases for things I never dreamed of, nor would ever need. The battle became more interesting. It was impossible to tell which side would finally win. Finally a brilliant idea struck me. Raising my hand, I scratched an imaginary match in the air, and applied it to an equally fanciful candle. Her face at once lighted up. I thought I had conquered, when, lo! she stooped down and, from a shelf near the floor, lifted and handed me something that looked like the machine that is used for wooden scroll-work. I took a seat in despair. She looked at me also in despair. Then she smiled and I smiled. Then I left. She looked foolish, and so did I, and felt foolish besides. Further down the street I entered a shop where the owner understood English; but I was nearly an hour in getting the candles.

The first thing that strikes the tourist in entering Paris is the *cafe* system. The pavements are fairly lined with small tables and chairs, where the people are eating ices, drinking wine, or partaking of their meals, according to the hour of the day. At night especially, upon the larger avenues and the boulevards the throng of laughing, chatting, drinking, eating people at these little white-topped tables is simply immense, requiring a most skillful course in some places for the pedestrian to move along. Sunday night, as I passed to and from church, the crowd was, if possible, even larger. Vehicles of every description were flashing hither and thither up the broad thoroughfare; merriment and conversation rose and fell like waves along the pavement, crowded with nicely dressed men and women; wine-glasses were clinking, and through the leaves of the overarching trees the electric light and the moonlight, in strange companionship, fell in checkered, quivering light and shadow upon the sitting and moving groups beneath. These scenes on the week nights declare powerfully the absence of the home-life in Paris; but when beheld on the Sabbath, it teaches something sadder and more awful still, and that is, a city without God. It needs no prophet to affirm, after beholding such scenes and others of a darker nature, that, as a people, they are yet to taste in judgment "the wine of the wrath of God." God vindicates his holy day and law, and history is one long confirmation of the fact.

One of the first visits I paid was to the Vendome Column. It is about two or three blocks from the river Seine, on the upper or eastern bank. The column stands in a square, through which only one street passes, from north to south. It was constructed out of fourteen hundred cannon taken from the enemies of France by Napoleon. This was one of the best things that Bonaparte ever did—to change implements of war into an inoffensive pillar of iron. If he had taken fourteen hundred more of his own and built another column, then would he, indeed, have been famous. When the communists, in 1871, with cable and windlass, pulled it down, it was broken into fifty-six different pieces; but the government has had it all recast, and so the monument stands as it did in the time of the great Emperor.

The Louvre Palace is near by, and stands directly on the bank of the Seine. It occupies three sides of a long square; not such a square as we have in New Orleans, but one equal to six of ours. The unoccupied, or western, side was finally filled up by the construction of the Tuileries Palace. It was in this last-named building that Napoleon lived. It was destroyed in 1871 by the communists, and a few years ago the ruins were all removed, and the vacant space is now beautified with flowers, walks, and statuary. If a person stands in the center of the broad walk of that garden and look west, he will be in a line with some beautiful, wonderful, and historic objects. Back of him will be the vast Louvre Palace; back of him, only nearer, will be the place where the beautiful Tuileries Palace once stood; in front of him is the broad graveled walk, one hundred feet wide, that divides the old Tuileries gardens—part of it is flowers and statuary, and part of it is trees. Further still in the distance you see two great fountains; beyond these an obelisk of Egypt, standing in the center of the Place de la Concorde, where the guillotine once did such dreadful work; still farther on stretches the Champs Elysees, a beautiful avenue of a mile in length; and finally, at the end of the avenue, and closing the view, the Arch of Triumph, erected by the great Napoleon. I stood and looked in the direction I have indicated one Saturday evening, near the hour of sunset. He who could not think and feel under such circumstances could properly be wondered at. Half of the Louvre Palace is occupied by government offices, and the other half is used as a museum. Here are antiquities and relics beyond number, statues by the hundred, and miles of paintings. I walked, looking at them until I was weary, not in eye as much as in feet. I was shown the window from which the king fired on the Huguenots, and in full view of the window is the tower whose bell gave the signal for the massacre to begin.

In the church called Sainte Chapelle I stood examining the stained windows for which it is famous, when my attention was called to the fact that under the stone slabs where I stood were the bodies of Massillon and Fenelon—one the most eloquent, and the other the holiest man that ever lived in France. With what sudden interest did I look down, and careful and reverential became my steps. No one ever here seems to mind walking on sepulchres; but, for my life, I can not get accustomed to the practice.

The Palace of Justice, where all the courts are held, and where the lawyers congregate and perambulate in a large, central marble hall, next claimed our attention. I noticed that everyone wore a black cap, similar in shape to the tourist or traveler's cap, and a black gown that descended to within four inches of the floor. As soon as a lawyer arrives, he doffs his shining beaver, or mere ordinary-looking hat, and dons at once the cap and gown that await him in a general dressing-room in the hall. The custom struck me as most excellent. It was not only a very becoming costume to everyone, but it gave a magisterial look; and, above all, obliterated the distinctions of wealth declared by clothing. I could not help but think that when these lawyers arose to plead their cases in court, the fact that all were alike in dress must necessarily have a good effect on jury, and even judge. A lawyer's shabby coat sometimes hurts him in the United States; but such a thing can not happen in Paris very well, because of this happy expedient.

The Church of Notre Dame is on the island of Paris. It faces west, with two great square towers in front. The vaulting of the nave is one hundred and ten feet high, supported by seventy-five large pillars. You get some idea of the size of this cathedral when I tell you that it can accommodate a congregation of twenty-five thousand people. It was this church that in the Revolution was changed into a Temple of Reason, and surmounted with the figure of a woman. Napoleon restored it as soon as he came into power. It was in this church that the Corsican was crowned emperor of the French by Pius; or, rather, he crowned himself, inasmuch as he took the crown from Pius and placed it on his own head, and then turned and crowned Josephine with his own hand. What a stir and talk this act must have created in Paris and Rome and all the world! I looked with great interest on the spot which I had often seen in pictures. The paintings were faithful, for the whole place was familiar to my mind. The three chairs, in which Napoleon and the Pope and Josephine sat, are still there; but the glory and pageantry of that day is gone, and the Popo and the Emperor and the Empress have moldered into dust and ashes. Very brightly did the light fall through the stained glass upon them on this day of triumph. The next day I saw the light descend like a golden glory, and fall with almost perpendicular array upon the same place. But the kneeling figures were not there; and of all the twenty-five thousand people who filled this place at the time, and gazed breathlessly upon the scene, not one is left. Isn't it pitiful to see men greater than all forms of material strength and magnificence passing away, while such things as chairs and walls and stone pillars remain?

The next day was the Sabbath. On that day I cease traveling and sightseeing. The day is spent in my room, and in attendance upon as many church services as I can well manage. In the morning I attended service at Notre Dame. There were two hundred people in an auditorium that seats or accommodates twenty-five thousand. Let the brethren who pine over empty pews take heart. Handing a church functionary two sous for the privilege of sitting near the chancel, I took a seat and endeavored to draw good from what was going on. The organ pealed away up somewhere among the pillars, the priest ah'd and eh'd his way along in the intoning, the little boys rung the bells; a good deal of stooping, bowing, and walking about; some rapid responsive reading in Latin between the half-dozen priests in the chancel, and then all was over. The priests and little boys in white glided noiselessly away, and disappeared in a spectral way among the grand columns and monuments and statues in the rear of the cathedral. Then a man in uniform came and closed the chancel gate with a bang that filled the church with echoes, and the congregation melted away. A few remained, staring vacantly at the silent and deserted altar. I larried with them for a purpose. The followers of Peter had not fed the sheep that day. We were still hungry. A tinkling bell does not satisfy the soul; and worship in an unknown tongue, and that a dead tongue, does not profit, says the Bible. But the Lord said to the Samaritan woman, "The time is coming when men shall worship the Father everywhere." And so I opened my Bible, and in the dim light of the cathedral read the Word of Life, and rejoiced in the presence and fellowship of the Savior.

In the evening I went to three distinct religious services. Mr. McAll, who has about forty mission stations in Paris, is now away for two months' rest and recreation. The Congregationalist Church is doing also a good work in the missionary line, while the Wesleyan Methodist Church has, at least, twenty mission stations in this great field. I was struck with the intelligent audience at one of the latter-named places.

The Congregationalist minister informed me that the one method open to them of saving the people of Paris is through pastoral labor and personal contact, and then drawing them into halls of religious worship. No street meetings of a religious character are allowed in Paris. To attempt a harangue of this kind on the street would quickly result in arrest and imprisonment. And so the work will be long and difficult, necessarily.

Meantime the vast audience we crave to save sits Sunday evenings on the brilliantly lighted boulevards, laughing, chatting, smoking, and emptying wine glasses, while the churches are empty, and the holy day of God is desecrated.

B. CARRADINE.

Our Sunday-School Committee and Its Work.

Dear Fellow-worker: You are doubtless aware that each General Conference elects a Sunday-school Committee to take general charge of the Sunday-school work within the bounds of our connection. Said committee has a splendid opportunity to do much good if its functions are properly understood by all concerned.

"The church is a *force* to work with, and not a *field* to work in. Ability and necessity dwell near each other." The last General Conference, held in St. Louis in May, 1890, elected the members of the General Conference Sunday-school Committee for the next quadrennium.

They greatly desire to magnify their office by *real helpfulness* through progressive and aggressive plans of work. "If this day our fleece is dry, it is not because there is no dew in heaven, nor because none fell last night." "If we take little pitchers to the well, we shall carry little water away."

Hence a few words as to

OUR PART.

1. We want to secure the name and get near to the heart of every Sunday-school worker in Southern Methodism.

2. We shall strive continually to put you on the track of the very best things concerning the great work in which we are engaged.

3. Our best efforts shall be given to the development of the large resources already in our hands, but not fully appreciated.

4. We feel it our duty, as the head of this great department of the church, to modestly suggest to our workers such plans and methods as will conduce to the greatest outreach of the work. And it will be our pleasure to do this, as far as possible, by calling attention to the best books and periodicals on given subjects, and to such other matter, coming to our knowledge by correspondence and otherwise, as may appear helpful in the prosecution of the work. Thus we hope our committee will become an exchange through which much profitable information may be disseminated.

YOUR PART.

1. The quickest way to supply a want is to first find exactly what the want is.

2. Hence we desire every Sunday-school worker in our bounds to communicate freely with our corresponding secretary, giving the present state of the work and making such suggestions as will better the condition in any particular whatever.

"When God has a good work for any one to do in the world, he usually gives him peculiar training for it."

3. You can greatly help our work by giving the names and postoffices of any good Sunday-school workers in your community, either preachers, laymen, or women.

4. If you are the chairman of an Annual Conference Sunday-school Board, please write our secretary, detailing your plans in operating your Board. They may be very useful to other chairmen. Also state whether or not you think it would be very helpful to have a conference of our *forty-five* Annual Conference chairmen at some central point in the near future, to discuss for a day or two vigorous measures regarding our committee matters, and looking to uniformity of plans in doing this important business. We have not touched the margin of it yet. "We are willing to be delighted with success, though we are somewhat indifferent to the homely qualities which insure it."

We are now perfecting a directory of all the chairmen of Annual Conference Sunday-school Boards, to be issued soon; and we suggest that chairmen correspond freely with each other touching their manner of conducting this business. There is an immense outcome yet to be reached at this point, and we earnestly desire to hasten its coming.

5. If you are a superintendent or other officer, and have some good, tested methods for school work, write them out briefly and send them to our secretary. "Be not afraid of enthusiasm; you need it; you can do nothing effectually without it. Laziness and aspiration make a poor team."

"When God kindles a new enthusiasm among men, he is apt to let fall the sacred fire into several hearts at one time."

"The church in all its membership must be aroused to an enthusiasm for humanity; not a zeal for a single class, but for man as man."

6. If you are a teacher, and earnestly desire better things in your department, write our secretary and ask for just what you want; and if it is at all possible, he will put you in the way of it, or direct you to some one who can.

"Plainness is the beauty of teaching. What good doeth a golden key that opens not?" "His Word the substance of our teachings, his Spirit our helper, himself our guide."

7. If any of our Bishops, pastors, laymen or women have a *burning* thought on some particular phase of our work, put it in a few strong paragraphs and send it to our secretary, to be issued by the committee as a leaflet or tract for general distribution, if it shall so desire.

"There is Christian salt enough in the city, but it is barreled up in the churches. A barrel of salt in the attic will not save a pound of meat in the cellar."

8. Don't forget that we are mightily in earnest about this matter, and "mean business" for our Lord.

"The Holy Spirit gives awfulness to these services. We are in his tremendous presence, under his omnipotent eye, in the grasp of his infinite power, in the gracious sphere of his healing love."

9. And, finally, *let us hear from you by the thousands!* If there are any workers in secluded places, where the blessed Lord alone sees them, we want to hear from and help them first. Our hands shall ever be open to such toilers.

"To-day let us rise and go to our work; to-morrow we shall rise and go to our reward."

PERSONAL.

The services of our corresponding secretary are entirely gratuitous, and he wants it so understood. Because he has unbounded faith in the possibilities of this work he has undertaken to do all he can for the advancement of it; and the only compensation he asks is the most hearty fellowship and co-operation of our workers in this field, and the smile of his Lord "at the end of the days." "You can pay evangelists with money, but you can not evangelize with money. What Christ began with self-giving will be maintained with self-giving." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "There are perils which threaten our nation, and there are Christian resources to meet them; therefore the necessity for co-operation and organization."

If we are faithful to the trust placed in our hands, "Chrysostoms may come forth from our ragged schools, and Augustines from the thickest darkness of London poverty."

God grant that so it may be!

Yours in blessed bonds,

J. R. PEPPER, Cor. Sec.

No. 1 Madison St., Memphis, Tenn.

China Grove Camp Meeting.

The camp meeting at China Grove, Pike county, Miss., closed on Wednesday, August 27. It was an excellent meeting, and resulted in about forty conversions and twenty-six accessions to the church. Considering that a large majority of the people in this section of country are members of some church, this is quite a good showing. We had excellent order; as good as I ever saw at any camp meeting. For some years past, except the meeting of last year, we were greatly disturbed; but the State authorities having arrested the principal ones in disorder, and made examples of them, they have concluded that they have been "paying too dear for their whistle." The leader in these disturbances says he is done with such work. It has cost him, I understand, $750. Some whisky was sold secretly, and the detectives have evidence upon which the persons will be prosecuted. We expect hereafter to have uninterrupted order.

We are grateful to God for the results. Three young preachers leave soon for Centenary College, and one of them will offer himself for the mission in China, being called to that special field. Bro. Watkins was present and presented the claims of Millsaps College, and secured about $500 on the endowment fund.

J. W. PUGH, Pastor.

Homer District.

I have greatly desired to write a short article for the ADVOCATE since our District Conference; but engagements have prevented. I could say but little of our Conference; but I wished to express the high estimate placed upon yours and Dr. Hunnicutt's visit, and the good expected therefrom on *the paper* and *the school* lines. I trust that new things favorable are developing on this district in these directions, and yet we have more to contend with than any other district in the Conference. A school in every town of any strength, and many of them contending for college honors; and, in connection with this, many of the people satisfied that their children should be off with no education. But I weary you.

We are moving along well; some friction, but this is necessary to health. I think that our increase in numbers will not equal last year; but I trust that there will be an advance in finance and spiritual growth.

Lottery receiving attention. A general rejection by the whites; but the future is to determine results. The pros are not idle. They have sent a circular to most of the voters in the State, and to some it will be "taking." I wish I could say more to you; but time and space prevent.

ROBERT RANDLE, P. E.

Phœnix, Miss.

We have just closed a meeting at Phœnix with gracious results. For several months a revival spirit was manifest at our regular service. The altar frequently would be crowded and souls converted. The meeting was preceded by a week of earnest prayer. Bro. Nicholson, of Edwards, came on Friday and preached with power; Bro. Holloman, of Canton, on Monday, in the Spirit of the Master. We were glad to have these brethren, so efficient in pulpit and labors abundant. We know and love them better. Men from seventy-five to children of tender years were received into the church; in some instances, whole families. The larger per cent.—in fact, most all—were grown people; many of them in middle life. I think we can safely estimate results at one hundred conversions, seventy accessions; and there will be more to follow. This is not all. Some old difficulties were buried, and brethren pledged themselves to dwell together in unity and love. We are in a meeting at Oak Ridge, with fine prospects of good results. Pray for us.

W. D. DOMINICK.

Intellectual pleasures are of a nobler kind than any others. They belong to beings of the highest order. They are the inclinations of heaven, and the entertainments of the Deity.—*Collier.*

Christian Advocate.

THURSDAY, SEPTEMBER 11, 1890.

OUR COUNTRY.

BY J. G. WHITTIER.

Our thought of thee is glad with hope,
Dear country of our love and prayers;
Thy way is down no fatal slope,
But up to freer sun and airs

Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before thee set
Thou shalt not lack the old-time aid.

The fathers sleep, but men remain
As true and wise and brave as they;
Why count the loss without the gain?
The best is that we have to-day.

No lack was in thy primal stock,
No weakling founders builded here;
There were the men of Plymouth Rock,
The Puritan and Cavalier;

And they whose firm endurance gained
The freedom of the souls of men,
Whose hands unstained in peace maintained
The swordless commonwealth of Penn.

And time shall be the power of all
To do the work that duty bids;
And make the people's Council Hall
As lasting as the Pyramids.

Thy lesson all the world shall learn,
The nations at thy feet shall sit;
Earth's furthest mountain-tops shall burn
With watchfires from thine own uplit.

Great, without seeking to be great
By fraud or conquest - rich in gold,
But richer in the large estate
Of virtue which thy children hold

With peace that comes of purity,
And strength to simple justice due;
So owns our loyal dream of thee,
God of our fathers! make it true.

Oh, land of lands! to thee we give
Our love, our trust, our service free;
For thee thy son shall nobly live,
And at thy need shall die for thee.

Letter from Monteagle.

The natural beauties of this Cumberland plateau are deserving of more attention. This is my fourth season at Monteagle, yet I am charmed with new scenes in every morning jaunt. The Coliseum, Bridal Veil Falls, Alpine View, Sweet Fern Cave, Bragg's View, Table Rock, Forrest Point, Winston's Cascade, Cooley's Rift—these familiar haunts by no means exhaust the list of sights in this neighborhood.

My last expedition was with a party of sixteen in a passenger wagon (four horses) down the mountain to Big Spring, the source of water supply for assembly grounds. This I had heard spoken of as a fatiguing trip, and though quite familiar with the general route as overlooked from Table Rock, and curious for a nearer look at the dwellings and dwellers in the lovely little valley, had given little thought to the spring, which is easily located by the puffs of coal smoke rising from the brush (?) at foot of opposite mountain, where the waterworks' engine pumps day and night. A brisk trot of five minutes brought us to the descent; a shelf road with many turnings, adown the side of an elongated spur, crossing by a rocky ridge to another, and so on, bringing you among the plum thickets at base, with no mishap, in about half an hour. Most of our party preferred walking down the steeper grades—an easy feat, and, on such a morning, a delightful one. At one or more points the road crossed the throbbing artery of the water-pipe, carrying its life-giving current up the mountain.

On one hand rose a mighty bluff of seamed and bleached red sandstone flecked to the summit with patches of verdure—mosses, lichens, ferns—and facaded with pinoky tree growth, wherever was a possible foothold; on the other a steep declivity, densely wooded, with here and there great boulders jutting up, or masses of broken rock at all angles, indicating some primeval crash of matter, if not the wreck of worlds. After heavy rains the torrents pouring over the cliffs above wash the road-bed dangerously, requiring constant care. Among the trees below we descried a splendid specimen of what is here called "cucumber tree"—its scarlet-cheeked fruit or seed-pods, about size and shape of half grown papaws, brightening the dense foliage. The clear sunlight transformed the frowning precipice above us into a smiling hanging garden, and sifted through the dew-laden foliage beneath to all the innocent secrets hidden there. The majestic grandeur and stillness of our environment awed us into silence at first; then, in changing mood, we sang and shouted to each other around the curves, or ran and scrambled gleefully down the rocks. We gave merry greeting to the toiling market wagons going up with supplies for our camp, shrinking meanwhile into rocky niches by the wheel track that they might pass by. It was a morning of mornings, an inspiring scene, and we were jubilant. Another half-hour of merciless bumping, at a 2.40 gait, over a valley road paved with pebbles big as a hen's egg or a football, and, turning aside into a grassy, open glade, lo! we were at the foot of the opposite mountain and Big Spring. A chill wind in our faces made us draw up our shawls; and exclamations bade us look up. Confronting us, rose a semicircular sweep of sheer precipice in a lofty arch one hundred feet high, and measuring one hundred feet from base to base; there it gives in in a deep lateral gash or cleft, along which, and almost on a level with the spectator, flows silently a cool river of purest water, brimming over at near bank, and lost under the mountain at farther side and either end. How deep? From six inches to as many feet. How wide? None can answer, since only the southern brim reveals itself. It is an exhaustless basin, shoved out a little from under the mountain as if on purpose to supply the thirsty multitudes on yon familiar height. Doubtless, it re-appears somewhere below, and is feeder of Elk river. I surveyed that wonder in mute surprise. The half had not been told me. Moses and his fainting myriads before Horeb might have been satisfied at such a fountain. And since that hour I turn the convenient water-faucet, at my cottage door on Monteagle, with a fresh sense of God's ministry for his people at this tenting ground by the way.

Two hundred yards further along is a wonderful cave, as yet but partially explored. Descending by a ladder, you find yourself in a chamber twenty to thirty feet in diameter, and ten feet to ceiling in highest part, partially lighted from above. A jagged winding gallery leads off and downward from the lower side, through rocky labyrinths hung and studded with stalactites and stalagmites of limestone, the passage narrowing so that one must crawl to pass through; and the ooze and drip of water, coupled with the remembrance of that lost river behind, discourage amateur explorers.

The assembly completed its eighth annual session August 25. So successful was it in all departments that attendance scarcely flagged to the end, and hundreds of people still remain on the grounds. At the last grand concert, Saturday night, August 23, the audience numbered fully one thousand. The summer schools, the pulpit, the platform, the concert stage, the Sabbath-school and Bible study work—all have been well represented, and given great satisfaction and pleasure. The outlook is good. Each season marks an advance. Gate receipts in '89 exceeded those of '88 by fifty per cent. Gate receipts for '90 are $900 more than last year. At least eight new private cottages are already under contract for next season. A handsome reading and reception-room will be added to the public buildings on the mall before another year, and a long bridge will span the ravine dividing the Hall of Philosophy and the Parnassean Hill from nearer grounds.

At the closing exercises, President Millsaps in the chair, these and many other encouraging facts were developed. The unanimous re-election of President Millsaps is a token for good. He is sustained and assisted by an Executive and Finance Committee, chosen from and by the trustees of the assembly, composed of some of the best and ablest men, morally, financially and every other way, in the country. These men have summer homes for their families here. They are large-minded, far-seeing business men who seek to promote religion and culture and the highest advancement of our beloved Southland and people. God bless and prosper them in the grand endeavor. M. C.

The Service of Song.

The introduction of the new hymn book has, in many localities, been attended with a very marked improvement in congregational singing. In other localities the same results have not followed; congregational singing remains as it was—small in quantity and poor in quality. As a general improvement in that regard is surely "a consummation devoutly to be wished," I offer a few suggestions looking to that end.

In the first place, I wish to remark, in all seriousness, that the whole hymn book was made to be used. "Who does not know that?" perhaps some one is ready to say. Well, if "actions speak louder than words," there are many among us who believe that only a very small part of it was made to be used. There are preachers who seem to regard it as exceedingly heterodox to select for public use any except the oldest hymns—those that we have heard all our lives; and there are organists and leaders of song whose whole stock of tunes can be counted on a very few fingers. Why should this be the case? I say nothing against the old hymns, or tunes. They are good; they ought not to die, and will not; but are they the only good ones? Did the Hymn Book Committee, including our Bishops, commit the folly of spending moments of valuable time in putting into our hymnal hundreds of hymns that are not fit to be sung? This surely no one will affirm. I, for one, believe that the committee did its work well, admirably well. They have given us the very cream of the hymnic literature of the day. And many of the new hymns—that is, those that are not in the old hymn book—take rank among the very best in the collection. Why should these be ignored? Does some one render as a reason that "the people are not familiar with them"? I answer, How did the people become familiar with those they now sing? Was it not by singing them? How long does it take to become familiar with a good piece of music? Let Sam Jones hold a revival meeting in a town, and in a few days scores of the Excell songs will be sung in mansion and cabin for miles around. This shows how quickly a good tune can be caught by the masses. Now, a large number of the new hymns in our hymn book can be learned as readily as the Excell songs. You have only to sing them a half-dozen times in public worship, and the work is done. A good place to begin practicing a new song is at the prayer meeting. Much depends upon the pastor in this matter. A pastor who knows nothing of the new hymns in the collection will generally have a flock equally ignorant of the rich treasures it contains. On the other hand, the pastor who makes himself thoroughly familiar with its contents, and then uses those contents judiciously in public worship, will find his congregation appreciating our hymns more and more as the weeks roll by. Let it be remembered that here, as well as elsewhere, "there is no royal road to learning." Familiarity with the hymn book can be attained only at the cost of diligent, painstaking labor. As an aid to hymnological study, too much can hardly be said in praise of Dr. Tillott's work, "Our Hymns and Their Authors." Often times it adds greatly to our interest in a hymn to know who was the author, what was his occupation, what were his environments, and what the circumstances that brought it into being. All such questions are answered, as far as it is possible to answer them, in Dr. Tillett's book.

But for the fear of making this article too long, and thereby tempting the editor to commit it to the waste-basket, I would instance some of the pleasing and edifying information which this book contains concerning the origin of some of our hymns. As it is, I must forbear to do so, or wait until another time. I have now been using the book more than a year, it having been presented to me by my friend, Mr. D. M. Smith, of Nashville, soon after its publication. After using it for that length of time, my advice to every preacher, young and old, is, Get the book at once, and study it diligently. You will thereby increase your interest in, and appreciation of, our hymns, and prepare yourself for your divinely given work of feeding your flock. Much of the information contained in this book can be used with good effect in prayer meetings and elsewhere.

The service of song is too important a part of worship to be neglected, or only half attended to. No preacher ought habitually to go to his prayer meeting with his hymns to be selected after he gets there. Usually he should select them beforehand, being careful to "bring forth things new and old out of his treasury." It is a good rule to let the new (*i. e.*, the unfamiliar) hymns come in the early part of the service; otherwise they might serve as a check to the rising tide of spirituality.

The selection of hymns should also be made prayerfully, and with an eye to spiritual edification. If the pastor should have an eye to pleasing the taste of a few musical esthetes, there are very many hymns that would never be used at all. Whoever saw a "cultured musician" that didn't abominate "The Old Ship of Zion," "What wondrous love is this," "I'm going home to die no more," and the whole class to which these belong? And yet these "camp meeting ditties," as they are called, are often just what is needed to enkindle the fires of devotional enthusiasm. The selections of a professional musician would not be half so effective. The pastor needs to hear all this in mind, and then make his selections with reference to the spiritual good of his entire flock. W. C. BLACK.

JACKSON, Miss.

A Plea for the Orphan.

Since 1866, I have thought seriously upon the neglect of our church in not establishing and maintaining homes for orphans. There is much prejudice against the Roman Catholics in our midst; but if we manifested the same zeal, expended the same amount of money and patience that they do in caring for the fatherless, how many neglected little ones might be sheltered, taught and provided for, trained for lives of usefulness? Some say we have plenty of orphan asylums. Where are they? The few we have, so small, so poorly provided with accommodations and means that orphans are refused admittance. "No room; full," is the comforting reply to the call for even temporary assistance or shelter. Can not, and should not, each Conference establish and maintain a home for orphans? Let it be large enough and sufficiently well arranged that when children whose father or both parents die and they are left homeless, an application for shelter may not be met with cold refusal. Hundreds of happy, prosperous people attend our camp meetings every summer; no doubt a call upon their generous feelings and Christian charity for the suffering, the afflicted, would elicit commendation of our plans and engage their assistance in raising funds for their accomplishment. Let everyone who is able to make up the necessary outfit, and pay travelling expenses, contribute $100, $50, $25, or even $10. Multiply the smallest number (ten) by ten thousand, and a beginning towards the purchase of suitable grounds and buildings would be made; and surely many fortunate persons would contribute larger sums. I heard a gentleman, making no pretensions to Christianity, say, that after his daughter had already spent considerable money on a summer outfit, she requested more money to buy new dresses for the camp meeting. He told her if she went for the good of her soul and the good of others, it seemed to him what she had was sufficient; if she went only for show, she had better remain at home. This incident suggested to me the above plan of raising funds for an institution which would be a blessing to our church—to our country. I thought: Oh, if all the good camp-meeting folks, while so well enjoying themselves, could only have suggested to them the idea of thus contributing to the erection and support of homes for the homeless children in the sections over which our Conferences preside, how many would gladly give small or large sums according to their means? I have been told that this "is not in line with the way our people work." One question I ask, Have *true Methodists* any set way of doing good? Can we not step out of the beaten track? Orphans are too often forced to go to anyone who will clothe, feed and work them, paying no attention to their moral or religious training, and sometimes they are made zealous workers against the church of their fathers. I hope the Conferences, the membership, the ministers, will think more seriously upon the results of neglecting the orphans, and set to work to providing homes, instruction and maintenance for them.

MRS. C. M. HEARNE.

Chauhtemoc.

THE INDIAN HOLIDAY IN MEXICO.

Three hundred and sixty-nine years ago the last of the Aztec emperors, Chauhtemoc, was tortured by the Spanish conquerors to compel him to reveal where the hidden treasure of the empire was. He endured the physical pain with the stoicism of a Greek philosopher, and gave such an example of heroism that history has recorded few similar. There is a monument erected to this heroic chief in the second glorieta of the Paseo de la Reforma in this city. The scene of the torture appears on one of the faces of the pedestal, and the statue was unveiled by President Diaz three years ago, on August 22, at a cost of $97,914 21. Since that day, each year, on the same date, this feast has been celebrated. The exercises at the Chauhtemoc statue were very impressive. The infantry, artillery and police detailed for the day were formed in line to the scene of the ceremonies by eight o'clock, and by nine were gathered thousands of people from all classes of society in the city. At nine o'clock a bugle announced the approach of the presidential party, who came in carriages, escorted by a mounted police, who escorted them to the pavilion on the south of the statue. There were two temporary edifices—one on the north, and the other south of the statue. The one north represented an Aztec edifice, with a canopy for a background, in which was a central disc, symbolizing the Aztec sun. On either side were banks of evergreens, on which were fastened peculiar roses, made by the Indians of the magney plant. The platform was lined with Indians in the Aztec dress, and bearing gay banners. On both sides of the pavilion were wings set apart for the various States. The decoration of that of Mexico attracted universal attention. A solid bar of white roses, two feet wide, spanned the front entrance. In this bar of roses was worked in blue pansies, "Estado de Mexico." It was supported by columns of evergreens, around which were twined strings of roses of all colors. A canopy was formed of Spanish moss, and the background banked with flowering plants and wreaths of flowers. The wing was enclosed in a fence of woven tules. The building on the south of the statue was said to be a perfect representation of an Aztec temple. The front was an open, flat arch, supported by two Aztec pillars, and about the bases were gathered trophies of the time of Chauhtemoc. There were paintings of Aztec figures. The cornice at each end was surmounted by idols, and in the center a *fac simile* of the calendar stone. Between the sky background and the steps leading from the temple were chairs and tables banked with roses, wreaths, pillars of roses, and evergreens of every description.

The President and his party stepped from their carriages to the beautiful strains of our national hymn and roaring cannon. There was then a discourse pronounced in the Aztec language, and a poem delivered eulogistic of the brave Aztec chief. During the exercises the Indians dressed in gorgeous costumes continued to arrive, bearing garlands to place on the statue. One society brought poles covered deep with flowers, and topped with beautiful bouquets. Others had stalks of carrizo, or cane, to which garlands were attached. The Indian bands were all out in full force. President Diaz, to the music of the national hymn and a salute of twenty-one guns, placed a beautifully woven wreath on the statue. This was the signal for a shower of floral offerings, and in less than ten minutes the base of the monument was buried in roses. The Indians then began their wild dance around the statue to the weird strains of their own bands of music. This is the Indian holiday in Mexico. The scene was so unique, and I so interested, I thought even a faint and imperfect description might not be uninteresting to the friends at home. We had no school, as it is a national holiday.

We are holding the fort the best we can. Mr. Weems holds his District Conference this week. It is somewhat late; but he waited, hoping to have a Bishop with us. He will do the best he can now, depending alone upon the Lord to help him. Please, all our friends, pray that it may be a spiritual feast, as well as a business meeting. Pray without ceasing for poor Mexico, and its few struggling missionaries. Ah! I would you could realize how much we need your prayers, your sympathy, and kindly words of cheer.

S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO.

Conscience.

Conscience seems to be simply the influence of the Holy Spirit operating upon the spirit of man to prompt him to do *right*. What is right, he must learn. As long as the Spirit of God strives with man, he is under two opposing influences: one prompting him to good, the other to evil. And the free agency of man consists in his ability to yield to whichever he chooses. Without that power he would, no more than a machine, be entitled to either reward or punishment. But God has declared that his Spirit shall not always strive with man; and the Lord says to the Holy Spirit, "Let him alone; he is joined to idols," much oftener and sooner than many people think. Fatal danger-line! once crossed, and the doom of the soul is sealed forever.

On the other hand, St. James says: "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you." And St. Paul says: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

And we read that after Christ had steadfastly resisted all the temptations of the devil, and had finally capped the climax by emphatically telling him, "Get thee hence, Satan," "then the devil leaveth him; and behold angels came and ministered unto him."

For one human being to influence another he must make an impression upon his spirit (mind) by means of speech, or sign, or other physical medium; but the Spirit of God can *immediately* and directly move upon our spirits and influence us—Spirit impress spirit—without any inter-medium. And the devil, being an evil spirit, can do the same thing unseen. But God has endowed us with reason and memory, which he requires us to cultivate to their utmost capacities, and exercise them diligently and honestly, to enable us to investigate everything pertaining to our duty, and decide correctly all questions of right or wrong devolving upon us. And *then* the divine influence called *conscience* comes in to *urge* us to do what we believe to be right and proper for us to do.

If any have desired to do right, but have erred on account of failure to investigate properly and fully enough to arrive at correct conclusions, "his work shall be burned, and he shall suffer loss, but he himself shall be saved, yet as by fire."

But of course his "loss," and danger of everlasting destruction, must necessarily be in proportion to his negligence to improve his opportunities. For we have the encouraging assurance from the apostle that "if any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." He will furnish the *daylight* for us to work in, but we must make good use of it. So all may have the *necessary* wisdom by seeking it aright, and all may be happy on earth and saved in heaven by obeying the promptings of the Holy Spirit. But to enjoy these inestimable blessings we must be in *real earnest* and make it *the business of life* to learn our duty and serve God in spirit and in truth. The form of godliness without the power will not answer the purpose; it will prove a miserable failure in this world and in the next.

D. W. FOSTER.

PLAISANCE, La.

A Church Dedication.

I am glad to report the dedication of a beautiful country church to the worship of God at Andrew's Chapel, Columbus circuit, North Mississippi Conference. Some three months ago the good people of Andrew's Chapel decided to build a new church, and at once proceeded to raise the needed funds. Mrs. S. S. Nelson, a most estimable widow lady, headed the list of subscribers with the princely sum of five hundred dollars; and every cent of the amount needed was soon raised before the contract was let out for the building of the church. I have never had less trouble in raising money to build a church.

Last Sunday, August 24, was the day of dedication, and a more pleasant occasion I have never attended. The Rev. B. F. Phillips, my predecessor in this charge, was invited to preach the dedication sermon; and some of those who know him as a preacher said it was the best effort they ever heard him make. There were some six hundred people in attendance, notwithstanding the Sam Jones meeting about twelve miles on one side of us, and the Tabernacle Camp Meeting an equal distance on the other. But for these two attractive gatherings, it is estimated there would have been fifteen hundred people at our dedication. We had two services in the day, and dinner on the ground; and there was ample provisions made for all, for after dinner was over, and all had "eaten to the fill," there were "twelve baskets full of fragments taken up," besides several boxes and baskets full of provisions, which had not been opened at all. We could have fed another crowd of equal size. A more sumptuous dinner I never saw spread anywhere. After dinner the Rev. J. S. Oakley, our pastor at this place, gave us an able and very appropriate address on Methodism. Upon the whole, I have never passed a more enjoyable day, and I think all others will agree with me when I say there was not one single incident during the day to mar the happiness of anyone. It is a day long to be remembered by many of us. The church is an elegant building, built by Messrs. Mills and Wells, contractors of this place; and the best that may be said of it is, it is entirely free from debt. The building is 32x48 feet, with a large tower and 8 foot vestibule in front; has elevated seats, carpeted aisles and pulpit, nice set of pulpit chairs, chandeliers, etc.—all that is necessary to make a country church complete. In a word, it is the finest church I know of outside of the large towns or cities. Our people may justly feel proud of it.

Fraternally yours,

F. P. SPENCER, P. C.

COLUMBUS, Miss.

To the Treasurers of Parsonage Societies.

Dear Sisters: Upon you rests a great responsibility. Upon your faithfulness in collecting and forwarding funds depends our ability to relieve the great discomfort, if not actual suffering, of many of God's consecrated servants who have appealed to our society for assistance.

We have before us now some *pressing* applications that must, if possible, receive attention before the middle of October.

With this weighing upon us, we appeal to you to make a special effort to collect all dues and such other donations as you can secure, and forward at once to our Conference treasurer. Remember it is all for Christ and his holy cause. Do not delay. Be prompt for his sake.

We beg that any member of a Parsonage Society who may read this, will call to it the attention of the treasurer; for it oftentimes happens we fail to see in our paper the very item most important. Not only call attention to this, but aid all you can in collecting the funds.

Friends to our movement who are not members of the society, yet would help us in a pressure for immediate action—there comes to all a time when delay will defeat the object in view—can send their contributions to Rev. David Morton, 705 West Chestnut St., Louisville, Ky.

LUCINDA B. HELM,
General Secretary.

Miss Willard and the Salvation Army.

MR. EDITOR: Will you do the W. C. T. U. the service to state in your columns that Miss Willard has no idea of uniting the W. C. T. U. and Salvation Army, as some papers are industriously reporting. At a recent meeting of the Salvationists in Chicago, Miss Willard was invited to speak; and, after expressing the friendliness of her organization for all bodies whose purpose is the good of humanity, invited them to send, as is customary, a fraternal delegate to the next National W. C. T. U. Convention. This is the sum of it. H. B. K.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—*Pope.*

From the Work.

OPELOUSAS DISTRICT, LOUISIANA CONFERENCE.

I give you a few items for your readers. By some means the people of this district have been impressed with the idea that presiding elders are a fifth wheel in our machinery, and that Quarterly Conferences are a useless appendage and mean nothing more than to have a few meaningless questions asked by the presiding elder, and have a collection taken for the "fifth wheel," and all is over—nothing more expected. With this mistaken view of the office of presiding elder and the nature and design of the Quarterly Conference, it has been next to impossible to impress official members that it was their duty to attend the quarterly meetings. I suppose I have not met much over one-half of the officials of the district up to date. Often when they attend the Quarterly Conference, they seem to think they have no part or let in the religious exercises of the meeting; either to get good out of it themselves or to benefit others. And as soon as the Conference is adjourned they are off for their homes or to business, and that is the last of them till the next quarterly meeting. Then often if it is not at their own church, they are absent. This state of things has greatly interfered with the material and spiritual interest of our quarterly meetings. Oh, for a revival of "old Methodism" on this going up to quarterly meetings by the officials of the church. Ten or fifteen officials added to the usual congregation of country or town, with their spiritual songs, prayers and hearty responses, would greatly increase the interest as well as the probability of good in the quarterly meetings. We have a *few* who are always on hand, and they will be rewarded for their faithfulness and fidelity. These are the pillars upon which the church is to be built in this country.

I am glad to be able to report that there has been a decided improvement on this, as well as on other lines, on this my third round, now near its close. The attendance of official members has been largely increased. There is a decided improvement in sympathy between the officials and the ministry, and a great improvement in church workers among the laity. At one of our Quarterly Conferences the pastor remarked, "This is the largest attendance of officials I have seen for the two years I have been on the work."

The spiritual interest is developing at almost every appointment. The preachers are having some good meetings. At several quarterly meetings on this round, protracted services have been held with good results. I was able to remain with and assist brethren at Vinton, Grand Chenier and Crowley. Bro. Daves took up the meeting when the pastor left it (he being compelled to leave), and run it for a week longer with grand success. Bros. Blocker and Tom Carter were continuing the meeting at Crowley, when I left last Monday, with good prospect of success. Just received a postal from Bro. Hocutt, saying: "Have just closed my third protracted service. At Indian Bayon had eighty-eight accessions to the church; one hundred and five accessions on the work up to date." Glory to God for the good work!

The mission fields in the district are taking on new life and developing into more substantial proportions. New fields are opening up to us and are being occupied by our workers, in the fear of God. By the power of the gospel of Christ we expect to conquer and possess them for Christ. There is, perhaps, more missionary territory in this district than in all the rest of the Conference. It will require two or three more preachers next year to supply the territory taken in this year. Our preachers have been "going into the regions beyond." A large portion of this "French-Creole" population are almost entirely destitute of the gospel or church privileges. Yet, with the proper effort, it may be taken for Christ. Is it worth taking? If China, Japan and Mexico are worth saving, I don't see why this people ought not to be saved. Their souls are worth just as much. They are in complete spiritual darkness. We are spending thousands to convert the heathen in foreign lands. That is all right; we wish we had millions more to convert them. But should we let the heathen at our door perish for the Word? Let our Mission Board at home concentrate its means on a given point like this, and send one of our best, most attractive preachers, full of the Holy Ghost, whose heart burns with the holy fire for souls, into this field, and make an appropriation sufficient to keep him there, as we do in Mexico. Then this country shall be conquered for Christ. We have a man now occupying a part of this *waste field*—Rev. J. L. Gibson, M. D. He is doing a good work in and about Lake Arthur. With what assistance he has received from the Conference Church Extension Board, he will soon have up a neat and attractive house of worship, that will tell for good on the people of that country for generations to come, and will form the key that will unlock that whole region of country to Protestant Christianity. Bro. J. W. Rowlett is doing a good work at Thibodeaux, and has the promise of developing there a good self-sustaining work. I must say that I think the outlook of the district is good. The farmers are blessed with fine crop prospects, and I feel assured that our Conference collections, as well as the support of the ministry, will come up well at the close.

In conclusion, let me say, Doctor, that I fully endorse your editorial, "A Questionable Policy." It was timely and well put. Thank you.

Yours truly, JNO. A. MILLER.

NORTH MISSISSIPPI CONFERENCE ITEMS.

Our fellow-laborers—Revs. J. A. Bowen and T. W. Lewis—are restored to health sufficiently to resume pastoral work. The church in Grenada is undergoing repairs and improvement to the amount of about $3,000. It will be in good style for the Conference in December.

President Newell is cheerful over the prospect of a good opening of Grenada Collegiate Institute, September 9. He reports the outlook as being very encouraging.

Rev. W. J. O'Bryant, Cockrum circuit, and Rev. J. A. Leech, Byhalia circuit, have had successful meetings in their charges. The latter received 33 into the church at Emory and 4 at Fountain Head.

Wall Hill, Chulahoma circuit—Rev. R. M. Davis, P. C.—has had a gracious revival. The church had abundant refreshing from the Lord, and 13 or more were added to the membership.

The South Union Camp Meeting, Chester circuit, resulted in 20 accessions to the church.

The camp meeting at Bailey Camp Ground, Holly Springs district, was in session ten days. Congregations were large and the preaching good; but there were difficulties in the way that hindered the work of the Lord, so that not much apparent good was accomplished.

From August 2 to 25 the writer was in meetings, day and night, without intermission; attended from two to five services each day; preached twenty sermons, and heard more than forty preached by others. Sold books as follows: Bailey Camp Meeting, $67 55; Fountain Head, $27 50; Wall Hill, $58 70; other places, $25. The revised church hymn book gives universal satisfaction, and does effective service where used in our congregations. Let all the people supply themselves with it, and the new Discipline, which is now ready.

The many friends of Rev. J. H. Brooks, a supernumerated member of this Conference, will be glad to learn that he is able to preach and labor with much vigor in revival meetings. His presence is a benediction to any home or congregation that he enters. May he be able to preach that semi-centennial sermon at our next Conference, and to remain with us yet many years!

G. W. BACHMAN.

ABBEVILLE CIRCUIT, LOUISIANA CONFERENCE.

I closed a week's protracted services at Indian Bayou Church, Saturday, August 23, with fair success. Some of the church members were revived. We straightened the roll of membership, appointed six class leaders and started the social meetings anew; organized a young men's prayer meeting. We baptized 2 adults and 13 infants, making 67 this year. Eighty-eight joined the church, making 105 up to date. There was a number of conversions. I do not know how many. The Lord is blessing this people, temporally and spiritually. The harvest is ripe here, but the laborers are few, as I am the only Protestant minister in this parish. We need a man with good common sense that can preach in French. An American man (as the French call us) will do best. They would have more confidence in him. Why can not some young men now studying for the ministry in Centenary or Vanderbilt make a specialty of the French language and its dialects, and then offer themselves to preach the gospel to the perishing thousands in South Louisiana who would be glad to hear the truth in their language.

F. G. HOCUTT.

OKOLONA CIRCUIT.

Two weeks ago I closed my meeting at Pine Grove, five miles from Aberdeen, which resulted in a great revival in the church and a great spiritual awakening among sinners. We had 19 conversions and 22 accessions to the church. Among the number that joined our church were a Baptist preacher and his wife. So you see the good work is going on. Bro. Williams, a local preacher, preached three sermons for us during the meeting. They expect to build a new church at that place soon. I took my collections ordered by the Conference at the close of the meeting, and got about 30 per cent. in excess of the assessment.

F. A. WHITSON.

NOTES FROM PLAQUEMINE BRULEE AND RAYNE CIRCUIT, LOUISIANA CONFERENCE.

Our revival at Plaquemine Brulee has accomplished much good, in addition to the eighteen accessions to the church, and the twenty-one conversions, and the good work is still increasing. We have several new workers as a result of the revival. At Prairie Hayes the Lord graciously blessed us; nineteen accessions and thirty conversions. The congregation at this place was very large every night, and a spirit of devotion pervaded. Bro. Pilley, of the Calcasieu mission, aided us part of the time at each of these points, and will ever have the good wishes and prayers of our people.

We are now at Crowley, in the second week of our meeting. Bro. Miller, our excellent presiding elder, was with us last week, and Bro. Isbell, this week. While this meeting is good, yet it is not in many respects a success. We have not had many conversions or accessions, but the church has been strengthened.

Bro. W. W. Dixon has had our church edifice beautifully painted, and it looks grand.

We shall hold, at least, three more meetings before Conference, and we are praying and believing for a grand success. Oh, may the Lord be with us in converting and sanctifying power!

The corn crop of this country is good. Cotton is doing well. Rice (which is the main culture) is generally fair. The rains have been partial; hence the rice is not everywhere good.

We are deeply sad at having to give up my co-worker, Bro. Thos. Carter, who goes in next month to New Orleans to teach. I hope the ADVOCATE will send us another good young man.

R. M. BLOCKER.

INDIAN VILLAGE, LOUISIANA CONFERENCE.

I have held four of my protracted meetings for the season. Our first was held at Frenton's Chapel—a recently organized society; and one that promises to do much work in the Master's vineyard. The church there was revived, and several members received into her pales. Our next in turn was at Pine Grove, where (I have been informed) Dr. Evans used occasionally to preach. Believers there were strengthened, and some professed conversion. The third was at Indian Village—the largest society on the work. The meeting here was fine. The members revived, the backslider reclaimed, and sinners converted. Our last was at Sardis, where we had the assistance of our beloved presiding elder, Bro. Randle, whose pulpit efforts there were strong tokens of his love for the souls of his hearers. "The Lord has done great things for us." Glory to his name! I have four meetings yet to hold. "Pray for us."

I. T. REAMES.

EDEN, LA.

My kind presiding elder and brethren of the District Conference granted me leave of absence from the Conference; so Friday eve I boarded the train for Arkansas, my old State. Arrived at the home of some of my relatives on Saturday; preached Sunday at one of my old appointments on Saline circuit. I assisted Bro. G. S. Turrentine, presiding elder of Saline circuit, in a meeting at Piney Grove. We had a glorious time; twenty-one accessions. God bless Bro. Turrentine and the dear people of Piney Grove! They have built a new church since I was in charge of that circuit, and are improving much every way.

As I came back by Colfax, I found Bro. Goodwin conducting the first prayer meeting service on Wednesday night, August 6. He said they had a revival during the District Conference, with twenty-seven accessions. They have the new church finished now. I am now hard at work, day and night, on Centerville circuit. Have some good times. J. H. CALLAWAY.

Use Hall's Vegetable Sicilian Hair Renewer and your thin gray locks will thicken up and be restored to their youthful color, vigor, and beauty.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii 1.*

Hood's Sarsaparilla
Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

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Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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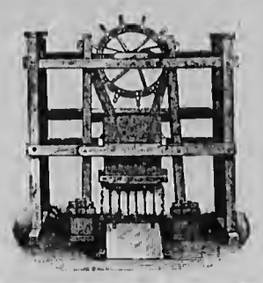

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Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

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THURSDAY, SEPTEMBER 11, 1890.

Sam Jones at West Point, Miss.

BY J. D. CAMERON, D. D.

I have written nothing of our meeting because I have been so busy, and because I scarcely knew where to begin or how to end. A congregation ranging from three to ten thousand people had necessarily to come from every part of the country; and the results be spread over the same. The good accomplished by such preaching to such crowds eternity alone can reveal. Of course, there were those who were not favorable to the meeting before it began; but I have heard but one unfavorable criticism since it closed, and have heard of but one man who was severe in his criticisms (he did not attend the meeting); but he very soon learned that the part of wisdom was to keep silence. Some who cursed Sam Jones during the progress of the meeting now bless God for having sent him here. His service for men only exceeded anything I ever saw. For one hour and a half he exposed and denounced the leading vices of the country, in the presence of about six thousand men, in the most fearless and yet loving manner, and at the close of the sermon, under the proposition to quit their sins, give their hearts to God and consecrate their lives to his service, hundreds and hundreds of stalwart men came forward, and gave their hands, some of them formerly the most wicked men in the country. As to the number of conversions, of course I can make no guess, as they are scattered all over the country. I believe the work to be genuine and thorough, and that time will prove it so. A moral revolution has taken place in our town. Many who were formerly leaders in sin are now on the side of God and the right. I believe the drinking and gambling places are doomed. One man who kept a gambling-room broke up his tables on Monday after the meeting closed, and has gone into another business.

Our best citizens have formed themselves into a Law and Order League, and have entered vigorously upon their work, and seem determined to have law and order. Some who were the most wicked are now holding family prayer. Some say, "I have been a good church member; I am going to be a good Christian now." Many incidents of the most thrilling character might be given, but I would not know where to stop. I am not going to attempt a vindication of Sam Jones. Under God, he does that himself by the fruit of his labor. I will say this much, however: When I told some of my people that I had secured his services for a meeting, they asked, "How much did you agree to pay him?" My answer was: "Well, really, that is the first time I had thought of that. I just got him to promise to come and hold a meeting for me, as I would any other Methodist preacher, and there was not a word said about money." I will say further that money was mentioned between us but once during the meeting, and that incidentally. The consecrated and sweet-spirited Stuart was with him, and did his part of the preaching much to the delight and profit of the people. Let all true Christians pray God to bless these brethren in their great work.

West Point, Miss.

Facts for Millsaps College Day.

The birth-year of Methodism was 1739. The corner-stone of Kingswood School was laid the same year by John Wesley. Dr. Adam Clark, the great preacher and scholar, graduated at Kingswood School, the first institution of Methodism.

In 1890 the Wesleyan Methodist Church in England has 847 lay schools, containing 180,000 children, and an annual income of $1,233,390; four theological institutions, two training-schools and a number of institutions which rank with the best colleges in America.

In 1784, at the Christmas Conference, the Methodist Episcopal Church in America was organized. At that Conference steps were taken to establish Cokesbury College.

In 1830 Methodism was behind all the evangelical denominations in the number of colleges. In 1890 she is in advance of them all. In 1884 there were 370 colleges and universities in the United States. Of these 309 were denominational and 61 undenominational. Of the denominational colleges the figures are as follows:

Methodist (all kinds), 63; Roman Catholic, 57; Presbyterian (all kinds), 46; Baptist, (all kinds), 45; Congregational, 26; Christian and Disciple, 17; Lutheran, 14; Episcopal, 11; United Brethren, 7; Reformed (German and Dutch), 7; Friend, 5; Universalist, 4; Evangelical Association, 2; Hebrew, 1; Seventh-Day Adventist, 1; Unitarian, 1; Swedenborgian, 1.

All institutions for the higher education. The following figures are at hand: Lutheran, 81; Disciple, 42; Baptist, Regular, North and South, 125; M. E. Church and M. E. Church, South, 217. Of these, the M. E. Church has 144 and the M. E. Church, South, 73.

The first Methodist college established in the South was Augusta College, located at Augusta, Bracken county, Ky., in 1823. In 1844 it was consolidated with Transylvania University at Lexington, Ky. LaGrange College, located at LaGrange, Ala. (removed to Florence, Ala., in 1855, and name changed to Florence Wesleyan University), was organized in 1830, with Rev. Robert Paine (afterward Bishop) as president.

Randolph-Macon College, located at Boydton, Mecklenburg county, Va. (removed to Ashland in 1866), was chartered in 1830, and opened in 1832, with Rev. M. P. Parks as acting president. Rev. Stephen D. Olin, D. D., was elected the first president, but was not installed until March, 1834. From the fall of 1832 to March, 1834, Prof. Parks acted as president.

Emory College, at Oxford, Ga., was organized in 1837, with Rev. Ignatius Few, D. D., as president. In 1838 Emory and Henry College, located at Emory, Va., was established with Rev. Charles Collins as president. In 1839 Centenary College was projected and located at Brandon, Miss., but was removed to Jackson, La., in 1845. In 1853 Wofford College, at Spartanburg, S. C., was founded. And the same year Trinity College, in Randolph county, N. C. In 1855 Central College, at Fayette, Mo., was organized. Vanderbilt University, at Nashville, Tenn., was founded in 1873. To this university Cornelius Vanderbilt gave $1,000,000.

The first institution for the higher education of young women in the Southwest was located at Washington, Miss., in 1819, and known as the Elizabeth Female Academy. The Wesleyan Female College, at Macon, Ga., was founded in 1839.

A comparison of 1830 with 1884 will show the progress of denominational education. This is answer to the claim that the times are outgrowing church schools. In 1830 the denominational colleges were 71.5 per cent. of the whole. In 1884 they were 83.5 per cent. In 1830 the students in the denominational colleges were 74.6 per cent. of the whole. In 1884 they were 79.2 per cent.

Chas. B. Galloway.

Jackson, Miss.

Millsaps College.

The present need of a Mississippi Methodist college grows upon me. Within the present week an agent of a college, not of our own State, nor of our Conference, came in to my pastorate and secured a number of students. Is it not humiliating that our boys have to be sent out of our State and out of our Conference for education? It is claimed that Mississippi is ahead of all the Southern States in the provision for the intellectual culture of her children, and yet Mississippi Methodists have to send their sons out of their own State. It makes one grow impatient for the opening of our Mississippi Methodist college. Said a minister of long standing in the Conference: "I expected my boy to start to our own college this fall."

Surely the autumn succeeding the one in which the fifty-thousand-dollar proposition was made, ought to have witnessed the inauguration of the institution. Every scholastic year which passes without its establishment is of untold loss to the church. Our laymen, our preachers ought to be educated at home. As the autumn will not witness the establishment, can it not be done in the early winter? The first year of an institution is necessarily largely given up to organization and adaptation. Could not, therefore, our college be located and organized in 1891? Let a beginning be made. Let plans of architecture be diligently studied, and the most thoroughly approved one be chosen. Let the corner-stone be laid, and the work of rearing for future generations go steadily forward. Meanwhile let temporary buildings be secured, and part of a faculty be elected. Then let such students as may come be taught with reference to future classification. Why delay? Yale College was organized just as soon as the idea of "the collegiate school for the Colony of Connecticut" was conceived. They selected a "head master," and flung open their doors. From March to September they had one student. The number increased to eight, when they elected an additional teacher. Thanks to the munificence of Major Millsaps, and to the appreciation of Mississippi Methodists, our beginning as compared to theirs will be as the river to the rill. The illustration is used simply to impress the necessity of immediate action. Let us "perform the doing of it." The additional fifty thousand is already in hand, and by the session of the Conferences will be largely increased. Shall this money be idle from January to October? Shall Mississippi Methodists even thus longer bear the reproach of not having provided a place within their State to educate their sons?

The location of the college ought to be selected solely with reference to the greatest interest of the greatest number of our people for the ages to come. It is most earnestly to be hoped that not one single person entrusted with the important responsibility of locating a college for the use of all the citizens of the State for all time, would be guilty of the narrowness, the sin, of permitting private or sectional interests to influence his ballot against the common interest of our great Church and of our great State. If there is one place above all others which has precedence (1) in rallying to its support the greatest number of our people, (2) in easiness and cheapness of access, (3) in healthfulness, and (4) in social and moral surroundings, then, in the name of fairness, truth and justice, let that place be chosen.

MILLSAPS COLLEGE DAY.

It was a happy thought of Bishop Galloway to appoint a day upon which by concert of action all our pastors and Sunday-school superintendents should present the interests of our college to the people. It is so reasonable in its claim upon all pastors and superintendents and in its promise of good results, that surely no one will fail to observe it. It is thrilling to reflect that on the same specially appointed day, October 12, 1890, every Methodist congregation and Sunday-school in Mississippi should be engaged in considering the subject of education, and in providing for the establishment and equipment of a grand male college. It will be a golden opportunity to indoctrinate our people and to arouse their appreciation of the subject of education—of home education, of religious education, of denominational education. Then, while enthusiasm is at its highest, it will be a good time to secure money and notes for the endowment of Millsaps College.

C. G. Andrews.

Young Men and the Church.

The *Richmond Christian Advocate*, discussing this subject, has this pertinent paragraph, to which we invite the reader's attention:

Young men are largely influenced by the life of members of the church. They read the lives of professing Christians much more than they do the Bible. Any inconsistency that they may detect they set down to the discredit, not of the man who is guilty of it, but of religion itself. It is the fashion of the world to hold the church responsible for all the weaknesses and shortcomings of its members. And we verily believe that worldliness in the church and the open and flagrant violation of church vows on the part of men and women professing godliness is one of the most fruitful causes of the world's indifference to religion. What use have men for a religion that makes them no better in spirit or purer in life than many of its professors? And all this groaning over the indifference and hardness of sinners is mere empty cant, so long as the groaners are themselves mere pretenders, having the form of godliness, but practically denying its power. Let the church, her ministry and laity, live up to the obligations of their high calling, become more fully imbued with the spirit of our holy religion, and illustrate it more consistently and conspicuously in their lives, and they will find lesser reason to complain of the world's neglect of Christ and his church. The world wants Christ, but not the false Christ presented in the character and lives of many who call themselves Christians.

At the Grave of the Mighty.

August 25, 1890.—To-day I stood by the grave of my dear friend and co-laborer in the gospel in the Louisiana Annual Conference in the days of other years. Perhaps no other field required more nerve and moral courage to endure as a good soldier of Jesus Christ than the territory of Louisiana.

In sad reverie, while leaning my head upon the granite pillar that marks his grave, memory, true to itself, had preserved in store many of the incidents of his life of the long, long ago—his sermons and sayings, his Conference debates and humorous editorials of the New Orleans Christian Advocate, away back in the fifties.

These were arrayed and passed in review before me in rapid succession, and I lived over many years of the past in a few moments of time. Snow-white flowers, fresh and lovely, cover the grave of the late Bishop H. N. McTyeire, indicative of his pure, uniform and symmetrical character. In an opposite arm of the Maltese cross, encircling the granite pillar, hedged about by a beautiful row of boxwood, twelve or fourteen inches in height, were the graves of Bishops McKendree and Soule, whose memories will be honored by the millions of Methodists during all the ages to come.

The graves of these honored men are away from the cemetery and all other graves, in the midst of the university grounds, carpeted with blue grass and shaded with growing shade trees—here alone, as if still in council and watching over the interests of the institution, they rest.

We left the sacred spot with mingled emotions, feeling that it was a benediction to be permitted to visit the graves of these great and good men.

J. P.

Evangelizing the Cities.

This is the most important work that now presents itself to the people of God. It is so because the masses of the people are gathering faster and faster in the cities. Of all the plans we have seen, the following from the *Christian Observer*, of Louisville, Ky., commends itself to us as the most practicable. Of one thing we are certain, and that is, that the church ought to do more in this matter than she is doing.

After speaking of some proposed plans, and showing that it would be impossible to work them to the best advantage, the *Observer* says:

Is there a better plan? Yes, but it involves self-denial. It is for those members of the central churches whose homes are nearer to the dwellings of the neglected, to form colonies, establish churches that are *accessible to the neglected*, and then invite the poor and the wayfaring to come and worship *with them*. Of this plan it may be said:

1. It has been successful. It has resulted in evangelizing many neighborhoods.

2. It makes better churches. When the new-comers are brought into constant contact with well-trained Christians by the very association they learn what and how to do as Christians, and they more speedily become useful workers.

3. It develops the graces of the workers. For, instead of the small effort involved in paying some one else to go, it makes them put forth their own personal efforts for the lost. And they who personally work for Christ, love him the most and are the happiest.

Emphatically, this is the best plan. Will our people in the cities use it? It involves self-denial to give up their delightful social meetings at the church on Sunday; to make themselves attractive to another set of people; to undertake the labor of winning strangers, etc. True. But such self-denial is far less than that of Christ; it may not even be compared with his. When he has done so much for us, shall we hesitate to do this for him?

And it will, to some small extent, make us "like him." His work was to go personally among the lost and mingle with them. If we would be "like him," we, church members, must do the same. Not stand off and send missionaries, but go and constitute churches near the homes of those whom we would win.

Millsaps College Library.

I am just in receipt of the following note from an esteemed young friend, the son of one of our Mississippi pastors:

Natchez, Miss., Sept. 2, 1890.

My Dear Bishop: I have just delivered to Bro. W. H. Lewis for the library of Millsaps College, one set each of Macaulay's and Hume's England, also one copy of Prescott's Conquest of Mexico, which please accept with my best wishes for the success of the enterprise.

Cordially and fraternally,

J. C. Ballard.

Many thanks for this valuable contribution to our library. The books will be catalogued, with name of donor, and carefully preserved until the college is formally opened. Other like offerings are solicited.

Chas. B. Galloway.

Jackson, Miss., Sept. 5, 1890.

Notice.

To the Pastors of the Seashore District:

The spiritual and financial condition of the district has greatly improved in the last few years. The district, under the leadership of Rev. B. S. Rayner and Dr. T. S. West, has developed t our encouragement. We are working to reach the highest point of success. We look to you for the work. You have done nobly this year. Will you not give the best you have to the Lord? We are on our last round; let us do our best.

It is greatly your fault if every collection ordered by the Conference is not paid. God help you to be blameless in this matter! Let every pastor observe Millsaps College Day, October 12. The pastors on large circuits would do well to give the entire month of October to the interest of Millsaps College.

See that the New Orleans Christian Advocate is placed in every home.

Talk up the cause of ministerial education. We must get our people to educate our young men for the ministry.

The District Conference requested me to raise funds to educate four young ministers. We have accepted one young minister, Rev. Willie Browning, who will leave for college soon. Inspire your people with holy pride for their church.

Are you selling our books? Why not? Methodist literature should be in every home. Help us on this line.

Shall we not go up to Conference with full reports?

Thanking you for many acts of kindness, and with assurance of love for you and your families, I am,

Your pastor, I. W. Cooper.

Revival at Houlka.

We have just closed a very fine meeting at Houlka. Congregations were very large, and all denominations took part and worked in perfect harmony. The church was thoroughly revived. Twenty persons joined the different churches. The Methodists received 14, the Presbyterians 5, and the Baptists 1. On the last day we called for the collections ordered by the Conference, and secured $10 more than asked for. We had no ministerial help except two sermons preached by Prof. E. A. Smith, principal of Houlka High School. He is an earnest Presbyterian, and doing fine work for the Master. We have had 70 accessions this year. All glory to God.

Hesler R. Tucker.

Houston Miss.

An Important Fact.

Within the limited circle of my acquaintance in the North Mississippi Conference I can count more than twenty young men who have been lost to the ministry in this Conference in the past twenty years because we had no school in the State at which they could fit themselves for this work.

I can count half as many more who in the same period of time, and from the same cause, have been lost entirely to Methodism and the Methodist ministry.

Gilderoy.

Notice.

To the Preachers of the Woodville District—

Dear Brethren: Please remember Millsaps College Day, the twelfth of October. While we have Centenary College in our midst, and we may not be able to help Millsaps College as much as other portions of the Mississippi Conference, yet we can contribute something to aid in this grand enterprise of the church.

Fraternally, C. McDonald.

Jackson, La.

Notice.

The Methodist Church at Colfax, La., will be dedicated on Sunday, October 12, 1890, by the Rev. Charles F. Evans, D. D. A general invitation is extended to all people.

B. F. Alexander, P. E.
R. M. Walker, P. C.

An important ordinance has been introduced into the City Council by Councilman Claiborne, regulating the issuance of license to liquor shops. The proposition is that no beer saloon, coffee-house, or place where liquors are sold by the glass or retail, shall be established without the consent of the Council. A written application, signed by a majority of the property owners residing in the vicinity of the proposed saloon, must be made and approved. It is said that Mayor Shakespeare and other gentlemen of the city administration are in favor of the ordinance. We regard it as a long stride in the right direction, and hope the City Council will adopt it without delay. All bad things should be fenced off, especially liquors and lotteries.

Bro. Mitchel, our business manager, returned Saturday from a brief trip to Jonesville, La., and Natchez, Miss., with *seventy-two* new subscribers!

Personal and Otherwise.

There will he no change made in the time of holding the Louisiana Conference. Our Conferences meet as follows: Louisiana, December 3, at Monroe, La.; North Mississippi, December 10, at Grenada, Miss.; Mississippi, December 17, at Canton, Miss.

Rev. George Neodham is now the editor of the breezy *Rocky Mountain Methodist*. Success to Bro. Needham!

A good example: The broiber who runs a postal card tbrougb the typewriter when he sends "news from the work."

Bro. Cooper's pastoral address to the preachers on the Seashore district is a model. We have often read of and heard of *multum in parvo*, and, lo! Bro. Cooper has put it in our columns.

The *Montana Methodist* says:

There were hut few dry eyes in the Conference-room while Rev. L. B. Statcher was giving in his report at the recent Conference. Ho said he had been sixty years in the ministry of the Methodist Church, fifty-nine of which had been spent in the traveling connection, and on the Western frontier, extending from the Mississippi to the Columbia, and among white people-black people and Indians, among all classes, of whom, doubtless, there have been many seals to bis ministry.

Bishop Galloway dedicated our new church in Alexandria, La., last Sunday.

Dr. Hunnicutt writes as follows of the opening of the preseut session at Centenary College:

The college has bad a very gratifying opening. Former students are returning and new ones are coming in rapidly. Several of the graduates of last session have come from a distance to be present at the opening sermon. Our faculty aro all in place and are beginning their work with energy. Of course, we expect a successful session. Let our people pray and work for Centenary.

During recent trips in Mississippi the growth and prosperity of many of its commercial centers have been manifest. Numerous large school-buildings and churches, elegant hotels, Masonic halls, stores and residences are being erected. Eligible building sites are in demand. Banks are in easy monetary condition; crops generally fair, oven in the overflowed districts. Credit accounts, in the main, collectable, and trade good. With the present favorable conditions of agriculture, industries and merchandising, it is believed Mississippi is entering the most prosperous period of her existence. Let our preachers see that the religious growth keeps pace with her material prosperity.

Postal Card Reports.

—Rev. G. W. Gordon writes from Coffeeville, Miss., September 5, 1890: "Have just closed my fifth meeting on Coffeeville circuit, North Mississippi Conference, with 21 accessions to our church, making in all since Conference, 114. Have one more meeting to hold."

—Rev. D. C. Foust reports from West circuit, North Mississippi Conference: "We have built a nice church this year in the neighborhood of Brooks, and have just closed a successful meeting there; thirty-five accessions. The church has been revived. The Lord has been with us in most of our meetings. West is on a higher plane, spiritually. Hopeful of collections all being full at Conference. 'Praise God from whom all blessings flow.'"

—Rev. John R. Gerald writes from Edinburgh, Miss.: "Notwithstanding our meeting at Goshen Church was broken up by heavy rains at first, we got the people back together, and had a good meeting, and in closing last night we made the third trial, before we got away from the church. Men were convicted and the power of the Most High was there. Three joined, and more will join. We had to close against our will, as we had to begin at Liberty to-day (August 30), and had no help. We had a very good meeting at Sardis; twenty-two joined there. Our meeting at Rocky Point was broken up; two joined there. We are going to try it over in September. We have many trials. Pray for us."

—Rev. J. E. Buck, writing from Rural Hill, Miss., says: "We closed an eight days' meeting here last night. Sixteen additions to the church and as many conversions. The love-feast on Tuesday was a feast indeed; many testifying to the love they have for God and his cause. We have returned to the old custom of holding class meetings; appointed leaders, and shall expect great results. This is our second protracted meeting. God is with us and blessing and saving the people. One young man, feeling to have a call to the ministry, so announced it and preached three times during the past week. He is certainly a chosen vessel, and will bless the church and ministry."

For stiffness and strains, rub with Johnson's Anodyne Liniment, and then bind in flannel.

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
Sep. 17.	St. Louis	P. Bluff, Mo.	Keener.
" 17.	Illinois	Murphys'ro.	Duncan.
" 18.	Louisville	B. Green, Ky.	Hargrove.
" 24.	S. W. Missouri.	Clinton, Mo	Key.
" 25.	West'n Virginia.	Guyandotte.	Duncan.
Oct. 1.	Holston	Bristol, Ten.	Keener.
" 8.	Tennessee	Pulaski, Ten.	Hargrove.
" 8.	Pacific	S. Rosa, Cal.	Fitzgerald.
" 15.	China Mission.	Shanghai	Wilson.
" 15.	Mexican Border.	Chihuahua	Haygood.
" 22.	Indian Mission	Mus'gee, I. T.	Hendrix.
" 29.	West Texas	San Antonio.	Galloway.
Nov. 5.	N. W. Texas	Abilene	Key.
" 5.	Central Mexico.	City of Mex.	Haygood.
" 12.	Virginia	Lynchburg.	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19.	North Alabama	Birming'm.	Granbery.
" 19.	Arkansas	Eureka Sp's	Fitzgerald.
" 20.	German Mission.	Houston, T.	Haygood.
" 26.	W. N. Carolina.	Concord, N.C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina.	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 3.	Little Rock	Monticello	Fitzgerald.
" 3.	North Georgia.	Washingt'n.	Hargrove.
" 10.	North Carolina.	Wilson, N.C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi.	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia.	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Books.

THE JEWS UNDER ROMAN RULE. By W. D. Morrison. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $1 50.

This is volume 29 of the Story of the Nations Series. Everything connected with the Jews and their history is of interest. The present volume embraces a period of about three hundred years, beginning B. C. 164, and continuing to A. D. 135. That period was one of great importance in the world's history, and the affairs in Palestine had a powerful bearing in the shaping of the future. Mr. Morrison has divided his book into two parts; the first treating of the Roman conquest and rule over the Jews, and the second part treating of the structure of Jewish Society under that rule. Under this second head he discusses the Sanhedrin, Temple, Synagogue, Law and Tradition, Teachers, Pharisees, Sadducees, Essenes, People, Messianic Hope and Dispersion. A valuable index closes the volume. This is a good book for a preacher.

THE LANDS OF THE ORIENT. By Rev. M. H. Chapman, D. D.

This is the third edition of Dr. Chapman's popular and interesting book of travels. It has been revised and illustrated, and is thus quite an improvement on the first, which we commended when it appeared. This book can be had of Barbee and Smith, agents, Nashville, Tenn. Price, $1 50.

SCENES IN PIONEER METHODISM. By Annie Maria Barnes. Barbee and Smith, Nashville, Tenn. Price, $1.

This book describes "scenes" in England, Wales, Ireland, Scotland, heathen lands, and in America. The "early days of Methodism" in any land are of thrilling interest, and Miss Barnes has gathered up quite a number of incidents and given them a setting which will delight all her readers. She wields an easy pen, and scenes, under her magic touch, impress themselves upon the reader with an indelible stamp.

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Publisher's Department.

Notice to Our Subscribers.

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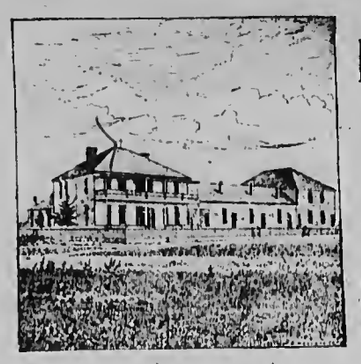

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Paragraphs.

To many the Bible is as a well without water. To such there is a kind of impossible in it. They are not conscious unbelievers, but are unbelievers, nevertheless. Its positive utterances in words, or its lessons through examples — human illustrations — are accepted as divine truth; but sentiment becomes the interpreter, and the strength of it is wasted. As a moral code, to them it is beautiful, good and true. But its heroes and heroines are largely fictitious beings as bearers of positive truth, as illustrations of truth lived to be lived, as statements of truth experienced, given through human lives rather than in formula. Or admitted real—believed, *known* to be real—the conclusion is that such lived, experienced, and said and done things, that can never be again; that special ministries and influences were brought to bear upon their lives, peculiar to their time, such as can not arise again. They do not see God's heart of love, throbbing with sympathy, nor hear his voice going out after them, or hear him speak in all that is said and done; they do not see their own possible. Hence they lose the precious lessons, and the Bible becomes as a well without water.

The *internal* witness of God's truth is the real and final testimony. Men seeking the truth—the proof of it—from any other standpoint miss the testimony of the one unerring witness. *The proof of divine truth is in itself.* It is not in the testimony of miracles. It is not in the logical demonstrations of men. All proof outside of its own life is purely incidental and confirmatory. There is nothing so true as God's truth. It is true whether believed by men or not. All men rejecting it would not destroy it, nor in any wise change it. They may crucify and bury it, yet it would come to life again the stronger, if possible, in its truth, for its crucifixion and burial. If it were possible for God to die, the truth would live. A father dead still speaks to his generations through his truth. The truth of God holds in it his own vitality. It is as undying and as strong as God himself. The proof of it is in itself; it needs no other. It asserts its own life, just as God asserts his own life. Men attempting to prove it true, weakens its force and its claims. Men turn away from the proof of men; what one man can do another man can do. "Evidences of Christianity," "systematic theology," flooding the church may have served a purpose. But it is a question, if the world would not have been richer in faith and experience if we could have had less of it. A truth that needs to be demonstrated true, in order to save a man, may be the ministry of his death. Much of the organized hatred and seeming demonstrations of the opposite, has come about by the very effort of men to *prove* the truth that needs no such help. The skill and genius and hatred of men have been taxed and developed, in answering human arguments and demonstrations of the truth, that bears in itself its own life. If divine truth needed the help of man to prove it true, it would be a sure sign of inherent weakness. Its equivalent would be found in supposing man a necessary witness to his own creation. Its equal is found in calling for the proofs and demonstrations of science to establish the fact of odor in flowers.

One of the striking things to the thoughtful, in God's Word, is the constant unexpectedness of things said and done. This is not so in the wisest and best things of men. Mental and moral habitudes become as open and well known as the man's walk, or any other physical expression. But the unexpected is always before us in God's Word. So it is to the student in nature, and often with those things most familiar. In the gradual development of divine truth, no care of what men will say or think is or can be shown. It is something above and out of them. It is something to be studied and pondered. It is something to save them. Men could not in any sense be consulted or have part in it. The truth that saves must be greater than the one saved by it. Naturally the unexpected is constantly coming up. When the truth comes in the development of human character, the had is shown as well as the good. There is no concealment of failure. When the same truth comes in formula or statement of great principles, the statement is made without regard to the mistakes men make regarding it. There is no trimming to suit men's prejudices, or stooping to men's ignorance. There is a natural flow of truth. It is always new, always beautiful, always full of power. It may be a savor of life unto life. On the other hand, it may be a savor of death unto death. The wayfaring man, though a fool, shall not err therein. And yet the wisest find all of wisdom exhausted in the simplest principles.

More or less all these things are linked to the majestic statement of the sublime Renuncient: "I can of mine own self do nothing, as I hear I judge; and my judgment is just because I seek not mine own will, but the will of the Father, which hath sent me." It is the unexpected. The witness is found in the internal testimony. It is made without reference to the misunderstanding of men—even his own friends. It is the statement of an experience, and the illustration of a principle universal in its reach. It is *vital* to the life of God in the soul. It is not simply an *official* utterance of the Son of God. It is the statement of an *experience*, not only known to him, but one attainable by all others, submitting to the one law of life. If it is true only of Jesus, its only office is to tell us that he was not less than God, and mere than man. He was *purely* human. This is a purely human experience—that of man's elder brother—an attainable in its kind by all. It is a wonderful saying. It is the basis of the divine in the human life—of the divine in the human life of the Son of man. So he is our example—he illustrates true life. He had just previously said: "Verily, verily, I say unto you, the Son can do nothing of himself; but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." And so he says, subsequently: "He that findeth his life shall lose it, and he that loseth his life" (as I have lost mine) "for my sake shall find it. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." That is, he that does not surrender his own life, will and way, and that also even which is dearer to a true son or a true father than life itself, father and mother, son or daughter, for Me—for my life, which is the life of the Father—is not worthy of Me—*can not be of me*, who am of the Father. Luke, the Gospel of his humanity, puts the matter in a stronger way: "If any man come after me and hate not his father and mother, and wife and children, and brethren and sisters, *yea, and his own life also, can not be my disciple.*" The "*can not*" is in this—it is the one only law of discipleship—*i. e.*, that self-emptying *must* precede divine occupation. "*I can of mine own self do nothing.*" "Verily, verily, I say unto you, the Son can do nothing of himself." In a different way he had previously said the same thing; proclaimed the law of the renuncient: the law of his own life and that of every man who has God's life formed within him, when he said: "Verily, verily, I say unto you, except ye be converted"—changed—"and become as a little child, ye can not enter the kingdom of heaven;" and then, answering directly the question that had been raised as to who should be greatest in the kingdom of heaven, he adds: "*Whosoever*, therefore, shall *humble* himself"—lose his own will, his own life—"as this little child, the same is greatest in the kingdom of heaven." A statement of the same great principle is made in his answer to Nicodemus: "Verily, verily, I say unto thee, except a man be born again"—become a child again, lose his self-consciousness—"he can not see the kingdom of God." It is the lack of the renuncient spirit, the presence of self-consciousness, that keeps God out of the life. "Ye *will* not come unto me that ye might have life." And when self gives way enough for God to enter into the life, it is self-consciousness that prevents him from working in and through us. Judging not as we hear, but according to our own will, and not according to the will of the Father which hath sent us, is the secret of all human failure in *all* things.

JOEL T. DAVES.

Between the Two.

I am not an old, nor yet a young minister. I am serving my first year on my sixth work. I was but a fledgling in the itinerancy my first year; and as to a greenie—well, I am that yet. So I think and I believe I could introduce a dozen witnesses of the same opinion—some of them Bishops. I have made mistakes on every work I was ever on.

Some time ago a preacher on trial, first year, writes to the ADVOCATE, saying that his section is served too largely by young preachers. He said: "The boys do the best they can, but they lack experience." Now, in the six works nearest to him three are young and three are old preachers. Widen the circle to eight appointments, and the proportion is the same—four and four.

Then another article appears in which this statement is made: "If you will examine the Minutes of the Conferences for several years just past, you will find that the increase of membership reported is largely due to the work of our young men. They have built more churches, founded more parsonages, established more camp grounds, collected more moneys, harvested more sheaves, and done more work along every line than have our old men." Bravo! That is certainly a record not to be ashamed of. And yet some preachers seem to dislike to be called *youngsters*. Brother, don't shake at this. If a rose by its beauty is attracting the eye, and filling the air with its fragrance, you may call it a *jimson weed;* the process is not arrested, the opinion of the observer is not changed.

Some time ago, as I passed out of a church, I overheard one man say to another, "The old man speaks right well." Such an idea—*calling me old.* Well, I have not told my wife about it yet; I don't want the whole family stirred up.

Mr. Editor, you must be careful how you call people old, and you had as well be on your guard about calling them young, too. There is one sad feature in the article referred to. The brother says: "The first year of my ministry (with but four months' previous experience) resulted in a larger number of conversions, and a better work generally, than I can show for the next two succeeding years combined."...."And another of my class makes a similar showing." This is too suggestive of early superannuation. The *Nashville Advocate* places the retrograde line at forty-five. I propose adding, at least, five more years. The first work I served during my pastorate one hundred and fifty-two names were added to the roll, one church painted, a new parsonage *founded*, and a new wife installed in it. In my present pastorate, up to date, ninety-five names have been added to the roll, four new seats put in the church and a cow-stall built to shelter the parsonage cow. And I have no idea of striking down grade at forty-five or fifty either, and I hope that brother will not be discouraged. If he will stir, he will regain his lost powers.

Well, there ought to be no sparring between the young and old ministers. I, being between the two, can shoot both ways. Our young men are certainly doing well, and the old men, almost to a man, rejoice at it. I have met one or two who did not seem to enjoy it much. Our young men, almost to a man, have high regard for the fathers in Israel. I have met a few who seemed to have no special regard for the veterans. One thing is certain: there is no good reason for a minister retrograding at fifty. We have one in our Conference about seventy-five years old, and he is active in body to-day and, I suppose, as vigorous in mind as ever. There may be some prejudice against him on account of age, but not on account of work, for he is certainly able and willing to do it.

TOM STIRLING.

In Memoriam.

Loughlin Bethea McLaurin, who died at his home in Jefferson county, Miss., July 11, 1890, was a man of no ordinary mold. His life deserves more than a passing notice. The son of John and Elizabeth McLaurin, he was born in Marlboro' district (or county), S. C., November 10, 1828; came to Mississippi in early manhood, and was married, January 3, 1856, to Miss Catherine Gilchrist, of Jefferson county, who remained his faithful and devoted wife till now that death has made this temporary separation.

He made his home in South Carolina for two years after marriage; but in 1860 he settled in Copiah county, Miss., removing to Jefferson in 1875. During the whole war he served with remarkable fidelity in the Southern army. Through sickness and hardships incredible he stood to his post in circumstances that would appall and drive to the hospital any but the bravest and most patriotic. The scenes he then passed through would challenge the belief of any who did not know the truly heroic spirit of that little *great* man—for he was small in statue and large in soul.

The most important event of his life occurred in 1870. During that year he was converted and joined the Methodist Church, South, under the ministry of Harvey F. Johnsen, whose memory is blessed in that section. His faith showed itself in works "meet for repentance." He sanctified his house by setting up the family altar immediately and dedicating his children to God's service. Long as strength to utter prayer remained, from that altar sweet incense arose. Though raised a Calvinist, he became a warm advocate of Arminian doctrine, meanwhile cherishing the fullest affection for all who love the Lord Jesus. He was too large-souled ever to become a bigot.

Soon after conversion he felt called to exhort, and then to preach. He was very diffident about his ability, but finally was not disobedient to the united call of the "Spirit and the Bride." He had "heard," and said to other thirsty souls, "Come to the living waters and drink freely." His preaching was fervent and forceful, earnest and urgent on sinners to repent. He continued in the local ranks, feeling that duty so compelled him, and not from any lack of zeal for the work. While industriously farming and providing for the large family with which God had blessed his marriage, he continued to preach and to lead Sunday-schools and prayer meetings in his neighborhood, accomplishing much good.

He was always a great help to the preacher in charge, doing all such work as lay within his power without murmurings or disputings. I hesitate not to put him in the front rank of that noble band who do so much unrequited service in our church. But he stopped not at this; his actual money contributions to the support of the gospel and the spread of Christ's kingdom abroad were larger in proportion to his means than those of any other man I have ever known. If any gave "beyond their power," it was he. To him giving to the Lord was a real luxury. Its utmost indulgence was restrained only by lack of sufficient means. Losses and misfortunes but brought out his nobility and generosity of soul in brighter illustration. At such a time how his faith would take wing and mount heavenward under the inspiration of holy song, specially when attuned to such sentiments as, "When through fiery trials," etc. The true gold of his nature was highly refined and often clearly reflected the image of the Master.

O brother beloved! we shall greet you where "all the ship's company meet who have sailed with the Savior below;" and may the loved ones *all* be there "where the faithful part no more!" A bereaved friend,

J. P. DRAKE.

Sam Jones Camp Meeting.

I returned from the meeting on Friday after a presence of five days. There were thirty-two ministers of the gospel on the ground. The attendance varied from about eight hundred to probably twice that number. Except a little talking in the congregation, the department was good, and the general attention to services remarkable for its earnestness. Accommodations for eating and sleeping were not to be complained of. The grounds are new, and need improvement in the way of better roads, paths and bridges; the removal of logs, brush, stumps, weeds, grass, etc. Doubtless, all this will be attended to in time. Water for all purposes is abundant and of excellent quality. All passenger trains stop to put off or receive passengers. A depot to receive passengers and baggage and their protection from the rain is greatly needed. It is intended, I am told, to make this a permanent camp ground, and in time it will become a place of beauty as well as of profit and pleasure.

Religious services were marked by earnestness and zeal. Not a lifeless or dull sermon or exhortation was delivered while I was there. The singing was good, inspiring and full of revival power. Members of the church had a mind to work, and they were happy; tears of joy and exclamations of praise were frequent. Results were certainly good. A number applied for admission into the church, and some found their way into the kingdom of God—the kingdom that consists of righteousness, peace and joy in the Holy Ghost. Quite a large number declared themselves as seekers of salvation, who had not entered the kingdom when I left. There were some masterly pulpit efforts; but I heard no sermon on faith, justification or the new birth, and I thought there was too little simple, plain instruction as to how to find the "pearl of great price." The Christians were happy, but did not labor sufficiently for the conversion of souls. There was more of song than of prayer. There was more of drinking of the water of life than of calling the thirsty to the Fountain.

These camp meetings are doing much good for the people of the neighborhood. They are gaining knowledge of the best things. Their taste for all that is good, beautiful and true is being cultivated. Their love for one another is increased, and there is a general upward tendency in the vicinity in all good things. The gospel is taking hold upon the people, and they are industrious, prosperous and happy.

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Marriages.

TAYLOR—SCOTT.—At Wesley Chapel, Natchez, Miss., September 3, 1890, by Rev. M. L. Burton, Mr. R. V. Taylor to Miss Georgia A. Scott, all of Natchez.

TEAT—McELVANEY.—At the residence of the bride's brother, Mr. A. Armstrong, Carroll county, Miss., August 17, 1890, by Rev. R. C. Calloway, Mr. J. J. Teat to Mrs. L. A. McElvaney.

BOYD—DAVIS.—At the residence of the bride's parents', West Capital street, Jackson, Miss., by Rev. B. F. Lewis, Mr. John L. Boyd and Miss Rosa A. Davis, both of Jackson.

MAULDIN—McQUAIG.—At the residence of the bride's father, near Frost's Bridge, August 20, 1890, at eight P. M., by Rev. A. C. Flowers, P. C., Mr. J. H. Mauldin and Miss Nellie C. McQuaig, all of Wayne county, Miss.

WOODBRIDGE—BALDWIN.—At the bride's mother's, Greenburg, La., August 24, 1890, by Rev. S. C. Caldwell, pastor of the Presbyterian Church at Hazlehurst, Miss., Rev. George O. Woodbridge, pastor of the Presbyterian Church at Brookhaven, Miss., and Miss Rosa Lee Baldwin.

BETTIS—BALDWIN.—At the residence of the bride's mother, Greensburg, La., August 24, 1890, by Rev. P. Howard, Mr. Frank J. Bettis, of Orange, Texas, and Miss Sarah L. Baldwin.

Obituaries.

BROWN—WILLIAM JOSEPH BROWN was born in New Orleans, La., February 16, 1874, and died in Birmingham, Ala., June 23, 1890. During his brief life he exhibited qualities of head and heart that were calculated to ripen into a noble and useful manhood. In 1885, during a revival meeting at Louisiana Avenue Church in New Orleans, and under the pastorate of Rev. B. F. White, he was converted and immediately joined the church. His grandmother, herself a saint and safe judge in things spiritual, pronounced his conversion "a bright one." His five years in the church were marked by consistency of life and love and zeal for the Master. He was distinguished for always being in his place in the Sunday-school and in church. On going with his mother to Birmingham to live, he became connected with St. John Church, and during the last revival at that church he manifested deep concern for the salvation of others, carried several of his companions up to the altar and knelt with them until they were converted. The fever of which he died, carried him off in a few days. The day before he became unconscious, he sang hymns most of the time, among them being the one known as, "At the Cross." His sorrowing mother writes of him: "During his delirium his words were pure, as his life had been. As long as he was conscious he would remind me, if I was a little late, that we had not had prayers. His life was pure; his end was peaceful. I know he is happy." Willie Brown was a very affectionate son, and at all times kindly considerate of his mother, never willfully disobeying her. He was a youth of fine physique, handsome features and manly bearing. He was intellectual and smart, and gave promise of making his mark. Energetic and capable, polite and of cheery disposition, ready and willing to help anybody, it is not strange that all who knew him loved him. The old and young, white and black, lost a dear friend in him. His funeral was largely attended, and his grave on the hill-side was literally covered with beautiful floral offerings, showing the great esteem and genuine love of his many friends.

In the measureless grief of her stricken spirit, the mother thinks and thinks of her noble Willie; and yet, God's grace vouchsafed to her, though the tears will fall and the heart must ache, she is enabled to say, "Thy will, O God, be done!" When after awhile she falls asleep, as did he, on the dear Lord's loving breast, she shall awake in the glory-world to find again her darling boy and walk with him the plains of light. Just sixteen years on earth, yet was his life a grand success, for he made the final passage in the triumph of the gospel of Christ, and is henceforth and forever numbered with those who are "clothed upon with immortality," and who live beyond the stars. May mother, brothers, relatives and friends so live as to reach the same blessed home! Surely Willie will be found waiting hard by the entrance to give her welcome when his mother, released from earth, shall go sweeping through the gates of glory. Let us remember that God "doeth all things well."

J. T. S.

SESSIONS—Died, in great peace, at his father's residence, in St. Helena parish, La., June 12, 1890, WILLIAM, youngest son of T. H. and Malvina Sessions. He was born December 21, 1869; joined the Methodist Episcopal Church, South, under the ministry of Bro. J. S. Parker, 1883; and, though young and surrounded by worldly associations, he ever endeavored to live up to his church vows; and, though nearly thirty years of age, he still remained at home and labored to support and comfort his parents as a loving, kind and obedient son.

He was loved and respected by all who knew him. When he recognized the fact that he must die, he told his parents and friends that he was prepared to go; that the Lord had forgiven all his sins; for them not to grieve for him, but to pray for themselves, and try to meet him in heaven. When the hour of all hours came, he said: "Now fix me good on my bed, and let me rest easy, for I am going home to my sweet Jesus in heaven, where I may rest from all my labors. Let me in! let me in!" The pearly gates swung open and his purified spirit "went into the marriage, and the door was shut." P. HOWARD.

FLEMMING—The sweet spirit of MARGARET EMMA FLEMMING departed this life July 17, 1890. She was born in New Orleans, November 22, 1865, and was the eldest of the three children of Richard Flemming and Emily Cassidy. Of deep feeling and strong attachment, her dominant quality—love—permeated with sweetness the lives of those with whom she associated, and pervaded with beauty the home in which she prayerfully and conscientiously discharged the duties of a daughter and sister. She was a consistent Christian, a member of Felicity Street Church, and an earnest and ardent worker in the mission school; a work for which her generous nature and tender sympathy for others especially fitted her. Two months before her death, when in perfect health, she predicted that her earthly life was nearing a close; and so it proved. But as the turbulent shores of time receded, she mirrored with increasing clearness the sweet tranquility of her own native heaven. And death was transition to sublime heights of life and love; to the peace of God, which passeth all understanding. T. W.

MCDONALD—On the morning of August 5, 1890, the spirit of PARKER MCDONALD took its flight to heaven, after three weeks' illness of bilious typhus-malaria and pneumonia, leaving a sister, four brothers and kind and loving parents to mourn his loss. He died in the bloom of manhood, aged twenty years. Early in childhood he joined the Methodist Church and professed religion under the ministry of Rev. W. B. Lewis. He was earnest in his religious profession, his seat in church and Sunday-school seldom being vacant.

Though the jewel is taken away, may we find consolation in the Word, which teaches that "he doeth all things well!" It is, doubtless, that these providences are visited upon us to take our affections off of earth and bind us on to heaven. He was soon to leave for Memphis to take lectures, as his object was to be a physician. It grieved our hearts to think we had to be separated that distance, but little did we think of an eternal separation so soon. Let us think that the Master had use for him, and that his actual life has only begun, under the approving smile of God, to continue through all eternity. SISTER.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON XII.—September 21.

JESUS ENTERING JERUSALEM.

Luke xix, 37-48.

GOLDEN TEXT.—*Blessed be the King that cometh in the name of the Lord.*—Luke xix, 38.

TIME.—Sunday of Passion week.

PLACES.—The Mount of Olives; and the Temple at Jerusalem.

37. *The descent*—Two distinct sights of Jerusalem are caught on this route, an inequality of ground hiding it for a time after one has first seen it. Verse 37 marks the first sight, verse 41 the second and nearer view. At this point (the former) the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now, for the most part, a rough field, crowned with the mosque of David and the angle of the western walls, but then covered with houses to its base, and surmounted by the castle of Herod, on the supposed site of the palace of David.... It was at this point that the shout of triumph burst forth from the multitude.

39. *Some... Pharisees*—The spirit of these Pharisees was just that of modern Socinianism; the prophetic expressions used, and the lofty epithets applied to him who was merely, in their view, a teacher, offended them.

40. *If these should hold their peace, the stones... would... cry out*—A proverbial expression. When men hold their peace from praising God, and especially when a dark despotism imposes silence on the better-minded, when the gospel is suppressed, then the stones begin to cry out; (things ordinarily dumb and inanimate become God's witnesses); they proclaim the judgments of the Lord, whose glory can have no end.

41. *He beheld*—Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view.... It is hardly possible to doubt that this rise and turn of the road was the exact point where the multitude paused again, and he, when he beheld the city, wept over it. *Wept*—With audible weeping.

43. *Cast a trench* (mound) *about thee*—This was literally fulfilled when this city was besieged by Titus. The word literally means a pointed stake, used in fortifying the intrenchments of a camp, and thence the palisade itself. In fortifying a camp or besieging a city, a ditch was dug round the entire circuit, and the earth from it thrown up into a wall, upon which sharp stakes were fixed. Every Roman soldier carried three or four of these stakes on the march.

47. *And he taught daily in the temple*—This he did for four or five days before his crucifixion. Some suppose that it was on Monday in the Passion week that he thus entered into Jerusalem and purified the temple, and on Thursday he was seized late at night; during these four days he taught in the temple, and lodged each night at Bethany. (See Matt. xxi, 17.)

48. *Were very attentive to hear him*—Or, they heard him with the utmost attention; they hung upon him, hearing. The whole account of our Lord's teaching in the temple during these three or four days, as given by the several evangelists, shows a marvelous activity on his part, and a kind of awful suspense on the part of all that heard him. The Galileans were earnest to proclaim him king; the whole multitude, then present at the feast from all parts of the world, were very attentive to hear him, and "the chief priests and the scribes" seem to have been thoroughly alarmed, and ready to resort to the most desperate means to accomplish his destruction.

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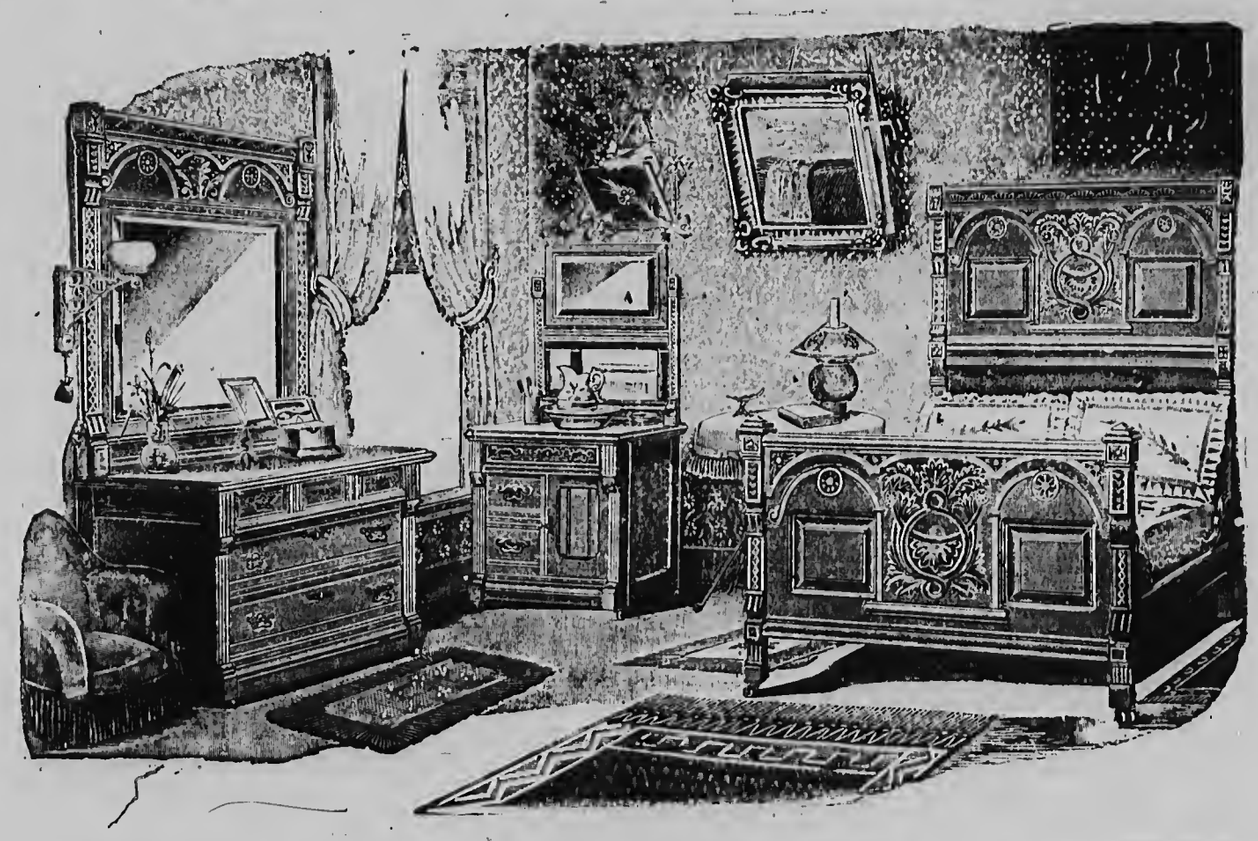

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Vossburg circuit, at Pachuta	Oct. 11, 12
Ellisville, at Ellisville	(Mon.).. 13
Enterprise and H. at Hebbelberg	(We.).. 15
Meridian, at Concord	18, 19
Clarke, at Winifred	25, 26
Shubuta, at Shubuta	(Thu.).. 30
Leakaville, at Vernal	Nov. 1, 2
Winchester, at Winchester	(Wed.) 5
W. and State L., at Waynesboro	(Th.) 6
Union circuit, at Fulton	8, 9
Daleville station	(Tues.).. 18
Hopewell ct., at Pleasant Grove	(Th.) 20
Dekalb [illegible]	22, 23
Binnsville, at Binnsville	(Tues.).. 25
Paulding	29, 30
Lauderdale	Dec. 6, 7
Marion, at Lockhart	(Th.).. 11
Meridian, at First Church	13, 14
Meridian, at West End	(night).. 13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST. — FOURTH ROUND.

N. Wilkinson, at Macedonia	Sept. 20, 21
Woodville station	27, 28
Percy's Creek station	Oct. 4, 5
Wilson, at Gayden	9
Amite, at Cedar Grove	11, 12
Gloster and Centerville, at Gloster	13
Springfield, at Wesley Chapel	18, 19
Live Oak, at Friendship	25, 26
St. Helena, at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8 9
New River, at Magnolia	11
E. Baton Rouge	13
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Betoville, at Clinton	10
Jackson station	13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	Sept. 13, 14
South Vicksburg	13, 14
South Warren, at Bovina	20, 21
Fayette, at Harriston	27, 28
Natchez—Jefferson Street	Oct. 4, 5
Natchez—Wesley Chapel	4, 5
Washington, at Washington	11, 12
Fort Gibson	18, 19
Martin, at Cane Ridge	25, 26
Rolling Fork	Nov. 2, 8
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 10
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26, 27
Meadville	29, 30
Utica, at Utica	Dec. 6, 7
Burtonton, at Carlisle	(Mon.).. 8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Oct. 4, 5
Edwards, at Brownsville	11, 12
Madison, at Livingston	18, 19
Sharon, at Sharon	25, 26
Camden, at Thomastown	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 10
Mt. Olivet, at Mt. Olivet	22, 28
Benton	(Sat.).. 29
Yazoo circuit, at Tranquil	(Sun.).. 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.).. 9
Jackson—First Church	(Wed. night).. 10
West Jackson	(Thurs. night).. 11
Spring Ridge	13, 14
Canton	(Monday night).. 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Ocean Springs, at Ocean Springs	Sept. 13, 14
Bay St. Louis station	18-18
Covington, at St. Tammany C. G.	20, 21
Tallisheek, at St. Tammany C. G.	20, 21
Whitlington circuit, at Palmer C. G.	Oct. 5, 6
Americus, at Salem Camp Ground	11, 12
Poplarville, at Lumberton	18, 19
East Pearl, at Byrd's Chapel	18, 19
Vancleave, at New Prospect C. G.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 8
Pearlington, at Pearlington	8, 9
William's, at Bethel	(Sun. P. M.) 15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Hattiesburg, at Hattiesburg	Dec. 6, 7

I. W. COOPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee circuit, at Tibbee	Sept. 13, 14
West Point	14, 15
Starkville	20, 21
Hebron circuit, at Hebron	26
Macon	28, 29
Louisville circuit, at Louisville	Oct. 3
Plattsburg circuit, at Plattsburg	4, 5
Mashulaville circuit, at Mashulaville	11
Shuqualak circuit, at Shuqualak	12, 13
Columbus circuit, at Andrew Chapel	18
Columbus	19, 20
Lagrange circuit, at Malheston	25, 26
Chester circuit, at Salem	Nov. 1, 2
Walthall circuit, at Walthall	8, 9
Sturges circuit, at Sturges	15, 16
Tampico circuit, at Pleasant Grove	20
Starkville circuit, at Steele Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Sardis	Sept. 27, 28
Senatobia	Oct. 4, 5
Coldwater	11, 12
Como	18, 19
Courtland	25
Panola	26
Batesville	27
Pleasant Grove	Nov. 1, 2
Mt. Vernon	8, 9
Coldwater Mission	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 28
Cockrum	29, 30
Chulahoma	Dec. 6, 7

The preachers will please preach on the subject of education, and present the cause of Millsaps College; and take a collection for the endowment fund.

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Bolivar station	Sept. 14
Concordia station	17
Duncan's	21
Arcola	28
Indianola	Oct. 5
New Salem	12
Lebertou	19
Cleveland	22
Brooklin	26
Clarksdale	29
Friar's Point	Nov. 2
Belen	9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

R. M. STANDEFER, P. E.

GRENADA DIST.—FOURTH ROUND.

McNutt and Sunnyside	Sep 13, 14
Minter City	20, 21
Water Valley	28
Water Valley circuit	Oct. 4, 5
Charleston	(Thurs.).. 9
Tillatoba	11, 12
Chapel Hill	18, 19
Grenada circuit	25, 26
Grenada	28, 27
Abbeville	Nov. 1
Oxford	2
Carrollton circuit	8, 9
Banner	13
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	20, 30

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs station	Sept. 20, 21
Olive Branch circuit	27, 28
Holly Springs circuit	Oct. 4, 5
Myrtle	11, 12
Red Banks	18, 19
Mt. Pleasant	25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawnee	15, 16
Byhalia	22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Carrollton, at Carrollton	(Sa., Su.).. Sept. 13, 14
Winona ct., at Bethlehem	" .. 20. 21
Vaiden, at Columbiana	" .. 27, 28
Black Hawk, at Acona	" .. Oct. 4, 5
Ebenezer, at Salem	" .. 11, 12
Lexington, at Tchula	" .. 18, 10
Belzoni	" .. 25, 26
Richland	" .. Nov. 1, 2
Kosciusko and D., at D	" .. 8, 9
West, at Emory	(Wed.).. 13
Poplar Creek	(Sa., Su.).. 15, 16
Newport	" .. 22, 23
Kosciusko circuit	(Thurs.).. 27
Ethel, at Tabernacle	(Sa., Su.).. 29, 30
Weir	(Wed.).. Dec. 3
Sallis, at Sallis	(Sa., Su.).. 8, 7
Winona	(Mon.).. 8

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Oct. 4, 5
Tupelo station	11, 12
Verona station	18, 19
Saltillo circuit, at Moorsville	25, 26
Nettleton, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy	(Tu.).. 4
Pontotoc, at Pontotoc	(Thu.).. 6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta	(Wed.).. 12
Buenavista, at Buenavista	15, 16
Ebenezer, at Soule Chapel	(Wed.. 19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont	(Wed.).. Dec. 3
Fulton and Smithville	(Fri.).. 5
Abrileen station	6, 7

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Sept. 13, 14
Iuka station	20, 21
Harmony circuit	25
Iuka circuit	27, 28
Pleasant Ridge circuit	Oct. 4, 5
Marietta circuit	9
Boonville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—FOURTH ROUND.

Summerfield, at Alabama	Oct. 2
Downsville, at Ebenezer	9
Indian Village, at Calhoun	16
Vienna, at Providence	22
Farmerville, at Farmerville	25, 26
Haynesville, at Colquit	28
Homer, at Homer	30
Minden, at Minden	Nov. 1, 2
Gibsland	4
Bluggold	8, 9
Sparta	11
Saline	13
Gausville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Lind Grove, at Lind Grove	Sept. 27, 28
Oak Ridge, at Good Hope	Oct. 4, 5
Basirop, at Island	11, 12
Delhi, at Tallulah	18, 19
Providence, at Providence	25, 26
Floyd, at Floyd	Nov. 1, 2
Richland, at Rayville	8, 9
Waterproof, at Waterproof	15, 16
Harrisonburg, at Harrisonburg	22, 28
Winsboro	(Mon.).. 24
West Monroe, at West Monroe	29, 30
Monroe	(Mon.).. Dec. 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Ada, at Prospect	Oct. 4, 5
Colfax Dedication	12
Montgomery, at Atlanta	18, 19
Evergreen, at Bayou Clair	23
Simmesport, at Melville	25, 26
Bayou Boeuff, at Chicot	20
Spring Creek, at Camp Ground	Nov. 1, 2
Sugartown	5
Boyce and Lecompte, at Pineville	8, 9
Holloway, at Hickory Grove	(Tu.).. 11
Alexandria	15, 16
Centerville	(Th.).. 18
Black River	(Fri.).. 21
Vidalia and Trinity	22, 28
Columbia	29, 30

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Morgan City	Sept. 20, 21
New Iberia	25
Rayne, at Church Point	27, 28
Abbeville	Oct. 4, 5
Franklin	11, 12
Lafayette	18, 19
Lake Arthur	22, 28
Lake Charles	25, 28
Sabine Mission	29, 30
Sulphur Mine, at Calcasieu	Nov. 1, 2
Grand Cheuier, at Leesburg	8, 9
Opelousas	15, 16
Washington	22, 28

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Rayne Memorial	Sept. 14
Carrollton and Parker Chapel	21
Gretna	28
Dryades Street	Oct. 5
Algiers	12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False r., at Arbroth	Nov. 2
Moreau Street	9
Baton Rouge	16
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Shreveport	Sept. 12
North Bossier, at Concord	18, 14
South Bossier, at Doyline	18
Valley, at Cotton Valley	20, 21
Wesley, at Hill's Chapel	27, 28
Coushatta, at Coushatta	29
Anacoco, at Beech Grove	Oct. 2
Many and Sabine, at New Hope	4, 5

J. B. CASSITY, P. E.

NEWS OF THE WEEK.

DOMESTIC.

On September 5 a train on the New York Central railroad was wrecked by an obstruction placed on the track. Three passengers were hurt, but not seriously.

The Democratic nominee for governor of Arkansas—Eagle—was elected.

The city authorities of Jackson, Miss., on September 5, inaugurated a war on gambling.

Wyoming's first election under the State Constitution takes place on September 11. Women will have the right then to vote.

Mr. Breckinridge, of Arkansas, who was unseated in the House of Representatives, will return to his State in a few days to look after his election. He has already been nominated for the next Congress, but will also be a candidate to fill the vacancy which has resulted from the action of the House in his case.

The Louisiana Furniture Manufacturing Company was inaugurated in this city, on September 4. This company has a splendid plant, and will employ 150 men. The factory buildings occupy a square of ground.

A premature explosion of a blast occurred in the Northern Pacific yards at Spokane Falls, Wash. About thirty men were in the vicinity at the time, and many of them were instantly killed.

The celebration of the fortieth anniversary of the admission of the State of California into the Union is now in progress under the auspices of the Native Sons of the Golden West, an order composed of native-born Californians. Other societies are co-operating.

A mortgage on the lines of the Great Northern Railway, St. Paul, Minneapolis and Manitoba railway, was filed in the county auditor's office in Seattle, Wash. The mortgage is made to the Central Trust Company under date of July 1. The amount of the mortgage is $30,000,000. The purpose of the loan is stated to be for the Pacific extension of the Great Northern from Assinaboin to Portland. The extension, it is said, will cost $25,000,000.

The Newsboys' Home, in this city, was dedicated, on September 7, by Archbishop Janssens. The new quarters can accommodate about one hundred boys.

The conference report on the River and Harbor bill was adopted by the Senate on September 8, and the bill goes to the President for executive action.

The State of Maine has been carried by a strong Republican majority. Speaker Reed is re-elected by the largest majority he ever received.

The Mississippi Constitutional Convention, in session at Jackson, has the report of the Franchise Committee under consideration.

On last Saturday night about thirty men began laying a railroad track in this city, and by daylight, Sunday morning, had completed the same for three blocks. The work was done at night to prevent interference.

FOREIGN.

At the session of the Dominion Labor Congress, at Ottawa, Ont., the increase of Chinese immigration was discussed. A letter was received from the Victoria (B. C.) Trade Assembly protesting against the immigration, because of the immorality and congestion of the labor market resulting therefrom.

A movement is on foot in London to erect a monument to the late Cardinal Newman. A majority of those interested in the project favor the Westminster Abbey as the place for the monument, while others prefer Birmingham.

Gen. Ezeta, of San Salvador, has withdrawn the army of occupation from Guatemala in conformity with the terms of the peace treaty. His great success in freeing Salvador from the dictation of Guatemala makes him the unanimous choice of the people for president of the republic.

The crops generally and the potato crop in particular in Ireland are doomed to failure this year, and this involves starvation and distress for a large proportion of its inhabitants. Liberal assistance is hoped for from America and Australia to enable the famine-stricken people to tide over the coming gloomy winter.

Gen. Von Moltke will be presented the house in which he was born at Parchim, Mecklenburg, on the occasion of his ninetieth birthday, which will be celebrated in a few weeks.

Prince Bismarck's stay at Hamburg has been one prolonged ovation. A crowd gathered at the station to witness his departure and bade him a hearty farewell. On September 7 local societies held a torchlight procession in Prince Bismarck's honor, and the Prince afterward attended a fete at the Kurgarten and mixed freely with the visitors. During the evening he made a brief speech, concluding by proposing cheers for the Emperor.

The American Forestry Congress, in session at Quebec, September 5, after listening to several interesting papers, adopted resolutions recommending the sending of young men to Europe to study forestry; also the modification of the rules regulating the management of public timber lands, in order to secure the re-wooding of the forests.

There is much distress in Austria, caused by the rising of the Danube and other rivers. One million dollars were granted by the Austrian government to destitute flood sufferers.

Russia proposes to levy a heavy tax on Chinese immigrants.

The Best Advertising.

The most efficient advertising in behalf of Hood's Sarsaparilla is that which comes from the medicine itself. That is, those who are cured by it, speak to friends suffering similarly, who in turn derive benefit and urge others to try this successful medicine. Thus the circle of its popularity is rapidly widening from this cause alone, and more and more are becoming enthusiastic in behalf of Hood's Sarsaparilla as it actually demonstrates its absolute merit. All that is asked for Hood's Sarsaparilla is that it be given a fair trial. If you need a good blood purifier, or building-up medicine, try Hood's Sarsaparilla.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9¼	— —
Low middling	9⅝	— —
Middling	10	— —
Good middling	10 3-16	— —
Middling fair	10⅝	— —
Fair	11¼	— —
Galveston middling	0 11-16	— —
Mobile middling	9⅞	— —
Memphis middling	10	— —
SUGAR.		
OPEN KETTLE:		
Prime	5⅛	— —
Fully fair	5⅛	— —
Good fair	5 1-10	— —
Common	4 3-16	— —
CENTRIFUGAL:		
Seconds	— —	5⅛
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	6	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2¼	2⅜
Good	5¼	— —
Fair	4⅞	— 5
Prime	5½	— —
Rough, ₰ bbl	3 85	4 30
Polish, ₰ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 85
Fancy	4 75	5 00
Choice	— —	— —
Minnesota Patents	0 25	6 40
Winter wheat patents	5 65	5 75
Minnesota bakers	4 75	5 00
CORN PRODUCTS.		
Corn meal	2 60	2 65
Cream meal	3 00	— —
Grits	3 15	— —
Hominy	2 65	— —
GRAIN, ETC.		
CORN:		
White, ₰ bushel	— —	63
Yellow	— —	61
Mixed No. 2	— —	60½
OATS:		
Western	48	49
Texas, rust-proof	— —	— —
BRAN:		
₰ cwt	90	92½
HAY:		
Prime	13 00	14 50
Choice	— —	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	12 00
Prime Mess	11 55	11 75
Rumps	11 25	11 50
BACON:		
Fancy Breakfast	8¾	9½
Shoulders	6⅞	7
Sides, short rib	6½	— —
Sides, long clear	6⅝	6½
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	5¾	5⅞
Sides, short rib	— —	5⅞
Sides, long clear	— —	5⅞
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21¼	— —
Common	18	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	20	27
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	5⅝	5¾
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₰ head	— —	— —
Chicago, ₰ 100	3 00	3 25
Louisiana, ₰ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 25
ONIONS:		
New Louisiana	— —	— —
Western	3 25	4 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	7¾	8
Jute, 1¾ lb. ₰ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₰ lb	9½	12½
TIES:		
₰ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 25
Young Chickens	1 75	3 00
Chickens, Southern	3 00	— —
Young	1 25	2 00
Turkeys, Southern	9 00	— —
EGGS:		
Western	17	18
Southern	19	20
WOOL:		
Lake, ₰ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₰ lb	5	— —
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₰ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₰ lb	— —	2
Sulphuric acid	— —	2

—*Picayune*, September 9.

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Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Andrew Chapel	Sept. 12
Morton	" 19
St. Tammany	" 20
Shiloh	" 26
Palmore	Oct. 5
Salem	" 9
New Prospect	" 24

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Your attention is called to the New Cotton Bloom Gin, which has all latest improvements, including balance wheel on brush, which is peculiar to this make of gin and is used on no other. If you intend buying a gin this season, it will pay you to look into the merits of this gin. This company and its predecessors have made cotton gins for nearly fifty years, and are experts in cotton gin work. These gins are made in the most substantial manner—strong and heavy, with long bearings; every part being so nicely made and adjusted that it is without doubt the lightest running ginning outfit in the world. For further particulars, prices, terms, etc., address H. W. Hubbard, the manufacturers' general Southern agent, at Atlanta, Ga.

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Letter No. 15.

A SCENE IN BELGIUM—COLOGNE—THE RHINE—THE VINEYARDS—THE RUINS OF CASTLES—THE LEGENDS—COL. SOMEBODY—BINGEN-ON-THE-RHINE—A MOONLIGHT SCENE ON THE RHINE.

I left Paris on the eight o'clock morning train for Cologne, on the Rhine. In this journey you pass through the breadth of the kingdom of Belgium. A hard-worked looking people meet the gaze whenever and wherever you look. We ran for miles on the banks of the river Meuse. Mountainous hills descend at some places very steeply to the river's brim. Running up the hill-sides were cultivated farms, divided into squares by hedges. The unconscious arrangement gave to these farms the appearance of pictures painted in living colors, set up in frames, and leaned against the walls of the mountains. What a wonderful picture gallery that river valley was for awhile!

From Aix-la-Chapelle to Cologne, all in Prussian territory, the country was one waving mass of golden grain, with gleaners in the field, and loaded wagons moving along the tree-skirted roads, with villages and spires in the distance, and in the remote distance ranges of purple hills shutting in the immense plain.

We arrived at Cologne at or near seven in the evening. There are two things to be done in this city that sits on the western bank of the river Rhine. One is to get a bottle of cologne, not because that it is especially needed at this place, but because here is the fountain-head of that famous perfume. Another thing to be done is to visit the great cathedral. It is a Gothic structure, and by its size and beauty deeply impressed me. As I entered the building at eight in the evening, I found the vast space within almost filled with a worshiping throng. A dim, weird light from a few lights struggled with the shadows of the temple; the great columns of stone lifted themselves up until they were fairly lost in the darkness of the lofty ceiling; a great crowd of people stood or knelt all about the building, every eye being on the priest who was literally enveloped in a cloud of incense arising from the altar; the music came from an unknown, undiscovered spot. It was from above, among the stone pillars; but whether from the chancel, or from the right transept or the left, or from the end of the nave, it was impossible to tell. How the Roman Church calculates upon the effect of all these things—the gleaming row of candles, the mysterious bell, the clouds of incense, the majestic pillared roof, the architectural magnificence, the distant music from above; the flitting, bowing white-robed figures in the altar, and; over all, the dim, mystic light peculiar to the cathedral! It was a scene for a painter.

Not all of the Rhine is beautiful; but that portion which lies between Bonn and Bingen constitutes the part that has figured in song, poem, fiction, and book of travel. Taking the steamer at Cologne, and going up as far as Mayence, over an hundred and twenty miles away, you see it all. I was reluctant at the beginning of the voyage to yield the claims of the Hudson river; but before the journey was completed I had given the palm to the Rhine. The advantage of the latter is in the length of the mountain panorama, and in the castle ruins that crown the crags all along. Then there is such a delightful combination of the ancient and the modern, of wild nature and nature tamed. The harvests wave in the sunny fields, the sail gleams on the river, the vineyards clothe the mountain-side, and the ruined castle sits on the jutting crag. Industry leans on its reaping-hook in the field, and History looks down upon you from the beetling rocks of the mountains that tower above you. Nature has three veils that she is fond of using, and which she employs with marked effect on the Rhine. She has a silver veil for the valley, a purple one for the hills, and a deep blue one for the mountains. I was much impressed with the old castles. Their strength and beauty of situation would strike the most careless observer. Some are half-way down between the crest of the mountain and the edge of the river; others are perched upon the highest point, and stand with outline against the sky, noticeable for miles down the stream. The wonder was, how they could ever be taken by any kind of military assault. The castle of Drachenfels has been immortalized by the pen of Byron. I can not refrain from quoting the verse that appears in "Childe Harold:"

"The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine,
Whose breast of waters broadly swells
Between the banks which bear the vine,
And hills all rich with blossom'd trees,
And fields which promise corn and wine;
And scattered cities crowning these,
Whose fair white walls along them shine,
Have showed a scene which I should see
With double joy, were thou with me."

At Coblentz the "Blue Moselle" empties into the Rhine. It is a river that has had a charming song composed in its praise. The strains that I had heard as a boy were sounding in memory the whole evening. Just opposite Coblentz is the fortified heights of Ehrenbreitstein, called the Gibraltar of Northern Europe. From the waves of the river to the topmost rocks it is a mass of walls and towers and battery-crowned plateaus. It is said that a most exquisite view of the country is to be had from the summit of the castle. Traveling on a short schedule, I could not stop, though my eye and heart hungered so to do.

The vineyards constitute a most remarkable feature of this beautiful river. The slopes of the hills and the sides of the mountains are literally covered with them. In some places the mountain declivity is so sharp that it has to be terraced all the way down. At one point I counted twenty-eight or thirty distinct terraces. It is easy to imagine what a pleasing spectacle it presents.

The legends of the Rhine are almost as numerous as its vineyards. A book containing a number was offered for sale on the boat; but I had indulged sufficiently in that lore as a boy, and I also had a few in condensed form in one of the books I had with me. I give, in a few brief words, one of them. The sentences in parenthesis are my own, with the desire to throw additional light on the authentic and interesting record.

A certain lord, living in yonder castle to the right, had a daughter. (Oh, these daughters!) And she was lovely. (Of course.) About this time there came along a young wandering knight. (A kind of medieval tramp.) He fell in love with the daughter, and she with him. (All this was a foregone conclusion.) After a few months of lover-like happiness he went off to fight the Moors in Spain. (All of which was very wrong. What had the Moors done to him?) In one of the battles he was wounded, and, being left on the battlefield, was thought to be dead; and such a report came to the ears of the lovely daughter. At once she was plunged into despair, and immediately took the veil and became a nun. (All this was extremely precipitate; she should have waited until the arrival of the evening mail.) The young wandering knight was not killed, as was reported, but wounded. (If he had been a settled, industrious landholder in the neighborhood, he would have died; but, being a kind of military tramp, he recovers.) Hastening back from the gory field, he finds, to his consternation and grief, that his lady love has taken the irrevocable vow of the nunnery; whereupon he spends the rest of his days leaning on and over the castle parapets of stone, looking down upon the convent that contained his lost treasure. (All this morbid, unhealthy, useless piece of inactivity goes to show us that had this young man lived in the present century, he would have worn long hair, played accompaniments on the piano, and written bad poetry.) Finally the young knight died. (Of what complaint is not mentioned in the legend; but I suspect that he caught cold sitting so long on the stones.)

And now the young people rave over the one arch of the castle that is left. What mental conclusions they draw I leave to each reader to imagine; but the moral I draw from the legend is that you never know what young people are going to do.

Still farther up there is another ruined castle where formerly dwelt seven lovely sisters. (This being four or five hundred years ago, there is no possible way of disproving the fact that all the sisters were lovely.) Having very large estates in addition to their beauty, they had quite a number of suitors. (Comment here is superfluous.) But these sisters did not desire to marry. (Perhaps they saw the men were after the land and money.) Anyhow, when compulsion was brought to bear upon these seven females in regard to matrimony, the legend relates that they drowned themselves in the river Rhine, and forthwith there came up above the surface seven rocks, into which form the rocky-hearted sisters were transformed. (On reflection, this was not such a change after all. Nevertheless, it was a warning to other females who, since that time, have been more tractable. Think of it!—seven sisters kill themselves rather than get married. Their race is perished!)

In the journey up the Rhine there are moments when, through the stoppage of the boat a few minutes, or from some features of the landscape being less striking, the passengers take note of each other, and exchange hasty salutations and a few words of pleasant remark. At one of these times I was introduced to a Col. Somebody, whose name I forget, because I see so many famous people, they being out in force this year. This colonel was Lincoln's law partner, and wrote a life of the dead President. He quite enchained me with scraps of Lincoln's early history, and with the account of the capture and death of Booth, his murderer.

Bingen is reached about half-past seven in the evening. It lies on the west bank of the Rhine, at the foot of lofty vineyard-clothed hills. Directly across the river the mountain-side is terraced and vine-clothed down to the water's edge. It is a lovely place, and recalled with deeper appreciation the song by Mrs. Norton, of "Sweet Bingen-on-the-Rhine."

After passing Bingen the mountains seemed to become weary with having entertained us so long; and so, with graceful sweep of their beautiful forms, they swept off to the right and left for a distance of several miles, and stood looking back at us, through their dark blue veils, over their rounded, sloping shoulders. Thus coquettishly left, we pursued our way between level shorelines that reminded me greatly of the Mississippi. Then lights began to twinkle here and there on the river from fishing-boats, and the stars came out overhead, and the trees stretched in spectral lines on the shore, and then the moon arose in cloudless beauty and poured a flood of liquid light on the distant mountains and fields and the broad flood of the river. And then a little while after the lights of the city of Mayence came into view before us, and the beautiful dream-like trip on the Rhine was at an end.

B. CARRADINE.

A Bimetallic Currency.

From the caption of this article it might be inferred by the unwary that we were proposing to advocate a return to specie payments upon the part of our respected commonwealth; but nothing could be farther from our thought. We intend to speak of a currency as much more diffuse than the former as the wind than the water, and as much less dependent upon the edict legislative for its irresistible outflow as Tennyson's brook than the frog-ditch across which we threw nimble dams in our childhood. The gospel which, according to the divine formula of, "Go ye into all the world," was taken up by the four winds of Pentecost and carried into immediate and general circulation, north, south, east and west, is the subject that enchains our pen; and to call it bimetallic is to adhere to a phraseology both scriptural and apostolic. When the chief apostle said, "Gold and silver have I none," he only meant to deplore the awful commercial fate of an enterprise which had been set on foot by the proprietor of not only "all the gold and silver," according to the testimony of his Word, but of everything in being that might be deemed its collateral, and not to congratulate himself upon a state of poverty so dire as must have attracted the admiration of even the lame beggar. When the other apostle declared that the faith of the Christian was more precious than "gold and silver," it was not his purpose to utter a bull of excommunication against the latter, or to declare that the former was not in harmony with it, but only to institute an instructive comparison between correlated subjects occupying different spheres of being. Indeed, these two subjects are in apposition with each other as being the chief representatives of values in the realms to which they respectively belong; and because this is so, and because all spiritual truth, to be appreciated by man, must find some material expression, we could not expect the former, occupying the latter's sphere, to proceed independently of it, any more than we should expect a bird to fly without wings, or an ostrich to run without legs. Certainly we are taught by our Savior that the righteous and the unrighteous mammon are connatural with each other, and that they amount to so entirely the same thing in a Christian man's experience, that if the former, for any cause, were to fail, the latter, as a divinely appointed usher, would conduct him to everlasting habitations. The gospel, coming into the world, says to Cæsar: I will make your circulating medium mine, and place an invisible stamp upon it that will cause it to be current in the worlds of light. It shall be valuable henceforth, not for what it is, but for what it does. It shall be a curse when hoarded, and a sweet benediction when cast abroad in profusion like the gold of the nightly firmament. Every dollar upon which the annealing fiat of the great Mint Owner passes will scintillate blessing with a radius as great as though it were enhorizoned, and enctured with the bands of Orion or the rings of Saturn.

But before we get too far away from the earthy earthiness of the subject, which is that which is material to this discussion, let us observe again that while the gospel has very little to do with star dust, that it is so utterly dependent upon gold dust that without it it could get nowhere in an eternity. The gospel, mounted on a great white horse, wearing many crowns, and dashing through the astonished continents with the speed of a comet, or as an angel wearing a sapphire crown, and flying in the midst of heaven, with sun, moon, and stars *en train*, are true metaphors, and the parts of most convincing logic; but *just think of the expense*, as an unpatriotic citizen of our country is said to have ejaculated when it was proposed to extend the national credit by a new issue of greenbacks. Ah! nothing is so costly; and yet there are those who will look this gift-horse in the mouth, and who urge pusillanimous objections because the Author of redemption has constituted the most precious of earthly possessions its legal tender. But may we not declare that gold and silver is a standard of values which man himself has ordained, and inquire, Shall he not stand or fall by it? Would it not be a privation to the average Christian if he owned such a priceless treasure as the gospel, and was forbidden to spend money on it? Does it not seem reasonable to a person who has the financial instinct even moderately developed, that if nothing which heaven contains can be purchased with money—that is to say, by a simple process of bargain and sale, which we apprehend to be true—that yet anything that heaven contains would be cheap if it could be bought at any price? Christ taught, indeed, that the wards of covetousness in a human life could only be opened with a key of the precious metals, and his ministry, from its beginning to its close, was nothing so much as a crusade against this vice. The widow's mite, he taught, put into beneficent circulation, was more than all the moth-eaten regalia and cankered gold and silver of the rich men of Jerusalem. A few *denarii* doled to the multitudes would outweigh the interest-bearing millions of the young ruler, or a bright farthing, bearing the temple superscription, bestowed lovingly upon the beggar, all the treasure of Dives.

It is not a question, yet again taught the greatest financier who has dawned upon our lower sphere, of *giving*, but one of *paying*. "The gold and the silver are His," said Christ by the mouth of his prophets; and to make that saying intelligible, he added the authoritative comment, "Render unto God the things that are God's." The disciples of Christ are stewards of an estate who are to render an account; or they are proprietors of a pound which they are to increase by dextrous trading; and, in any case, they are to expect only a reasonable wage for their services. Every man who sets up lordship over an earthly estate thrusts out the rightful heir by violence, and usurps a title which can not inhere in flesh and blood. Every man who puts his money to interest, that it may yield a per cent. for his own coffers, lays that up in a napkin which shall speak against him with a voice as of liberated thunders in the judgment. The Christian can not buy his way into heaven, but he can pay his way to heaven. "Shall we pay tribute?" queried the Jews. "Show me a penny," said he who became poor for our sakes.

To him who reads aright the *denarius*, the most common expression of the currency of the Roman Empire in the time of our Savior, is the Alpha and Omega of the gospel.

And from all this moralizing, if we get no other benefit, let us grasp the conclusion that it will be as intolerable in the judgment for a covetous laity, as for a penurious or a luxurious clergy, or for Judas or Ananias.

Millsaps College Notes.

Surely the blessings of God will rest upon a cause which is the recipient of funds made precious by sacred associations and holy memories. A little girl had accumulated ten dollars in gold, and when God's messenger had called her from earth to heaven the fund, now sacred in the eyes of those who loved her, was kept until some cause, holy enough for such treasure, should present itself. What holier claim than Christian education? And Millsaps College becomes the custodian of the sacred fund.

An aged woman had been gathering together, in a mite box, her spare pennies for the Lord's treasury; and when the cold hands had been folded above the heart that had ceased its throbbing, the reverent hands of three little grandchildren gathered up the sacred treasure, and, in the endowment of Millsaps College, consecrated it to the service of the Lord.

A widow had received fifty dollars from an organization of which her husband had been a member, and, wishing to dedicate it to the service of her Master in the way that would best promote his cause, she subscribed the amount to the endowment fund of Millsaps College. May God's blessings abide upon these sacred offerings!

Bishop Galloway preached at Crystal Springs, on last Sunday, on "Christian Education," and collected $270 for Millsaps College. On the same day the agent collected $150 at Lake, and Bro. Nicholson made the handsome collection reported last week from the Sam Jones Camp Meeting. A united effort would accomplish in a day what will otherwise require months for its accomplishment.

On Tuesday, September 2, the agent visited the historic town of Woodville, where for two days he was entertained in the delightful home of that noble son of an honored name, Dr. Edward McGehee. On Wednesday morning he attended the opening exercises of Edward McGehee College, which, under the direction of Rev. H. Walter Featherstun and his accomplished wife, gives promise of increased prosperity and usefulness.

President Featherstun has associated with himself a corps of efficient and experienced teachers, and the cause of Christian education will be promoted by the work done at this honored institution.

On Wednesday night the interests of Millsaps College were presented, and a collection taken up amounting to $135.

The agent spent last Sunday with the Methodists of Hamburg, Miss., and secured $139 50 for the endowment fund of Millsaps College.

"Millsaps College Day" promises to be a grand success. The idea was a happy one, and meets the hearty endorsement of our people. Nothing less than a universal observance of the day throughout the State will meet the opportunities and obligations of the hour. Publications will be made in the ADVOCATE of the amount raised by each church and Sunday-school.

The following extract from a letter from one of Mississippi's most promising young preachers is commended to the thoughtful consideration of every friend of our great enterprise:

I feel that it is a privilege to do anything I can to help forward what I conceive to be the most important cause that now presents itself to Mississippi Methodists. As a lover of my State and my church, I had rather put work and money into Millsaps College than into any other cause that I know of, however just its claims. I saw and felt the necessity of this college long before it was publicly agitated; but never saw any light until Maj. Millsaps made his noble offer.

The following extracts are regarded as models:

A young lady writes:

Enclosed find $10, which you will please accept with best wishes for Millsaps College.

A presiding elder says:

I send you $80 in notes. . . . Send me some more blanks.

A pastor writes:

Enclosed find four notes amounting to $35. Send me more blank notes.

The agent will take pleasure in furnishing blanks upon application.

A. F. WATKINS.

Notice.

To the Preachers in Charge in Columbus District, North Mississippi Conference—

Dear Brethren: You have seen the call of Bishop Galloway, and of the Rev. A. F. Watkins, agent, to observe Sunday, October 12, as Millsaps College Day. Let me urge a prompt and hearty response to that call. Explain the object of the college, and urge everyone to give something—those who have much to give much; those who have little to give what they can. Let the faith and zeal of our people be shown by their liberality to this enterprise. Let Columbus district show herself forward in this good and needed work. We are able to do, if we will. If any cry poverty, ask if this poverty is not the result of no purpose to use God's gifts to his glory. We give now to secure a working basis of endowment. We leave the question of location to be discussed and settled hereafter. Doubtless there will be opportunity for free discussion of that matter before the place is chosen. Up with the college; the boys are waiting.

W. T. J. SULLIVAN, P. E.
STARKVILLE, MISS.

School for the Blind.

For many years the blind of the State, its most needy beneficiaries, have been without a permanent home, or the appliances and facilities needed for their comfort in living, or their educational development. Within the last year the "Louisiana Board of Trustees for the Assistance of the Blind" have purchased a property, erected an elegant building, and transferred to the State for permanent and exclusive use as a school and industrial home for the blind. The organization of the school is complete, and the next session will begin on the first day of October next.

In this school all the branches of a first-class education, as in other schools, are thoroughly taught. Besides music, the girls are taught sewing, knitting, and domestic work; the boys are taught several useful trades, by which they may become self-supporting. All are trained in the beautiful and healthful exercise of calisthenics. In the care of Mrs. Lane and Mrs. White the children lack nothing of the tender care they receive from their own parents and in their own homes.

It is to be hoped that everyone who knows of a blind person under twenty years, of sound health and good character, will use every proper influence to send them to the school.

"Let us take heed; for mercy is like a rainbow which God set in the clouds to remember mankind; we must never look for it after night, and it shines not in the other world. If we refuse mercy here, we shall have justice to eternity.—*Bishop Taylor.*

Christian Advocate.

THURSDAY, SEPTEMBER 18, 1890.

THE STREAM IN THE WOODS.

Bright stream, that wanders here and there,
Laughing the whole day long,
Your voice across the woodland calls
Like a remem'ered song.

Here, as of yore, the beeches spread,
And grass and flowers are sweet,
Where oft your hasting waters ran
Across my childish feet.

A golden time! I knew it not.
In those far days of old;
But left the field and left the stream
To seek for other gold.

Oh, dear to me your sunlit wave,
And dear the leafy shore;
But you have borne upon your tide
That which returns no more.

—*The Critic.*

The Administration of Discipline.

The Methodist Church has always been opposed to whisky drinking, worldly amusements and other such things. These vices have been declared against by her press and pulpit in no uncertain terms; and her stringent rules upon these subjects have distinguished her from other churches at this point. Our last General Conference took even a higher stand in this regard than the church had before occupied, and affirmed the unalterable opposition of the Methodist Episcopal Church, South, to such things as card-playing, dancing, theater-going, whisky-drinking and attendance upon race-courses, and urged our ministers to faithfully administer discipline at any violation of these rules. How may this best be done? This is the question that concerns us, as the church is determined to put down these evils.

The answer, to my mind, is plainly this: Let us, as ministers, take a bold stand in support of our church, and carefully, but firmly, administer discipline in cases of violation of law, and let there be concert of action. As long as a part of our preachers disregard the law in these things, and another part endeavor to enforce it, there will be dissatisfaction and the evils will not be suppressed. There is a great lack of uniformity in the administration of discipline among us, that is arraying one class against another, and that is threatening the very peace and prosperity of our beloved church. Let us suppose a case, which is by no means a solitary one: A minister is sent to one of our charges as pastor of a people, and allows dancing, theater-going and such evils, and takes no notice of them beyond an occasional word of remonstrance. At the next Conference some one else is sent to that charge; and this minister, feeling it his duty to keep, not to mend the law, begins to draw the line upon these things. In a moment a very tirade of abuse is poured upon him, and the church temporarily suffers, and the preacher becomes unpopular simply for a faithful discharge of duty; when, if his predecessor had performed his obligation, there would have been nothing of it. If our people everywhere knew that these things would not be tolerated, and that our clergy was a unit upon this question, all these evils could soon be suppressed; but until this is the case we will have friction, and the faithful must suffer.

As a rule, the preachers upon circuits, missions and small stations execute law, and our city pastors almost totally disregard it; and, as a consequence, the action of the latter is being constantly thrown up to the former, and their whole ministry is affected by it.

It is rapidly getting to be the case that the country members must be expelled for an offense, while the city member floats along in the giddy maze of the waltz, and frequents the theater, and is not even rebuked. There are some notable exceptions; but we are beginning to place too much estimate upon money and influence, and we are doing it to the detriment of our spiritual power. In some places the people are defying the pastor to interfere at the peril of withholding their financial support.

Let us abolish our rules altogether or enforce them in a uniform manner. If we are uniform in enforcing our rules, we can suppress these evils. If a preacher passes these things by unnoticed, let his character be arrested at the bar of the Conference; and if he persists in this course, then he should not remain in a church when he does not believe in its laws. I don't mean to arraign all of our city members, some of whom are as godly as can be found anywhere, nor would I hurt any of the consecrated men that serve our city charges, who are endeavoring to check these evils; but I do refer to the man on mission, circuit or station that is his church a law unto itself. The mission of the church is to save, not to cut off; but when forbearance has ceased to be a virtue, let us save the church and meet our obligation in the fear of God alone. If we have complied with the rules, we need fear no danger. "We have delivered our own souls." O. L. SAVAGE.

CLEVELAND, MISS.

A Day with the Choctaw Indians.

In Jasper county, Miss., Saturday, August 30, with a party among whom was Rev. Mr. Witt, a member of the North Mississippi Conference, we set out two miles distant to attend the closing exercises of an Indian school, taught by Mr. H. S. Halbert, a citizen of Neshoba county. When we arrived at the academy, standing among giant oaks, under whose branches, perhaps, the forefathers of these dusky pupils had danced around camp fires, rehearsed thrilling tales of warfare and sung hideous songs of battle, we found a school of thirty-eight bright-faced boys and girls. The exercises had commenced, and quite a crowd of patrons and spectators were seated listening with their characteristic gravity. A welcome of shaking hands was extended us by a committee—George Washington, Frenchman and Post Oak, three of the most prominent patrons. We were delighted at the intelligence and progress evinced by the classes. They were carried through recitations in orthography, reading in graded fourth readers, and the New Testament in English and Indian translations, carefully observing pronunciation, punctuation and emphasis. In arithmetic, readily working problems in the four fundamental rules. Their penmanship was beautiful, the singing wierdly charming, rendered in translations of our church and Sabbath-school music in Indian. At twelve dinner was announced, and, escorted by the committee to the long table in the yard, we found it spread with a neat white table-cloth, on which in lavish abundance were provided meats nicely cooked, light bread, biscuit, different kinds of cake and tempting dishes of various kinds, served up in epicurean style, and the coffee was pronounced perfect. A blessing was asked by George Washington, and then we were cordially invited to dine. We were served by thoughtful and skillful waiters; the other Indians, with silent respect, keeping aloof until we had eaten. After doing justice to the bountiful repast, seasoned with unfeigned hospitality we again repaired to the academy and listened to recitations and songs. When the closing hour came, George Washington requested all to bow in prayer, and from the earnestness of delivery we inferred it was eloquent. The school then marched out into the yard, formed a line, and were treated to confectionerics by their loved teacher. One of the patrons then made a short speech in Indian, eulogizing the faithfulness and efficiency of the teacher, their appreciation of his services, thanking us for our attendance and interest in the exercises of the day. Bro. Witt made a speech of encouragement, inciting them to persevere in attaining higher developments in religion, assuring them that we recognized them as a brotherhood in heralding the Redeemer's kingdom. They responded in thankful appreciation of his kind regard and Christian love. Their teacher labored the entire week, teaching six days in the literary, and on Sabbath in the Sunday-school. He is thoroughly acquainted with their language; a good English scholar; has made the Indian character a study; has taught among them a great deal, knows their capabilities and how to win their entire confidence and respect. He is engaged in a glorious work, for there are scattering bands of Choctaw Indians in Mississippi who, by culture, will abandon the heathenish traditions to which they have so tenaciously adhered; and in lieu of stated cries, funeral rites for the dead, ball plays, drinking and fighting, living in bark wigwams, will build homes, churches and schoolhouses, till the soil, conform to civilization in manners and dress, become good, responsible citizens and Christians. We commend the field to missionary and State Boards as an important one; and though not being invested with the notice that has been given to foreign Christian work, it is a home one for the benefit of those who once claimed undisputed our country as theirs.

They are a noble race, and among us, a wandering fragment of a once mighty nation who loved the graves of their ancestors and the scenes of childhood so dearly that they refused to cross the Father of Waters and occupy rich hunting grounds. Their bravery, fidelity, stoicism, their simple habits as children of nature when in wretched savagery, excited our admiration. Generations have come and gone, yet mystery has hovered over these strange people until their name carries with it a feeling of dread which attaches to ghostly and ghastly things of the past. Those of them among us have regarded with stolid indifference the pride and advance of achievement, have received no new inspiration to increasing intelligence and substantial progress until recently. By the establishment of churches and schools they are being awakened to a new interest in civilization. We should try to atone for so long past neglect by remembering them generously in future missionary enterprise and public-school legislation. M. B. REYNOLDS.

A Sample of False Reasoning.

Impressive facts are of frequent occurrence in this world of uncertainty and death, that prove beyond question that Christian men and women are seriously amenable to the indictment of religious theft. When their own theology teaches them that a lately lost son or daughter, having died unconverted, is lost eternally, they remember with relief that there is a neighbor who believes in a more benevolent and cheerful faith, and to this they now turn for comfort and light. They coolly abandon their own theology for a season, and appropriate to their spiritual use the broader and brighter hopes of another.—*Universalist Quarterly*, Boston, July.

If Christian men and women "abandon their own theology," as charged by the writer of the above quotation, when they have lost children that were unconverted, they ought not to be charged with "religious theft" for this change of opinion. Do our Universalist friends claim a monopoly of the truth and of the comforts it inspires? Have they cornered upon it, with a view of holding it for their own delectation? Can one be righteously charged with the crime of theft for appropriating an opinion that has been published to the world for the purpose of gaining adherents?

Admitting that some who believe in the doctrine of future punishment give it up, and embrace instead the doctrine of universal salvation, when bereaved of unconverted children, it ought not to subject them to the grave charge of "religious theft." There is no theft in the case. It is simply receiving a doctrine that has been published and urged upon their acceptance with great vehemence by the very men that now stigmatize their new converts as religious rogues. A doctrine or opinion published to the world *belongs to the public*. The very object of its publication is to secure the indorsement of those who have not as yet embraced it.

In the next place, if under the circumstances supposed, such changes of opinion occur (which are very rare occurrences), we are not authorized to jump to the conclusion that Universalism is true. It is simply a case in which *sentiment* is arrayed against the orthodox doctrine of future punishment. One's inability to reconcile himself to what God wills and does is no proof that the things objected to are not true. Such reasoning would lead to the conclusion that there are no such things as floods and cyclones and epidemics that destroy thousands of the innocent as well as of the guilty; but facts set aside such vain reasoning. If the doctrine of future suffering, or suffering in the future life, be true, cherishing a feeling of opposition to it will not alter the fact; nor does it weaken the force of the arguments drawn from the Scriptures in its support. The fact of sin accounts for suffering in this life, at least, by admission of our Universalist friends; and its possible continuance in the future life may render future suffering necessary. If sin and suffering stand related to each other as cause and effect, so long as the cause operates the effect must follow.

Now, it is a gratuitous assumption to say that death destroys sin; and if not, thousands must pass into the future life in a sinful state. Hence they have in themselves the cause of pain and sorrow. The question at issue is not as to the punishment of sin, but as to the *duration* of the punishment. The Universalist confines the punishment to this life; the so-called orthodox churches believe in eternal punishment in the case of the incorrigibly wicked. In choosing between these opposing views we must appeal to the Word of eternal truth. Who may, or may not, become a convert to this or that opinion, has nothing to do in settling the question at issue.

D. G. W. ELLIS.

MADISON STATION, MISS.

The Elder Brother in the Parable of the Prodigal Son.

The Pharisees and scribes objected to Jesus that he received sinners. The self-constituted righteousness of the Pharisees would permit no sinner in their immediate company. For the Lord Jesus to receive sinners and eat with them was to acknowledge himself a sinner. So widely was this received as a foregone conclusion that the apostles seemed without an answer. The three parables which followed in a continuous discourse in this fifteenth chapter of St. Luke was to answer that objection. The first and second parables teach that he will not only receive, but will seek after them by all reasonable means, and bring them to himself. The third parable, embracing the subject of this writing, affords us the lesson that the sinner from his own reflections, turning to him even from the most degraded and wretched estate, will be received joyfully. There are some circumstances and persons introduced to complete the symmetry of the story, such as the servants and the dancing, which, if made to represent important features in the gospel, would strain them from their legitimate purpose, and place the parable on all-fours. The emphasis is placed on the younger son as the wandering sinner far from his father's house, penitent, returning to be joyfully received by his heavenly Father. If the elder son is meant to represent any real character, it is certainly the opposite of the prodigal. The shepherd of the sheep, all agree, represents God. The woman, with her pieces of money, also represents God. It is equally plain that the father of the two sons stands for the heavenly Father. Then there is no question but the lost sheep is the sinner, and equally unquestionable that the lost piece of money is the sinner. Nothing is plainer than that the prodigal in the last parable is the sinner. Nothing can be claimed for the ninety-and-nine sheep but that they were the righteous. The nine pieces of money remaining safe in the woman's keeping are also the righteous. To say the elder son was anything else than a faithful child and servant of the heavenly Father would be a failure to follow the whole tenor of the discourse at the expense of a part of the narrative, at least, and a violation of logic such as the Lord Jesus never committed. The anger of the elder son, his refusal to go in when he heard of the feasting, the music and dancing, was on account of the return of his younger brother. His answer to his father that he had always served him and never transgressed one of his commandments (and yet there had never been an occasion of rejoicing with him), has led some to conclude that he was the worldly, impecunious, bad man of the story, which is not the design or meaning of the parable, if it has any meaning. The absence of the expression at the end of the story, "But he would not," leaves us to a most legitimate inference that he was persuaded. "He was angry;" "he would not go in;" he was unwilling to welcome such a brother; he did not understand how the father could receive to his bosom with such demonstrations of gladness one who had sunk so low in infamy and shame, and brought such reproach upon his name. Who understands, or has ever understood, the saving power of the gospel of grace? In the early ministry of the apostles, the apostles themselves, with thousands of Jewish Christians, did not believe the Gentiles could receive the gospel, and for long years none dared to preach to a Gentile; and when Peter did go and boldly preach to the house and company of Cornelius, the brethren called him to an account for it, as committing a misdemeanor. But when Peter, to defend himself, recounted how the Holy Ghost had fallen on the proscribed Gentiles, "as on them at the first," they rejoiced with Peter that God had to the Gentiles "granted repentance." Few Christians of long experience but have seen persons profess religion, in whose conversion they had no sort of confidence. They did not understand how the grace of God could change such a man; yet the time has come when we rejoiced in the religious communion of such a one. That God can pardon the sinner at all is a mystery the "angels desire to look into." They see that he does it; but they do not understand it.

When the elder pleaded that he had ever been with the father, that he had always served him with uninterrupted faithfulness—this the father effectually admits, and adds, "All that I have is thine." He does not say this to the younger son, but he does say it to the elder. If we are to learn anything from this part of the parable, it is that "all I have is thine" is spiritual things. A life of dissipation, sin and crime had narrowed down and dwarfed the capacity of the prodigal so that he could not enter into the fullness of religious enjoyment, nor attain to the full development of ripe Christian character of one who had always been with the Lord, and had ever rendered a faithful service. It is right, as the parable teaches, to rejoice over the repentant sinner, even the very worst, because such "dead" can be made "alive," and such "lost" can be "found." To the faithful and long-trained servant and child of God it is said, "All that I have is thine;" religion, and all that religion is, is thine; or if it means what is further on—heaven, and all that heaven means, is yours. J. D. NEWSOM.

Altogether.

Why not every Methodist preacher in the State of Mississippi preach on the subject of Christian Education on the twelfth day of next October? There is something in concert of action; and as the Discipline makes it our duty to preach on the subject, why not do it at that time? Let us give all the friends of Christian education an opportunity to contribute to the endowment fund of our Millsaps College, and try to stir up some of our wealthy members to give their thousands, for this they must do if we succeed as we hope. This college is to be the pride of our State and church, or a lasting monument of our folly and stinginess. Our Methodists of means can make it a glorious success if they will; and if it fail, the responsibility is upon those whom God has blessed with means. What shall we do? Shall we make it an honor or a disgrace to our church?

J. W. HONNOLL.

HOLLY SPRINGS, MISS.

Lake Camp Meeting.

The Lake Camp Meeting commenced Friday evening and closed Tuesday evening, resulting in fifty conversions and forty accessions to the churches. Lake Camp Ground is the prettiest in the State. It is admirably adapted to the purposes for which it is used. It belongs to the Patron Union of the State; we (the church) having sold it to them, reserving the right to hold a camp meeting there annually. It has more conveniences than any camp ground in the State. The Executive Committee invited the Rev. Joe Jones to be present and assist in the meeting. Mr. Jones arrived Saturday morning and remained until the last service, doing most of the preaching. His preaching is plain, pointed, effective: at times sharp, pungent, amounting to harshness, reproving and rebuking sin with authority; at other times, pathetic, gentle and as loving as a woman. Evidently he is a man of God. The tent-holders, in a formal meeting, invited him to be present at the meeting next year. The singing was splendid—Mr. Gilreath, Mr. Jones' traveling companion, leading and conducting. The cornet was an attractive feature, and was skillfully used by him. He is a necessity to Mr. Jones in his meetings. The meeting was a great success, and in this part of East Mississippi will result in lasting good, I think. There was an interesting incident on the last day of the meeting, worthy of going down in history. At the close of the eleven o'clock service, Mr. Jones said, "We want to have a shouting time here today, and if you will do what I tell you to do, we will have it." He said: "There was a poor boy here, the son of a widow; he came here to enjoy this meeting, and his horse has died. I am not going to pass the hat around; but, like the negroes do, Come up here everyone of you that will give him something to buy another horse; come at once." There was a rush, and quickly the money was made up. In the midst of the collection, there came stepping forward an old colored woman and dropped a coin in the hat; and at that point the shout was raised. Sinners were convicted, mourners were converted and God's people shouted. It was the first time I ever saw shouting over a collection. Several negroes contributed. The best behavior I ever saw on a camp ground prevailed.

The district is moving on well. The preachers are all at their posts and hard at work. Many precious souls have been converted. The preachers and people all promise that the collections must be in full this year. The Millsaps College movement has warm friends and supporters in the district. There is almost a revolution in the district upon the subject of education. Several new church-houses have been built. Some have, others are now undergoing repairs. To our blessed Lord be all the glory!

P. A. JOHNSTON.

FOREST, MISS.

Sam Jones Camp Meeting

The meeting on Sam Jones Camp Ground began on August 22, at eight o'clock P. M., and closed August 31. There were thirty-seven sermons preached. At some time during the meeting there were, all told, forty-one Methodist preachers present, twenty-four itinerants and seventeen local preachers. The preaching is said to be equal, if not superior to any ever heard on that consecrated ground. The meeting was good from beginning to close. It was truly spiritual and very enjoyable; the most profitable ever held here. The committee of three on pulpit services had as little trouble as any such committee ever had. We had a good supply of as willing workers as could be thrown together. There were thirteen accessions to the church. As to the number of conversions, I can not well estimate, but quite a number. The ministry and membership received great blessings, and have gone out to work in the Lord's vineyard with renewed energy and zeal. Fourteen of the pastors in Woodville district were present. Of those who were from other districts we mention: J. T. Nicholson, I. B. Robertson, J. A. B. Jones, J. W. Brown, C. W. Chrisler, H. Bradford, N. J. Roberts and G. D. Anders.

The order was mostly very good, and the congregations large. The trains stop at the camp, so the congregation was changing to some extent every day. I suppose four or five thousand persons visited the grounds during the meeting. There were, at least, two thousand present on the first Sabbath.

Rev. J. T. Nicholson took a subscription for Millsaps College, which footed up between six and seven hundred dollars. These amounts will be collected, or notes taken by the pastors as soon as possible. Bro. Nicholson preached nine sermons for us. He is a first-rate camp-meeting preacher. The tabernacle was blown down last spring, and was rebuilt and enlarged. The association that has charge of the grounds are planning for improvements and enlargments which are needed to accommodate those who come. There is an abundance of good spring water, picturesque scenery, railroad conveniences—all of which conspire to make this an important resort; besides it is the only camp ground in this part of the Mississippi Valley. C. MCDONALD.

JACKSON, LA.

Clinton Female Academy.

I see in your paper an advertisement stating that the above institute will open its next session on September 8. The property belongs to the town of Clinton, is held by a Board of Trustees, and devoted to the educating of girls and young ladies. It is undenominational, but not indifferent to the claims of religion. The principal is an educated, pious, estimable lady, and is well sustained by efficient assistants. One of these, Miss Sallie Hansey, is a graduate of the academy, and has been teaching for several years, and has proved her efficiency to teach. Mrs. Eugenia Going, a former pupil of Whitworth, is teacher of music and assistant in English literature. She has ability and skill as a teacher and the confidence of the entire community. Teaching accommodations are good. Building commodious and good, with sufficient room for out-door exercise. The government of the school is mild, firm and home-like; so that parents who have children to educate need not fear to trust them to Mrs. Munday. Board may be had with the principal, or at other homes in the town, at reasonable rates. From Ethel a branch road of the Valley Route will bring pupils directly to Clinton, which is a rural town of about eight hundred or a thousand inhabitants. There are four Protestant Churches. Since my residence in the town it has been decidedly healthy.

A FRIEND OF EDUCATION.

Opening at Mansfield Female College.

A note from Mansfield says:

The Mansfield Female College opened with a larger attendance than for years in its history, representing the States of Louisiana, Arkansas and Texas, while some are expected from Mississippi. The prospects for a large increase are very flattering. President McVoy has succeeded in gathering around him probably the choicest faculty the institution has ever had, from Virginia, Kentucky, Tennessee, Mississippi and Louisiana. His faculty in music is certainly superior, fully sustaining the great reputation the department has hitherto maintained. By the addition of new instruments the institution is equipped and fully prepared to do the best conservatory work. Only a few vacancies remain for new pupils after the rooms are filled which are already engaged. Now is the time to enter.

Notice.

GREENVILLE DISTRICT.

There will be a district meeting in the interests of the Woman's Missionary Society at Rosedale, October 8. Mrs. Hargrove will preside. Every charge in the district is invited to send a representative. Every auxiliary in the district is urgently requested to send a delegate.

Preachers of the district are invited, and I especially ask them to encourage a full attendance of delegates and visitors.

All who expect to attend will please notify Rev. W. W. Woollard, Rosedale.

MRS. ROBT. SOMERVILLE,
Dist. Sec.

Periodicals.

—OUR LITTLE ONES AND THE NURSERY. Russell Publishing Company, Boston. Price, $1 50.

—THE CENTURY, for this month, has a number of excellent papers on interesting topics. Century Company, New York. Price, $4.

—THE GOSPEL IN ALL LANDS devotes the September number to Japan and Korea. It is a fine number. Hunt and Eaton, New York. Price, $1 50.

—THE KINDERGARTEN is a monthly published by Alice B. Stockham and Company, Chicago, for $1 50 a year. It makes the "kindergarten system" a specialty, and renders it exceedingly interesting.

—THE BOOK BUYER, for September, is full of information concerning the latest books, their authors and contents. If you are a reader, this monthly will help you in the selection of books to read. Charles Scribner's Sons, New York. Price, $1.

—After quite an absence from our table, the HOME MAKER has again made its appearance. It is always a welcome visitor, and the September number is as good as any that has gone before. Home Maker Publishing Company, New York. Price, $2 a year.

—The September FORUM begins the *tenth* volume of this magnificent monthly. There are *eleven* articles in the present number, among which we note: The Training of Teachers, by President G. Stanley Hall, of Clark University; Federal Control of Elections, by Senator Morgan; The Christianity of the Futuro, by Prof. John S. Blackie; The Latest Astronomical News, by Prof. Charles A. Young; The Domestic Purse Strings, by Alice E. Ives; A Short Study of Macbeth, by James E. Murdoch. Forum Publishing Company, New York. Price, $5 a year.

From the Work.

GANSVILLE CIRCUIT, LOUISIANA CONFERENCE.

We are just closing one of the most glorious meetings it has ever been my fortune to direct. Last March one of my local preachers—Bro. B. H. Sheppard—was invited to preach about twenty-five miles from Gansville (his home), in the heart of a Baptist community, many of whom had never seen or heard a Methodist preacher. Bro. Jas. Garrison was the cause of his coming here, and the Lord so fructified the seed he sowed that it became necessary to organize a church, which the writer did in June. Rehoboth, the new church, started then with twelve members. On the night of August 29 we commenced a protracted meeting here, and, as we have no church-building, we preached at first in the houses of the members, and, as the congregations increased, numerically, out-of-doors until the tan-yard shed was given us by its manager, and there all this week the Lord has abundantly visited and redeemed his people. Prejudice has been killed in the hearts of many, unity and harmony instituted, and, at least, twenty-five souls have received the refreshing shower of divine grace to their salvation. Eleven accessions to date. I never saw people so hungry for Christ; never saw people drink in so eagerly the pure gospel; never saw the Spirit work so powerfully and deeply in bringing forth sound, true conversions. It would have done all my brethren good to have heard the glowing, heartfelt testimonies uttered last evening by more than a score of converts and old church members who, with tears of rejoicing, blessed God for a new, a rich experience of divine grace. Fathers and mothers blessed God for the salvation of their children, and young men and girls stated in clear, decisive language that they were determined to stand against ridicule, against sin in all shapes and forms, and serve him who had redeemed them by his precious blood.

Bro. Taylor, pastor of the Baptist Church, was with us and aided greatly in doing the Lord's work by his presence, his prayers, his tears and his shouts of rejoicing. Bros. Jones and Collins, leading Baptists, led our prayer meetings and rejoiced with us, for each had several of their children brought to Christ.

Our church is triumphant, and our sister church will now have to wake up to redoubled energy and life through the influence of this most signal victory for Christ.

G. A. MANDEVILLE.

NORTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.

The spirit of revival is coming on the North Bossier circuit. We have held four protracted meetings. Three of the four we closed too soon, but still great good was done in them. The fourth meeting I closed last night, which was a glorious victory. God came in great power upon the people, and I never saw such a spirit of conviction come upon people in my life. I never witnessed greater agony among penitents before. I never heard more earnest cries for mercy and pardon as they packed the altar for prayer. I never saw people converted with greater power. Oh! the shouts of victory raised from souls who had struggled from the darkness of sin into light and salvation. One good feature in the work was a readiness to go to work. They would exhort their friends to be religious, lead them to the altar, talk to and pray for them; also would testify to the love of God in their souls. Seventeen were converted that we know of, and sixteen backsliders reclaimed—some of them old chronic cases. Besides these reclamations and conversions, God has graciously sanctified several of my people, and the old-time Methodist power is coming to North Bossier circuit. We received twelve into the church, organized a prayer meeting, and quite a number of new family altars were erected. We expect to have all collections in full by Conference. We are pushing the battle against sin and the devil, and expect to see quite a number of souls saved before the end of the year.

J. S. SANDERS.

[Such a work of grace ought to result in *more* than "all collections in full by Conference."—EDITOR.)

MARVIN CIRCUIT, MISSISSIPPI CONFERENCE.

We held a meeting in the little village of Harrisville, embracing the second Sunday in August. It continued four days. The church was greatly revived and quickened to a higher life. Sixteen were added to the church. The following Saturday we commenced a meeting in the flourishing little town of Steen's Creek. This meeting continued nine days. It was a grand success. Several weeks before the meeting commenced the church covenanted to pray for a revival, and God did not disappoint his people, but was with us from the first in his sanctifying and soul-saving power. Our church was not only full, but was packed with hungry, thirsting souls. Every business was closed during divine service and both principal and employee took their places in the house of God. It was a glorious sight to see so much unity and Christian feeling among the different denominations; Presbyterian, Baptist and Methodist all laboring together for the salvation of souls. Twenty-two were added to the Methodist Church. The number of conversions is unknown. The last day of the meeting, at an early hour, our church-house was packed to overflowing. Many were out in the church-yard. Bro. Freeman, the pastor of the Baptist Church, came in and, in behalf of the membership of his church, tendered us the Baptist Church to worship in, as it was a more commodious building than ours. We accepted his offer.

We were assisted in this meeting by Bros. I. L. Peebles, A. D. Miller and Irvin Miller. These men of God preached with great power. We are also indebted to Sister Peebles and Miss Lillian Robinson for valuable services rendered in the ladies' prayer meeting and as organist. To God be all the praise!

Steen's Creek is on a boom. They are to have a high school there; Prof. Gilmer, principal. Several new buildings going up soon. We are to have a hotel also. This is a good place for parents and guardians to prepare their children for college.

We have just closed a four days' meeting at Richland Academy. Thirteen additions to the church and Christians quickened to a holier living. I was assisted in this meeting by Bros. I. L. Peebles and Daniel Lotlin. We expect to report at Conference: All the assessments paid in full from Marvin circuit.

Now, Mr. Editor, we are very happy in the Lord's work. Pray for us, that we may have still greater success. The circulation of the ADVOCATE is steadily increasing, and it is doing a good work for our people. May it continue to prosper!

J. F. ROBINSON, P. C.

ST. HELENA CIRCUIT, MISSISSIPPI CONFERENCE.

Assisted by Bro. Whittington, of the East Feliciana circuit, and Bros. Carroll and Hodges, local brethren of the same circuit, I have just closed a most delightful meeting at Centre and Day's Churches, combined. They are about four miles apart, and composed of pretty much the same congregation. We commenced at Centre on Saturday, August 30, and continued until Thursday, when we moved to Day's, and carried on the same meeting till Sunday, September 7, when we closed with the largest congregation that I have seen at church for years, and the interest still increasing. We had quite a number of conversions—can't tell how many; eleven accessions, and the church greatly quickened. These brethren all did us most efficient work, and much endeared themselves to my people. R. HOWARD, P. C.

WATER VALLEY CAMP-MEETING.

The Water Valley Camp Meeting closed Wednesday night, September 3, having continued five days. It was a real success. Twenty gave their names for church membership. The Christian people were truly edified. The preaching was of a high order, sound and good. None of it required a formal endorsement. Besides home help, we had Dr. W. R. Sims, Bros. T. J. Newell and T. G. Freeman.

We have planned—have the means largely subscribed for the purpose—for a substantial, ample, splendid tabernacle. The cause of Christ evidently has been considerably advanced in the efforts put forth and finance expended in the Water Valley Camp Meeting. It is delightful and profitable to worship the Master out there with the mixed multitude. J. M. WYATT.

BELZONI CIRCUIT, NORTH MISSISSIPPI.

I have just closed the third one of my protracted meetings on the Belzoni circuit this year. The first one built up the church very much, and fifteen were added to the church. The second one seemed to do but little good, and the third was as good a meeting as I want to attend. There were forty, or more, conversions, and twenty-five accessions on profession of faith, and several by letter. I have baptized nineteen children, and will baptize several more. I judge by this that Methodism is getting a good hold here. At the close of the third meeting I took a collection to build a new church, and got $450, and will soon have a new house of worship. I had at these places the help of Bros. Hargrove, French, Lowe and Nolen. They gave me good help. W. H. SANDERS.

WILLIAMSBURG CIRCUIT, MISSISSIPPI CONFERENCE.

We held our third quarterly meeting August 23 and 24, 1890. Our presiding elder was on hand, and preached three times, to the delight of all present; and I continued the meeting two days longer, with a good result—fifteen accessions and seven conversions, and the church very much revived. This is the close of my protracted meetings. I have held five protracted meetings, and the Spirit of the Master was with us in great power at each church; and all the heads of families pledged themselves to live a better life, and to live religion at home, and to pray in their families. We have received into the church at these five meetings thirty-one members, and forty-two of our members embraced the religion of our Lord Jesus Christ, and are new creatures in Christ. We thank Rev. Henry Moore and Rev. E. J. Taylor and Rev. Bro. Ridgway for the help they rendered us. It is probable that the spiritual state of this little new work would compare favorably with older works in other places. We have great cause for rejoicing in the prosperity of this little work, for all of which we give God the glory.

J. H. EVANS, P. C.

Missionary.

Letter from Mexico.

Thinking our friends will feel an interest in our success in this difficult field, and being assured there are many praying for Mr. Weems, I will tell you of our District Conference. Indeed, I doubt if there are any better in the dear home land. After waiting and hoping for the presence of a Bishop, Mr. Weems at last determined to do the best he could alone; but, as I heard one of our preachers once express his feelings as he entered the pulpit at home, "he was swinging on a low limb." So Mr. Weems began his Conference. He had labored faithfully to instruct his preachers how to work, and they all, with not more than one or two exceptions, showed how they had benefited by his teachings. From beginning to end the Conference was a spiritual feast. In the morning, yesterday, we had a precious old-fashioned love-feast, followed by a sermon preached in the spirit of the Master. In the afternoon there were two essays read; one of "Justification and Regeneration," and the other, "A revival in every charge," read by Rev. D. F. Watkins. Mr. Weems then exhorted his brethren to look after every interest of the church, take their collections, work for their church paper, etc., telling them how to work. He said they had a right to expect souls to be converted every sermon they preached, if they asked and expected the presence of God. He wanted them to give an opportunity to persons to join the church at each service. When he concluded they arose, as one man, and one by one they clasped him in their arms, promising to go home and do more faithful work for Christ. Last night we had another sermon, after which the Lord's Supper was administered, a member received and baptized, and closed with a marriage in the church. This last event attracted a large crowd of Catholics. I never saw such a crowd in a Protestant Church in Mexico. We were packed like sardines.

The Conference has ended, the preachers all gone to their respective charges, and there was not an unpleasant thing occurred. All passed in the spirit of love and brotherly kindness. This morning some came to tell us that yesterday was the happiest day of their lives. Oh! the power of prayer! When one is far from sympathy and friends, we have to cling close to the Savior's side. When the reports were made, and the children's work was reported, I felt amply repaid for all the anxiety and suffering I have known in Mexico, and to-day, though cut off from relatives and friends, knowing that some dear to my heart have passed over the river since I left, and I can see their faces no more on earth, I can yet say, I rejoice that I have been able to do just a little for Mexico, *myself*—and my husband *much more*. There were two of the oldest missionaries of our church in the field present, and they confessed they had never seen any Conference like this in Mexico. God's promise—"I will never leave or forsake thee"—has been realized in our case to this good hour, for full well do those here realize under what difficulties Mr. Weems has labored; but, thanks be to "our Father," he has been loving and kind to his unworthy children. I have never felt such joy and peace and hope as shines upon my pathway this day. Though weary in body, my heart is all aglow. Pray for us, dear friends, and for Mexico. S. G. WEEMS.

Avenida Ildideras No. 11,
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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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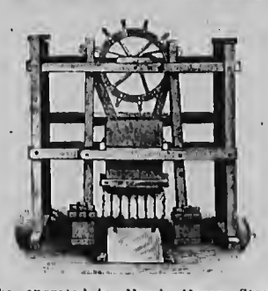

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LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....8:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..5:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 6:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail.9:00 am	No. 42 Fast Mail.7:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local.10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 8:15 am	No. 18 Local....7:25a m
No. 17 Local....7:45 pm	No. 20 Califor.. 8:55pm

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. CARTER, D. D., Editor.

Corresponding Editors:

Rev. J. D. Cameron, D. D.
Rev. B. Carradine, D. D.
Rev. W. L. C. Hunnicutt, D. D.

THURSDAY, SEPTEMBER 18, 1890.

The Mississippi Convention.

During the past week the convention has been discussing the report of the Suffrage Committee. Able speeches have been delivered on various phases of the subject. The plan proposed by the committee, which appears to be a sort of compromise between all plans, has found powerful opposition, and the more it is debated the greater the opposition seems to grow. The report embodies three propositions, known as the apportionment plan, the franchise plan and the electoral college plan, and each of these has found determined and able opponents. The convention seems to be agreed only on one point, and that is, that something must be done in regard to suffrage; but as to the specific thing to do, the convention is at sea. An observing friend from Mississippi, just from Jackson, told us the other day that Judge Chrisman's plan—that is, the educational *or* property qualification plan—seemed to be growing in favor, and also the woman suffrage feature appeared to be gaining strength in the convention. At present we can not see how all the conflicting views that obtain in the convention can be harmonized and welded into one organic law for the government of the whole State. Possibly the convention may adopt a Constitution to be submitted to the votes of the people, and in that case its adoption may be considered doubtful.

A Growing Pulpit Evil.

In some portions of Mississippi an evil practice is becoming common and popular with a class in our pulpits. I allude to extravagance, amounting to falsehood by reason of overstatement, and to real downright vulgarity. It is high time an end were put to these things. Presiding elders and preachers in charge ought to frown these things down. No amount of real or apparent good accomplished can justify coarseness and vulgarity in the sacred desk. Up to this time this evil seems to be confined principally to evangelists; and this is well, for no people could endure it in the pastor. Yet many of our young preachers are adopting this mode of speech; and no great wonder when they see and hear so much of the success of these evangelists in winning souls to Christ! They do not see or understand that these evangelists are different to other preachers only in the matter of extravagance, coarseness and vulgarity. They jump to the conclusion that the strength of Samson lies in the use of a "butcher's cleaver" rather than in the Damascus blade of God's Word. They throw down the "sword of the Spirit" and take up the "butcher's cleaver," and fall to hacking off the branches of the tree of sin. They imitate the faults rather than the virtues of their evangelistic heroes. This thing is fast becoming a great reproach to the cause of Christ and to our Methodism.

To add to our trouble, evangelists who indulge in these things receive the public, hearty and unqualified approval of seniors, elders and D. D.'s and M. D.'s. They tacitly approve the whole thing—the man and his coarseness and vulgarity. This tends to mislead young preachers. "Why," say they, "Bro. or Dr. So-and-So wrote a glowing account of him, and commended him to the church. It must be right or they would not approve it." When brethren write for the public prints, if they would approve the good and condemn the bad, it would help to cure this growing evil. It would help to cure the evangelist and tend to stop all imitators. As it is, it encourages this evil in all parties.

When a preacher spends an hour in the pulpit in a tirade against the wearing of "Mother Hubbards" by our good women, I think he is nearly "out of soap," as the old saying goes. The simple fact is, that if our women wore more "Mother Hubbards" and fewer corsets they would be better off every way. It is pure extravagance for a preacher to say, "I am going to make it so hot in this town that spittle would fry on your pavements." This is a mild way of cursing. The statement is false by reason of extravagance. It is entirely too superlative to be true. It is fashionable now to spend much time on the "arm clutch." It does not appear to be either a comfortable or convenient way to escort a lady. It is said to be both graceless and ungraceful in practice. But when a preacher says, "If a man were to lay hold of my daughter by the 'arm clutch,' I would shoot him down like a dog, or there would be a first-class funeral in town—my daughter is here; if you don't believe me, try it," he goes too far for a Christian, to say nothing of a Christian minister. If he feels what he says, he is not fit to preach; and if he does not feel it, his words are the utterance of a "bar-room bully."

I have picked out some of the sayings of this class of preachers to illustrate what I mean by a growing evil. I have taken such as might be written or spoken for this purpose. Many of these sayings dare not be printed in a family paper, and could not be uttered in a parlor. Indeed, they would be tolerated nowhere else than in the pulpit. This is a shame. It is a reproach to the gospel and to the pulpit. It is making our Methodism a stench in the nostrils of many of our best people. It ought to be frowned down and stamped out utterly and forever.

GILDEROY.

A Perplexed Brother.

We meet with some strange things occasionally in science and in art; and it has fallen to my lot in the last few days to listen to some strange things delivered by one of our ministers, who claims to believe in what is called the "*residue theory*." I am not an accuser of my brethren, but an advocate of sound doctrine; and as a great deal of what I heard *is not sound*, therefore, I write. I shall only make a few extracts from what I heard, purely from memory, that all may judge for themselves, and then make a few comments.

The brother did not underrate regeneration, as I heard others do, but said: "I admit that regeneration is a thorough work; that in justification all your personal transgressions are forgiven you; and in regeneration you are cleansed from all personal guilt, so that there is nothing against you, and there is no condemnation resting upon you. Your regeneration is thorough, as far as it can go. But, my brother, there is left in you envy, strife and division, and pride and self-will and anger; and all these can not be taken out by regeneration, and can only be taken out by the second blessing, or by the sanctification of your nature; and can not be obtained by growth, nor by the development of your Christian graces, as it is not the maturity of these that takes away the old Adam that is left in you, but by the sanctification of your nature, which is by faith in the blood of Jesus Christ, and that instantaneously. Now, mind I do not say that you are to blame for this sin that remains in you after regeneration, for you can not help it; neither does God blame you for it, for there is no condemnation resting upon you; neither can you repent for it, for you have repented of all your sins before you were regenerated. It does not come that way. Now, you can call it what you please; but I call it the 'old Adam' that is in you after you are regenerated. And it will always remain in you until you come to God for this cleansing blessing; and you must come to God and seek it as the second blessing, or sanctification, or you can never receive it; and if you do not receive it, you will go to the devil."

Then I thought: What self-contradiction, this! You are cleansed from the effects of all personal sins, and you are justified before God, and there is no condemnation resting on you, neither any blame. God does not blame you; and yet for the old Adam that is in you, you are sent to hell. If this be so, then I am both innocent and guilty at the same time, condemed and *not* condemned; and a man may be sent to hell simply for being connected with Adam, or for what Adam did. The atonement meets the demands of the divine law in the case of Adam, and individual sins are the cause of individual punishment. And if the regenerated man is free from individual guilt, *he will be sure to be saved if he does his duty*. No man can be punished in hell for what Adam did.

Again, he said: "There is a woman; she has consumption. She inherited it from her parents, and is not to blame for it. The doctor says, 'Here is a medicine that will cure you;' but the woman says she will not take it. Then she will die; not because she is to blame for having consumption; but because she will not take the medicine."

Let us look at this figure a little. As the woman got her consumption from her parents, so man got his depravity (not his personal sins) from Adam; and neither are to blame. Now, as the medicine *cures* the consumption, so sanctification *cures* the depravity? Query: Does the Bible anywhere say that sanctification cures depravity?

Once more he said: "You people who claim to be sanctified, and believe in the 'progressive theory,' you pray that God may come and sanctify you throughout. You pray to be cleansed by the blood of Christ from all sin. Now, if *you* are *truly sanctified*, or if *I* was sanctified, I never would ask God to sanctify me any more. How can God sanctify that which he has already sanctified? To illustrate: A child asks his mother for a piece of bread. 'There it is, my child,' and lays the bread in his hand. But the child continues, 'Mother, give me a piece of bread.' 'There it is, my child; there in your hand.' 'Mother, give me a piece of bread.' 'There is your bread, my child; take it and eat it, and go away and cease to annoy me any longer.' So it is with your coming to God for sanctification. If you are sanctified, why are you always asking God for it? I do not ask God to sanctify me, for I am already sanctified."

Then, thought I, there is no room for prayer at all to a sanctified man. As sanctification is the highest state attainable in this life, and must necessarily include all other blessings—repentance, justification and regeneration—and all other blessings attainable in these states, and I am not allowed to pray for sanctification, because I have it already. Then I can not pray at all without running the risk of asking God for something that I have, and hence be repulsed. So I must be forever shut off from the further use of the Lord's prayer, as it contains a petition for forgiveness, as I am already forgiven.

I listened to all this, and a deal more, and wondered if the preacher believed what he said. And all this, too, at a revival meeting, where there were many penitents at the altar for prayers. The people were confused and scattered, and did not know what to do, nor how to proceed.

T. H. McCLENDON.

Sicily Island, La.

Pastoral Address.

To the Preachers, Officers and Members of the Several Charges of the Brookhaven District—

Brethren: I adopt this method of reaching you with a few words, which I hope you will read and consider:

1. Remember the day set apart as Millsaps College Day, viz.: October 12. Let it be observed by all our churches. Give each Sunday-school and congregation an opportunity to contribute to this enterprise on that day. If possible, have a sermon suitable to the occasion preached in each congregation. The local preachers will help the pastors at this point. Our district is now in the lead in this work. Let us see to it that we continue to distance all the others in our zeal for Christian education.

2. Do not forget the district parsonage. For more than a year I have been laboring to establish a home for the presiding elder of this district, and up to this time we have in the hands of the treasurer only about $500. I thought in the beginning it would be done quickly and easily, and have been surprised and humiliated at the tardiness of the movement. Nearly all the pastors on the district are domiciled in homes provided by the church. There are fifteen parsonages in our bounds, but no shelter provided for the family of the presiding elder, the hardest worked man of them all.

I appeal to you in behalf of this enterprise. The future welfare of your district is involved, to say nothing of the comfort of your future presiding elders and their families. Let us finish this work without delay.

3. In several charges the Conference assessments have been provided for in full, but in some instances this is not the case. For several years our district has been steadily advancing in its financial interests. Let us come up this year with full reports all around, and without a deficit in any department. We have had a year of comparative health and prosperity. Let us show our appreciation of the blessings of God, and our loyalty to the interests of his kingdom on earth, by meeting all our financial obligations to the church in full. The church needs all we have been asked to pay, and we are well able to pay it. Let us do it promptly and cheerfully.

4. Let me urge you, officers and members of the several charges, to see that every cent of your pastor's salary is paid before he goes to Conference. In some instances this exhortation is not needed, but in others, I am sorry to say, it is. Your pastor's salary is small. In this respect our district does not measure up to the standard of some parts of our Conference. And other denominations in our midst, in some instances, surpass us in the matter of ministerial support. Our Savior said, "The laborer is worthy of his hire," and Paul wrote, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Let me assure you that the disposition to withhold from the ministry a competent living is of the devil, and in the interest of the kingdom of darkness. God approves of what his Word teaches on this as on all subjects.

5. Let us have a full attendance of officials at the fourth quarterly meeting. Let the trustees of church property, the stewards and the local preachers be ready with their reports. I desire full statistical reports from the Sunday-schools for the use of our Conference Sunday-school Board. In the selection of stewards and Sunday-school superintendents for the ensuing year, you should have no regard for the vain ambition of those who will feel offended if left out, but have an eye single to the glory of God and the good of the church. The best workers in these departments are those who are all the time willing to retire if more efficient men can be found, and this they are willing to leave to the judgment of their brethren. A man who has not grace enough to do this is hardly qualified to fill an office in the church.

6. Let me emphasize the importance of family prayers and the circulation of our Conference organ. No home is well equipped without a family altar and a church paper. Parents who are remiss here need not be surprised when their children go astray. The great need of the times are well-equipped and well-regulated Christian homes.

The offering up of the morning and evening sacrifice by the head of the family, who is the divinely constituted priest of the house, and the weekly visits of the CHRISTIAN ADVOCATE are potent influences to bring to bear on the children in their formative period, that will bring forth the happiest results in after life. God said of Abraham: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." And Joshua said of himself, "But as for me and my house, we will serve the Lord." These are examples worthy of our imitation. But to do this we must utilize all the resources at our command; and the Christian press is one of the most important of these, which, sanctified by prayer, will be a power for good in the homes of our people.

W. B. LEWIS, P. E.

Have We Blackguards in the Pulpit?

MR. EDITOR: Your cotemporary of the great church organ at Nashville has delivered his sentiments respecting "blackguardism" and "slum" smirching in the pulpit. In some directions this thing has become disgraceful, and can be tolerated no longer, at least, on the soil of Mississippi, unless our womanhood has fallen into the pit of toleration for all outrage upon what their mothers knew as female delicacy. But here is what the Rev. Dr. Hoss has to say, and I beg brethren to consider the weighty and solemn utterance.

* * * We have affirmed that the best possible statement of Christianity, as far as its saving power over men is concerned, can not be made in the terms that belong to the study or the cloister; but it is also the fact that it can not be made in terms of the slums. The notion that it is impossible to denounce sin and reprove sinners without filling one's mouth with the blackguardism of street-corner loafers and "saloon bummers," is not correct. Jesus spared none of the follies of men. Such scathing characterizations of all the forms of wickedness as those which fell from his lips have not been equalled in the annals of time. But, for all this, there is not one of his discourses that fails of fitness for reading in the public assembly or in the family circle. The pretense that we can not arrest the attention of men, and call them to a consideration of the claims of religion except by the use of methods that would disgrace a mountebank, is false. It is sure that the simple, straightforward and clean enunciation of our blessed and wholesome gospel will catch the ears and reach the understandings and stir the hearts of men as nothing else will. Other ways may create a temporary excitement; but Christ's way is the only one that contains "the promise and the potency" of permanent results.

I have heard a preacher very recently say he would make a funeral and ride in the front wagon, if the government asked him to do what takes place daily at my door without provoking any other feeling than one of gratification. And if we object, then we are not standing up to the "help of the Lord against the mighty." Alas! for the times in which our lots have fallen!

C. K. MARSHALL.

Vicksburg, Miss.

Notes.

Texas is growing all the time. A brother, writing in the *Texas Advocate*, spoke of a place "near the sunset!"

The Wesleyans are talking of celebrating the centenary of John Wesley's death, March 2, 1891, with appropriate memorial ceremonies.

Southwestern Methodist:

There are some preachers who have excellent gifts, but who are heady, ambitious and impatient, and who domineer over the churches they are appointed to serve. These need religion.

Our brethren must not take offense because we are compelled to shorten some of their accounts of meetings. It seems that we can not persuade them to brevity; therefore, in order to give space to others, we abbreviate the "notes" that are too long.

It has been said that our last General Conference cost the church $27,000. The levy was made upon the *whole* church. Now, will some of our Virginia brethren tell us how much the General Conference of 1886 cost the church of Richmond, Va.? We would like to know if it is more expensive for the whole church to bear the burden than for the church in one city to do it!

A brother, giving a rather glowing account of a meeting, says: "I then spoke of the necessity of building a church—the brethren were on fire—a subscription was immediately started, and in a few minutes $37 50 was subscribed!" The effect of the last clause of that sentence is similar to the effect of a sudden "down brakes" when you are going at the rate of forty miles an hour! That must have been "fox-fire."

Every clear thinker has reached the conclusion that the first want of the mind is truth, and every sound moralist has seen clearly that the first want of the soul is love. Then that system which puts truth into the mind and love into the soul is the system that should underlie and permeate every life, so as to enable it to reach its highest expression. The gospel is that system. Its design is to build up a vigorous and healthy life by supplying the mind and soul with their true nourishment.

We understand that the Ladies' Aid and Missionary Societies of Carondelet Street Church, in this city, are preparing a box of clothing for our mission school in the City of Mexico. It will contain, at least, seventy-five suits. Also the young ladies of the "Ready Workers" have agreed to furnish clothing for two boys of the same school for a year. Also a class of little girls, under Mrs. Mitchel, are furnishing the material and making aprons, etc., for the same good purpose. All of which is evidence of the spirit of him who left the poor in the charge of the church. "Inasmuch as ye did it unto the least of these, ye did it unto me."

Several weeks ago one of our correspondents asked for the *Scripture proofs* that Mary, the mother of Jesus, was a descendant from David. Several answers have been published, and several others have been received which have not been published. It seems to us that everyone has missed the question. They all attempt to answer a question which was not asked. They have attempted to reconcile Matthew and Luke in their accounts of the descent of Jesus. In all of them there appears the *supposition* that "Mary was probably the daughter of Jacob." Our first correspondent doesn't want *suppositions*, but this: Where is the Scripture which says, Mary was a descendant of David? For the reason that our correspondents have not tried to answer this, but some other question, we have not published any more on the subject.

Personal and Otherwise.

Rev. J. M. Rollins, of the St. Louis Conference, has been accepted by the Board of Missions for work in Japan. He expects to sail for Kobe, October 9.

Miss A. V. Wilson, a sister of Bishop Wilson, has been made principal of the Southern Methodist Institute, in Chihuahua, Mexico.

The people won't be satisfied now-a-days with slow coaches. There is now a daily train each way from Monroe to Shreveport. We have traveled between the two places when it took *three days* each way! Faster! faster! is the cry.

"Complicated inactivity" is the new name for laziness.

Bishop Keenor, looking to be in good condition for the work of his district, passed through the city last week, *en route* to Poplar Bluff, Mo., the seat of the St. Louis Conference, which opened its session yesterday.

Will the brethren please write the notices which they want to appear in the ADVOCATE on a separate sheet of paper; otherwise we are put to the trouble of doing it.

Canon Liddon, the celebrated English preacher and writer, died September 9.

The potato blight in Ireland is so threatening of famine that a national subscription for relief is being circulated through the kingdom.

One of our exchanges says that Boston contributes $600,000 a year to run the Louisiana Lottery!

Eleven members of the present Congress have died since their election, November, 1888.

Postal Card Reports.

—Rev. Wm. L. Linfield reports: "Our meeting at Mt. Hermon closed yesterday. It resulted in fourteen accessions and the erection of several family altars. Much good was done, and we are thankful."

—Rev. J. H. Smith writes from Newport, Miss.: "I have just closed my last protracted meeting for the season. We have had fifty conversions, and thirty-six accessions to the church. Think our assessments will all be paid by Conference. Pray for us."

—Rev. J. A. Leech reports: "The three meetings held on Byhalia circuit, North Mississippi Conference, resulted in 115 conversions, 103 accessions to our church, and 63 adult baptisms. Many lukewarm Christians revived, and we hope the church is more fully enlisted in the work of the Master."

—Rev. W. T. Barnett, Arkahutla, Miss., writes: "Revival season is over; the church is on a higher plane. Twenty-five conversions, and twenty-five additions to our church. Expended on two churches, $190, and parsonage, $75. Glory to God in the highest; peace on earth, good-will toward men."

—Rev. M. E. Tumlin reports from Nettleton: "The work of God is prospering on the Nettleton circuit. The fire of God is burning at every appointment. Sinners are being converted, and thirty-five have recently been received into our Methodism. Praise be to God! Pray for us as the work goes on."

—Rev. G. A. Mandeville writes from Gansville circuit, Louisiana Conference, that at a meeting held at Rehoboth thirteen had joined the church; one young man baptized by sprinkling, and one by immersion; "four precious souls entered by faith into the land of Canaan," and a committee appointed to raise funds to build a house of worship.

—Rev. W. D. Dominick writes: "Meeting at Oak Ridge and Belle Hill closed with fine results. About fifty conversions and fifty-one accessions. Raised $500 at Belle Hill to build a church; will increase it to $1,000. Oak Ridge is going to build a large, commodious house of worship. Many family altars were erected, and there will be a large increase of subscribers to the ADVOCATE. Bro. Lovett was with us and preached with power."

—Rev. J. R. Gerald writes from Carthago circuit: "We have just closed a meeting at Liberty Church, and received twenty-three members. God poured out his Spirit upon saint and sinner. Thank God we have some among these that are called to preach, and old Carthage circuit will no longer be blank for local preachers. Myself and wife cast our lot with this people, making in all twenty-five in the last eight days. We began our meeting August 30; closed September 7. We had no ministerial help at all."

—Rev. W. B. Lewis, presiding elder of the Brookhaven district, gives a good account of his district in the following brief note: "The four camp meetings on my district were attended with the power and demonstration of the Spirit, and resulted in much good to the churches and in many conversions. Other protracted meetings have been held with good results. There have been many additions to the church; several young men have been licensed to preach; and finances are coming up well in most places."

—Rev. J. T. Moody writes from Durant, Miss.: "Rev. T. Y. Ramsey, superannuated member of the North Mississippi Conference, has been quite sick for three weeks. Bro. Ramsey resides in Durant, Miss., and is much loved by all the people of the town. His noble sons and daughters and good wife are untiring in their attention to him, and every want is immediately supplied. His faith is strong, prospects bright, and his soul is happy. Let his many friends remember him in prayer."

—Rev. H. Bradford writes from Meadville circuit: "I send the *good* news from our circuit. The *bad* I keep at home. Congregations good. Reverence and attention increasing. Our Sunday-schools are in good shape, and improving all the while. We have built one new church at Oak Grove, and preparing to build another at New Providence, near where we have just organized a Sunday-school of thirty members. Congregational singing has improved wonderfully. The Ladies' Aid Society at Nebo has collected and expended about seventy-five dollars in repairs on our church at that point. We are praying for a revival that will make us all pure, liberal and steadfast. We do not want any more booms, but a gradual growth."

—Rev. J. W. Tucker writes of Amite circuit, Mississippi Conference: "We have held all our protracted meetings for this circuit, except at Liberty and Cedar Grove. At Mt. Vernon, 'in the hill country,' we have received up to date five persons. At Homo Chitto Chapel the church is being revived, spiritually; also three candidates for admission. At Salem we had a very good meeting, considering the rain and sickness at the time. In due time our protracted services were held at Woodland, where we had a feast of spiritual refreshing from day to day, resulting in nine accessions to our church. During these meetings we witnessed quite a number of bright conversions, who, as far as I know, are doing well. Thanks to Bros. W. W. Simmons, H. R. Ellis, G. Huff, and the local brethren and faithful laymen, for services rendered. Pray that we may continue to do all things well."

Millsaps College Day.

ADDITIONAL NOTICE.

I have received a number of letters making inquiry as to the collection for the endowment fund on Millsaps College Day. It is expected that each pastor and Sunday-school superintendent will take up a *cash collection* on that day. Try and get some amount, however small, from each member of the church and each pupil in the Sunday-school. A dollar from each member in the State would yield us a handsome sum. Pastors can also take advantage of the occasion to secure notes from those who have not heretofore subscribed. CHAS. B. GALLOWAY.

Meridian District.

Dear Brethren: It is expected that in every pastoral charge in this district *Millsaps College Day* will be observed, and a *cash collection* taken up by the preacher in charge at the church or churches where he may preach that day—Sunday, October 12. Do not fail in this duty. Let every preacher do his best by precept and example, if he has not already set an example of liberality in behalf of this college. If this day be properly observed, the Board of Trustees will be able to locate the college this fall. All together, brethren!

T. L. MELLEN, P. E.

Notice.

To the Preachers of the Jackson District:

It is important that a zealous effort be made to improve Millsaps College Day (October 12), and use it to the best advantage. Methodism in Mississippi has nothing before it to-day of equal importance to this college enterprise; and the Jackson district, foremost in everything else, has not kept pace with some of the other districts in this work. Let there be a grand rally all over the district.

D. A. LITTLE.

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Publisher's Department.

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Our Young People.

Tom's Prescription.

Margie lay out in the hammock, with dancing shadows changing the tints of her hair; and, when Tom came whistling by, he wouldn't have known her, lying so still, with her face buried in the meshes of hemp, if it had not been for that very shadow-flecked hair. Tom felt sure that nobody had just such gold-brown hair as Sister Margie.

"Hallo! 'Sleep?" he asked.

No answer.

"'Sleep, sis?" he called again; and then, as the little pink figure remained motionless, he grinned a genuine, broad, boyish grin, and picked from the tall grass near him one particularly long bit, which seemed to have gone to seed bountifully, just for his benefit. Stepping nearer he bent the green spray, and let it fall dabbingly about her pretty ear. He expected a sleepy movement from her in return, and was startled past bounds when she gave one vicious spring, and sat bolt upright, facing him with red, tearful eyes.

"By gum!"

That was Tom's strongest expletive, and the occasion seemed to warrant it. Who ever saw sunny Margie with tears on her cheek and gloom on her brow unless something terrible had happened to bring it about?

"Why, Margie, what is the matter?"

"I wish I was dead, that's what."

"Well, Margie Matthews! If I ever heard anything as wicked as that! You, to say such a thing—you, who have everything in the world to make you happy! Doesn't papa give you everything you want almost before you want it? Doesn't mama think you the dearest girl in the world; and don't we four boys spoil you to death, you ungrateful child? Haven't you a lovely home, no end of friends, a piano and a horse and—and—everything?"

"Ye-es," from Margie, tearfully.

"Then what else do you want?"

"Nothing. I've got too much now. Oh dear, oh dear! I'm so unhappy!" And down went the pink gown and the gold-brown hair into the hammock again.

"Well, if I ever!" gasped Tom. "You'd better study yourself, and see what's at the bottom of all this. There must be something."

"No, there isn't anything," came brokenly from the hammock; "and I have studied myself too much already. I'm sick of it. The more I try to be happy, the more I can't. I'm tired of everything! What do you do, Tom, when you get tired of everything?"

Tom would have laughed if Margie had not been so tragic. "Well," he said presently, "I don't think I ever got tired of everything; I don't have time. If I haven't the cow to milk, there's water to carry up, or cook's in a hurry to have the peas shelled, or the weeds need thinning in the garden, or something, always."

"Always work?" asked Margie, a shade less doleful.

"Well, no, not always; but, you may depend on it, I don't get tired of the time that isn't work-time, for there are dozens of things to do, even if you don't count the fish just aching to be caught down in Mill Creek."

"Tawm," called a voice from the back porch; and now Tom did laugh.

"There's an illustration, Margie. Now I wanted to go for those fish right away—haven't had a fish for a week; but there's Chloe yelling, and I know it's peas or beans or something. She's always in a hurry on Thursdays."

Tom dashed over the low fence, and Margie heard him clattering up the steps of the back porch. "Well, I never thought of that," she said, rising slowly, and brushing the little damp curls from her face. "No time to be blue! Why, what an idea! I believe I'll—yes, I will;" and, in a flash, Margie had darted through the little gate and up the steps after Tom. There he sat, a mock-heroic expression on his freckled face, stringing beans for dear life.

"Please, Tom, let me! I want to."

"Too hot for you, child."

"Why, no, it isn't, Tom; it's cool as can be here on the back porch in the shade. Do let me, and you go and see if you can't catch enough fish for breakfast. You know how fond I am of fish."

The mention of fish was too much for Tom; and he jumped up with sudden alacrity, pulled a chair into the shade for Margie, handed pan and basket to her, and was off.

Such an army of ideas as marched under that gold-brown hair in the time it took to string the beans! It was a very determined little lady who faced Mama Matthews in the library, half an hour later.

"Mama, isn't it the ninth flower-mission day?"

"Yes, Margie."

"And doesn't it mean all sorts of things as well as flowers, for the hospitals, jails, and asylums?"

"Yes; we are to send reading matter and delicacies for the sick, besides the flowers, on this flower-mission day."

"Well, please let me help this time. I never have, you know, mama. Let me make some blanc-mange and lemon gelatine, and arrange some of our own fruit and flowers."

"But it is such hot work for you in this—"

"Oh, mama, don't! You work in hot weather. Why shouldn't I? I do want to."

Mrs. Matthews smiled at her small daughter's vehemence, and Margie knew that a smile from mama always meant a favorable settlement of affairs.

All day Friday, she was busy concoeting the daintiest, clearest gelatine jellies, which in tiny glasses were set away in the refrigerator to cool; and, on the Saturday morning, she was up at daybreak, tying with white ribbon the very sweetest bunches of daisies, pansies, roses and honeysuckles, all fringed with grasses and ferns, wet, cool and beautiful.

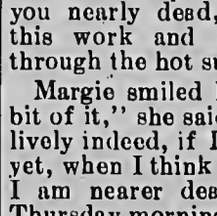
Tom and John and Archie and Ned all helped gather strawberries, and then climbed to the very tops of the cherry-trees for the ripest and reddest of the glowing fruit.

"Who ever would have thought," Ned said, admiringly, "of fixing them up like that? They look doubly good to eat down in the little leaf baskets, and some sick fellow will find his lost appetite coming back to him when he sees your pretty gift."

That night at sunset, a very tired girl, in a loose pink gingham, sat in the hammock, when brother Tom, spying her from afar, came up to ask, "Aren't you nearly dead, sis, after all this work and rushing about through the hot sun?"

Margie smiled lazily. "Not a bit of it," she said. "I feel very lively indeed, if I am tired; and yet, when I think of it, I suppose I am nearer dead than I was Thursday morning, when I wanted to die. Tom, honestly, had you ever seen such an idiot?" And then, though she laughed, her eyes looked suspiciously bright, as she continued: "Bless your old heart, Tom! You put me on the right track. I'll never be such a selfish goose again. I want to live in this world just as long as the good Lord will let me. It's a beautiful world, Tom; and how much there is to do in it!" Just then, the tea-bell tinkled merrily; and Margie wasn't a bit too tired to race to the house, and get there ahead of the long-legged brother, who said, when he caught his breath: "Well, for a tired mission-girl, you run pretty well. Hurrah for you, Margie! I don't believe you'll ever be 'tired of everything' again."

And I think she never was.—*Maude Rittenhouse, in the Housewife.*



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Household.

Fault-Finding.

Don't get in the habit of it. It's the easiest thing to do, but the hardest thing to stop, in the wide, wide world. It ruins your temper, and spoils the shape of your mouth. Try and see the good rather than the disagreeable in the people and your surroundings. You would not go into a friend's house and find fault with what she does, with what she has, and her ways of living. What right have you, then, to find fault with those who are more than friends to you—the people of your own blood? If there is a grace that we are all stingy with, it is that of giving praise, and yet it is one with which we ought to be lavish. Why should you tell your friend her bonnet is becoming, when you have never said this to your sister? Why should you go out to tea and praise your neighbor's muffins, when you have forgotten to tell mother how good hers were? Why should you announce how much Mr. Wilson over the way knows, when father is a great deal better informed man, and it has never entered your little head to whisper quietly to him how much you appreciate his wisdom? You keep your ability to discover faults for the home, while the eye that should look for virtues is closed tightly till you go out. Don't wait until some one has gone from you to tell of their virtues. Don't wait until your sister is far away in another land to tell how helpful, how pretty, or how courteous she is; and don't wait until the weary hands are crossed, and the long sleep has come, before you let your mother know what a beautiful blue is in her eyes, how tender is her heart, and how dearly you love her. Tell it all now; now, when the walk through life is hard, and the sunshine of praise is yearned for to brighten it, and to warm and encourage the pilgrim by the wayside.—*Ladies' Home Journal.*

CHARACTER IN THE FAMILY CIRCLE.—Home life is the sure test of character. Let the husband be cross and surly and the wife grows cold and unamiable. The children grow up saucy and savage as young bears. The father becomes callous, peevish and hard. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If rude to any, let it be to some one he does not love—not to wife, brother or parent. Let one of the loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave can not hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what is to love and be loved: what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst.—*Selected.*

HOW TO MAKE LIFE HAPPY.—Take time; it is no use to fume or fret or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small plensures.

Try to regard present vexations as you will regard them a month hence.

Since we can not get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Selected.*

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

Scientific.

Inventing the Phonograph.

The common phrase, "It is in the air," simply means that many men are thinking about the same subject, and that some of them foresee vaguely, as though opaque glass, something that an inventor may yet make a fact. Steam navigation was "in the air" thirty years before Fulton launched his steamboat upon the Hudson. Twenty-six years before that launch, the grandfather of Darwin published his "Botanic Garden," which contained this prophecy:

Soon shall thy arm, unconquered steam! afar
Drag the slow barge, or drive the rapid car.

Mr. Lathrop, in his "Talks with Edison," published in *Harper's*, for February, quotes several references, made long before the invention of the phonograph, to the possibility of an instrument recording sounds.

When the daguerreotype appeared, Ralph Waldo Emerson wrote to a friend, "We make the sun paint our portraits now; by and by we shall organize the echoes as we now organize the shadows."

The daguerreotype also suggested to Lieutenant Maury this wish, expressed in a letter in 1844: "What a pity it is that M. Daguerre, instead of photography, had not invented a process of writing by merely speaking through a trumpet at a piece of paper! Instead of saying, 'I wrote you a letter last Monday,' the phrase would have been, 'I spoke to you a ream.'"

Jean Ingelow, the poet, published fifteen years ago a fairy tale, in which she described an imaginary contrivance which she called the "acoustigraph," designed to record and reproduce music.

Tom Hood, in his *Comic Annual* of 1839, propounded the following query: "In this century of inventions when a self-action drawing paper has been discovered for copying invisible objects, who knows but that some future Niepece, or Daguerre, or Herschel, or Fox Talbot, may find out some sort of Boswelish writing paper to repeat whatever it hears?"

Not one of these fanciful preshadowings of the phonograph had ever been seen by Edison. The idea of the phonograph germinated in his mind, and, after years of culture, developed into the greatest of his inventions. It grew out of a rough automatic recorder, invented by Edison to serve a temporary purpose.

While working as a telegraph operator—reading by sound—in Indianapolis, he found that he was unable to keep up with the operator in Cincinnati, one of the quickest dispatchers in the business. The necessity of taking what that operator sent made Edison an inventor.

He arranged the old Morse registers in such a way that by running a strip of paper though them the dots and dashes were recorded on the first instrument as fast as the Cincinnati operator dispatched them, and were transmitted to him through the other instrument at any desired rate of speed. The words would come on one instrument at the rate of forty a minute, while Edison would grind them out of the other at the rate of twenty-five—a number he could readily write out on "the manifold."

By this rude automatic recorder Edison was led to invent the phonograph. He had worked out an instrument which would repeat a message any number of times and at any rate of speed. While experimenting with the telephone, this idea occured to him:

"If the indentations on paper could be made to give forth again the click of the instrument, why could not the vibrations of a diaphragm be recorded and similarly reproduced?"

He rigged up an instrument, and pulled a strip of paper through it, at the same time shouting, "Halloo!" A friend then pulled the paper through again, while Edison listened, and heard a distinct sound which a strong imagination might have translated into the original "Halloo!"

His friend wagered a barrel of apples that he could not make the thing go. Edison made a drawing of a model, took it to an instrument maker, and told him it was a talking-machine. The man grinned, thinking it a joke, but soon had the model ready. Edison arranged some tin-foil on it, and spoke into the machine—the maker looking on incredulously. But when Edison arranged the machine for transmission, and both men heard a distinct sound, the doubting instrument maker nearly fell down from the shock, so frightened was he. Edison himself was a little scared; but he was glad to get the barrel of apples from his skeptical friend. This was Edison's first practical experiment on the phonograph.—*Youth's Companion.*

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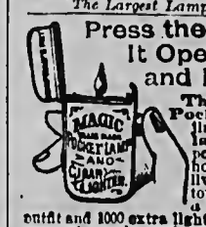

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Marriages.

SMITH—McNULTY.—At the residence of the bride's mother, in Summit, Miss., by Rev. G. Bancroft, Prof. Maxy Smith to Miss Sady McNulty.

BETHEA—CRAWFORD.—At the residence of the bride's father, near Walker's Bridge, Miss., September 3, by Rev. G. Bancroft, Prof. J. W. Bethea to Miss Rosa R. Crawford.

BELL—MILLER.—At the residence of the bride's father, Mr. R. M. Miller, Knox Point, Bossier parish, La., September 8, 1890, by Rev. Lewis A. Reed, Mr. Charles R. Bell and Miss Lillian Miller.

WATWOD—RICE.—On September 7, 1890, by Rev. W. Shepherd, Mr. James M. Watwod and Miss Rosa Lee Rice, both of Marshall county, Miss.

CRAWFORD—KNOBLES.—At the Methodist Episcopal Church, South, State Line, Miss., August 30, by Rev. T. L. Mellen, Mr. Samuel A. Crawford and Miss Octavia Knobles.

Obituaries.

BROWN—DAVID J. BROWN, who was the third son of Mr. Samuel and Mrs. Elizabeth Brown, was born in Blenville parish, La., in October, 1851, and died within one-half mile of his birth-place, August 15, 1890, being nearly thirty-nine years of age. He lost his father when about nine years of age. He kept house and conducted the interests pertaining to his mother and family for a number of years; but some years past his Christian mother also died, and left him as the only one to care for his three sisters.

David J. Brown was a member of the Methodist Episcopal Church, South, for twelve or fifteen years before his death; during which time he was a faithful and consistent Christian. He was confined to his bed in his last illness about twelve days; but bore all his afflictions with great patience. He spent much of his last moments pleading with his sorrowing sisters, and begging them to weep not for him. But a short time before his sainted spirit bid its long adieu to his tenement of clay, he seemed all at once to be looking anxiously in a certain direction; and when asked by his sister what he was looking at with such intense interest, he replied, "I am looking at mother and Mary." It did seem to him heaven's door was partly opened, and his eyes were allowed to see the spirit of his dear old mother in company with the sainted spirit of his sister Mary.

But soon after uttering the sentence, "I see mother and Mary," his own blood-washed spirit was allowed to take its everlasting flight. More than this the writer of this sketch could say, and yet keep in due bounds of truth. LONE BOY.

CHATHAM—On Monday, August 18, at 1 30 A. M., death visited the home of Bro. W. C. Chatham, and took from him his loving companion, N. E. CHATHAM, who was born September 3, 1848, near Lexington, Miss., and married to W. C. Chatham, February 20, 1868. To them God gave ten olive plants; four of whom had gone on before to welcome dear mama. Sister Chatham was sick five weeks, and bore her sickness and troubles with Christian fortitude. No one ever heard a murmur from her. She always had a kind word for everyone, and was a help to the poor and needy.

The departure of Sister Chatham leaves a number of devoted friends to mourn her death. The church has lost a consistent member, the neighborhood a noble neighbor, the family an affectionate wife and devoted mother. We thank our heavenly Father we mourn not as those of no hope of meeting, but of a fond hope of soon greeting her in the "sweet by-and-by." Sister Chatham's last words were "praises to God."

One who loved her dearly.
HETTIE WALL.

Whereas, It has pleased our all-wise Father in heaven, in the dispensations of his providence, to remove by death from our society Sisters ANN SIMPSON, SUSAN SULLIVAN and MARY DOCKERY; therefore, be it

Resolved, That while we miss them, their labors and good counsel, as well as their Christian and missionary spirit and examples, we bow with humble submission, and gratefully acknowledge the hand of God in it all, and pray that he will overrule the same for our good and the fuller development of the work they loved, and in which we are now engaged.

ANNIE HENDRICKS, Pres.
HATTIE FORD, Rec. Sec.

[We do not know to what missionary society these deceased sisters belonged. We publish the resolutions as they were received.—EDITOR]

RICHARDSON—WILLIAM RICHARDSON, son of James Z. and Helen M. Richardson, was born March 3, 1879, and died August 19, 1890. Eleven years were these fond parents made happy with his bright smiles; then he was called above to join those brothers and sisters that had gone before. Little Willie is the sixth child of these parents that has been called from this world of care and sorrow to a world of endless joy. This little flower faded in the bud; but, by the light of the heavenly home and the care of its Creator, it will put forth again in all of its beauty, and bloom in the world to come.

Amid tears and a deep-felt sorrow, we laid the body of little Willie to rest, with a perfect confidence that we shall meet him again, if we will live the life of the faithful. G. Z. R.

SELMAN—The following resolutions were adopted, August 24, 1890, by the New Salem (Miss.) Methodist Episcopal Church, South, Sunday-school:

Whereas, Mr. T. E. SELMAN, a member of our Sunday-school, died August 10, 1890, age twenty-four years; therefore, be it

Resolved, That we bow with humble submission to the will of the God of providence in the death of our brother, knowing that our loss is his eternal gain.

Resolved, That our heartfelt sympathy be extended to the bereaved family and relatives in this their sad affliction, and ask them not to weep as those that have no hope. E. M. BEASLEY,
For Committee.

BRISTER—Mrs. M. P. Brister, wife of A. T. Brister, was born in Yazoo county, Miss., April 25, 1846; died July 2, 1890, at her home, near Dalesville, Natchitoches parish, La. Sister Brister joined the Methodist Church in 1884, and lived a faithful member till death. She loved the church, and her house was the preacher's home. She leaves a husband and three children and many friends to mourn her loss. But may we not mourn as those who have no hope, but live so as to meet in the sweet by-and-by!

J. C. CARNLINE, P. C.

SPANN—Died, on Monday, October 7, 1889, the sweet little baby-boy of George and Maggie Spann, aged nine months and three days. Little GEORGE was a lovely baby, and fondly did the parents cherish the beautiful little life. He gave promise of much to cheer and brighten their hearts and home. After many weeks of afflictions the tired little one upon mama's lap, christened with mama's tears, fell asleep in the arms of Jesus. GURTY.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XIII.—September 28.

TEMPERANCE LESSON.

Dan. v, 1-8.

TIME.—B. C. 538.

PLACE.—The royal palace in Babylon.

1. *Belshazzar*—The number of the king's guests—a *thousand* lords (grand officers, mighty ones) is not remarkable, when it is remembered that, according to *Ctesias*, the Persian king provided daily for fifteen thousand persons at his table; that, according to *Curtius*, Alexander the Great invited ten thousand to a wedding feast, and that Ptolemy Dionysius supported a thousand soldiers of the army of Pompey the Great from his kitchen. The sense of security which this feast implied must be accounted for by their confidence in the assumed strength of the city. Plainly it was supposed to be impregnable. According to the genuinely Oriental custom, the wine-drinking or carousal *follows* upon the feast proper. At such times, especially at a court like the Babylonian immediately prior to the Persian period, the banqueters may have given way to all excesses of dissolute frivolity.

2. *While he tasted the wine*—While under its influence. Under the effects of wine men will do what they dare not do when they are sober. *To bring the golden and silver vessels* out of the "treasure-house of the gods," in which they had been deposited by Nebuchadnezzar, according to chap. i. 2. *His father Nebuchadnezzar*—That is, his forefather. So "Jesus...the *son* of David, the *son* of Abraham." Daniel does not intimate that other kings mentioned by other writers did not reign between Belshazzar and Nebuchadnezzar. The joint, yet independent, testimony of two contemporary Hebrew prophets, who had the best means of information, is more trustworthy than that of the heathen historians, even if there were a discrepancy. But what seemed at first to be discrepancy, recent investigation has turned into a confirmation of genuineness, for the real harmony must have been *undesigned*. *Wives...concubines*—Not usually present at feasts in the East, where females of the harem are kept in strict seclusion. But the Babylonian court, in its reckless excesses, seems not to have been so strict as the Persian. *Xenophon* confirms Daniel, representing a feast of Belshazzar where the concubines are present.

3. The aggravated feature of this profanation of the sacred vessels of the temple is that it is essentially *an exaltation of the idols above Jehovah*, who had succumbed to them in battle, and whom they had despoiled.

5. *Fingers*—The appearance of the fingers immediately awakened the thought that the writing was by a supernatural belng, and alarmed the king out of his intoxication. *The candlestick*—The candelabra, where the mystic characters would be best seen. *Barnes* makes it the candlestick taken from the temple of Jerusalem, the nearness of the writing to it intimating that the rebuke was directed against the sacrilege. *The plaster*—The wall of the banquet-hall was not paneled nor draped, but rather a simple light-colored "wall of lime or plaster," such as the ruins of the palaces at Nineveh still exhibit in great number. *The wall*—Written in cuneiform letters on slabs on the walls, and on the very bricks, are found the perpetually recurring recitals of titles, victories, and exploits, to remind the spectator at every point of the regal greatness. It is significant that on the same wall on which the king was accustomed to read the flattering legends of his own magnificence he beholds the mysterious inscription which tells his fall.

6. *Joints of his loins*—The vertebræ of his back. This, like the change of color in the countenance, is the natural effect of terror. *His thoughts troubled him*—Many a sinner has had a like experience, and other thousands must have it. He calls for the magicians, who more than once had been detected in imposture. He neglects God and Daniel, whose fame as an interpreter was then well established. The world wishes to be deceived, and shuts its eyes against the light. It is an appalling scene when a sinning mortal knows that the great God has come to meet him in the very midst of his sins! How changed the scene from the glee of his blasphemous revelry to this paleness of cheek, convulsion of frame, remorse of conscience, and dread foreboding of doom!

Observe in this story a picture of *strong drink*. (1.) Drunkards despise God and show contempt for God's law. (2.) Drunkards are careless of their own safety, drinking even while their lives are in danger. (3.) Drunkenness awakens God's warning, which comes to drunkards now as it came to Belshazzar. (4.) Drunkenness brings entire and absolute ruin, as it brought to the Chaldean king.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera*.

ESTABLISHED 1865.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON.

Mention this paper.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. POLICIES Issued on Desirable Fire Business. ANNUAL and TERM.

See our Agents throughout Louisiana, Mississippi and Arkansas.

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company,

14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000.

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenhush, Simon E. Marx, P. J. Cook burn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Wariens, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

PETER JAMES, Bee Lake. W. D. LAWSON, Yazoo City. W. S. GORDON, Pickens, Miss.

James, Lawson & Gordon,

COTTON FACTORS,

YAZOO CITY, MISS.,

Solicit shipments. Advances made on consignments.

H. Dudley Coleman & Co.,

H. DUDLEY COLEMAN. EDGAR L. STREAM.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 688.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. Dudley Coleman & Co., or Coleman's Foundry, N. O., La.

GRANT'S FURNITURE STORE

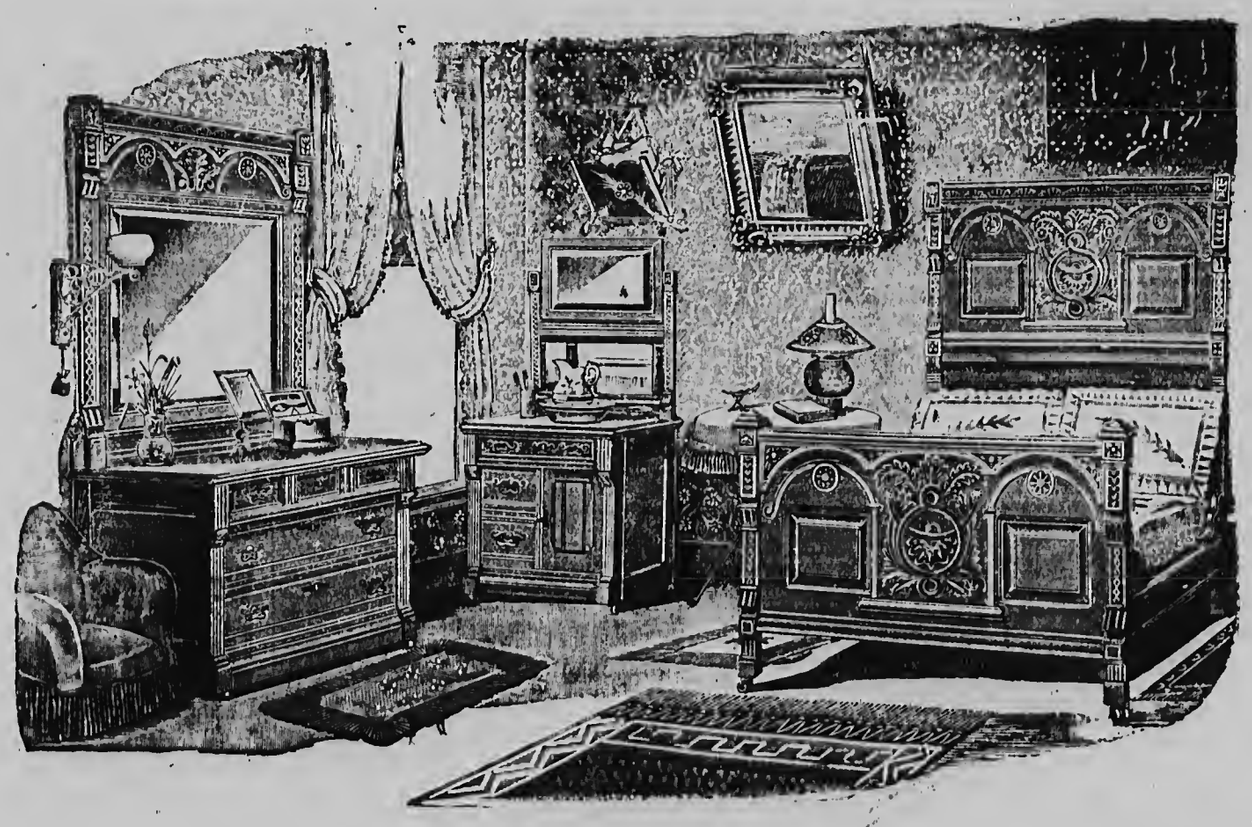
NEW STORE, AT **114 Camp St.** NEW ORLEANS. NEXT DOOR TO ADVOCATE OFFICE.

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

114 Camp Street, - - - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Vossburg circuit, at Pachuta	Oct. 11, 12
Ellisville, at Ellisville	(Mon.).. 18
Enterprise and H., at Heidelberg	(We.) 15
Meridian, at Concord	18, 19
Clarke, at Winifred	25, 26
Shubuta, at Shubuta	(Thu.) 30
Leakesville, at Vernal	Nov. 1, 2
Winchester, at Winchester	(Wed.) 5
W. and State L., at Waynesboro	(Th.) 6
Union circuit, at Union	8, 9
Daleville station	(Tues.)... 18
Hopewell ct., at Pleasant Grove	(Th.) 20
DeKalb	22, 23
Blunsville, at Blunsville	(Tues.).. 25
Paulding	29, 30
Lauderdale	Dec. 6, 7
Marion, at Lockhart	(Th.).. 11
Meridian, at First Church	13, 14
Meridian, at West End	(night).. 13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST. — FOURTH ROUND.

N. Wilkinson, at Macedonia	Sept. 20, 21
Live Oak, at Friendship	27, 28
Percy's Creek station	Oct. 4, 5
Wilson, at Gayden	9
Amite, at Cedar Grove	11, 12
Gloster and Centerville, at Gloster	13
Springfield, at Wesley Chapel	16, 19
Woodville station	25, 26
St. Helena at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8, 9
New River, at Magnolia	11
E. Baton Rouge	16
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	29, 60
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Betoville, at Clinton	10
Jackson station	13, 14

O. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

South Warren, at Bovina	Sept. 20, 21
Fayette, at Harriston	27, 28
Natchez—Jefferson Street	Oct. 4, 5
Natchez—Wesley Chapel	4, 5
Washington, at Washington	11, 12
Port Gibson	18, 19
Martin, at Cane Ridge	25, 26
Rolling Fork	Nov. 2, 3
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26, 27
Meadville	29, 30
Utica, at Utica	Dec. 6, 7
Burtonton, at Carlisle	(Mon.).. 8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Oct. 4, 5
Edwards, at Brownsville	11, 12
Madison, at Livingston	18, 13
Sharon, at Sharon	25, 26
Camden, at Thomastown	Nov. 1, 2
Silver Creek, at Lake City	6, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	(Sat.).. 29
Yazoo circuit, at Tranquil	(Sun.).. 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.).. 9
Jackson—First Church	(Wed. night).. 10
West Jackson	(Thurs. night).. 11
Spring Ridge	13, 14
Canton	(Monday night).. 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Bay St. Louis station	Sept. 16 16
Covington, at St. Tammany C. G	20, 21
Tallisbeck, at St. Tammany C. G	20, 21
Whittington circuit, at Palmer C. G	Oct. 5, 6
Americus, at Salem Camp Ground	11, 12
East Pearl, at Byrd's Chapel	18, 19
Vancleave, at New Prospect C. G	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 3
Pearlington, at Pearlington	8, 9
William's, at Bethel	(Sun. P. M.) 15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	28, 30
Augusta circuit, at Galloway Chapel	Dec. 6, 7

I. W. COOPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Holly Bush	Oct. 3
Yaunin, at Union	4, 5
Brandon, at Brandon	5, 6
Lake, at Centerville	11, 12
Newton, at Newton	12, 16
Homewood, at Mutual Union	19 20
Nesboba, at Hesters Chapel	25, 26
Union, at Union	26, 27
Carthage circuit, at Liberty	Nov. 1, 2
Carthage station, at Carthage	2, 3
Hillsboro, at Oak Ridge	4
Mt Rose, at Mt. Zion	8, 9
Raleigh, at Raleigh	9 10
Westville, at Pleasant Grove	15, 16
Walnut Grove	22, 23
Shiloh, at Salem	29, 60
Trenton, at Polkville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct. 4, 5
Gallman, at Bethesda	11, 12
Razlehurst station	12, 13
Crystal Springs station	15
Brookhaven, at Bethel	18, 19
Brookhaven station	19, 20
Beauregard, at Beauregard	25, 26
Wesson station	26, 27
McComb, at McComb	Nov. 1, 2
Adams, at Adams	8, 9
Sandhill, at Summit	9, 10
Franklinton	15, 16
China Grove	19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Lebanon	Dec. 1
Pleasant Grove	8, 7

W. B. LEWIS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville	Sept. 20, 21
Hebron circuit, at Hebron	26
Macon	28, 29
Louisville circuit, at Louisville	Oct. 3
Plattsburg circuit, at Plattsburg	4, 5
Mashulaville circuit, at Mashulaville	11
Shuqualak circuit, at Shuqualak	12, 16
Columbus circuit, at Andrew Chapel	18
Columbus	19, 20
Lagrange circuit, at Matherton	25, 26
Chester circuit, at Salem	Nov. 1, 2
Walthall circuit, at Walthall	8, 9
Sturges circuit, at Sturges	15, 16
Tampico circuit, at Pleasant Grove	20
Starkville circuit, at Steels Chapel	22, 26
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Sardis	Sept. 27, 26
Senatobia	Oct. 4, 5
Coldwater	11, 12
Como	18, 19
Courtland	25
Panola	26
Batesville	27
Pleasant Grove	Nov. 1, 2
Mt. Vernon	8, 3
Coldwater Mission	16
Arkabutla	15
Horn Lake	18
Lewisburg	22, 23
Cockrum	29, 30
Chulahoma	Dec. 6, 7

The preachers will please preach on the subject of education, and present the cause of Millsaps College, and take a collection for the endowment fund.

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Duncan's	Sept. 21
Arcola	26
Indianola	Oct. 5
New Salem	12
Leherton	19
Cleveland	22
Brooklin	26
Clarksdale	29
Friar's Point	Nov. 2
Belen	9
Jonestown	12
Lula	18
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

R. M. STANDEFER, P. E.

GRENADA DIST.—FOURTH ROUND.

Minter City	Sept. 20, 21
Water Valley	28
Water Valley circuit	Oct. 4, 5
Charlestou	(Thurs.).. 9
Tillatoba	11, 12
Chapel Hill	18, 19
Grenada circuit	25, 26
Grenada	26, 27
Abbeville	Nov. 1
Oxford	2
Carrollton circuit	6, 9
Banner	16
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	29, 60.

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs station	Sept. 20, 21
Olive Branch circuit	27, 28
Holly Springs circuit	Oct. 4, 5
Myrtle	11, 12
Red Banks	16, 19
Mt. Pleasant	25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawnee	15, 16
Byhalia	22, 23
Cornersville	20, 30
Hickory Flat	Dec. 2
Ashland	4

J. B STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Winona ct., at Bethlehem	(Sa., Su.).. Sept. 20, 21
Valden, at Columbiana	" " 27, 28
Black Hawk, at Acona	" " Oct. 4, 5
Ebenezer, at Salem	" " 11, 12
Lexington, at Tchula	" " 16, 10
Belzona	" " 25, 26
Richland	" " Nov. 1, 2
Kosclusko and D., at D	" " 8, 9
West, at Emory	(Wed.).. 13
Poplar Creek	(Sa., Su).. 15, 16
Newport	" " 22, 23
Kosclusko circuit	(Thurs.).. 27
Ethel, at Tabernacle	(Sa., Su).. 29, 30
Weir	(Wed.).. Dec. 3
Sallis, at Sallis	(Sa., Su).. 6, 7
Winona	(Mon.).. 8

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Oct. 4, 5
Tupelo station	11, 12
Verona station	16, 19
Saltillo circuit, at Moorsville	25, 20
Nettleton, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy	(Tu.).. 4
Pontotoc, at Pontotoc	(Thu.).. 6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta	(Wed.).. 12
Buenavista, at Buenavista	15, 16
Ebenezer, at Soule Chapel	(Wed... 19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	20
Prairie, at Prairie Chapel	29, 30
Tremont	(Wed.).. Dec. 3
Fulton and Smithville	(Fri.).. 5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Iuka station	Sept. 20, 21
Harmony circuit	25
Iuka circuit	27, 28
Pleasant Ridge circuit	Oct. 4, 5
Marietta circuit	9
Booneville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 18
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAORONE, P. E.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

Presto! Change! Gray and faded beards made to assume their original color by applying Buckingham's Dye for the Whiskers. It never fails to satisfy.

BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I. John i, 7.*

We the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 326 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. St. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

NEWS OF THE WEEK.

DOMESTIC.

A convention of delegates from Southern States, to consider the question of direct trade from Southern ports to Europe, met in Atlanta, Ga., on September 10. Steps were taken to organize companies to promote direct trade.

The steamer *Teutonic*, in an ocean race with the *City of New York*, made the run from Queenstown to Sandy Hook Light in 5 days, 19 hours and 5 minutes.

The amended Tariff bill was passed in the United States Senate, on September 10, by a party vote, the Republicans voting solidly for its passage. It now goes back to the House with the Senate amendments.

The anti-Lottery bill, which passed the House some time ago, was passed in the Senate, September 16. It goes at once to the President for his approval.

President Harrison is taking a deep interest in the financial situation. He devotes a great deal of his time to telegraphic correspondence with Secretary Windom as to the best means of relieving the present stringency in the money market.

The Ladies' Unsectarian Society, of this city, will soon establish a hospital for women and children. Liberal public support is expected.

President Harrison is enjoying a vacation at Cresson Spring, Pa. It is expected that he will return to Washington about the end of this week.

The Yellow Pine Convention, which met in St. Louis, completed its work on September 13, and adjourned to meet in New Orleans, December 9. The committee on prices reported in favor of an advance from 75 cents to $2 per 1,000 feet. The committee on weights reported three different standards for three different classes of lumber. Schedule A, the lightest weight, was to apply to Missouri, Arkansas and the short-leaved pine districts of Texas; Schedule B, the next heaviest weight, was to apply to Louisiana and the long-leaved districts of Texas; schedule C, the heaviest weight, was to apply to the States east of the Mississippi river.

The Maryland Law School has determined that it will admit no more colored students. The white students of the law, medical and dental departments of the university sent a petition to the faculty, protesting against the admission of any colored students to the law school.

The Ways and Means Committee (of the House), on September 13, began the formal consideration of the Senate amendments to the Tariff bill. The Louisiana delegation were admitted to the room when the sugar schedule was under consideration, and united in a strong objection to the date (March 1, next) when it is proposed that the changes made in that schedule shall take effect. They represented that the effect of adherence to that date would be ruinous to the planters, who would then have just garnered their crops and who would be compelled to sell them in a market brought down in price by free sugar. They proposed an extension of the time to July 1, next, or failing in that, asked that the new rates take effect immediately upon the approval of the bill.

The annual convention of the American Association of General Passenger and Ticket Agents is to be held in Denver, September 16.

FOREIGN.

Several members of Parliament, all anti-home rulers, have appealed in the colums of the London *Times* for donations in behalf of many boycotted farmers and shop keepers whose business has been ruined.

The floods are increasing in Austria. Many houses are inundated. The facade of the exhibition building has collapsed, having been undermined by the rising waters.

The United States man-of-war *Baltimore*, with the body of Ericsson, the inventor, on board, reached Stockholm, Sweden, on September 12.

It is said, in regard to the persecution of Lutherans in the Baltic provinces of Russia, that three pastors have been banished and sixty-six are on trial, mostly on trivial charges. The Russian government is doing all it can to stamp out the Lutheran religion, as the members of that church are suspected of leaning toward Germany.

The Bulgarian government has refused to pay the total amount of the claim presented by Russia for payment for arms and ammunition to Bulgaria during the war with Turkey, on the ground that the amount due is 100,000 roubles less than the sum demanded.

The Pope is not pleased with Cardinal Manning's latest utterances on the labor question. His Holiness is said to have expressed the opinion that the cardinal was being led by personal sympathy to endorse the labor programmes, which are not entirely in harmony with the settled attitude of the church on such questions.

The Queen of Roumania, who has been sojourning in Wales for health, has accepted an invitation to visit Queen Victoria at Balmoral. Her royal spouse will shortly join her there.

An immense meeting of dock laborers was held in London, on September 12, at which donations were made by all the dock unions for the strikers in Australia.

The United States minister to Russia, in response to a letter of inquiry addressed him by a prominent rabbi, denies the reported outrages against Hebrews by the Russian authorities.

The extension of the Triple Alliance treaty to May, 1897, has been accepted by Emperor William at the request of the Austrian government. The draft of the revised treaty prepared by Count Kalnoky increased the guarantees of both Germany and Italy to support Austria in the event of a Russian invasion of the Balkans.

The German authorities at Bagamoyo, Zanzibar, have published a notice permitting everybody to engage freely in the slave traffic, and only prohibiting the exportation of slaves by sea. The Arab slave dealers are also authorized to recover runaways.

Generation after generation have used and blessed Johnson's Anodyne Liniment. Try it.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9¼	— —
Low middling	9⅝	— —
Middling	9⅞	— —
Good middling	10⅛	— —
Middling fair	10½	— —
Fair	11¼	— —
Galveston middling	9¾	— —
Mobile middling	8¾	— —
Memphis, middling	10	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	5⅛	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	4⅛	5
Prime yellow	5⅜	5½
Gray white	— —	— —
Choice white	6	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5	— —
Fair	4¾	4⅞
Prime	5⅛	— —
Rough, ₱ bbl	3 10	4 00
Polish, ₱ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 30	5 50
Fancy	5 00	5 10
Choice	4 25	4 30
Minnesota Patents	6 15	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 25	— —
CORN PRODUCTS.		
Corn meal	2 60	2 65
Cream meal	2 90	— —
Grits	6 05	— —
Hominy	6 15	3 25
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	61
Yellow	— —	61
Mixed No. 2	— —	61
OATS:		
Western	47	49
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	85	90
HAY:		
Prime	16 00	14 50
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12 12½
Prime Mess	11 75	12 00
Rumps	10 50	11 00
BACON:		
Fancy Breakfast	8¾	9½
Shoulders	6⅞	7
Sides, short rib	— —	6⅝
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	5¾	5⅞
Sides, short rib	6	6⅛
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	16¼	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	14	15
Common	— —	— —
LARD:		
Refined	5⅝	5¾
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	11 00	12 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	3 25
ONIONS:		
New Louisiana	— —	— —
Western	3 25	4 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7⅜	6
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 50	3 50
Chickens, Southern	6 50	4 00
Young	1 75	3 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	16	— —
Southern	17	— —
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	5	— —
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Picayune*, September 16.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii. 1.*

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The Fair and the Sabbath.

The American Sabbath Union has prepared an earnest appeal to the commissioners of the World's Columbian Exposition to be held in Chicago, asking them to decide that the Exposition shall be closed on Sundays. It is understood that the commissioners will meet in Chicago on October 7. The officers of the Union, in making this appeal, are seeking the co-operation of all the friends of the Sabbath throughout the land. Individuals, local churches, institutions of learning, and all organized societies of whatever kind, are invited to send their communications to the secretaries of the American Sabbath Union, No. 23 Park Row, New York, who will see that they are forwarded to the commissioners before the above date. A matter affecting so vitally the welfare of the nation ought to claim the immediate attention of all patriotic citizens. Very truly,

J. H. KNOWLES, Gen. Sec.
W. J. R. TAYLOR, Cor. Sec.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Morton	Sept. 19
St. Tammany	" 20
Mt. Zion	" 25
Shiloh	" 26
Palmore	Oct. 5
Salem	" 9
Spring Creek	" 10
New Prospect	" 24

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

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Mt. Zion Camp Meeting.

Mt Zion Camp Meeting, Hayesville circuit, Louisiana Conference begins September 25. Arrangements have been made to carry preachers from Homer, La., to the camp ground. Please notify the preacher in charge at Hayesville, La.

H. W. MAY, P. C.

Spring Creek Camp Meeting.

The annual camp meeting at Spring Creek will commence Friday before the second Sunday in October. All ministers are invited.

H. M. BANKS, P. C.

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Letter No. 17.

ARRIVAL AT VENICE—THE GONDOLA—THE CANALS—THE STREETS OF VENICE—SAN MARCO SQUARE—A NIGHT SCENE—THE CAMPANILE—ST. MARK'S CATHEDRAL—THE HEALING STATUE.

I always desired to approach Venice in the evening. I had read in some book, whose name I have now forgotten, of the rowing by gondola to Venice, and, as they neared the bespired and bedomhed city, near the hour of sunset, there came over the waves to them the sound of distant church bells. Then Byron's words were clinging to me:

"Tis sweet to hear
At midnight, on the blue and moonlit deep,
The song and oar of Adrian gondolier,
By distance mellowed, o'er the water's sweep."

But, instead of the evening, I arrived at five in the morning; and instead of the approach to the city by boat, the cars now carry us over the lagoon that separates Venice from the main-land by means of a railroad bridge four or five miles in length.

But this is the only change. The long, black railroad line that goes from Venice to the shore has not sufficient arterial capacity to bring back continental life in sufficient force and quantity to change the city of the Doges. The cars bring you only to the border of the city where Venice sits, bird-like, upon her one hundred and seventeen islands. The song which I heard as a boy—

"Beautiful Venice, beautiful Venice,
The Bride of the Sea"—

can be sung as truly now as then. In a few minutes I was in a gondola, gliding up the canals to the hotel. The bells were ringing in different directions, and their sound, floating up these channels of water, was sweet and musical to hear.

But the gondola! It is a long, narrow boat, twenty-five feet in length and three or four in width. The high-peaked prow bears a broad battle-axe, which looks formidable, but is harmless. In the center rises a canopy of white or colored cloth, or a miniature cabin of block-wood latticed on either side to exclude the gaze and to receive the air. The stern, which ends sharply like the prow, is decked over from gunwale to gunwale for the distance of four feet. On this little platform the gondolier stands and propels the boat, not by sculling or by rowing, but by a method seen nowhere else than in Venice. An oarlock, one foot and a half high, rises from the right gunwale of this boat, and five feet from the stern. The gondolier, with his face to the bow of his boat, rests his oar in the lock, and pushes the handle from him, while, with a dexterous side movement of the paddle, he keeps the boat in line. There is no serpentine track made, but a swift and straight movement. The motion is delightful, and the sensation of gliding swiftly and noiselessly past door-ways, up canals, down between endless lines of overhanging houses, under arches and bridges, is one delightful and difficult to describe. The noiselessness is a striking feature in the gondola trip. The boat makes no noise, and the people in it keep silence. A luxury of silence falls on the person indulging in the ride. Yonder is a young lady gliding by, reading under her white canopy; yonder goes a gentleman smoking; others are silently looking out as they glide by. The only sound is the occasional dip of the oar, or the voice of a gondolier calling out in warning to another. Behold me, on this and two other occasions, shaded by a canopy, and resting on soft cushions, gliding up and down the canals of this wonderful city!

One of the great charms of Venice is its deliverance from many city noises. No deafening rattle and roar of cab and wagon and float here. Here is a city whose streets are made of water, whose carriages are boats, and whose dust is the rippling waves. As you go about in the gondola the first and last impression upon you is that Venice looks like a submerged or overflowed city. The feeling, or rather the appearance, is that the water has rushed over the streets to a considerable depth, and everybody is now in boats from necessity's sake.

Another fact, that you have from the canals no sign scarcely of the pathways and lanes that traverse Venice in every direction. All you see are arched bridges of stone, over which you notice people occasionally tilting up from unseen depths on one side and disappearing into unseen depths on the other. Then, again, you see very few people in their windows and doors as you pass up the canals. This gives the feature or appearance of forsakenness to the city, and adds another peculiarity that helps to make it unlike all other communities in the world. Let it not be supposed that Venice is sparsely settled. On those house-covered islands swarms a population of one hundred and forty thousand people. Let it not be supposed, again, that Venice has no thoroughfares but her canals. Of these canals she has one hundred and fifty, crossed by as many bridges; and these water avenues go in every direction, with all the windings and twistings of a serpent. But, in addition, Venice has a number of lanes (I can not call them streets) that wind and wander through the city equal to the canals. They do not run by the side of the canals, but cross them by the stone-arched bridges. They are paved with stone, or asphalt, and are from six to twelve feet wide. Fancy these streets with houses on each side six stories in height. The least excitement on these Lilliputian boulevards creates a perfect jam and blockade. The rooms on the lower floor constitute the shops and stores. They average ten and twelve feet in length and depth. But they are all attractive and inviting, and it is a constant charm to wander along, looking into their well-arranged show-cases by day, and their brilliantly lighted windows at night.

Mercería street is the main business thoroughfare of Venice. It is twelve feet wide, and the course is like a zig-zag bolt of lightning in a cloud. But it is a fascinating street for all that. If the pedestrian will look up at the windows as he perambulates these little avenues, he will discover where a good many of the people are.

Venice has, perhaps, eight or ten small squares. They are quite diminutive, not all attractive, but seemed to be placed here and there through the city in order that the inhabitants may come out occasionally, and turn around, and stretch their arms, and take one good, long breath. The great square of the city, famous and popular, is the San Marco Piazza. This is located on the southeastern corner of Venice; is two hundred yards long, and about one hundred wide. The east side is formed by St. Mark's Cathedral and the Palace of the Doges, while the other three sides are shut in by great palatial blocks once occupied by the nobility, but whose arcades are now filled with stores and *cafes*. Fanned by the breezes of the Adriatic, whose waves roll in thirty or forty yards of the place, and visited four or five evenings in the week by the military band, which plays deep into the night, the San Marco Square is a most popular promenade and resort for the Venetians. In passing through the place on several evenings I was confident five or six thousand people were before me.

One night scene remains as a striking picture in my mind. The square was crowded with thousands. Dark-faced Italian men, and black-eyed women of Venice, with bare head, and with mantilla and fan, were standing, sitting, or walking in every direction. Hundreds of people sat at little tables, that were encroaching far upon the square, eating ices and sipping wine. A high wind was blowing in from the sea, clouds were scurrying across the face of the sky; but it seemed only to add an impetus to the scene of life and gaiety going on in the square. The military band, composed of sixty or seventy instruments, stood in a large circle in the center, playing a piece that for weirdness and melody and minor chord thrillings, I have no descriptive word. The faces of the musicians were almost entirely concealed by the heavy feather plumes that drooped forward, and moved and fluttered in the night wind. The shadowed face was in keeping somehow with the music. It was a strain made up of dirge notes taken from winter winds, and of cries of lost birds, and of the moans of long waves breaking on barren and uninhabited shores. It finally seemed to me to be a lament over Italy. Poor Italy! Poor priest-ridden, poverty-stricken Italy! Just as it seemed that all hope was gone, the music suddenly changed, and burst forth into new realms, and began to walk up an ascending stairway of joy and triumph. I saw in the piece that spring had succeeded to winter, that somebody had found the birds, and that a whole colony of people had settled on the uninhabited shore. In a word, I saw that the sun was rising, people had got back from long journeys, and everybody was shaking hands. As I walked back to my hotel I prayed in my heart that Christ might be the hope of Italy, and that he alone may be the cause of its joy and triumph, if triumph and joy it ever has.

Just in front of St. Mark's Cathedral rises the Campanile, a tower three hundred and twenty feet high. Napoleon Bonaparte rode on horseback up its peculiar plane-like steps to the top. What a man he was for going up high, and then coming down again! What was true of the King of France in the select poems of Mother Goose, is true of its Emperor as well. Not being an emperor, I walked up the thirty-six inclined planes to the summit of the tower. What a view! The Alps robed in purple in the west. In the north the railroad, like a black cord or cable, ties us to the European shore, to keep us from floating away. To the south swells the Adriatic Sea, over which the fleets of antiquity sailed, where Cæsar came near drowning, and over which Paul sailed as a prisoner. To the east the Adriatic still. And Venice at our feet. Yonder winds the Grand Canal, like an inverted letter S, through the city, dividing it into two parts. Midway its extent springs the white arch of the Rialto, a bridge made out of a single block of marble. The surface of the canal is covered with gondolas moving swiftly in every conceivable direction.

As we notice the city, at a distance of five miles from the land, rising up, Venus-like, from the sea, we begin to see how impregnable it used to be in the Middle Ages from its situation, while its fleets swept, eagle-like, around it in defense.

We paid a visit to St. Mark's Cathedral. Poets and sculptors and painters and imitative Americans rave over the beauty of the building. It is, beyond question, lovely. Ruskin, in his Stories of Venice, may be consulted by the curious. The floor of the cathedral has been thrown into undulations by an earthquake years ago. The solemn handwriting of God is allowed to remain. They claim to have under the altar the body of St. Mark. As they are certain about it, I did not investigate. In a corner of the church is a small black marble statue of the evangelist. I saw four men rub their hands over it, and then rub their bodies in various places. Each man had his peculiar afflicted spot. As they did this they dropped a copper coin in a box near the statue, in payment of the homeopathic cure. The fourth man rubbed the statue vigorously, and then as earnestly rubbed a portion of his body just beneath his chest, which convinced me that his misery was altogether abdominal. He next felt in his pocket for his centime, and, behold! the penny was not there. He looked dismayed and a little foolish, and then slowly departed. Here comes up some interesting questions. Would the tutelary saint heal on credit? Would the statue part with its healing gratuitously, considering the circumstances? Or did the statue let out its pain-easing power, ignorant of the fact of the man's impecuniousness? If we could have followed that man and found out how his pains were, doubtless these solemn and important mysteries might have been explained.

I have reached the limits assigned me, and have not written half of what I desired to say about this beautiful, fascinating and historic city. Most reluctantly I withdraw my pen from the paper and sign my name.

B. CARRADINE.

Thoughts for Millsaps College Day.

Some extracts from leaders of public opinion in Church and State may be helpful to pastors in preparing sermons and addresses for "Millsaps College Day," October 12, 1890.

"Education is the cheap defense of nations."—*Edmund Burke.*

"Moral education is the bulwark of a State."—*Fenelon.*

"Culture untouched by religion has no redeeming power."

"Whenever culture of intellect outstrips the culture of conscience, disaster follows."

"Popular intelligence with popular unbelief ends in popular corruption."

"There can be no freedom without morality, no morality without religion, and no religion without the Bible."—*Hon. Josiah Quincy.*

"Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."—*George Washington.*

"A Bible and a newspaper in every house—a good school in every district—all studied and appreciated as they merit, are the principal supports of virtue, morality and civil liberty."—*Benjamin Franklin.*

"Any system of school training which sharpens and strengthens the intellectual powers without supplying moral culture and religious principle, is a curse rather than a blessing."—*Victor Cousin before the French Chamber of Peers.*

"The United States must be religious in order to be free. Society there must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed; and what can be done with a people who are their own masters, if they be not submissive to Deity? Despotism may govern without religious faith, but liberty never."—*De Tocqueville.*

"The belief in the moralizing effects of intellectual culture is absurd."—*Herbert Spencer.*

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is *the essential basis of conduct*, was to be kept up in the present utterly chaotic state of opinions on these matters without the use of the Bible."—*Prof. Huxley.*

"Literature, Science, and Revelation—this is the trinity of graces that, through the church, shall bless and exalt the human family."—*Bishop Granbery.*

"The church is not yet half awake to the great thought that God intends it to redeem the world from ignorance as well as from sin—that he intends, through the church to renew the world in knowledge and in holiness alike."—*Dr. Alexander Martin, president of De Pauw University.*

"True culture culminates in religion. True philosophy has God as its postulate; true science reaches God as its conclusion. The education, therefore, that is to prove a valuable factor in civilization can not afford to be indifferent to the claims of divine truth. . . . I believe in the education that fits men not only for life, but for eternal life."—*Dr. Francis L. Patton, president of Princeton College.*

These extracts might be multiplied indefinitely. It is hoped that these "thoughts" may provoke thought, and, in connection with the "facts" given recently, help to make "Millsaps College Day" a blessing to Mississippi.

CHAS. B. GALLOWAY.

JACKSON, MISS.

Millsaps College Notes.

Rev. M. L. Burton writes that Bro. Jesse Thompson, Sr., has offered through him the following books to the Millsaps College library: "Park's American Biography," 24 volumes; "Monotto's Valley of the Mississippi," 2 volumes; "Works of Daniel Webster," 6 volumes; "Statesman's Manual," 3 volumes; and "Poetical Encyclopædia," 1 volume. Such contributions are gratefully accepted, and the agent will gladly pay express or freight charges upon the same.

Rev. P. A. Johnston, presiding elder of the Brandon district, has sent to the agent this week notes and cash amounting to $60. This is not the first, nor second, nor third time that this progressive and faithful friend to the cause has sent us such an evidence of his active interest. Why is it that some presiding elders and pastors send remittances of notes and cash *frequently*, and others *never* do?

Rev. J. T. Nicholson preached last Sunday at Paulding, and, in response to his appeal for Millsaps College, the congregation subscribed $192 towards the endowment fund.

The agent presented the cause at Benton last Tuesday, and secured a subscription amounting to $153 45.

The "College Day" idea grows in favor, and appearances indicate that the day will be very generally observed. In how many ways will good be accomplished by its faithful observance by our pastors and superintendents!

1. Our people will become committed to the enterprise.

2. Information will be imparted upon a most important and sadly neglected department of our church work.

3. Ambitions will be aroused and interest enkindled that only eternity can limit.

4. The amount raised in cash and endowment notes will banish from the minds of the least hopeful all doubt of the success of the effort.

A. F. WATKINS, Agent.

The Anti-Lottery Bill.

The following is the Anti-Lottery bill passed by Congress:

No letter, postal card, or circular concerning any lottery, so-called gift concern, or other similar enterprise offering prizes dependent upon lot or chance (or concerning schemes devised for the purpose of obtaining money or property under false pretenses), and no list of the drawings at any lottery or similar scheme, and no lottery ticket or part thereof, and no check, draft, bill, money, postal note, or money order, for the purchase of any ticket, tickets or parts thereof, and or of any share or chance in any such lottery or gift enterprise, shall be carried in the mail or delivered at or through any postoffice or branch thereof or by any letter carrier; nor shall any newspaper, circular, pamphlet, or publication of any kind containing any advertisement of any lottery or gift enterprise of any kind offering prizes dependent upon lot or chance, or containing any list of prizes awarded at the drawings of any such lottery or gift enterprise, whether said list is of any part or of all of the drawing, be carried in the mail or delivered by any postmaster or letter carrier.

Any person who shall knowingly deposit or cause to be deposited, or who shall knowingly send or cause to be sent anything to be conveyed or delivered by mail in violation of this section, or who shall knowingly cause to be delivered by mail anything herein forbidden to be carried by mail, shall be guilty of a misdemeanor, and on conviction shall be punished by a fine of not more than $500, or by imprisonment for not more than one year, or by both such fine and imprisonment for each offense. Any person violating any of the provisions of this section may be proceeded against by information or indictment and trial, and punished either in the district at which the unlawful publication was mailed, or to which it is carried by mail for delivery according to the direction thereon, or at which it is caused to be delivered by mail to the person to whom it is addressed.

The Postmaster-General may, upon evidence satisfactory to him that any person or company is engaged in conducting any lottery, gift enterprise or scheme for the distribution of money or of any real or personal property by lot, chance or drawing of any kind, or that any person or company is conducting any other scheme or device for obtaining money or property of any kind through the mails by means of false or fraudulent pretenses, representations or promises, instruct postmasters at any postoffice at which registered letters arrive directed to any such person or company, or to the agent or representative of any such person or company, whether such agent or representative is acting as an individual or as a firm, bank, corporation, or association of any kind, to return all such registered letters to the postmaster at the office at which they were originally mailed, with the word "fraudulent" plainly written or stamped upon the outside thereof, and all such letters so returned to such postmasters shall be by them returned to the writers thereof, under such regulations as the Postmaster-General may prescribe. But nothing contained in this section shall be so construed as to authorize any postmaster or other person to open any letter not addressed to himself.

The public advertisement by such person or company so conducting such lottery, gift enterprise, scheme or device, that remittances for the same may be made by registered letters to any other person, firm, bank, corporation or association named therein, shall be held to be *prima facie* evidence of the existence of said agency by all the parties named therein. But the Postmaster-General shall not be precluded from ascertaining the existence of such agency in any other legal way satisfactory to himself.

The Postmaster-General may, upon evidence satisfactory to him that any person or company is engaged in conducting any lottery, gift enterprise, or scheme for the distribution of money or of any real or personal property by lot, chance, or drawing of any kind, or that any person or company is conducting any other scheme for obtaining money or property of any kind through the mails by means of false or fraudulent pretenses, representations, or promises, forbid the payment by any postmaster to said person or company of any postal money orders drawn to his or its order, or in his or its favor, or to the agent of any such person or company, whether such agent is acting as an individual or as a firm, bank, corporation, or association of any kind, and may provide by regulation for the return to the remitters of the same named in such money orders. But this shall not authorize any person to open any letters not addressed to himself.

The public advertisement by such person or company so conducting any such lottery, gift enterprise, scheme or device, that remittances for the same may be made by means of postal money order to any other person, firm, bank, corporation or association named therein, shall be held to be *prima facie* evidence of the existence of said agency by all the parties named therein; but the Postmaster-General shall be precluded from ascertaining the existence of such agency in any other legal way.

What It Means.

The Anti-Lottery bill, which, on Tuesday, passed the United States Senate without a dissenting vote, after passing the House with equal unanimity, is stringent and far-reaching, and hurls a blow upon the Louisiana Lottery Company from which it can never recover.

The signature of the President is, of course, a foregone conclusion. The very instant he signs the bill it will be the law of the land, and any infraction of its provisions will subject the offender to punishment. Federal laws are in full force immediately after the President's signature, unless the law itself states a future date as the beginning of its operation. The present law takes effect at once.

It punishes by imprisonment for not more than one year for each offense, or by a fine not to exceed $500, or both, any person who deposits or causes to be deposited, or who sends or causes to be sent, any prohibited lottery matter to be conveyed or delivered by mail. It punishes the mailing of letters, postal cards and circulars concerning lotteries, and also the mailing of lists of lottery prizes and of lottery tickets. It punishes the mailing of checks, drafts, money, postal notes or money orders for the purchase of lottery tickets. It also punishes the mailing of any newspaper, pamphlet or other publication containing any lottery advertisement or list of lottery prizes.

When it is remembered that under the old law it was not an offense to order a lottery ticket by mail, the severity of the blow now inflicted to the Lottery Company will be realized.

For who will now be rash enough to place in the hands of the Lottery Company evidence fully sufficient to secure his conviction, and to send him to prison for a year, by mailing the Lottery Company a letter ordering a Lottery ticket, and sending the money for it?

One of the most effective provisions of the new law is the clause which allows prosecutions either by information or by indictment, and which renders the offender liable to prosecution either in the district in which the prohibited matter is mailed, or in the district to which it is mailed.

It is clear that under this provision the lessees, officers and employees of the Lottery Company who may violate the law, and the editors, managers and employees of newspapers who may contravene it, may be called to account in any of the districts to which they may mail their criminal matter.

The Postmaster-General is given discretionary power to cause all registered letters which are addressed to the Lottery Company, or to any person, bank, etc., which he is satisfied is the agent of the Lottery Company, to be stamped "fraudulent," and returned to the senders. The same discretionary power is given to the Postmaster-General as to postal money orders. These provisions were specially aimed at the New Orleans National Bank, and must necessarily terminate its career as the receiver of the Lottery's mail.

We think the Anti-Lottery League is to be congratulated that so many of the suggestions made by it in its appeal to the nation have been embodied in the new law.

That the law will be rigidly enforced there can be no doubt. The whole governmental machinery of the United States will be invoked to stop the use of the mails for Lottery purposes, and no single judge can stay its execution. The President and the Postmaster-General are determined to enforce the law in every State of the Union, and those who desire to escape trouble had best heed the warning.—*New Delta.*

Christian Advocate.

THURSDAY, SEPTEMBER 25, 1890.

"NOW I LAY ME"

The Wichita (Kan.) *Eagle* says the following poem was left at the office by an unknown man, who came to ask for work

Near the camp fire's flickering light,
In my blanket I lie.
Gazing through the shades of night
At the twinkling stars on high.
O'er me spirits in the air
Silent vigils seem to keep,
As I breathed my childhood's prayer,
"Now I lay me down to sleep."

Sadly sings the whip-poor-will
In the boughs of yonder tree,
Laughingly the dancing rill
Swells the midnight melody.
Foemen may be lurking near,
In the canyon, dark and deep—
Low I breathe in Jesus' ear:
"I pray the Lord my soul to keep."

'Mid those stars one face I see—
One the Savior turned away—
Mother, who in infancy
Taught my baby lips to pray.
Her sweet spirit hovers near,
In the lonely mountain brake—
Take me to her, Savior, dear,
"If I should die before I wake."

Fainter grows the flickering light;
As each ember slowly dies,
Plaintively the winds of night
Fill the air with saddening cries.
O'er me they seem to cry:
"You may never more awake."
Low I lisp: "If I should die,
I pray the Lord my soul to take."

The Town Clerk of Ephesus.

BY W. H. ANDERSON, D. D.

"Ye ought to be quiet, and to do nothing rashly."—Acts xix, 36.

This excellent advice is part of the short, effective speech of the town clerk of Ephesus, when the mob, influenced by blind passion under the pretense of religious zeal, "with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians." We know nothing of the name of this town official, or of his character, except as presented in his shrewd, effective speech, full of knowledge of human nature, and the means of quieting the passions of the mob, excited by greed and desire to punish those who interfered with the traffic of their idol goddess, Diana, the patron saint of their city, the source of its great wealth and notoriety. The speech exhibits the keen shrewdness of the holder of office, and his great sagacity in quieting the excited crowd. There is official authority exercised, as it was his business to be present and make a correct record of public meetings and their acts. He admits that Paul and his companions were opposed to images made with hands; but their "image" of Diana "fell down from Jupiter." He soothes thus their pagan prejudices, while he appears as the friend of those for whose blood they panted. What a noble vindication he gives of the Apostle Paul and his associates: "These men are neither robbers of churches, nor yet blasphemers of your goddess." He excites their alarm: "For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse." He refers to the law, and advises them to proceed prudently and not violently. He gives most excellent advice, worthy not only of a pagan, as he was, but of a genuine Christian: "Ye ought to be quiet, and to do nothing rashly." Noise and violence establish no truth, vindicate no principle. The excitement of passion often misleads or hushes the direction of correct reason, sober judgment. The results are regrets for hasty action, oftentimes unjust and cruel. There is profound philosophy in this advice. Excited passion is exhibited through expression of countenance, and especially through boisterous speech. The tongue keeps time with the quickened heart-beat. One of the effects of excited passion is rashness. Passion is blind; prejudice usurps the throne of reason. It requires purpose and effort, persistently employed, to keep down excitement, especially in a crowd of excited persons. The hand of prudence and self-possession must hold the safety-valve to prevent the outburst of rash, irrational action. This, when frequently practiced, becomes an element of character, a safeguard against unprudent, violent, hasty action. Religion should be the reliable balance-wheel of the intricate and delicate machinery of human conduct. We never regret putting the curb on passion, and letting prudence and piety drive our chariot. Our profoundest regrets in our thoughtful, prayerful moments arise from yielding to improper impulses antagonizing the teachings of reason and religion.

This nameless official, whatever may have been the selfish or personal motives of his conduct, deserves our admiration for his heroic defense of Paul and his associates. The grand truth that God will raise up friends for his servants when fearlessly, but lovingly, doing their duty, comes out into the open sunlight. "The beasts of Ephesus" are toothless and clawless to injure God's servants, even in the mob of Ephesus, one of the largest, most beautiful, learned and wicked of classic cities. Good deeds embalm themselves in the memory of God, although the names of the doers may not appear on the page of history.

Let us study the advice of the official of Ephesus. It is simple, lucid as a sunbeam, in accordance with right and right reason. It is easy to be understood, and within our reach, by patient effort and the divine help. "He that ruleth his own spirit is greater than he that taketh a city." Noblest heroism is seen in the exercise of self-discipline; and in the practice of self-sacrifice and self-denial for Christ's sake, religion shines forth her divinest loveliness, and bows her knee and life in homage of the Son of God, the Savior of men.

If this advice of the Ephesus official were fully carried out in its true spirit, what happy homes would girdle our redeemed world! The Saharas in society, and even in the church of God, would put on Eden bloom and beauty. Violence and cruelty would die out of human action and of human vocabulary. Love would reign under the direction and control of divine grace, and put its girdle of beauty around our blood-crimsoned earth, binding all hearts in unity and all souls to Christ.

SARDIS, Ky.

"Cases for Discipline."

This is the subject of a timely article from the pen of the Rev. R. G. Porter in the ADVOCATE, of September 4.

All concerned know that it is a pressing necessity at this juncture to be faithful to our vows in the matter of discipline. We also know that there has been sad neglect of duty in the past, and long immunity has brought the church to a crisis.

Here is the question: Whose fault is it? A large per cent. of cities have become accustomed to lay the whole burden of neglect and failure on the pastors. Bro. Porter suggests two sources of failure or neglect to enforce discipline—the neglect of the pastor or the want of co-operation from the church. These are many times both to blame; many times it is the one and the other.

There are many times and places in which a pastor is forced to inaction by the want of co-operation from the church. Bro. Porter says: "If we are not pretty well rid of these things in the next four years, it will be because the pastors are not faithful in the administration of discipline, or because the church will not sustain them in this important work." Several times has the writer tried to arraign persons in the method prescribed by the Discipline, and has failed to get a committee that would work. In such cases if the pastor proceeds, he must go through an extra-judicial process.

But there is another source of failure recognized by the Discipline, and I do not hesitate to say that I think it one of the most fruitful sources of the evils which we have to fight. It is the neglect of the presiding elders to attend to this function of their oversight. One of the most positive functions of a presiding elder is to have the discipline administered in his district. Ans. 6 to Ques. 1, page 77, of the Discipline says: "To take care that every part of the Discipline is administered (enforced) in his district." I will not make the assertion that it is common, but I do say that in many cases this is a dead letter in the church statute book. To visit the pastoral charges once a quarter and preside at the Quarterly Conference and ask the routine questions, is the *ultima thule* of the functions of the presiding elder. If the pastor rises to the discharge of his duties, it becomes his duty to court the consent of his presiding elder to an executive procedure rather than to obey the mandates of superior authority. I have never known a case of procedure to begin at the dictation of a presiding elder, and many preachers are timid in the undertaking of such a task, and consequently the law is practically inoperative. I do not mean to insinuate that the presiding elder is the one to initiate the proceedings. This is extra-functional. But he can and ought to see that the pastor does his duty and give him the prestige and authority of his influence and position, for without this the pastor can do but little in dealing with sin in high places. The presiding elder wants to remain neutral, not willing to bear the brunt of the opprobrium that may arise from the world. A general might just as well relegate the whole responsibility of a battle to his subordinates. There would be a much more easy adjustment of the law of the church with the host of offenders if the pastors could feel the weight and power of their presiding elders back of them, and their hearty sympathy manifested in hearty co-operation, and if the people could see the high authorities of the church leading in the crusade against vice.

A pastor is put down at an appointment where the law is ignored, even by the most "influential members." All the collections and salaries depend on the "principal" members being let alone. The Discipline is under foot. The presiding elder will admit that. But begin to urge him for his endorsement of a court of correction, write to him in your perplexities and ask his advice in ink, and often then he becomes like Mephibosheth, "lame in both feet"—he can not come to the rescue.

There are many back-wood preachers, with but little experience, who ask their presiding elder to help them; but, failing to get the guidance they need, they drift into the regular style of negligence. There are other preachers who are not going to offend the patronage of the fashionable and gay and wealthy unless they are urged into proceedings by higher authority.

My position is, that the correction of the vices that now infest the church is largely in the hands of the presiding elders. If they give their prestige to the administration of the new law on the subject of vice, it will be a success. If not, it will be a failure, and things will move on as before. The time should come when the preacher in charge should cease to have to bear all the blame for the disorders in the church.

C. H. OWEN.

The Adventist Literature.

The Adventist problem deserves more than a passing notice from our press. The whole country is being flooded with their literature, and it is the most cunningly written fallacy I have ever read. The main fault with the brethren will be to think it is so foolish that it is unworthy of notice. I confess to some lethargy here myself. It does seem that no sensible person could entertain their ideas, and on this account I find very little literature written to show the fallacy of their doctrines. As I have had them to contend with all this year, and as I know they are making desperate efforts to spread their dogmas, I will try to give in brief their leading points of faith:

1. They claim this to be the final age of the world; indeed, this is the millenium, and the Savior is liable at any time now to come.

2. That ever since some time in the fourth century when a Pope, they say, changed the Sabbath from the seventh to the first day of the week, Christians have kept the wrong day; that the Sabbath was not changed at the resurrection of Jesus, but was changed more than three hundred years after his death.

3. That the souls of the lost are not immortal, as the pulpit has fallaciously taught so long, but that instead of "everlasting" punishment, the souls of the damned, as well as their bodies, are totally annihilated.

4. Baptism by immersion is the only scriptural baptism.

These are some of their main features, and I would advise my brethren of the Southeast Louisiana parishes to study these and preach upon them. Their canvassers go from house to house with their literature and, without telling what it is, sell it to the unsuspecting. The name of one of their works, "Bible Readings," has been sold, to my knowledge, without letting the purchaser know what he was getting. All the works that I have seen are written in violation of all rules of testimony. They ask leading questions, and answer with a quotation from Scripture. Why don't some of our able writers get out a book in reply to them that could be sold for twenty-five, or fifty cents. A logical, scriptural reply would find a ready sale and do good.

H. B. TREVILION.

PRAIRIEVILLE, La.

Henington Camp Meeting.

The nineteenth annual camp meeting of Henington Camp Ground, near Crystal Springs, Miss., closed on September 3, having begun on August 28. This year's meeting with the one of last year have been two of the most successful in the history of this camp ground. At this meeting there were thirty-nine accessions and more than fifty conversions, and a great burial of war-hatchets. One D. D. remarked if many more were buried, the hills of the grounds would become mineral. Whatever may be said of this, it is one of the best evidences of a successful meeting. Whenever men living at variance with each other can reach the point to have their differences settled upon Christian principles, there can be no better evidence of a genuine work of the Holy Spirit. There was a full supply of ministers; over twenty in attendance during the meeting. Among them Bishop Galloway, W. C. Black, D. D.; R. J. Jones, J. W. Chambers and a number of others, whose names space forbid mentioning, who did good and faithful preaching.

A good part, however, of the preaching was done by Rev. John Boring, of Holston Conference, and that inimitable "Gilderoy," alias R. G. Porter, of North Mississippi. Bro. Boring was recommended to us by Rev. G. R. Stuart, of Cleveland, Tenn. We have not been disappointed in his selection. Bro. Boring is a remarkable preacher in many respects. He is in his sixty-second year, and can preach twice a day without seemingly any appearance of failing. His preaching is distinguished for certain features: that of plainness and simplicity. No one can fail to understand him. He begins in a conversational style, never allows himself to become boisterous, but as he advances seems to grow in stature and improve in appearance. He makes no effort at oratory, yet often is very eloquent. His arguments are all taken from the Scriptures, with which he is remarkably familiar, quoting them at pleasure, giving book, verse and chapter to establish his positions. He never scolds, never dogmatic, but all he says is in a spirit of love and humility. Love, humility and simplicity seem to be his chosen weapons of warfare in his great work for the Master. No one can fail to be impressed who listens to him with the thought: He is one of the purest and best of men, deeply consecrated and thoroughly imbued with the responsibility of his calling. He is a teacher in the true sense of the word. He analyzes and explains the Scriptures and illustrates them in his own words and actions. His hearers, from the strong down to the humblest member of the church, can learn from him. Oh! for more such men and preachers! Many of us feel we are wiser and better by his coming among us. May the Lord prolong his life many years in his great work!

Bro. "Gilderoy," as we here now call him, preaches in one sense a deal as he writes—something usually new and fresh; he never tires you. If men are called for any special work, he is among the children. They can never forget what he says to them; his illustrations are so child-like. He shows the power of habit by telling on himself the one he formed in early life of spitting in his hands in everything he attempted to do. This followed him to the pulpit, and he often caught himself spitting in his hands as he would begin to preach. He tells the boys they can't *fudge* and get to heaven. He is a rare boy who would fail to catch the thought: to *fudge* is to cheat—to cheat is sin, whether in playing marbles or anything else, however innocent the act or play may be. The lesson is an important one to those of mature years.

Our camp meeting has been a success in more ways than one. The order was unusually good for the large number in attendance. We contracted the heaviest expense the present year for many past, amounting to about seven hundred dollars. We felt anxious as to the result. We are glad to report with a small balance in our favor last year, our gate fees and other receipts the present year. All our expenses have been met with a small margin to our balance. This certainly bespeaks the importance of the gate-fee system, however much it may be opposed by some. A fee of only twenty-five cents to enter the entire meeting is felt by no one, and prevents the oppression of the few, which was the result in all our former plans. It is certainly the plan to adopt if camp meetings are desired to be perpetuated.

J. W. MCNEIL.
Sec. Henington C. M., Ass'n.

CRYSTAL SPRINGS Miss.

Juvenile Missionary Paper.

It is probable that the Woman's Missionary Society of the North Georgia Conference will take the initiatory step of beginning, at an early date, the publication of a juvenile missionary paper. Careful survey of the field is already being made, and many things promise rich success. Should the paper be established, and others of the Conferences join the movement, there would be no reason to doubt its ultimate success. The field is broad.

From the Work.

BLAIRSTOWN, LA.

My first meeting was at Oak Grove. Bro. W. W. Simmons and Bro. N. J. Roberts were with me, and everything was ripe for a revival when they arrived. And they did some Holy Ghost preaching, and captured the hearts of all. This was one of the best meetings I ever witnessed; it lasted five days. Then I moved over to Clear Creek, and had Bro. J. Wilson Brown with me, and he did some very fine preaching. Church at this place revived. Then I moved over to Gilead, and opened my batteries there, and we had quite a revival of religion there. Bro. Norton, of East Baton Rouge, was with us. On Tuesday was our quarterly meeting occasion, and Bro. McDonald was on hand and gave us a very clear and forcible sermon on baptism, after which he administered the Lord's Supper to a large number of communicants. After the close, next day, moved over to Olive Branch, and a gracious meeting we had there. Bros. Ira B. Roberison and G. D. Anders were on hand, and we stormed the stronghold of Satan, and drove him from the last ditch. Church greatly revived and strengthened; sixteen family altars erected, a class meeting and a prayer meeting and a second Sunday-school. I went, the fifth Sunday in August, to Cregg's School-house, where Bros. A. E. White and Will Cregg had invited me, and who had been conducting a Sunday-school and prayer meeting all the year. These are faithful lay brethren. As a result of this meeting twenty-two joined—six before make twenty-eight; and I organized a church, took up a collection to buy them a register, and at no distant day this will be a strong church. My fifth, and last, meeting up to date, just closed at Independence, was a grand meeting. The Holy Ghost came down in power at the very first. Bro. B. Jones, of Clinton station, did the most of the preaching; and it would have done your soul good to have seen this old father in Israel pleading with sinners to turn from the error of their way. Every word was a telling shot; and, at times when the Holy Ghost would come with power, his appeals were eloquent. He is a fine preacher, though I am told he is eighty-two years old. Fifteen converted, and eight joined. As a result of these meetings sixty joined the different churches named, and about that many were converted; also thirty-five children were baptized; and Christianity in old East Feliciana is stronger to-day, perhaps, than ever before. *Fox fire* religion, in a measure, has been destroyed. I have all my Conference claims in hand; every dollar of the preacher and presiding elder will be paid. I believe this circuit can boast of as *true* and faithful a Board of Stewards as any work, and they pride themselves in going the whole hog, as the old saying goes. I have also secured thirty-two subscribers to the ADVOCATE, and raised about $175 cash for parsonage and other purposes. How will this do for one of the young preachers? A good business town, coupled with a big lot of energy and industry; filled with the love of God, desiring the salvation of souls above everything, and keeping humble and at the foot of the cross, goes, according to my experience, a long way in a preacher's make-up.

J. R. WHITTINGTON.

UTICA CIRCUIT, MISSISSIPPI CONFERENCE.

The Lord has wonderfully blessed us in our revival meetings on this circuit. I began a meeting at Reeves Chapel on the fourth Sunday in August, and continued for three days. The meeting resulted in some bright conversions, thirteen accessions to the church, and the erection of several family altars. Bro. V. D. Skipper assisted me in this meeting, and preached with great power. On the first Sunday in September I began a meeting at Cayuga, and continued for five days, preaching twice a day. Bro. Skipper came to me on Tuesday, in the spirit of the Master, and preached me five strong sermons. Sixty-two joined the church, about eighty conversions, and all present promised to lead better lives. Men from seventy to children of tender years were received into the church; in some instances whole families. The larger per cent.—in fact, most all—were grown people; many of them in middle life. This was the most spiritual meeting I ever attended; hardened sinners accepted salvation, and are now asking blessings at their tables and praying in their families. This was, indeed, a "time of refreshing from the presence of the Lord." We have received one hundred and fifty into the church up to date. We praise God for the victory, and give him all the glory.

N. J. ROBERTS, P. C.

AMERICUS CIRCUIT.

We have just closed an interesting meeting of four days at Sunflower School-house, in the neighborhood of Cross Roads. Commenced Friday night before the first Sunday in September. Bro. Lyman R. Roberts was alone in the meeting until Monday night, when Bro. D. C. Rolls, from Leeksville charge, came to his relief. Bro. D. C. Rolls preached at Sunflower School-house, Tuesday, at eleven o'clock, on the subject of a revealed Savior; and Tuesday night, at Cross Roads Church, his text was Rev. xxii, 17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Had a large congregation. The meeting resulted in a great deal of good. Our church here is improving on some lines, and the people are becoming more liberal and more spiritual. As we go on our way rejoicing, pray for us.

F. H. M.

HILLSBORO, MISS.

I have just closed a protracted meeting at Hillsboro. The meeting was a grand and glorious success. There was a work done here that will tell out upon the destinies of many in the future. There were nineteen accessions to the church, and many backsliders reclaimed. Bro. Smiley, from Homewood, was with us, and did honor to himself for the efficient services rendered. Our presiding elder was with us, and preached two soul-stirring sermons; also Bro. Walter Meadow, from East Pearl. We go on our way rejoicing. Pray for us.

R. H. BARR, P. C.

CORINTH DISTRICT, NORTH MISSISSIPPI CONFERENCE.

The third round of Quarterly Conferences has been made, and not without some results. Three or four new churches on the way. Four charges are at work for a parsonage. We meet next Saturday to locate a district parsonage. There have been about 350 accessions to the church. The finances are better than usual at this season of the year. We have here and there a good appointment and some good people.

The other side: Some churches have not paid anything to the support of pastor or been represented at a quarterly meeting this year, and no complaint from the pastor. Local preachers, stewards, Sunday-school superintendents and other members of the Quarterly Conference have not attended, and yet the Quarterly Conference says, "No complaints." Only a few family altars, and hundreds that do not ask a blessing at their tables. If some of you will pop a few questions to your large and appreciative congregations, you will see what you will see. A higher standard of moral and intellectual culture must be instilled into the minds and hearts of this people if we ever succeed. There seems to be a stupid indifference among the whites to education. There are whole families, and numbers of them, that never see inside of a school-room. My prediction is, that if we do not get hold of our poor and uneducated white people, it will not be long before we will have a question more distressing and vicious a thousandfold than the race problem.

The negro has aspiration and inspiration to educate, and this is worth more than lands or money. The negroes, born slaves, since the war have learned to read and write by the hundreds. How many white men have done this? Passing a cabin a few days ago, on Saturday evening, I saw a negro man doing what I never saw a white man do any day of the week; sitting in the shade of a tree studying a speller or reader. Said an ex representative to me, "On this ridge, six or eight miles long, there are eleven white men that can read and write, and twenty-two that can not. More than two-thirds of the negroes can read and write." That Constitutional Convention has undertaken an impossible thing. This question will never be settled by legislative restrictions or qualifications. If education and Christianity can not solve it, nothing else will.

If I were a general or a colonel, and could suggest nothing better than some of them do, I would cut the tail off my name and get out among the helpless and oppressed and grow another one. What we need now is consecrated brain work, a pure, sound literature at a small cost, and better educational facilities for the masses. If we do not put more of our money into brains, the next generation will not have either.

W. S. LAGRONE.

CORINTH, Miss.

MONTGOMERY, LA.

I am thankful that I can send good news from this portion of the Lord's vineyard. We had a glorious meeting at Dunn's, lasting a week. Some conversions; seven added to the church. My son did faithful service. Bro. R. M. Hern was with us a part of the time. I held a four days' meeting at Shady Grove. Five added to the church, and several conversions. Bro. Mandeville was with me in the Spirit of the Master at Winnfield, from Friday night till the next Friday. He was filled with the Holy Ghost, and preached a full salvation. God graciously owned his word. About twelve happily converted (one an old man of seventy-one), eight entered by faith the rest of perfect love, and nine were received into the church. After Saturday we had four services a day, including a six o'clock prayer meeting. On Thursday we had a nine o'clock love-feast, which made five services the last day of the meeting. We asked for fifty dollars for the pastor, fifteen dollars for Conference claimants, and four dollars for additional lights—all of which was cheerfully given in cash and good subscriptions. We also collected privately twelve dollars and twenty-five cents for our faithful helper.

We are building a new church at Atlanta, which we hope to have in readiness for our last quarterly meeting.

We had a pleasant service at Montgomery yesterday (September 14). Asked for fifteen dollars missionary money, which was freely given.

J. F. WYNN.

Books.

SONGS OF DIXIE. S. Brainard's Sons Company, Chicago. Price, fifty cents.

This is a collection of camp songs, home songs, plantation songs, and marching songs, arranged as solos, quartets and choruses, with simple accompaniments.

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This story is said to have been written when the author was only thirteen years old, and is a pleasing and well-told story from an author so young.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON I.—October 5.

PARABLE OF THE VINEYARD.

Luke xx, 9-19.

GOLDEN TEXT.—*He is despised and rejected of men.*—Isa. liii, 3.

TIME.—Tuesday of Passion week, April 4, A. D. 30. The closing day of Christ's public ministry.

PLACE.—The Temple at Jerusalem.

9. To the people—The parable was spoken *to* the people—but *at*, with reference to, against, the chief priests and scribes. *Bengel* suggests that he addressed it to the people, to guard against interruption on the part of the chief priests. *A vineyard*—St. Luke omits the special isolation, etc., of the vineyard. Judea was formerly a land of vineyards. *To husbandmen*—Namely, (1) the Jewish nation; (2) their rulers and teachers. By his going into a *far country* he means his great long-suffering. I should rather say, this represents and partially explains "the eternal silences"—God's apparent withdrawals from the earth to test the fidelity of his children. *For a long time*—The nearly two thousand years of Jewish history. In this long time they learned to say, "The Lord hath forsaken the earth."

10. At the season—The fruits had had abundant time to come to maturity. The wine-press and the tower Luke omits. *He sent a servant*—The various servants are the judges, the better priests, and the prophets. *That they should give him of the fruit*—The payment is in kind, on the metayer system. *Beat him and sent him away*—The language paints the general treatment of the prophets; Isaiah, Jeremiah, Zechariah the son of Jehoiada, being the most conspicuous instances.

11. And again he sent another—Literally, *And he added to send another*—a Hebraism. *Entreated him shamefully*—There is a gradation in their impious audacity. In St. Matthew it is (1) beat, (2) killed, (3) stoned. In St. Mark, it is (1) beat, and sent away empty; (2) wounded in the head and insulted; (3) killed. And when more servants are sent they beat some and kill some.

12. Cast him out—For an abundant historical justification of this description, and as showing that the past ingratitude of the people is not painted here in colors a whit too dark, see 1. Kings xviii, 13; II. Kings vi, 31; II. Chron. xxiv 19-22.

13. What shall I do?—A picture of human perplexity representing the grief of the heavenly Father over his rebellious children. *I will send my beloved Son*—Who took on him the form of a servant. Our Lord's teaching respecting his own divine dignity advanced in distinctness as the end was approaching. *It may be*—Literally, *perhaps*. This "perhaps" belongs, of course, only to the parable, but it (1) indicates their free will, and (2) enhances their awful crime to represent it as having seemed all but inconceivable.

14. That the inheritance may be ours—"They killed that they might possess, and because they killed they lost." The priests and scribes considered the nation their property, and they slew the Son that they might hold it for themselves.

15. Cast him out of the vineyard—This may involve an allusion to Christ suffering "without the gate." The prophecy was meant, if possible, at the last hour, to prevent the guilt of its own fulfillment.

16. He shall come and destroy these husbandmen—St. Luke agrees with St. Mark in putting these words into our Lord's lips, and not, as St. Matthew does, into those of the bystanders. On the assumption that those who gave the answer, which our Lord would seem to have repeated, were some of the scribes and Pharisees, we may see in it either a real unconsciousness that they were as men on whom the punishment was to fall, or, more probably, an affected horror, by which they sought to disguise the conviction that the parable was meant for them. They would not admit, in the presence of the multitude, that they winced at this intimation that their designs were known. Looking at the words as coming from the scribes, their answer, like the speech of Caiaphas, was an unconscious prophecy, in which were wrapt up at once the destruction of the holy city and the transfer of the privileges that had belonged to Israel to the Gentile Church, which was to grow into Catholic Christendom. The Lord of the vineyard would not be robbed of its fruits, and sooner or later would find faithful and true laborers. *Give the vineyard to others*—"Lo, we turn to the Gentiles." *God forbid*—No other English phrase could well be substituted for this, but it is worth mentioning that the name of God does not appear in the original, and that the ejaculation is simply, as it were, a negative Amen, "So be it not." Its insertion here is peculiar to St. Luke, nor does it occur elsewhere in the Gospels. St. Paul uses it frequently, as in Rom. iii, 4, 6, 31; vi, 2, 15, *et al.* The cry of horror must be supposed to have come from others than those who, in St. Matthew's report, had themselves pronounced the sentence. When the hearers said, "God forbid," their thoughts were not upon the severity of this punishment, but upon the enormity of the murderous crime thus punished. Their souls recoiled with horror at the suggestion of such awful guilt. This must be the point to which they referred, for Christ's answer assumes this.

17. He beheld them—Rather, *looking fixedly on them*, to add solemnity to his reference to their own Scriptures. *The stone which the builders rejected*—This is a quotation from Psa. cxviii, 22; comp. Isa. xxviii, 16. The stone is regarded both as a foundation stone and a stone at the angle of the building binding the two walls together. These words made a deep impression on St. Peter. In the primary meaning of the Psalm the illustration seems to have been drawn from one of the stones, quarried, hewn, and marked away from the site of the temple (Kings vi, 7), which the builders, ignorant of the architect's plans, had put on one side as having no place in the building but which was found afterward to be that on which the completeness of the structure depended, that on which, as the chief corner-stone, the two walls met and were bonded together. The Psalmist saw in this a parable of the choice of David to be king over Israel; perhaps, also, of the choice of Israel itself out of the nations of the world.

18. Whosoever—This rejection of the corner-stone when translated into history is the murder of his beloved Son. *Shall fall upon that stone*—As the Jews did from the first. *Shall be broken*—Literally, *shall be sorely bruised. It shall fall*—As it did on the finally impenitent Jews after Christ's ascension. *It will grind him to powder*—Literally, *it shall winnow him*, with obvious reference to the great image which "the stone cut without hands" smote and broke to pieces, so that its fragments became "like the chaff of the summer threshing-floor, and the wind carried them away." A man's dashing himself against this stone laid on the earth means rejecting him during the time of his humiliation. In the second part of the verse, where this stone is represented as falling from the top of the building, the subject is the glorified Messiah crushing all earthly oppositions by the manifestations of his wrath.

19. The chief priests and the scribes... sought—A statement which is here the more remarkable since it serves as a proof that the increasing bitterness of his enemies did not proceed from misunderstanding in reference to the discourses of our Lord, but, on the contrary, from the fact that they understood them only too well, and felt themselves thereby mortally wounded and outraged. The more light there was before their eyes, so much the more hatred in their hearts. We see they are in the way which at last leads to the commission of the sin against the Holy Ghost. Maddened into rage, the chief priests and scribes at this moment made a desperate rush to seize the Lord Jesus, for they saw that his parable was leveled against themselves; but their fear of the people compelled them to desist. *Against them*—This decidedly shows the primary sense of the parable. As yet they hardly realized its wider significance. So when the priests and rulers saw that Jeremiah spake against them, "Come," said they, "and let us devise devices against Jeremiah.... Come, and let us smite him with the tongue." After this parable our Lord added the parable of the marriage of the king's son. Thus in three continuous parables he convicted the priests and scribes (1) of false professions; (2) of cruel faithlessness; (3) of blind presumption. This, with their public humiliation about John's baptism, made them thirsty for speedy vengeance.

Witness to the Truth.

The New York *Journal of Commerce* is one of the newspapers that often has an editorial which stalwartly defends Biblical Christianity, without championing sectarianism in the slightest degree. The following sentences upon "Bearing witness to the truth" are nobly written:

The kingliest office ever held by one of human birth is that of witness-bearing to the truth. The man who is faithful in this comes nearest to the king of the nations. "Art thou a king, then?" asked the haughty Roman of one who had spoken of his kingdom. The answer is a study for a lifetime. "I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The kingly office and witnessing to the truth are here held to be synonymous. There is a world of encouragement in this for every man of humble birth, of lowly estate, of scanty means. No matter how poor his home, how meagre his fare, how circumscribed his influence, how desolate his lot, he may assume the royal prerogative and exercise the kingly functions. He need not have a throne, or a jeweled crown and glittering robes, nor even a sceptre, but if he bears witness to the truth he has come to a regal estate. The question of the Roman, "What is truth?" was asked in contempt and was left unanswered. But the witnesses all know enough of it to qualify them for their high calling. Every one who hears the voice of him whose "kingdom is not of this world" is "of the truth," and all who follow him in their testimony come into the royal likeness. The witness to the truth is not, as many seem to suppose, a partisan authorized to assume the reins of power, to collect armies, to enlist a host of followers and put them in martial array, to engage in sanguinary battles, to dominate wrong and error by the use of the gun, the sword, and the bayonet, and to drive all forms of evil out of the world by a superior force skilled in strategy and the machinery of war. Truth is a reformer, truth is a liberator, truth is an elevator, truth is a purifier; but as an armed warrior it is utterly powerless before the defiant will of man. Those who go forth to war in its name may assail with keenest blades the victims of falsehood, but they will make no impression on the strongholds of error. Omnipotence itself can not lead an unwilling captive to embrace the truth. He stands intrenched beyond the utmost stretch of the mightiest power that would coerce his resisting choice. To witness for the truth, therefore, is not to engage after this fashion in a hostile assault upon the evil that is prevalent in human hearts and manifested in human life. This is the hardest lesson the world has yet to learn. It is so easy to denounce, to assail with reproaches and bitter scorn, the follies, the heresies, the evil devices, the shortcomings of those who cling to falsehood and error, that every champion of the truth is anxious to get up into the chariot with Jehu and imitate his exterminating zeal. We do not now refer to those who make their pronunciation of shibboleth the sole test of righteousness, and would slay with the sword of their vengeance, as the Gileadites did, all who can not sound the letters after the same fashion. But the real friends of truth are far more prone to show their love of it by fighting for it than by witness-bearing. If it were an earthly monarchy this might be excused, as the first King said. "If my kingdom were of this world, then would my servants fight." The kingdom is "not from hence," and, therefore, it needs witnesses and not frantic zealots to war in its behalf with sword and spear. If we study the character of him who came from a throne loftier than is found in any human court to bear witness to the truth, we can see in a concrete form the lesson which those who seek this kingly office must learn, each for himself, before he essays to practice in the high vocation. The witness must be a lover of the truth for its own sake, and make it the guide of his life.—*Watchman.*

Education and the Lottery.

The cry of the Lottery, through its mouthpiece, the Progressive League, is "education." The State is being flooded by this last-named organization with its "leaflets," in which the State is slandered and her school system is belittled and decried, and its pretended object of attracting immigration is sought to be accomplished by telling those who might be disposed to become settlers here that if they do so they will bring their children to a State barren of educational advantages to grow up in ignorance. The Lottery strives to drive the people of Louisiana to its support by working upon the most sacred feeling of the human heart—parental love. It hopes, by holding before the eyes of the parents the fear of ignorance for their children, to conceal from them the pitfalls of vice and immorality and crime which it is preparing for the coming generation of Louisianians. To this end the Lottery and its minions paint the most woeful picture of Louisiana's destitution of even a rudimentary common school system.

Is that picture true? Is our common school system worse than that of our neighbors? And is it standing still or worse, deteriorating? To both of these questions, thank God, we can answer, and answer truthfully, "No." For an answer to the last question we turn to the school statistics found in the annual report of the State superintendent of public education made in this year. There we find the following figures: comparing the statistics for 1889 with those for 1880, what do we find? In 1880 there were enrolled pupils, 54,312; in 1889, 132 593; an increase of 78 281, more than double. In 1880 there were teachers, 1,286; in 1889, 2 670; an increase of 1,384, more than double. In 1890 there were schools, 874; in 1889, 2,276; an increase of 1,402, nearly three times as many. In 1880 the money expended for public schools was $411,858 37; in 1889 $704 586, nearly double as much. Does this look like retrogression? In 1880 the amount expended for the common schools was less than half a million dollars, in 1889 it was nearly three quarters of a million. Does this look like retrogression? Is not this substantial evidence of a steady and sound and healthy growth?

But aside from this evidence of growth by comparison with our own past, how does our school system compare with that of the other Southern States? Investigation of their reports shows that the public-school teachers of Louisiana are better paid than the teachers of Alabama, of Tennessee, of Mississippi, of North Carolina, and of Virginia. It shows that *the public schools of Louisiana are in session for longer terms than those of any other Southern State except Virginia.* What have the Lottery hirelings and the Lottery's newspapers and the Lottery's Progressive League to say to these facts and figures? They have been dealing in glittering generalities, they have been making vague and random assertions, they have been preaching and writing and publishing and spreading broadcast slanders upon the school system of the State either in woeful ignorance or willful disregard of the facts. They have now been confronted with a solid wall of irrefutable facts and unmistakable figures. Will they persist in their course of misrepresentation?

Louisiana has a better public school system than any of the other States which passed through the horrors of reconstruction. The figures prove it, and the unsupported assertions of a thousand Progressive Leagues, prepared by paid employes of the Lottery Company, printed on the presses of the Lottery Company and paid for by the money of the Lottery Company, can not controvert it.—*New Delta.*

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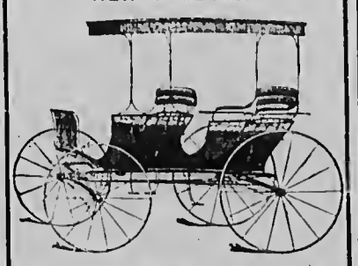

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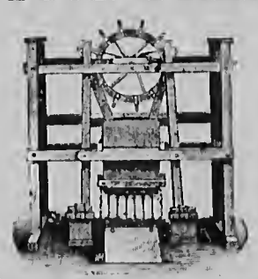

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

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THURSDAY, SEPTEMBER 25, 1890.

Growth in Religion.

The Holy Ghost, by the pen of the Apostle Peter, has exhorted Christians to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." By the Apostle Paul he has given the same exhortation in various forms. It is evident from these Scriptures that there is such a thing as growth in religion.

In the material world growth is development from a seed or germ. It is enlargement by natural process and is hindered or assisted by external conditions. It is augmentation, tending to reproduction. Grace is the divine love manifesting itself in the bestowment of positive blessings. Or, rather, it is the *influence* which these blessings exert upon the heart and life. Knowledge is acquaintance acquired by association and experience. The terms "grace and knowledge" include every blessing within the circle of the redemption scheme. To grow in these is to enlarge along all the lines of religion. It is to advance further and further into an actual acquaintance with the divine love in its manifestations in the heart and in the world, and an enlarging reproduction of the virtues of piety in the daily living.

In the natural world growth depends largely upon external conditions. The soil and atmosphere must be in proper condition to enable the plant to draw the life enlarging properties from them to itself, and the plant must have vigor to assimilate these properties to the supply of its own wants. So in the religious world growth depends a good deal upon external conditions. These conditions are the "means of grace," the neglect of which is sure to dwarf the religious life, just as their proper use is sure to develop and enlarge it. Just at this point the value of church services and family worship and private devotions comes prominently to view. The Christian who neglects these will not grow, except in the direction of littleness.

In the natural world the best and most vigorous growth is the result of cultivation. We have the evidences of this all around us every day. As the "full corn in the ear" depends upon the care and attention bestowed upon the cultivation of the stalk, so the full development of the virtues of religion is in proportion to the care and attention bestowed upon their cultivation. Indeed, there is very little robust piety that is not the result of cultivation. We do not mean that religion can be *acquired* in the way that a science is acquired. We mean that *progressive* religion is the result of the cultivation of a germ *implanted* in the heart, which can not be said of a science. That germ is regeneration, a seed sown in the heart by the Holy Spirit. It is merest nonsense to talk of growth in religion where this is lacking. It would be extreme folly for a farmer to talk of reaping a harvest of wheat from the weeds that grow spontaneously in an uncultivated soil. The fact that Christians are exhorted to grow in grace shows that there must be some grace as a germ whence growth may take its start. If a man has no grace, it is clearly impossible for him to grow in grace. He has no starting-point. In the Christian religion the starting-point is regeneration. A science may be acquired by study and perfected by the practical application of its principles, but religion is a development from within. It is an increase and growth of the germinal principle of the new birth, and this increase is augmented or retarded according to the use or non-use of the means of grace.

From observation we have come to the conclusion that there are many Micawbers in the religious world—people who are taking things easy with the expectation of "something turning up," by which something they will be immensely helped forward in their religious life and experience. This is a delusion of the devil. Growth in religion never *happens*. It is never the result of accident. As in other departments of the world's work, so in religion men and women are what they work to make themselves. Men work for riches, for learning, for position. Ambition and aspiration and energy and toil go before and lead to every attainment of excellence and worth. Those who toil up through manifold difficulties to the mountain top only reach the point for which they started from the vale below. So those who have reached high elevations in religion did not come to that point by accident. They started for that point, and worked earnestly until they reached it. On the other hand, the giddy, worldly, pleasure-loving followers of Christ have simply reached the point in religion at which they aimed. Either by neglect of duty or misuse of privilege or non-use of opportunity, they have made themselves what they are. When a farmer plants and cultivates one acre of ground, he ought not to expect to reap the harvest of a dozen acres! If he has the means and implements to cultivate well a dozen acres, and yet only cultivates one acre, he ought not to expect anything from the nine neglected acres nor anything from the means and implements which have remained idle. So it is in religion. The results attained are simply the outcome of the aim and work. The law of the Christian life is growth by the diligent use of the means in reach. Growth comes in no other way.

Letter from Mexico.

MR. EDITOR: As it is the wish of our Mexican brother, who was the secretary of our District Conference, I translate his letter to *El Evangelista* for your columns, feeling that it may be of interest to our friends to learn from the pen of a native preacher of the work in Mexico. Below I give the translation of his letter:

MEXICO DISTRICT CONFERENCE.

The Conference of this district convened in the Temple of Messiah, Mexico City, August 29-31, of the present year; the presiding elder, Dr. J. M. Weems, presiding. He gave ample time to the religious services, and the examination of subjects presented for consideration constituted the object of interest in this meeting. All the preachers attended, manifesting great joy for having fulfilled the duties committed to their care. Although Bro. Weems is *new* in mission work in this field, and also in the field that composes his district, yet, with the precision of an old worker and gifts of a true watchman, he knew how to direct in the right way all the subjects that have come under his spiritual administration to this time. We must confess, without depreciating the work of other presiding elders and their preachers, that, owing to his activity in the work, the power of his preaching, wise counsels and good manners, as also to the efforts of the pastors who work with him, we have received in these ten months of our ecclesiastical year a very great blessing from God in this country. We expect, and with good reason, that in future the soil will be better cultivated, and more ripe sheaves gathered for the garner of the Lord. May God bless this purpose!

Although perfectly evident to us, that you may understand the spirit that ruled this body from beginning to the end, I believe it to be my duty to make known the fact to all the Christian people, that it may redound in good to each of the members in particular; by the resolutions already formed it may be a stimulus and example to others also. Owing, in a great measure, to the wise and Christian exhortations of the presiding elder, and to ready answers to many and fervent prayers, we were prepared for this meeting, and, finally, for the presence and direction of the Holy Spirit that was among us in all our deliberations. With great strength of will, Bro. Weems, putting his conscience and God as witnesses, promised to comply with the duties of his ministry, even more faithfully in future. In regard to reports from the work, all were satisfactory, as they correspond with what was expected from the decided perseverance with which the work was performed. During this period there were one hundred children baptized, and two hundred and ninety-seven received into full connection with our church.

The amounts assigned us for collections for various purposes amounted to $324 50, which has not all been collected as yet, but will be by Conference, as the preachers made themselves responsible.

The reports of the committees on Quarterly Conference records, spiritual state of the church and Sunday-schools were full this time in a most perfect manner. The examination of those subjects was careful and considerate. Essays were read on the following subjects: "Sin and Repentance," by D. Paz; "Justification and Regeneration," by C. Martinez; "At What Age Ought Children to be Converted and to Become Members of the Church?" by D. O. Montselvo; "Revivals in all the Churches," by D. F. Watkins; "The Minister of the Gospel an Example to the People in His Work and Private Life," by J. R. Oliva, and "Temperance according to the Holy Scriptures," by A. Blanco. These essays met the acceptation and commendation of the Conference for their literary order, and the spiritual, religious and instructive doctrines unfolded with strong and energetic words. May they act as a powerful lever to all who heard them, to raise them, in the providence of God, to new life, ready and prompt to serve him to the end that they may do great good, and continue doing. Some of them will be published in the *El Evangetista*, the organ of our church. The religious services held during the Conference were the best we ever had. Almost all the ministers took part in the opening services; in all of which was noted in a marked manner the respect and attention to the reading of the Bible, the joy of the hearts speaking to God in prayer, and their abnegation in his divine presence. There was preaching the twenty-ninth and thirtieth, at night. On Sunday C. Martinez preached at eleven, and M. Obregon at night. Their preaching was highly instructive, their themes well adapted and treated; the former spoke of the Supreme Being (the Lamb of God), of whom we ought to preach, and the latter took for his subject, "In and through Christ alone there is grace and salvation."

The services of the Sabbath were as follows: Love-feast at nine o'clock in the morning, preaching at eleven, prayers at three o'clock in the afternoon, and the Lord's Supper at night, that left us hungering for divine justification. The assemblage at night was so numerous the church could scarcely seat them.

Finally, the Conference was dismissed, and each and all of its members renewed their vows to serve God as workmen that needeth not to be ashamed, promising to pray one for the other, that their vow may be accomplished, and to this end he who writes these lines asks the prayers of all who may read them.

D. PAZ.

I send you this letter that you may see how our native preachers feel about the work being done, and I join my petition to that of Bro. Paz, asking the Christians at home to pray for them and us.

S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO.

The Production of Non-Church-Goers.

Some time ago an article appeared in the Pittsburgh *Christian Advocate* over the signature of J. P. Hassler, M. D., which we transfer to our columns, and invite the attention of our pastors and Sunday-school superintendents and teachers to it. That there is an evil that is doing much damage, is apparent to the most casual observer, and that it ought to be corrected "goes without saying;" but how to remedy it is a grave question. But the very gravity of the question ought to be the incentive to make everyone interested put forth the best energies and give the deepest thought to its solution. The article is one of many answers to a question sent out by the editor as to the reason that more young men are not converted.

Young men are not converted because they are not in our congregations to hear the gospel. They are not there because for years we have been producing a generation of non-church-goers, even within the very walls of the sanctuary. Sunday-school children are not present in church services because they are not expected there, and by the pews, at least, are not largely desired. The moment a Sunday-school is dismissed, the stream of small humanity turns, not into the house of worship, but with practical unanimity toward their homes. The consequence is that the children, our boys especially, grow up not only without the habit of church attendance, but with an established habit of non-attendance which shapes their future lives. Hence, when they merge into manhood and leave the Sunday-school, their graduation is not into the church, but into the throng upon the streets, and into such places of pleasure and amusement as may be open to them. If any thinks this is an incorrect picture of the modern Sunday-school and the trend thereof, let him try his own "Kodak" on the institution, and the next Sunday count the number of boys present at church.

It strikes me that a proper inquiry is: Whereunto will this thing grow? In the coming generation who will take the place in the church of the men to-day? Whom are we training for the positions then to become vacant? Shall the church of the future be defined to be "a body of faithful women, in which the pure Word of God is preached and the sacraments duly administered?" We were told, in the unpretending past, that the Sunday-school would be "the nursery of the church," a "feeder to the church," and all that. Most strangely it has proved rather to be the railway switch whereby the trains of young passengers have been "shunted" off the main track leading into the sanctuary.

The query rises: What are the compensations? Does the end crown the work? Is the teaching in our Sunday-schools of a character to justify the surrender of public worship and the hearing of the gospel? Do the children go there to hear and learn the Word and become better thereby? Do they come to love that Word, growing into willing hearers thereof, in the great congregation? Or, do they go for social pleasures, the merry music, the general good time? And, moreover, are the lessons always what they should be, healthful to morals and helpful to the religious life?

There can be no comment on the tendencies of our Sunday-school work like that which confronts us in this great evil, namely, that practically Sunday-school children are not attending church, and young men are not joining the church. Facing this fact, who can contemplate the future without apprehension?

Some months ago considerable attention was given to an Episcopal rector in New York, and no little sarcasm spent on him, because of his decision to abolish the Sunday-school in his church. May it not be possible that more of us agree with the rector than would, at first sight, care to acknowledge it? May it not be that a majority of our own clergy would endorse the declaration of pastor, presiding elder and bishop, that "if children must omit either, it is better to omit the Sunday-school than the preaching service and the stated worship of God." If anything can be demonstrated, this has been—that children do not attend both services. This, also, has been proved, that while the church has abandoned her children to the Sunday-school, the children in turn abandon the church, while we are perplexing ourselves with the conundrum, "Why are the young people not converted?"

Pulpit Vulgarities.

We have fallen upon a time when it is considered a drawing power in the pulpit to use extravagant and vulgar language; that to give a proper rebuke to sin and reach the sensibilities of the thoughtless class, violent, threatening, bullying, indecent forms of speech must be freely indulged in. But as I look over the numerous reports of revivals at a hundred churches in the different Conferences, I ask, By whom and how were these revivals conducted? And I find many of them reporting ten, thirty, and one something near seventy-seven souls converted. More than two thousand souls have been thus brought to Christ within the few past months, and our dear Christian people greatly edified. And by whom and how? By our young preachers, who assisted each other. No famous and no infamous evangelist had anything to do with these precious meetings.

The work has been done by the preaching of the Word in simplicity and sincerity and in the demonstration of the Holy Spirit; and I will warrant that no false, vulgar, bullying or lying extravagance of statement, no defiance of law, no violent and unjustifiable assault, or insulting caricature of brother ministers, no immodest and coarse, indecent utterance fell from the lips of anyone of them in all the sermons and addresses delivered.

In all that vast amount of work I can believe that no lady said, "I will never hear him again, nor suffer my daughter to hear such stuff;" no gentleman even said, "No female of my family can attend such teaching." No! no! not once; and it has come to the hour to call a halt, or our beloved church will reel under such ministrations and sink into disgrace.

C. K. MARSHALL.

VICKSBURG, Miss.

Mary a Descendant from David.

The *Scripture* proof is in Luke i, 27. Mary is the same as Miriam, and suggests relation to Moses and Aaron also. [Mary's cousin, Elizabeth (Luke i, 36), was a descendant from Aaron (Luke i, 5). How could these simple truths be overlooked?]

During the present year I have baptized twenty—infants and adults—and received twenty new members. There are five or six other applicants for membership.

J. A. PARKER.

[Does the verse referred to above mean that the "Virgin" was of the "house of David," or that Joseph was of the "house of David?"—ED.]

Notes.

Miss Willard has appointed Wednesday, October 29, as a day of thanksgiving and prayer for the W. C. T. U.

We have now a "Senior Book Agent." We shall be hearing soon of "our senior presiding elder;" then of "our senior preacher in charge;" then of our "senior class leader!" It's the fashion, don't you know?

"Orange," in *Wesleyan Advocate:*

We may wince, and whine, and talk cant as much as we will, the fact remains: we can not keep up first-class pulpits on fourth-rate pay. He who tries to keep to her best a registered Jersey on the food and care given to a sassafras ridge scrub, kills his cow.

A great deal of the "goody-goody" stuff that is uttered from the pulpit does not contain truth enough to convert or edify a human soul.—*Nashville Advocate.*

Why not "complain" of the "inefficiency" of such preachers to their Conferences?

During the year more than three millions of dollars have been given to colleges in this country in the form of endowment. That is good, but not as good as it ought to be. There are many thousands of rich people who give nothing in this way, and it is a shame to them, or ought to be.

The church has been fixing her eye and heart so strongly on her growing material resources that she has forgotten, in a measure, the nature, the secret, and the power of prayer.—*Nashville Advocate.*

That is a "pretty sweeping assertion" for a paper that reports 5,953 conversions in one week! We don't accept it at all!

Conference will soon be here. Let the officials of every church take it upon themselves to see that everything ends in the right way. If your pastor has not raised the whole amount assessed, go out among the people and help him to do so. If he has not received his salary, then stir around and gather in the shekels that he may go to Conference, "owing no man anything but love."

We have received the Minutes of the Eleventh Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference, held at Senatobia, Miss., June 28. This society has been doing good work since its organization, in the way of collecting money and adding to its membership. The first year it raised $186 50; last year it reported $3,209 32. Since its organization it has remitted to the treasurer at Nashville, $15,849 39.

A very important question is becoming larger every day, and that is, the supply of ministers to meet the demands of the people. It is said that about 800 ministers a year are graduated from the various theological schools, and the supply from other sources is scant. There are now, according to a Baptist paper, 10,000 pastorless Baptist Churches in the United States. Other denominations are continually calling for more men, and many fields are unoccupied. The question is a serious one.

The number of cotton mills in operation in the South is 270, with 1,665,191 spindles. These mills consumed during the past year 546,363 bales of cotton, being 65,000 more than the consumption last year. In *ten years* there has been an increase of 172 mills, 1,257,931 spindles, and 358,146 bales of cotton consumed. This is rapid progress, and reveals the fact that the South only needs to utilize her pluck and capital, and she will "forge ahead" of every section of the country, and command the whole situation.

The Watchman, in an editorial, "Keeping Track of Events," has this paragraph, which we commend to those who take the secular paper in preference to the religious paper:

We have no doubt that most men who have compared the real information which they have gained from a thorough reading of a daily paper six days in a week, and from an equally thorough reading of a first-class religious paper for the same week, would say that in the latter they found more than six times the information as to the world's progress and stimulating comment upon it—and that from the Christian point of view—that they found in the six or seven issues of the daily paper.

Our Conferences will soon be in session. Many of our preachers will be moved to new fields. In the Louisiana Conference *thirty* men are certain to be moved, and maybe more. Speaking of such removals, the London *Methodist Times* mentions one thing which may be some compensation for the necessary evils attending removals: "It gives the minister an opportunity to make a fresh start. It is often very difficult and sometimes impossible to correct an initial blunder, to undo a public mistake, to alter a particular policy in the locality where the error occurred. But in a new sphere we may revolutionize our methods, we may practice the wisdom we have learned by painful failure, we may disentangle ourselves from all personal and official relations which have not proved helpful to the work of God."

The Mississippi Convention.

During the past week the convention, sitting as a committee of the whole, after a free and full discussion, passed the elective franchise bill reported by the special committee on that subject. The only provision of much importance in the bill is the educational qualification, and this seems to us to have been pretty effectually negatived by the alternative, "or he shall be able to understand the same when read to him or give a reasonable interpretation thereof." The whole section is as follows:

On and after January 1, A. D. 1896, the following qualifications are added to the foregoing: Every qualified elector shall be able to read any section of the Constitution of this State; or he shall be able to understand the same when read to him; or give a reasonable interpretation thereof.

The convention, in committee of the whole, also adopted the supplemental report of the same committee, fixing the representation of the several districts. It remains to be seen whether the convention itself will ratify the action of its committee of the whole. Strenuous effort will, doubtless, be made to defeat the action.

Personal and Otherwise.

The trustees of Dr. Talmage's Church have *borrowed* $125,000 from Russell Sage to rebuild their Tabernacle, and yet the membership is large and wealthy. We think they have a wrong sort of religion.

Dr. C. K. Marshall, of Vicksburg, Miss., will fill the pulpit in Carondelet Church, next Sunday.

We omitted, last week, to put the initials "J. M. B." to the article on the first page, entitled, "A Bimetallic Currency." As it has been credited to the editor, this correction is made that the writer of it may have his dues.

Rev. J. J. Tigert has resigned his chair in Vanderbilt University, and transferred to Southwest Missouri Conference, and, it is said, goes to Walnut Street Church, Kansas City.

Those papers which have been fulminating in the editorial columns *against* the Lottery and speaking *for it* in their advertising columns can no longer straddle the fence.

Zion's Herald, in a lengthy leader, argues that fasting as a Christian duty can not be proved by the teachings of the New Testament.

A contributor to one of our exchanges says, "There are some folks who seem to measure their spiritual stature and growth by their ability to make prayer meetings and class meetings uncomfortable for other folks." Too true!

An exchange gives this bit of advice: After you have weighed your neighbor in the balance, drop a nickel of fairness in the slot of self-examination and ascertain your own moral avoirdupois.

A presiding elder writes: "At each Quarterly Conference I stress the ADVOCATE subscription, and the brethren try to do their duty—in some instances." We have to work for the paper, like we work for anything else, continuously. This presiding elder pursues a good plan "at each Quarterly Conference."

Postal Card Reports.

—Rev. Hervie Mellard writes: "Held a meeting at Springfield, La., September 13 and 18, which was of great power. Bro. Mitchel, of the ADVOCATE, was with us three days, and preached with the strength of the Spirit. Bro. Boyes, of Ponchatoula, La., was of much service also. Results: the church greatly strengthened, several conversions and eleven accessions."

—Rev. M. J. Miller, writing from Trenton, Miss., says: "We have just closed a good meeting at Trenton. Results: 14 accessions, the church greatly revived, and 5 have taken up the cross of public prayer. To God be all the glory now and evermore! I thank God and the brethren who assisted me in the work, and take courage. Pray for us. God bless you and the ADVOCATE!"

—Rev. E. T. Donson reports from Live Oak circuit, Mississippi Conference: "Everybody is praising God at Live Oak to-night. The joy of salvation has been restored unto the church, and sinners have been converted unto God. Forty-four accessions at this place added to the thirty-six at Pine Grove give us a total of eighty on this charge so far this 'quarter.' 'Praise ye the Lord.'"

—Rev. H. L. Vaughn writes of Pope station, Miss.: "I have completed my round of protracted meetings, resulting in 21 conversions, and 25 additions to our church. The temperature considerably raised in the spiritual thermometer of the membership, I trust, to such a height that it will not fail when winter comes on. We have had a good time this year; a kind, good people to serve. We are attending to the Master's work as best we can. Expecting a good time on College Day."

—Rev. D. L. Cogdell writes as follows: "Since my last report of the good work on the Carrollton circuit, North Mississippi Conference, we have received 51 into the church; 21 adults and 10 children have been baptized."

—Rev. G. R. Ellis writes from Talisheek: "Through the mercies of God I am on foot again from a hard spell of sickness. Preached yesterday my first sermon since I was taken sick, in a new church erected on the work since our last Quarterly Conference. My sickness has thrown me back considerably with my work, but hope to catch up before the close of the year. You have no idea how grateful I feel to God that I am again permitted (from the sacred stand) to talk to the people of Jesus' wondrous love. Pray for me, that I may be a more useful man than ever before."

—Rev. T. B. White writes from Mansfield, La.: "I write to ask the prayers of God's people for and in behalf of our meeting, which commences here with Rev. Dr. Godbey, of Kentucky, September 28, and to be joined by the Louisiana Holiness Association, October 6, and to continue indefinitely. We need a revival of Holy Ghost religion. Ezekiel's vision is pertinent. 'The valley which was full of bones.... and behold, there were many in the open valley; and lo! they were very dry.... Come from the four winds, O breath, and breathe upon these slain, and they shall live.' Pray for us."

—Rev. J. L. P. Sheppard writes us as follows from Homer, La.: "I have been engaged for two weeks past in meetings at Arizona and Lisbon. We had gracious seasons at both places, and especially at Arizona was the power of God manifest. Quite a number of conversions, and the whole church quickened. Family altars will be the rule, I trust, and not the exception. I am, at the present writing, engaged in a meeting at Homer. I expect Bro. Faunt LeRoy to-night. It has been raining here every day for a week. Farmers complain of damage to the cotton. Homer is still growing; carpenters and masons are all busy. Our schools have opened finely here and at other places in the parish. God speed the cause of education!"

—Rev. H. P. Lewis writes: "The Lord is taking our young people. Less than four weeks ago, Bro. Covert Wilkins was called away; now, September 20, Sister Nellie Swayze, a good young lady, seventeen years of age, daughter of O. H. and Alice Swayze, is gone—both good and true Christians. Nellie joined the church a little over a year ago, since which time she has taken a deep interest in Sunday-school and church. God bless the bereaved family, and comfort them in this dark hour! We are in the midst of a protracted meeting here in Benton. This is the third time we have been called to bury the dead while engaged in protracted meetings this summer. Who next? Bros. Watkins, Woodward, Drake and Reagan have rendered good service in our meeting. God bless these brethren! Our meeting has not been what we hoped it would be, yet much good has been done. We have had some of the best preaching I ever listened to. May it prove to be seed sown in good ground! How we need a great awakening among our people! Lord, send it."

Notice.

To the Preachers of the Greenville District, North Mississippi Conference—

Brethren: By order of Bishop Galloway, the twelfth of October has been appointed as "Millsaps College Day." The wisdom of this appointment can not be questioned. It is the work of an ecclesiastical strategist, who knows when and how to strike. Let us make this a red-letter day by preaching on "Christian Education," and taking collections for the college. The district is already alive with interest for this great enterprise of the church. Succeed we must, and succeed we *will*. Let all pull, and all together.

R. M. STANDEFER.

GREENVILLE, Miss.

Amen!

I desire to record my "amen" to Bro. Black's timely and able article on "The Service of Song," in the last ADVOCATE. I hope that every preacher and Sunday-school superintendent will read and re-read it. Preachers and people need stirring up on the importance of using *our own* inestimable hymn book in *all* of our church services. I, with many others, thank Bro. Black, and hope that he will write again on the same topic.

G. W. BACHMAN.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

A Missionary Supported by the Mississippi Conference.

In the *Missionary Reporter*, of August, last, there is an editorial about a column long—"Fifty Missionaries for China"—from which I make the following extract. Rather lengthy, I admit; but no less of it will bring the matter properly before our minds. Speaking of the call for "fifty missionaries for China," Dr. John says:

The United States alone out of its 80,000 preachers could easily spare 1,000 men for this field. The Methodist Episcopal Church, South, out of its 4,000 itinerant preachers could easily spare the fifty for whom Dr. Parker calls. With its 1,200,000 members, Southern Methodism can easily bear the burden of their support.

To send a single missionary to China and support him for one year will cost $1,200.

There are men in our church who could spare that sum from their income, and not surrender a single luxury. There are some churches in our connection well able to assume the support of a missionary in addition to the support of their pastor. There are Conferences that could sustain a score of missionaries if the heart of every preacher was aflame with zeal for the spread of the Redeemer's kingdom. "As much as in me is," was the measure of the great apostle's endeavors when his eye looked out on the great mission field. When will that spirit move the hearts of the preachers and people of our day?

When I read those three paragraphs the thought came to me like an inspiration, Why can not the Mississippi Conference, with its 128 pastoral charges, 140 itinerant preachers (including superannuates, etc.) and 36,000 members, support a missionary in one of our foreign fields *in addition* to its regular claims? I believe there are many of these pastoral charges that would *gladly* join in this work if it were properly presented, and I know that wherever we have a *missionary spirit* in our Sunday-school superintendents, we could get a hearty response from that portion of our 16 000 Sunday-school scholars.

In the first editorial of the September number of the *Reporter* we find it will take $750 a year to support an unmarried man, and $1,200 a married man, in one of our fields. We preachers ourselves, totally independent of assistance from the church, ought to meet this claim. The total amount paid for ministerial support in the Mississippi Conference last year was $64,225 43. Waiving for the present all arguments to the contrary, I believe the Lord requires of us one-tenth of our income. Then of this $64,225 43, *$6,422 54 is the Lord's.*

Every preacher in the Mississippi Conference could pledge himself for $10 a year, and raise it from his congregation, if possible; and that is far preferable; or, failing in this, *pay it himself*, and we have the amount secured.

I know it will be said that some of our preachers are on poor circuits, and barely get a living, and, therefore, could not afford it. God made no distinction in his tithe law under the Mosaic dispensation between rich and poor, and he doesn't do it now. The reason so many of us have such a hard time getting along in this world is, we borrow the Lord's money and never pay it back, and this is one way he has of getting even with us. "Be sure your sin will find you out," is as true to-day as when Moses uttered it thirty-five hundred years ago. I hold that no man, preacher or layman, rich or poor, has any right to spend the one tenth of his income, *however small*, on himself or family; *it is the Lord's. Give it to him, and he "will render double unto thee"* (Zechariah ix, 12). No man in the Mississippi Conference, with two exceptions; received less than $100 last year, and then missionary appropriations raised these salaries to from $200 to $250. There is, therefore, no one of us but who could afford to pledge himself for this amount; raise it if possible, or pay it to the Lord out of *his* portion.

Brethren, what say you to this?

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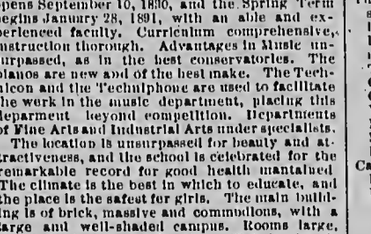

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Our Young People.

SUCH A MISTAKE.

I once knew a young dog, most aristocratic,
On questions of pedigree quite a fanatic;
He would hold up one paw,
And tell you, "Why, law!
He's the most ill-bred creature that ever I saw;
He doesn't know what his great-grandparents were;
He hasn't the spirit of an average rat;
He is nothing at all in the world but a cur,
And the wretchedest kind of a cur at that!"

One day in the drawing-room languidly strolling,
His eyes round in search of acquaintances rolling,
Pray, what should he see
But a dog, whose degree
Was clearly as vulgar and low as could be;
His coat was of dirty white, mottled with yellow;
So rough and unkempt, so unlike his own;
He was fat and bow-legged, a most ill-looking fellow,
Of the sort that would quarrel for half a bare bone.

He had, too, a weazened, ill natured expression,
As though he were suffering acute indigestion;
Said the young dog, "Oh! dear;
How did he get in here?
The footman's neglected his duty, that's clear,"
And he growled as he walked away, stately and slow:
"Oh! society's come to a terrible pass!"
For how in the world was the young dog to know
'Twas himself he had seen in a long looking glass? — *Wide Awake.*

A Boy's Hands.

What can a boy of fourteen years of age do that will yield him money?

I am looking at the photograph of a boy in Appleton, Wis., of this age. He had become a good penman, and was skillful in map-drawing; he was employed in the office of a surveyor for two months, and was then offered one dollar and fifty cents per day.

This is not an extraordinary looking boy. I believe there are thousands of boys that have hands just as good as his and who would jump at a chance to earn one dollar and a half per day, in a nice, clean office. Yes, there are boys everywhere that are anxious to find something to do, and they need some helping words, and they shall have them.

I have taken some pains to inquire about this boy, and I find that he is very courteous and polite. Now that is sure to be a great point, though you may not think so. For when a man is going to employ a boy he will pick out a polite boy rather than a rude one. You who are looking for employment should study the book of politeness. Some boys have neglected to learn the common rules of politeness, who know their multiplication table perfectly. I know a boy who came into a village and made many friends among the older people in a week's time; he was a very polite boy.

I am told this Wisconsin boy is an earnest, steady boy. You see, a boy who is to be of use to others must have a purpose before him; he must feel that he is going to live in a manly way, in a careful way. What is the main fault in boys? Why, carelessness, of course. I am told this Wisconsin boy is a very careful boy.

But, after all, that boy is going to do something that will be worth a great deal to his employer, for the boy has educated his hands. Now that is very important, and I want every boy who is looking for employment to look at his hands. Have you done so? Then look at them again. What can those hands do for you? If you have not educated them, begin to-day. Can not you train your hands to earn money for you?

This Appleton boy trained his hands to use a pen; so can you. Some years ago, a subscriber to this paper sent in a map that was pinned to the wall of the editor's room. A teacher saw it and offered $5 for a map like it. There was another boy who had learned to use his pen.

I saw a boy in Philadelphia who had carved two panels out of a block of walnut—his first attempt. They were sold for $3. He had learned to use his hands, you see.

I saw a boy in Fresno, Cal., that had learned to set up type at home from an "amateur case," and had been able to get employment and then to travel to that distant town. I suppose he was paid $10 per week, and yet I judge he was only about 17 years of age.

So I counsel boys to stop and think; to think carefully over the matter, and decide what they will teach their hands to do. There is something you can do that will yield you money. To sit down and whine is of no use. Fix on some employment that will be in demand; fix on some one that is not already full. Then determine to be skillful in that. But I ought to tell you that this Appleton boy is intending to stay but a short time in this office; he intends to go to school again. That is wise. Many a boy makes a mistake by giving up going to school and seeking business, for the hands are dependent on the brain. "Successful in school, successful in the world," is the old rule.—*Treasure-Trove.*

A Brief Harangue on Talking Slang.

This "sermonette" is especially for you, dear girls. The advice could be put in three words—don't do it. Possibly there might come an occasion—say, once in a lifetime—when a good round bit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl is almost invariably shocking. I remember passing two girls in the street, and hear one of them say, "I'll bet you a quarter." It gave me a shiver. And when a group of school girls fill their conversation—as, alas! they often do—with one slang phrase after another, the effect on an outsider is painfully disagreeable.

The habit of talking slang grows rapidly. It is like reporting a bit of scandal. Have you never noticed if you say an unkind word against a neighbor, how quickly a chance comes to say another? And with just that same appalling ease a habit of using careless coarse words increases. Weeds grow rapidly.

There is plenty of good strong English to give expression to wit, drollery, indignation, or sympathy, without recourse to the phrases which belong to horse-jockeys, gamblers, tipplers, and vagabonds. The street Arab picks up slang as he does the ends of old cigars from the gutter. Surely a well-bred girl is not on the same level in her speech and manner. Why should she use vulgar words any more than she would stain her hands?

There ought to be something akin to flowers in a fresh young girl. She need not be prudish nor priggish. No one wishes her to say 'prunes and prisms" to coax her lips into the proper curves. But refined and dainty in speech as well as in dress she surely ought to be. Won't you please think about it for five minutes, and see if you do not agree with me?—*Harper's Young People.*

A Funny Problem.

It was a warm, sleepy afternoon, and the scholars in Miss Plummer's school looked and acted as if they wished four o'clock would hurry along.

The class in mental arithmetic were lazily droning through their lesson, when Deacon Day popped his cheery face in at the door. All the children loved him, and were glad when he came to visit the school.

Perhaps he saw they needed something to wake them up, so when the class was through with the lesson, he gave them this problem.

"If eighteen cows were going through a narrow gate where only one could pass at a time, which cow could look back and say: 'There are eleven pairs of horns behind me?'"

The class thought busily for a minute; then up came Tommy Tuft's hand.

"Which one, Tommy?" asked the deacon.

"The seventh."

"No."

Another minute of study, then Celia Brown put up her hand.

"What do you think, Celia?"

"I think it might be the eighth, for when the cow turned her head to look back, her own horns would be behind her, wouldn't they?"

"No; it isn't the eighth," the deacon said.

About this time little Johnny Hartshorn, on the front seat, began to snicker.

"What are you laughing at, Johnny?" asked Miss Plummer.

"Cows—can't talk!" giggled Johnny.

Deacon Day laughed, too, then.

"Johnny has answered it;" he said. "None of the cows could do it, of course."

Then all the scholars laughed and woke up for the rest of the day, and Deacon Day bowed himself out.—*M. C. W. C., in Companion.*

Young Tommy is a very talkative boy. The other day his uncle promised him ten cents if he would go an hour without speaking a word. Tommy wanted the dime very bad, and set out bravely to keep perfectly still from five to six o'clock. He watched the clock very uneasily and eagerly, however. By and by the hands pointed to 5:30. Tommy looked up, and exclaimed at the top of his voice: "Well, half of the time's gone, anyway!"

Household.

Restlessness among Women.

One outcome of the increasing activity of women in the world of affairs is a restlessness among those confined to domestic circles who have no special gift for work outside. They hear of women in colleges, women in the professions; they know of women following pursuits that were once the exclusive province of men, and they are uncomfortably conscious of their remoteness from such distinction.

"I do not want to spend my life cooking and washing dishes," protest these malcontents. When asked what they would do instead of housework, the answer is vague and purposeless from the fact that they have neither natural not acquired ability for other work. When such women yield to discontent they either develop into slatterns of the most pronounced type in dress and work, or spending all they have for personal adornment, promenade the streets, haunt the dry goods shops and essay to be butterflies with neither beauty nor usefulness as an excuse for being.

There are other women who chafe under the bondage of domestic life because they desire to cultivate some especial gift. One has a passion for music, or a taste for painting; another has thoughts that burn for expression through the pen; still another has an aptitude for teaching, or a craving for knowledge. The daily demands of the family preclude an indulgence of these tastes, and in time smooth brows take on lines of discontent and sweet voices grow querulous. The round of domestic duty is performed with fidelity, but there is little joy in it when the soul of the worker is not in the work.

For both sets of restless women there is a remedy: Correctly classify and value domestic work.

It is not true that housework is unfitting a lady; that any work, considered as work, is degrading. To the woman who has thought herself clear on the subject an idle, aimless life is shameful. She believes that she should do a share of the world's work, and that the work bounded by the kitchen walls is as honorable as any outside them. The home depends on it, and the home is the foundation of all that is best in the family, in society, and in the State. The woman who, by her fidelity to what is called menial work, achieves a well-conducted, happy, love-enshrining home, though her hands are red and her nails worn to the quick, is worthy of all honor. She is honored by the few, and it depends on herself whether the world, also, shall honor her. If every woman whose duty binds her to the kitchen would magnify her office by herself, believing in the importance and dignity of her work, it would not be long before others would acknowledge it. A grander result would be the change from useless discontent to a life of conscious usefulness, better work, and a greater sum of human happiness. The quickened spirit, moreover, might find a way to taste of other springs of joy and satisfaction. Who knows?—*The Housewife.*

HARD THOUGHTS OF GOD.—The devil seeks to lay burdens on us: hard thoughts of God; doubts; distrustful worry about having failed, made mistakes, etc.; all that robs us of a childlike confidence in God, all this is the devil's work. The ideal childlike state is, to go back to our Father at once, when we have grieved him, and say: "Father, I have sinned; I am heartily sorry; forgive me, for Jesus Christ's sake;" but not for a moment to let the thought remain, "I am not forgiven."

"What! fallen again? Yet cheerful rise;
Thine Intercessor never dies."

Do not be so conceited as to be surprised when you have fallen. Say to yourself: "It only shows me what I am, and how great is thy love. I come back to thee, 'just as I am,' and I believe in that love."—*Wilkinson.*

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As much miracle a straw, so does beauty admiration, which only lasts while the warmth continues; but virtue with its goodness and real worth, like well-tried gold, never lose their power. These are the *true graces* which the poet feigns, are linked and hand in hand, because it is by their influence that human hearts are so firmly united to each other.—*Burton.*

Scientific.

Storms and Cloudbursts.

Neither dikes nor reservoirs could prevent the ravages of sudden floods, and no naval architect has thus far devised a plan for the construction of a completely storm-proof ship, but experience has at least taught us to avoid perils which we can not resist. The meteorological observatories of sixteen different nations have been very busy in the course of the last fifty years, and if the direction of a storm could be predicted as successfully as its imminence, disastrous floods and hurricanes would rarely come unexpected. A gale originating in the plains of Western Kansas, and keeping a straight eastward course as far as St. Louis, Missouri, may suddenly turn southwest on striking the valley of the Mississippi, and thus save Ohio and Pennsylvania from the predicted visitation. Rain clouds that have discharged their torrents all along the Gulf coast from Tampico to New Orleans and drenched the plains of Alabama, may refuse their showers to the table-lands of Northern Georgia, and dissolve away into fleecy specks of vapor where their moisture was perhaps most sorely needed in a more condensed form. The most approved indications of rain may prove delusive in mid-summer; still the observations of many years have facilitated the art of weather-prediction by quite a number of tolerably reliable general rules. Thus storms have been found to have a tendency to blow from regions of high to regions of low barometrical pressure, and to be preceded by a rise and followed by a depression of temperature. North of the equator the curves of cyclones turn from right to left; on the Southern Hemisphere from left to right, and often seem to spend their fury in the foot hills of a high mountain-range, but manage to resume their work of devastation on the plains beyond. Counter-currents have a tendency to delay, rather than neutralize, far-traveled gales, and only a few months ago four steamers and a multitude of sailing vessels were saved by the official meteorologist of Singapore, who kept his storm signals hoisted in spite of all temporary appearances of clearing skies, till on the third day the retarded storm burst with a fury sorely rued by all vessels that had disregarded the prediction.—*Dr. Felix L. Oswald.*

Thunder.

One of the most terse and succinct descriptions of a natural phenomenon is that recently given by M. Hirn, in which he says that the sound known as thunder, is due simply to the fact that the air traversed by an electric spark—that is, a flash of lightning—is suddenly raised to a very high temperature, and has its volume, moreover, considerably increased. The column of gas thus suddenly heated and expanded is sometimes several miles long, and as the duration of the flash is not even a millionth of a second, it follows that the noise bursts forth at once from the whole column, though from an observer in any one place it commences where the lightning is at the least distances. In precise terms, according to M. Hirn, the beginning of the thunder-clap gives us the minimum distance of the lightning, and the length of the thunder-clap gives us the length of the column. He also remarks that when a flash of lightning strikes the ground it is not necessarily from the place struck that the first noise is heard. Again, he points out that a bullet whistles in traversing the air, so that we can, to a certain extent, follow its flight; the same thing also happening with a falling meteorite just before striking the earth. The noise actually heard has been compared to the sound produced when one tears linen. It is due really to the fact that the air rapidly pushed on one side in front of the projectile, whether bullet or meteorite, quickly rushes back to fill the gap left in the rear.—*Scientific American.*

BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I. John i, 7.*

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Marriages.

NETTLES—WYNN.—At the residence of the bride's father, Mr. J. F. Wynn, at Girard, Richland parish, La., August 20, 1890, by Rev. C. T. Munholland, Mr. J. C. Nettles, of Oak Ridge, Morehouse parish, La., to Miss Kate Wynn.

McCARLIE—BRISTER.—At the home of the bride's father, in Lincoln county, Miss., September 17, 1890, by Rev. H. S. Rayner, Mr. George W. McCarlie and Miss Rhoda Brister.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

FAULK—Death has once more been in our midst, and called to his eternal home Bro. DAVID FAULK, Sr.—one of the oldest members of the West Monroe charge. Bro. Faulk was born on July 2, 1817, in Ouachita parish, La. He never left his native parish. In Ouachita he fought the battles of life, universally loved and honored by all who knew him, as an honest man and a Christian gentleman. His house was the home of the itinerant preacher. Many of the preachers of the Louisiana Conference remember the hearty welcome and the prophet's room in this Christian home. Bro. Faulk was twice married. He first married Miss Lucy J. Knox, who preceded him to the better world many years. His second marriage was with Margaret O. Wiseman, who still survives him. Bro. Faulk united with the Methodist Episcopal Church, South, when he was a young man, and served the church as steward, Sunday-school superintendent and trustee, and was faithful in all entrusted to him.

He was truly the friend of the preacher and God. He knew God in the pardon of his sins, and loved to tell "what great things God had done for his soul." Bro. Faulk loved to commune with God; therefore, he was a praying man, he had his family altar, from which prayers ascended to God, morning and night, with great fervor and devotion with his family. He was an affectionate husband, a devoted father, a true friend, a kind neighbor, a good citizen and a zealous Christian. He loved his church and her doctrines.

Owing to his extreme age, his mind commenced to fail him, his memory was bad; but at no time did it seem that he ever forgot Jesus and his duty to his Lord. His sickness was protracted. I visited him on one occasion. I asked him was he ready, if it was the Lord's will to take him. His remarks were, "That has been the chief object of my life to prepare for death." I again asked him if Jesus was with him. He said, "If it was not for him, I could not bear my sickness." On another occasion I called on him. He knew me, but could not call my name. I asked him did he know Jesus. He said, "Yes, for many years." At various times during his sickness, even when his mind would seem to be gone, he would get up. When asked what he wanted, he would say to hold prayers. He would take his seat, while one of his sons would read a portion of God's Word. At the close he would bow with reverence and with fervor, and pray for each member of his family. I visited him a short while before he died. I saw his hearing was giving way. I told his wife to prepare for the worst; that God had commenced to tear down the old tabernacle; that he was closing the shutters. Like David of old, he had served his generation, and on August 17, 1890, he fell on sleep at the ripe old age of seventy-three years one month and fifteen days. He awaits the trump of God, to summon him to his home in the city of God. May his mantle fall on his sons!

C. T. MUNHOLLAND.

BICKHAM—THOMAS W. BICKHAM was born in Washington parish, La., December 29, 1827. He joined the Methodist Church under the ministry of the Rev. James H. Shelton in 1851, and was converted soon after at an annual meeting at Warner's Camp Ground, in the same parish. In his young manhood he was happily married to a daughter of Judge Lemuel Lewis, of Marion county, Miss., who, with several children, survive to mourn the loss of a good husband and father.

He was industrious in his habits, upright in his life, charitable in his disposition, and hospitable in his home. Ever ready to extend a helping hand to the needy, liberal according to his means in the support of the institutions of the church, he was known as a good man among the citizens of Zion. He delighted to have his pastor and other ministers in his home, and it was equally pleasant to them to rest under his hospitable roof, and mingle with the members of his Christian family. But he has gone from us to a better world. He fell on sleep, June 25, 1890. May his wife and children, in the consolations of the gospel, follow on, and meet him again in heaven to part no more forever!

W. B. LEWIS.

HAMILTON—SUSAN HAMILTON, daughter of Samuel and Francis Rutledge, was born in Alabama, May 15, 1810, and died at her home, Hazlehurst, Miss., June 27, 1890, aged fifty years one month and twelve days. She joined the Methodist Episcopal Church, in early life. She was married to G. B. Hamilton, December 14, 1859, and was the mother of nine children—four dead and five living. She was an affectionate and indulgent mother. Her illness was short, her death was sudden; but from the life she lived and the remarks she made to her daughter a few days before her death, we have all reason to believe that she has gone to that home where death and parting will be no more. May the God that comforts the hearts of those that mourn comfort the heart of the bereaved husband, and bless the heart-broken children, and bring them an unbroken family around his throne!

R. J. FAIRCHILD.

LEWIS—Died, in Opelousas, La., Friday morning, August 22, 1890, CHARLES WILLIAMS LEWIS, second son of Thomas H. Lewis, aged twenty-two years ten months and sixteen days.

Charlie was a promising young lawyer, in co-partnership with his father at the time of his death, and taking high rank among those of his profession at the Opelousas bar. Cut off in the very bloom of a promising young manhood, his death has cast a gloom over the business affairs of his father especially, who regarded him as his eyes and his hands. May our heavenly Father sustain and comfort him and his afflicted family in their great loss!

Charlie was a good son; always affectionate to his parents, never in his life giving them a disrespectful word or look. He had a most kind, forgiving disposition, careful never to wound the feelings of others, and quick to forgive and forget an injury done him by anyone. During the whole period of his painful illness he never complained, though his sufferings were intense, and constantly manifested the most grateful feelings to the kind friends and relatives that ministered to him. Just before he breathed his last he thanked the physicians and friends who nursed him.

He attended Sabbath-school in the Methodist Church at Opelousas when a small boy, and the lessons he learned there came back to him in his dying moments. When asked if he was afraid to die, he answered, No; and when asked by his father if at that moment he trusted in God, he answered that he did, and that he had not forgotten the precepts of his childhood. He seemed to have unquestioning faith that he was going to heaven.

Charlie was held in high esteem by the community at large, and his funeral services were largely attended by all classes. May the death of this promising young man lead the afflicted family to a holy life and to heaven is the prayer of their PASTOR.

DELBRIDGE—A brother beloved has departed to his home in heaven. Very early in the morning of July 7, 1890, the summons came to J. D. DELBRIDGE, at his residence in the vicinity of Oxford, Miss. He had retired in his usual good health. One sharp pain was all he suffered in his quick passage across the dark river.

The deceased was born in Brunswick county, Va.; married Miss Jane C. Collier, who survives him. They lived together over fifty years. God gave them six children—five sons and one daughter. His was the first death in the family. He moved to Lafayette county about 1845. He was seventy-one years six months and twelve days old.

Bro. Delbridge was a man of unblemished character; of unwavering fidelity to his obligations to God and man. He did what he could to honor his divine Master and to promote his cause. He had the good-will and confidence of all men; yet he was known to be against evil and for the good, the true, the pure always. He was a strong, true, good man—a man of God, whether at home, in the church, in business, or in society. His whole life was an ornament to his church and an example to all. He used hospitality towards all men. For many years he lived in Oxford, where he was host, affable and kind, to many students of the university who boarded in his house. To them this notice will bring the shadow of a true sorrow for the death of their friend. Especially will this be so to some who found favor at his hands in their struggle to get through college; and to the preachers who, as students, were drawn to that house by the warm hearted Christian sympathy they found in Bro. and Sister Delbridge. To his pastor he was always the genuine friend and true helper. A noble life was his here; an immortal crown is his above the stars.

W. T. J. SULLIVAN.

WILKINS—J. COVERT WILKINS, son of William and Lou Wilkins, was born in Benton, Miss., July 7, 1870, and died August 26, 1890. Covert, as he was familiarly called, joined the Methodist Church under the ministry of Rev. Inman W. Cooper, at Bowman's Chapel, in the year 1884, and lived a consistent Christian life.

He was a model young man; highly esteemed by all who knew him, liberal in the support of the church, a friend to all, both rich and poor. He was exceedingly kind to his widowed mother, his brother and sisters. He was the light of his home.

He was one of the brightest and best Sunday-school scholars, never absent from his post of duty purposely. He was our Sunday-school secretary here in Benton until December last, when he moved to Deasonville, near New Hope Church. He was soon elected Sunday-school secretary in New Hope Sunday-school, which office he filled with perfect satisfaction until he left that community in July. He went to Greenville, Miss., to keep books for Messrs. Heard & Co., which position he filled with ability up to the time of his sickness and death.

When the summons came, he was ready and willing to go. Funeral services were conducted by Rev. John W. Chambers at the residence of Judge R. Bowman, in Yazoo City. The sympathy of our entire community is extended to his grief-stricken mother and family in their bereavement.

H. P. LEWIS.

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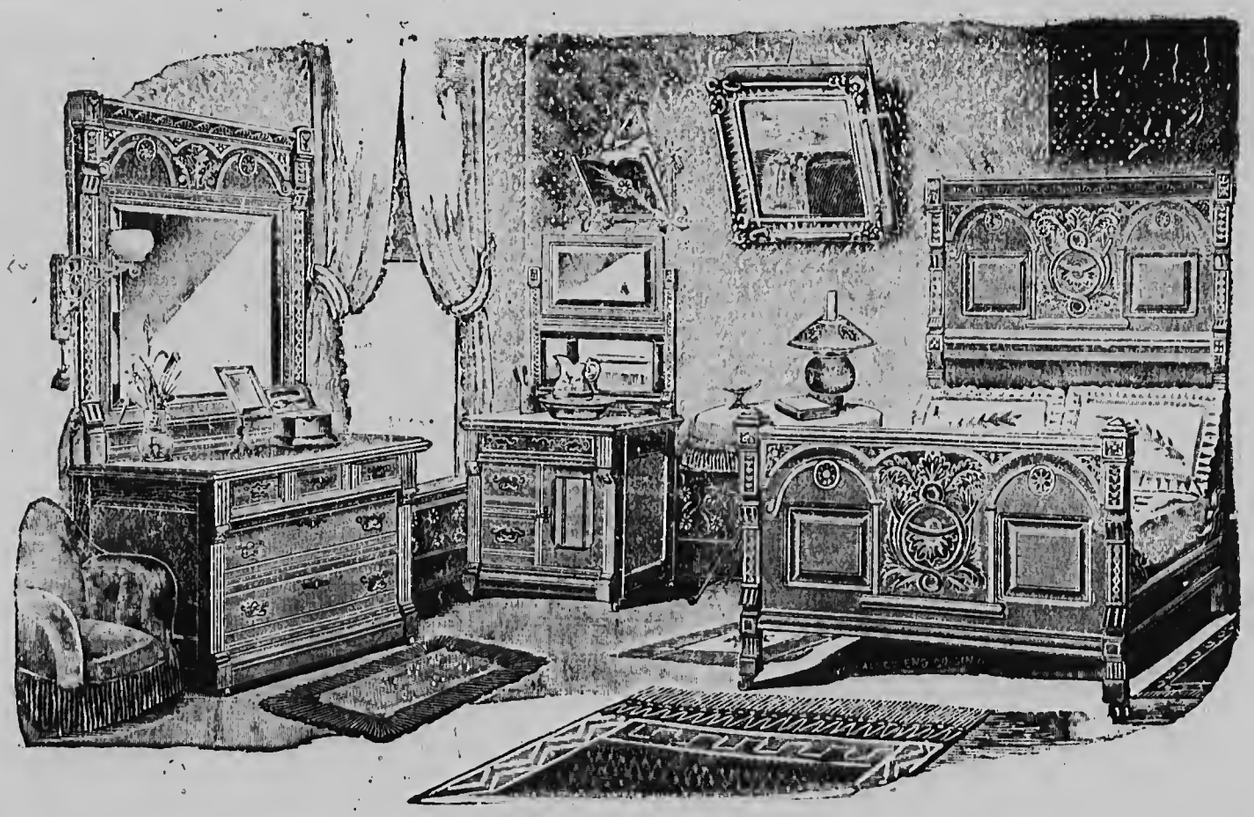

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I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

114 Camp Street, - - - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Mt. Zion	Sept. 25
Shiloh	" 26
Palmore	Oct. 5
Salem	" 9
Spring Creek	" 10
New Prospect	" 24

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Vossburg circuit, at Pachuta	Oct. 11, 12
Ellisville, at Ellisville	(Mon.) 18
Enterprise and H., at Heidelberg	(We.) 15
Meridian, at Concord	18, 19
Clarke, at Winifred	25, 26
Shubuta, at Shubuta	(Thu.) 30
Leaksville, at Vernal	Nov. 1, 2
Wtuchester, at Winchester	(Wed.) 5
W. and State L., at Waynesboro	(Th.) 6
Union circuit, at Union	8, 9
Daleville station	(Tues.) 18
Hopewell ct., at Pleasant Grove	(Th.) 20
DeKalb	22, 23
Binnsville, at Binnsville	(Tues.) 25
Paulding	29, 30
Lauderdale	Dec. 6, 7
Marion, at Lockhart	(Th.) 11
Meridian, at Ft St Church	13, 14
Meridian, at West End	(night) 13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Live Oak, at Friendship	Sept. 27, 28
Percy's Creek station	Oct. 4, 5
Wilson, at Gayden	9
Amite, at Cedar Grove	11, 12
Gloster and Centerville, at Gloster	13
Springfield, at Wesley Chapel	18, 19
Woodville station	25, 26
St. Helena at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8 9
New River, at Magnolia	11
E. Baton Rouge	19
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Otho	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Beleville, at Clinton	10
Jackson station	13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at Harriston	Sept. 27, 28
Natchez—Jefferson St ect	Oct. 4, 5
Natchez—Wesley Chapel	4, 5
Washington, at Washington	11, 12
Port Gibson	18, 19
Martin, at Bane Ridge	25 26
Rolling Fork	Nov. 2, 3
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26 27
Meadville, at Oak Grove	29, 30
Utica, at Utica	Dec. 6, 7
Burtontcn, at Carthage	(Mon.) 8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond at Bolton	Oct. 4, 5
Edwards, at Bowmsville	11, 12
Madison, at Livingston	18, 19
Sharon, at Sharon	25, 26
Camden, at Thomastown	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	29
Yazoo circuit, at Tnaoquit	(Suo.) 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.) 9
Jackson—First Church	(Wed. night) 10
West Jackson	(Thurs. night) 11
Spring Ridge	13, 14
Canton	(Monday night) 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Whittington circu't, at Palmer C. G.	Oct. 5, 6
Americus, at Salem Camp Ground	11, 12
East Pearl, at Byrd's Chapel	18, 19
Vancleave, at New Prospect C. G.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 3
Pearlington, at Pearlington	8, 9
William's, at Bethel	(Sun. P. M.) 15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit, at Galloway Chapel	Dec. 6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Polly Bush	Oct. 3
Pelahatchie, at Union	4, 5
Brandon, at Brandon	5, 6
Lake, at Centerville	11, 12
Newton, at Newton	12, 13
Homewood, at Mutual Union	19 20
Nesoba, at Hebers Chapel	25, 26
Union, at Union	26, 27
Carthage circuit, at Liberty	Nov. 1, 2
Carthage station, at Carthage	2, 3
Hillsboro, at Oak Ridge	4
Mt Rose, at Mt Zion	8, 9
Raleigh, at Raleigh	9 10
Westville, at Pleasant Grove	15, 16
Walnut Grove	22, 23
Shiloh, at Salem	29, 30
Trenton, at Polkville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct. 4, 5
Gallman, at Lebanon	11, 12
Hazlehurst station	12, 13
Crystal Springs station	15
Brookhaven, at Bethel	18, 19
Brookhaven station	19, 20
Beauregard, at Beauregard	25, 26
Wesson station	26, 27
Meadville, at McComb	Nov. 1, 2
Adams, at Adams	8, 9
Summit, at Summit	9, 10
Franklinton	15, 16
China Grove	19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Lebanon	Dec. 1
Pleasant Grove	6, 7

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Hebron circuit, at Hebron	Sept. 26
Macon	28, 29
Louisville circuit, at Louisville	Oct. 3
Plattsburg circuit at Plattsburg	4, 5
Mashulaville circuit, at Mashulaville	11
Shuqualak circuit, at Shuqualak	12, 13
Columbus circuit, at Andrew Chapel	18
Columbus	19, 20
Lagrange circuit, at Matherton	25, 26
Chester circuit, at Salem	Nov. 1, 2
Walnut Grove circuit at Walthall	8, 9
Sturges circuit at Sturges	15, 16
Tamplico circuit, at Pleasant Grove	20
Starkville circuit at Steele's Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Sardis	Sept. 27, 28
Senatobia	Oct. 4, 5
Coldwater	11, 12
Como	18, 19
Courtland	25
Panola	26
Batesville	27
Pleasant Grove	Nov. 1, 2
Mt. Vernon	8, 9
Coldwater Mission	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 23
Cockrum	23, 30
Chickahoma	Dec. 6, 7

The preachers will please preach on the subject of education, and present the cause of Millsaps College, and take a collection for the endowment fund.

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Arcola	Sept. 28
Indianola	Oct. 5
New Salem	12
Leherton	19
Cleveland	22
Brooklin	26
Clarksdale	29
Friar's Point	Nov. 2
Belen	9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

R. M. STANDEFER, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley	Sept. 28
Water Valley circuit	Oct. 4, 5
Charleston	(Thurs.) 9
Tillatoba	11, 12
Chapel Hill	18, 19
Grenada circuit	25, 26
Grenada	26, 27
Aldeville	Nov 1
Oxford	2
Carrollton circuit	8, 9
Banner	13
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	29, 30

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Olive Branch circuit	Sept. 27, 28
Holly Springs circuit	Oct. 4, 5
Myrtle	11, 12
Red Banks	18, 19
Mt. Pleasant	25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawnee	15, 16
Hyhalla	22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Walden, at Columbiana	(Sa., Su.)	Sept 27, 28
Black Hawk, at Acona	" "	Oct. 4, 5
Ebenezer, at Salem	" "	11, 12
Lexington, at Tchula	" "	18, 19
Belzona	" "	25, 26
Richland	" "	Nov. 1, 2
Kosciusko and D., at D	" "	8, 9
West, at Emory	(Wed.)	13
Poplar Creek	(Sa., Su.)	15, 16
Newport	" "	22, 23
Koschusko circuit	(Thurs.)	27
Ethel, at Tabernacle	(Sa., Su.)	29, 30
Weir	(Wed.)	Dec. 3
Sallis, at Sallis	(Sa., Su.)	6, 7
Winona	(Mon.)	8

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Oct. 4, 5
Tupelo station	11, 12
Verona station	18, 19
Saltillo circuit, at Moorsville	25, 26
Nettleton, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy	(Tu.) 4
Pontotoc, at Pontotoc	(Thu.) 6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta	(Wed.) 12
Buenavista, at Buenavista	15, 16
Ebenezer, at Soule Chapel	(Wed.) 19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont	(Wed.) Dec. 9
Fulton and Smithville	(Fri.) 5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Harmony circuit	Sept 25
Iuka circuit	27, 28
Pleasant Ridge circuit	Oct. 4, 5
Marietta circuit	9
Boonville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—FOURTH ROUND.

Summerfield, at Alabama	Oct. 2
Downsville, at Ebenezer	9
Indian Village, at Calhoun	16
Vienna, at Providence	22
Farmerville, at Farmerville	25, 26
Haynesville, at Colquit	28
Homer, at Homer	30
Minden, at Minden	Nov. 1, 2
Gilsland	4
Ringgold	8, 9
Sparta	11
Saline	13
Gansville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Lind Grove, at Lind Grove	Sept. 27, 28
Oak Ridge, at Good Hope	Oct. 4, 5
Bastrop at Island	11, 12
Delhi, at Talhiah	18 19
Providence, at Providence	25, 26
Floyd, at Floyd	Nov. 1 2
Richmud, at Bayville	8, 9
Waterproof, at Waterproof	15, 16
Harrisonburg, at Harrisonburg	22, 23
Winsboro	(Mon.) 24
West Monroe, at West Monroe	29, 30
Monroe	(Mon.) Dec. 1

J. D. HARPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	Sept. 25
Bayue, at Church Point	27, 28
Abbeville	Oct 4, 5
Franklin	11, 12
Lafayette	18, 19
Lake Arthur	22, 23
Lake Charles	25, 26
Sabine Mission	29, 30
Calcasieu Mine, at Calcasieu	Nov. 1, 2
Grand Chenier, at Leesburg	8, 9
Opelousas	15, 16
Washington	22, 23

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Ada, at Prospect	Oct. 4, 5
Colfax Dedication	12
Montgomery, at Atlanta	18, 19
Evergreen, at Bayou Clair	22
Simmesport, at Melville	25, 26
Bayou Boeuff, at Chicot	29
Spring Creek, at Camp Ground	Nov. 1, 2
Sugartown	5
Boyce and Lecompte, at Pineville	8, 9
Holloway, at Hickory Grove	(Tu.) 11
Alexandria	15, 16
Centerville	(Tu.) 18
Black River	(Fri.) 21
Vidalia and Trinity	22, 23
Columbia	29, 30

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Gretna	Sept. 28
Dryades Street	Oct. 5
Algiers	12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False r., at Arbroth	Nov. 2
Moreau Street	9
Baton Rouge	16
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Wesley, at Hill's Chapel	Sept. 27, 28
Coushatta, at Coushatta	29
Anacoco, at Beech Grove	Oct. 2
Many and Sabine, at New Hope	4, 5

J. B. CASSITY, P. E.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth, and beautifies the hair as no other preparation will.

Notice.

GREENVILLE DISTRICT.

There will be a district meeting in the interests of the Woman's Missionary Society at Rosedale, October 8. Mrs. Hargrove will preside. Every charge in the district is invited to send a representative. Every auxiliary in the district is urgently requested to send a delegate.

Preachers of the district are invited, and I especially ask them to encourage a full attendance of delegates and visitors.

All who expect to attend will please notify Rev. W. W. Woollard, Rosedale. MRS. ROBT. SOMERVILLE,
District Secretary.

A GREAT WAY TO MAKE MONEY.

MR. EDITOR:

The "help or the talents" plan of raising money for mission work was new to me, but our Mission Band each agreed to Invest $3.00. Some always made wonderful investments, but I felt sure I could not even double my "talent." During the week, while reading your paper, I concluded to buy a Plater. I sent $3 00 to W. H. Griffith & Co., Zanesville, Ohio, got a Plater, and went to work plating spoons, knives, forks and jewelry, and in a month I had cleared $116.40, and done all the work after school; in three months I cleared $406. One of the girls got a Plater, which her brother has been using to plate band instruments and large articles. He is doing splendid. In this way you can not only be generous to the mission, but do much to assist at home. This is certainly a rare chance to make money with ease and rapidity.

MARY BRITTEN.

Plan of Episcopal Visitation for 1890.

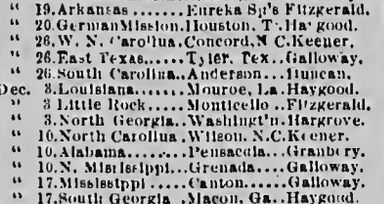
Time.	*Conference.*	*Place.*	*Bishop.*
Oct. 1.	Holston	Bristol, Ten.	Keener,
" 8.	Tennessee	Pulaski, Ten.	Hargrove.
" 8.	Pacific	S. Rosa, Cal.	Fitzgerald.
" 15.	China Mission	Shanghai	Wilson.
" 15.	Mexican Border	Tilhualma	Haygood.
" 22.	Indian Mission	Mus'gee, I. T.	Hendrix.
" 29.	West Texas	San Antonio.	Galloway.
Nov. 5.	N. W. Texas	Abilene	Key.
" 5.	Central Mexico.	City of Mex.	Haygood.
" 12.	Virginia	Lynchburg	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19.	North Alabama	Birmingh'm	Granbery.
" 19.	Arkansas	Eureka Sp's	Fitzgerald.
" 20.	German Mission.	Houston, Tex.	Haygood.
" 26.	W. N. Carolina.	Concord, N. C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina.	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 3.	Little Rock	Monticello	Fitzgerald.
" 3.	North Georgia.	Washingt'n	Hargrove.
" 10.	North Carolina.	Wilson, N. C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11	Baltimore	Roanoke, Va.	Hendrix.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.



EVERY SKIN, SCALP, BLOOD & BLOOD DISEASE Cured by Cuticura

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching burning bleeding, pimply, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

NEWS OF THE WEEK.

DOMESTIC.

The cigar makers of New York—most of them young women—who have been out on a strike for three months, are beginning to feel poverty in its worse form. Many are actually suffering for want of bread. Still they will not return to work for the present wages. Committees have been appointed to solicit aid from unions in various cities, but thus far the appeal has been made in vain.

Chicago is making a crusade against the smoke nuisance. A city ordinance require the use of appliances in all furnaces to prevent the emission of smoke and soot; but, as little attention has been paid to it, the city attorney has been prosecuting conspicuous offenders.

The Anti-Lottery bill was signed by President Harrison on September 19. He also signed the River and Harbor bill on the same day.

The Pottsville Express, on the Reading railroad, while rounding a curve, seventeen miles west of Reading, Pa., on September 19, was thrown, with its human freight, down an embankment into the Schuylkill river. Twenty persons were killed and fifty wounded.

A massive statue in bronze of Horace Grecly was unvailed, on September 20, by Miss Gabriel Grecly, the daughter of the great editor, before an assemblage of several thousand people. The statue stands under the arch of the *Tribune* building, and was erected by his associates in that office.

A meeting of the Mississippi River Commission has been called by Gen. Comstock, to meet in New York City, October 1.

In compliance with the Anti-Lottery law, excluding from the mails all newspapers containing advertisements of lotteries, the papers of this city issue two editions—a "mail edition," from which all such matter is omitted, and a "local edition," sold in this city and on trains and vessels, but not intended for mailing, which contain the usual display of the Louisiana State Lottery.

An excursion train in Chicago was run into by a switch engine, on September 21. About five persons were killed and many seriously wounded.

Farmers are losing large numbers of hogs by cholera in the vicinity of Spring Valley, Ohio, and the prevalence of the disease is reported west of there to the Big Miami river. If the open weather continues, the epidemic will become widespread, for there is no known cure for hog cholera.

There is some talk among the Republican members of Congress who have been active in procuring the anti-Lottery legislation of endeavoring to secure such amendments of the Interstate Commerce law as will prohibit express companies from carrying lottery mail or funds across State lines.

From the House Indian Affairs committee a bill has been reported to pay $6,211,714 to the Choctaw and Chickasaw Nations of Indians for title in fee simple to 6,201 633 acres of land in the Indian Territory, being land which the Indians in 1866 leased to the United States for the especial purpose of locating other friendly Indians and freedmen thereon.

The site finally decided upon for the World's Fair, in Chicago, includes Washington and Jackson Parks, the Midway Plaisance connecting them, and the lake front; in all about one thousand acres.

FOREIGN.

A Turkish man-of-war foundered off the coast of Japan, and the crew—500 men—were drowned.

France has entered into a contract to supply the Russian government with an enormous number of rifles. According to the terms of the contract, 500,000 of the weapons will be delivered within eighteen months.

It is said that Austria, France and Italy propose concert of action against the McKinley Tariff bill, also a retaliation is to be effected by placing a general European ban upon American products.

The men who were arrested for taking part in the riotous demonstrations in Sydney, N. S. W., on September 19, have had heavy sentences imposed upon them. Extensive barricades have been erected on the quays to protect the non-union workmen.

Eighty tulle manufacturers at Calais, France, have locked out 5,000 of their employees for demanding higher wages.

A statue of the late Victor Emmanuel was unveiled by his son, King Humbert, at Florence, on September 20.

Violent storms prevailed in Paris and vicinity on September 20. Water spouts were reported in some places, including Marseilles, where a woman and a child were drowned. A thunderbolt destroyed the organ in a Protestant Church at Marseilles. Hail did immense damage to windows. Cyclones swept the departments of Gard and Lozerne, destroying bridges and damaging railways.

In an election riot in the Portuguese city of Goa, India, seventeen persons were killed and many wounded.

Prince Bismarck, in a recent interview regarding the prospect of his return to public life, said that a seat in the reichstag would entail regular attendance and the discomfort of hotel life, but in the Upper House of the Diet he might appear when he chose, and he did not intend to remain idle throughout the winter.

Several prominent Irish nationalists—Messrs O'Brien and Davitt among them—have been arrested and jailed by the government. The charges against them are conspiracy and inciting their countrymen in various localities not to pay their rents.

The men employed in the Berlin factories in which smokeless powder is made have been provided with rubber masks, to protect them from the fumes thrown off by the chemicals entering into the composition of the powder.

The merchants of Belfast are making every endeavor to place as much linen as possible in the United States before the McKinley Tariff bill goes into effect. A steamer which left Liverpool for New York, last week, had on board one of the largest cargoes of linen ever shipped.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9⅛	— —
Low middling	9 13-16	— —
Middling	10⅜	— —
Good middling	10½	— —
Middling fair	11¼	— —
Fair	9⅞	— —
Galveston middling	0¾	— —
Mobile middling	— —	— —
Memphis middling		
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	5¼	— —
Good fair	— —	— —
Common	4½	— —
CENTRIFUGAL:		
Seconds	4¼	5
Prime yellow	5⅝	5½
Gray white	5⅝	— —
Choice white	6	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	4¾	— —
Fair	4½	— —
Prime	5.	— —
Rough, ₱ bbl	3 00	4 00
Polish, ₱ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 30	5 50
Fancy	5 00	5 10
Choice	4 25	4 30
Minnesota Patents	6 15	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 25	— —
CORN PRODUCTS.		
Corn meal	2 60	2 65
Cream meal	2 90	— —
Grits	3 05	— —
Hominy	3 15	3 25
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	61
Yellow	— —	61
Mixed No. 2	— —	61
OATS:		
Western	47	49
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	90	92½
HAY:		
Prime	14 00	15 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12 25
Prime Mess	11 25	11 50
Rumps	10 50	— —
BACON:		
Fancy Breakfast	8¾	9½
Shoulders	6¾	— —
Sides, short rib	— —	6⅝
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	5¾	5⅞
Sides, short rib	6	6⅛
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18¼	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	23	23
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	5⅝	5¾
OILS:		
Coal, bbls	9½	— —
Cod, cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	3 75
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BAILING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BAILING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens Western	5 00	5 50
Young Chickens	2 75	3 75
Chickens, Southern	3 50	4 00
Young	1 75	3 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	16	17
Southern	18	— —
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	— —	18 20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	5	— —
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Picayune*, September 23.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

Microscopic Enemies.

The experiments of modern physicians and scientists have established the fact that many of the germs of disease enter the human organism by the inhalation of air laden with these bacteria or microbes. As their name imports, they are very small, but their work is deadly. Still many of these are harmless to a person in health. But if any organ is diseased, it is first attacked. The experiments of Pasteur, Koch and others have shed much light upon this important subject. Up to the present time these researches have benefited science more than humanity, and have proved very destructive to dogs and rabbits. Meanwhile, the "expectant public" are allowed to derive all the comfort possible from this addition to their store of knowledge. As we can do so little to destroy these minute enemies, the most natural and sensible course to take, it seems to us, is to strengthen and revitalize the system, so as to enable it to repel and resist their destructive influence, and it seems also very appropriate that the vitalizing element should enter the system through inhalation. Such a vitalizer is Compound Oxygen. But examine the evidence, and judge for yourself. If you wish to do so, send for our brochure of 200 pages, a Treatise on Compound Oxygen, and giving accounts of many remarkable cures in the most obstinate chronic cases. Sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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GRADATIM.

BY JOSIAH GILBERT HOLLAND.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under feet;
By what we have mastered of good and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men;
We may borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls,
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

Letter No. 20.

NAPLES—ITS BEAUTY—ITS SOCIAL EXTREMES—THE ELEVATION OF SNAP-BEANS—THE NAPLES DONKEY.

There is a saying to this effect, "See Naples, and then die." I have seen the city, and I have no intention of departing this life. The meaning of the proverb, or saying, is, that after you looked on Naples, you have beheld the loveliest combinations of land and water on earth, and that now you might afford to cease to live. You could die saying that nothing so beautiful is any more or anywhere else to be beheld.

This city of four hundred thousand inhabitants, sitting on an amphitheatre of hills, and coming down by steps of terraced gardens and streets to touch the blue, semi-circular bay at its feet, is a beautiful spectacle. Nor is this all. The city wears a diadem of stone on her forehead, called the Castle of St. Elmo. On its right cheek is a dimple called the Island of Ischia, and another dimple on its left cheek named the Island of Capri. At night she throws a cluster of brilliants on her neck. And the Mediterranean Sea forgets to storm in looking far off upon her beauty, while the mighty Vesuvius, as a pillar of cloud by day and a pillar of fire by night, calls the attention of the nations to her as they pass by in distant ships, saying, "Behold the beautiful city of Naples!"

I arrived at midnight; but, before retiring, stepped upon the balcony in front of my room to feast my eyes with a night view. The hotel in which I was stood on the highest street, and so, from my position, I overlooked the city below and the quiet bay. Glancing to the left, I saw what I desired. Vesuvius was there, lifting up his tall form, with a dark, feathery plume blown back from his head, while he fastened one red eye upon Naples. "I am here," he seemed to say. "The towns at my feet are asleep; but I am not asleep. My eye is upon you all." Is it not wonderful that the towns and cities can sleep, while that red, angry eye is looking down the mountain-side upon them!

The expression, "A palace and a prison on each hand," is the statement of a fact not peculiar to Venice, but seen everywhere.

In no place have I seen wider extremes than in Naples. The west end of the street that skirts the bay has the gardens and drives, where the wealthy congregate; and the east end of the same avenue will show you multitudes of barefooted men and women toiling laboriously, painfully for a scanty living. I looked into the streets where they live, and for darkness and narrowness I have never seen them surpassed. Men, women, children, donkeys, baskets, and I know not what, crowded away and back in these cracks of walls, which they compliment and dignify by the name of streets. They are scantily and meanly clothed. The men are burned brown, the women have turned yellow, and the children beg vociferously and pertinaciously.

Such a sight as I saw one morning at an early hour I can never forget. Troops upon troops of poor people flocking into Naples from neighboring villages and the country with their fruits and vegetables, or to go to work in factories or workshops. How poor they looked! What a hard, bitter struggle life seemed to them! My heart ached as I looked at them packing their loads, pushing their carts, and driving their overburdened donkeys along.

In the various cities in which I stop, I put the question, What are you doing to save these people and bring them to Christ? I investigated the matter in Liverpool, London and Paris. In the Waldensian Church in Venice I put the same question to the pastor. Last Sabbath, in this very city of Naples, I asked the Wesleyan missionary what was being done to reach these toiling multitudes. In some places I find a great deal is being done; in others, next to nothing. And I also find, from what my eyes see, that there is work for ten thousand more missionaries than we have in the field.

About twenty or thirty Italians were at religious service in the before-mentioned Wesleyan Chapel. How long will it require to take Naples at this rate?

Dropping into a Catholic Church of moderate size to see if any of the people were there, I found it filled with that hard-working class of the narrow streets, and all staring for dear life at the altar. Did you ever notice how Catholics stare at the chancel? It is all the more surprising when you remember there is only a bowing man there, and a little boy ringing a bell. They have seen the performance a thousand times, and yet, with hungry look, they still gaze. How I trust that out of that jargon and altar gesticulations they, through God's mercy, will get something for the soul.

One of the institutions of Naples is the donkey. He abounds here, but can not be said to flourish. Many of the poor people own one, and it would amaze you to see what they put on that poor, diminutive animal to bear, or hitch to him to draw. I have seen a family of five or six sitting up on a two-wheeled cart, drawn by a donkey that looked little larger than a Newfoundland dog. And at other times I have seen him so covered up by huge panniers, filled with fruits and vegetables and other merchandise, that you could see nothing but his ears and tail. A crowning indignity done this long-suffering animal is that his owner generally grasps him by the tail. I watched to see the reason, and soon discovered that the peasant used it as a kind of rudder, with which to steer the living craft. Almost any hour you can hear them lifting up their voices on the streets; and when a Naples donkey lifts up his voice in real earnest, then let Vesuvius look to its honors as a thunderer. If Mt. Vesuvius should burst forth into an eruption, and one of these Naples donkeys should bray at the same time—well, let us not think of such a catastrophe!

These Italian people who move on hotel planes are great for long dinings. To suit them, possibly, the courses are multiplied until the consumption of time in such a way becomes a positive sin. Moreover, their courses amount to very little. There are never more than two dishes to a course, and oftentimes not more than one. So a hotel dining is really, after all, nothing but a few dishes strung out for over an hour, the clatter of many clean plates, the whisk of napkins, the running of waiters, and a bunch of toothpicks.

The other day, while at the dinner table, a silver-covered dish was brought to me as containing one of the courses. On removing the cover, what do you suppose I saw? A double handful of snap-beans! Not so much as a piece of meat to rest their heads upon, or under which to coil up their long, lean limbs.

Now, suppose you had known in early life a poor, obscure, ordinary youth, and, in travelling, should suddenly find him in the company of nobility passing himself off for some great one. You know well how you would feel on addressing him, or even beholding him. Thus was it I looked on the snap-beans. I mentally ejaculated: "Why, Snap-beans, you know how you are regarded in America, and your social standing there. You know that very few of the high born care for you, and that your true place there is on a tin plate in the kitchen with the servants. And yet here I find you lying in a silver dish and passing yourself off as somebody. Why, Snap-beans, thou friend and acquaintance of my boyhood, how did you get here, and how did you manage to fool these European people?"

Snap-beans as a course at dinner! Whenever people begin to live for the stomach, they at once go into all kinds of absurdities. And when the people of any nation spend much precious money and much still more precious time in feasting, said people are getting to the place where God knocks them down with his providences and tears them to pieces with his judgments. History says this is so, and the Bible says it is so.

B. CARRADINE.

Mr. Grumble.

A CHARACTER SKETCH.

"What's in a name?" somebody has said, and an accusing spirit at our elbow replies: "Often a whole ton of eccentricity and conceit, to say nothing more," and then out of a dark-brown study we emerged into a concept that held our friend Grumble in firm embrace. Ah! he is a friend of the readers, too; it can be seen by that gorgonish attempt at a smile, and we shall, therefore, speak of him in the familiar way that the sewing society has, from time out of mind, been in the habit of discoursing upon the merits and demerits of its absent loved ones. For a long time we have intended to brochure this most constant and faithful friend that we ever had; but as often as we have taken up our pen, it has gone down under the weight of the subject, as though it were no mightier than the hacked blade of Falstaffian [boast, and we have desisted. Even now, coming upon the subject in this furtive manner, there is a preponderosity about it that startles us, and we almost fear that the time is still not sufficiently ripe for the discharge of this debt of gratitude; but *nous verrons*, as the French say, with a polite bow, when passing a quandary in the road.

The first notable thing that we have to say about our otherwise distinguished friend, Grumble, is, that he belongs to the church. One would rather think, in fact, that the church belonged to Grumble, so patronizingly and persistently does he hold it up to view as his counterfeit presentment, as notion dealers and small grocers signs, which have an allusion, more or less distant, to the wares that they cater. The church is and was his to hide behind in controversy, and much more was it his to smash the pates of his enemies in piping times of peace, or from ambush when on the march. A genius for particularizing the smaller follies of the Lord's people for dual purposes of revenge and reform, and for pouring cold water down the spinality of the brother who is constitutionally predisposed to roses and sunshine, entitles him, indeed, to be called the watch-dog of Zion, and we feel assured that nothing would be esteemed a greater compliment by him. In the whole range of Grumble's acquaintance and the writer's, there was not a saint so irreproachable that he could not muddy him with detraction, or reduce him to ranks with "false praise." He saw a dark side to everything as well to every person. There was never a sermon so "faultily faultless" that he could not find something in it to condemn; and never did there grow a flower of rhetoric upon the bush of human speech so lovely that Grumble could not prick his finger upon its thorn. In fact, Grumble's solemn *jeu d'esprit*, aimed at the good on the one hand, and the bad on the other, at the dilatory and the ultra-prompt, were veritable poisoned arrows, which have been known to produce disease; and what is disease but the *avant courier* of death? Yet Grumble never intended murder—no, never! whether we speak of churches or of individuals only; and if death has resulted in any case, it has been like Sitting Bull's massacres—too sporadic to trace. Only in one instance could it be supposed for a moment that this skillful wielder of pointed epigram ever meditated maliciousness, and that was when dealing with his dearly beloved rival, the angel of the church. Upon such occasions he has grown eloquent in denunciation, and piled upon the head of the offender such mountains of rebuke that no disinterested person could view the spectacle without ejaculating, manslaughter! Grumble might be an ordinary comforter to ordinary people, but he was a veritable Job's comforter to his spiritual adviser. This functionary he would rebuke, with a cynic's tone, for short sermons until he preached long sermons, and for long sermons until he preached short sermons; for slow preaching until he became as vehement as Roscius in a tragedy, and then for boisterousness in the pulpit until he saw the absolute necessity of becoming dignified and Ciceronian in his pace; for small congregations until he drove him to a sensational style and to sensational methods, and then for sensationalism until, in fervid reaction, he glowed with invective against itching ears and the like. "Why don't you stir us up?" said Grumble at the weekday meeting; and then on the following Sunday he collared the meek man of perspiration and war-paint as he descended from his Jovian eminence, and demanded a personal explanation for each explosive which his red right hand had administered to the noncombatants below. For too much economy he berated him, and for too little; for preaching about money, and for want of financial instinct; for taking a hand in measures ecclesiastical and political, and for not taking a hand. But if Grumble ever grew eloquent in his self-chosen calling, it was when he discoursed about the church of former days, when pews and aisles could scarce contain the heaven of silks and broadcloths; when the church treasury fairly groaned under a surfeit of specie; and when the inimitable Spur-on rode the pulpit Pegasus with curvet and canter up the flowery heights of Zion. Such comparisons, evoked partly from fancy and partly from memory, meant death to modern competition; and when that hobby came out with a new coat of paint, as it not infrequently did, there was nothing left for the poor victim of circumstances and slander but to hang his head in sadness. Then there was the church in Revivalville, where Grumble's relatives lived, where everything was much better than ordinary in spiritual matters, and where, to use the language of Grumble's *bete noir*, after a season of rhetorical siege, you would suppose that Pentecost had gone to roost. Grumble would have been on the opposition benches in Parliament, but then he was on the opposition benches out of Parliament, and the deadly enemy of every measure of reform, and of every vote of urgency, whether it came from radicals or conservatives.

But we did not expect to finish our versatile subject at one sitting; and, to make a long story as short as possible, we will say to all who ponder these memoirs of our dear friend, Grumble—who, we omitted to say, not only belongs to the church, but to all the churches—that if they should be forbidden by unfavorable auspices to obtain a sight of him in the world of rewards, they will assuredly hear him in the judgment, and these will be his words, "Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." And we can not dismiss the subject without adding a still sadder reflection, and that is, that long after this venerable foil to our pen, as well as to our ambition, has been laid to his fathers, and his croaking changed to wailing, it will still, for other controlling reasons, be an open question whether Israel suffered more from the eight murmurings, or Egypt from the ten plagues.

J. M. B.

Centenary College.

MR. EDITOR: I have recently received the following letter from a friend who has been long and extensively acquainted with educational enterprises. It strikes me as being so full of wisdom, and withal of encouragement to the friends of Centenary, that I have gotten permission to have it published.

The men who "found health, good social influence and religious atmosphere at Jackson, La.," would, were they alive, rejoice to see these blessings still perpetuated at the seat of the college. It would be difficult to find a place where all three co-exist in a higher degree. May the time speedily come when the Lord shall bring the friends of Christian education to realize their high and peculiar calling, and when the church shall freely enlarge her gifts. We need larger means now, because we could use them to greater advantage. We need a spectroscope, a polariscope, a larger telescope—indeed, to have our *scope* enlarged generally. Many friends have helped us much; these and others will help us much more.

W. L. C. HENNICUTT.

My Dear Doctor: I am delighted to see that Centenary has opened so well. You have infused new life into it, and new hopes into its friends. You are vindicating the true interests of Mississippi Methodism when you build upon a foundation laid by its wisest men—Judge McGehee, Dr. Drake, Dr. Winans, John Lane, Thomas Clinton, John Burruss and William Watkins. The conditions of our church have not essentially changed in Mississippi since these noble persons passed away. They were good citizens of the State; but that did not prevent their extending Conference lines and Conference enterprises a few miles beyond. If by any location within Conference boundaries they could secure the patronage of the valley of the Mississippi and of the fertile lands adjacent to the State, they hesitated not, either through State pride or church narrowness. They sought for health, for good social influence, and for a religious atmosphere in which to train the youth committed to their care. These they found at Jackson, La., some twenty miles, more or less, from the geographical lines which limit Mississippi. They put down a great deal of money to start and carry forward the noble enterprise of a college which should command the support of several Conferences and several States.

Centenary has been and is the only Protestant college of high grade in the Delta of the Southwest.

I trust that you have a good conscience, in that you represent an interest which has been started in the purest endeavors of Christian men to advance the kingdom of Christ; and that you are being recognized as faithful to your trust and their worthy successor. By and by the Lord will raise up friends who will see how free from all political and State bias is the cause of denominational education, and the great necessity laid upon the church to close ranks, to husband her resources and enlarge her gifts, if she would meet the experiments now on foot, and pressed by Legislatures and municipalities, of ignoring the Bible and all Christian training in the schools established for the education of the people. This is the great problem—how to strengthen the morals of the masses upon whom, at last, the well-being and government of the whole country rest.

Centenary has passed through the risks of the war, and the poverty of the reconstruction period, and has now a new current of opposing theories to stem in its straightforward aim to do good and advance Southern Methodism. The Lord strengthen you and its friends!

Thirty Thousand in One Day. Why Not?

A long pull, a strong pull, and a pull all together, on Sunday, October 12, 1890, would put thirty thousand dollars into the endowment fund of Millsaps College. An average of fifty cents per member would make that sum. There are comparatively few so poor they could not give that much; and there are thousands among us who ought to give from one hundred to one thousand times that sum. If each one would do what he ought to do, and easily can do, thirty thousand in clean cash would be added to this endowment in one day, and nobody would be hurt by it, and a good cause would be helped forward. Those who are able to give five hundred, one hundred, and fifty dollars will be guilty of sin if they stop at fifty cents. Those who are able to give fifty cents will be guilty of sin if they give less, or fail to give because the sum is so small. Ability is the measure of obligation in money matters, and in everything else. Of those to whom God has given much money, he requires much—not much sentiment, but much money. Those who have nothing but sentiment may throw that in, and look for the reward. It will come.

Here we are two years trying to raise a sum of money that ought to have been raised in one hour on any given day. It would have been raised in that time for almost any secular or political purpose.

Why make "two bites at a cherry" when one will do? Now, all together, and let the thing be done with a shout. Then our "mouths will be filled with laughter and our tongues with singing."

GILDEROY.

Millsaps College Day—A Final Suggestion.

It gratifies me greatly to learn that Millsaps College Day, October 12, 1890, is to be generally observed throughout the State of Mississippi. Sermons on education will be preached, much instruction given and, I trust, intelligent enthusiasm aroused for the grand consummation of the most important enterprise now before Mississippi Methodism. I am very desirous that every Methodist in the State shall have some part in this great undertaking. I suggest, therefore, that the week before be observed as a week of self-denial in behalf of Christian education, and the fruits of the same be cast into the treasury on the Sabbath. How many hundreds of dollars might be converted into the culture of young preachers if the Methodists of Mississippi would contribute their tobacco bills for one week to the cause, or our families their needless luxuries! The blessings of God will be upon a college built by the self-denials of his people. Let this be our motto for October 12, 1890: *A cash collection for the college in every congregation, and some amount from every member.*

CHAS. B. GALLOWAY.

JACKSON, MISS.

A Warning.

We clip the following "card" from *The Mirror*, published at Jackson, La. We trust our readers will be on their guard against the book spoken of.

Whereas, Certain persons have been and are now engaged in selling throughout this and adjoining parishes a book entitled "Bible Readings for the Home Circle;" *And, whereas*, Said persons are selling said book under false impression and imperfect representation of the real character; *And, whereas*, Many persons have bought said book ignorant of its true character—would not purchase it had its real purport been known; therefore, be it

Resolved, That we, pastors and ministers of Christian denominations, desire to warn our people against said books and their venders.

We recognize fully the fact that this is a free country, and that anyone is free to sell any book (provided it be not obscene), and we further recognize the fact that there is a law against obtaining money under false pretenses, and we fail to see why that law is not violated in the sale of a book, the real purpose of which is not revealed, and when that revelation by the venders would prevent the sale of it.

That such has been the case we are assured by parties who have purchased said book. We recognize that this book is a covert attack on the Christian Sabbath, and its purpose is to create and foster a sentiment hostile to all Sabbath legislation, by Congress or otherwise, for the enactment and enforcement of Sunday laws.

We ask, therefore, why our Christian people should aid and abet such a scheme and such schemers, even though presented under such a plausible head as "Bible Readings," etc. We, therefore, most earnestly warn all our people against purchasing said book, or any book, the true character of which is not known.

M. B. SHAW,
Pastor Presbyterian Church, Jackson, La., and Centreville, Miss.
C. MCDONALD,
P. E. Woodville District.
W. L. C. HENNICUTT,
P. C. and President Centenary College.

Meridian District.

Dear Brethren: Do not fail to observe *Millsaps College Day*, Sunday, October 12. Let cash collections be taken in every Sabbath-school and every congregation in the district on that day. The Brookhaven district, with not more than one-third as much wealth as the Meridian district, has contributed and subscribed over $10,000 to the endowment fund, and we have contributed and subscribed less than $3,000! We ought to do better. Let us make our cash offerings according as God hath prospered us. Let us be liberal and be faithful. God bless you all!

T. L. MELLEN, P. E.

Christian Advocate.

THURSDAY, OCTOBER 2, 1890.

BRIDE OF THE AUTUMN SUN.

BY SARAH K. BOLTON.

O golden rod! sweet golden rod!
Bride of the autumn sun;
Has he kissed thy blossoms this mellow morn,
And tinged them one by one?

Did the crickets sing at thy christening,
When, in his warm embrace,
He gave thee love from his fount above,
And beauty, and cheer, and grace?

He brightens the asters, but soon they fade;
He reddens the sumach tree;
And the clematis loses its sunny bloom,
But he's true as truth to thee.

Scattered on mountain-top or plain,
Unseen by human eye,
He turns thy fringe to burnished gold
By love's sweet alchemy.

And then, when the chill November comes,
And the flowers their work have done,
Thou art still unchanged, dear golden rod,
Bride of the autumn sun.

—*Ladi's' Home Journal.*

To the Rev. T. L. Mellen.

Dear Brother in the Ministry: Your sermon on the Sabbath, published in this ADVOCATE, of September 4, and the number preceding it, has been read with more than ordinary interest. It is well-timed. Something of the sort was needed. We are, most of us, getting a little loose on that subject. The line separating convenience from necessity is very flexible, and easily bended the one way or the other. And poor human nature is ready to find necessity in many places where deeper and less partial inquiry would discover nothing but convenience or expediency.

"Necessity" is a word that can not be accurately described, except in its primary and most radical sense, which would mean that the thing *could not be* otherwise. Secondary necessity has a thousand degrees. A high degree of convenience, or even not very high, is easily elevated into necessity. We need toning up on this subject. Thank you, sir.

There are two different ways of treating this question of Sunday necessity, practically. The one is to lay down express rules in exact terms beforehand. The other is to lay down principles to be observed with religious sanctity, and leave their application to the facts as they arise. Indeed, while the Bible lays down the Sunday law in positive terms—thou shalt, thou shalt not—there is a discretionary proviso implied. I highly approve your religious heroism because you approve it when you remained at the Lord's work, and declined to leave it and go home on the doctor's summons that the child was very sick; but I can imagine a telegram the doctor might have sent under other circumstances, that, I think, would have put you on a Sunday train, or on anything else that would promise the quickest return. We do not always know what we would do until the time comes. No two cases are just alike. Our sense of necessity, as the particular case presents it, must decide ultimately.

In answering objections, in one or two instances, I would have pursued a shorter route. To the objection that Christ annulled the Sabbath, I would object to the admissibility of any testimony with the intention of proving the allegation. Testimony can be introduced only to prove possibilities. Show the impossibility of the thing, and all testimony is barred. An observance of this simple principle in jurisprudence would save us a vast amount of useless debate with our immersion friends.

The divine repeal, or annulment of a divine law, is an absolute impossibility *per se*. Such a thing would disrupt the moral, social and physical universe, and plunge it into revolutionary ruin. Laws may have difference of application; but a repeal is proof of ignorance either in the enactment or the repeal.

And I would also suggest impossibility to the objection that "we have abandoned the Jewish Sabbath." *That is an absolute, natural and scientific impossibility.* Testimony can not relate to the proposition.

In making this emphatic statement I am fully aware of the ground I occupy. The question of a change of the Sabbath day was not looked into because it could not be looked into prior to the last two hundred years or so, and since then the subject has not called for scientific examination popularly in all parts of the church; but long since the "change" theory has been abandoned in all scientific and semi-scientific circles in and out of the church.

This "change of the day" does in no wise depend on anything the apostles or anybody else did, said or intended in the early ages of our era. On the one hand they steered entirely clear of the error, for there is not one word in the New Testament in any way relating to such change; and on the other, whether they knew it or not, we know that they had no more power to make such a change for the whole church than you or I have now. They certainly did not stop the diurnal revolution of the earth.

The so-called evidence relied upon by some to show that the apostles changed the day, and, as is alleged, without due authority, is, that in a number of instances there seems to have been some sort of unusual sanctity, here and there, paid to *their* first day; but this does not even prove that they regarded it as their Sabbath. And, as above suggested, if they had everywhere formally declared the first day the Sabbath, it could, by possibility, have no more than a local, longitudinal application.

If I were writing to a person of small general intelligence, I might proceed to prove this, which would be the easiest thing imaginable to do, to the complete satisfaction of the most uninformed. You see it at a glance. But as this letter is both private and public, and as some of the readers of this paper have not had the advantage of information on such subjects, a few explanatory words might be well.

Nothing is more familiarly known to all extensive navigators, travelers and geographers than what is known as the *International Date Line*. This line lies in the ocean, and although it has not as yet, unless lately, been located by the different maritime nations, yet all ships sailing east or west know within a few hours of the time they cross it; and that when they cross it they must *change their date*, in order to keep tally with the country they will next reach. That is, if sailing west, they must add a day to the regular count, and if sailing east, subtract a day. So some men, in order to keep their true date, must occasionally make a week of eight days; and if going the contrary direction, shorten a week to six days. And so of countries dating east or west of Rome.

At first blush this may seem strange to some; but its necessity will appear on a little reflection. And if I had room to write a little about the general confusion of dates until almost the last hundred years, I would show that every city and country had its own independent date, and that they differed widely everywhere. Cities not far apart differed in their dates a full year. And as to anything like a hebdomadal count of time from the early centuries down, so as to preserve any one day reckoned by sevens, it is the wildness of extravagant superstition.

So when our Seventh-Day Baptist friends tell us that we changed the Sabbath day, it might first be well for them to ascertain what they are talking about. We have the only Sabbath day there *is*, ever *was*, or *can be*.

R. ANNEY.

YAZOO CITY, MISS.

Third Chapter in the Experience and Observation of a New Presiding Elder.

"Now, during the summer months, you must not expect much quarterage," said a discreet young preacher to me in the early part of the year. "Our circuit never does much till the end of the year; but then we bring everything up," said a steward with some unpardonable pride, when I called attention to the shameful pittance brought up to the second Quarterly Conference for the support of the preacher in charge and the presiding elder. "Why, we only promised our preacher $300 last year, and we didn't pay him that," said another steward with an accent and tone which left me in doubt whether he was proud of his circuit or not. He was left in no doubt as to *my* convictions on the subject. So many members, official and non-official, labor under the "opinion" that the preacher is only a sort of a respectable beggar to whom they are expected to *give* something in the way of charity, and who ought to be very grateful for every nickel doled out to him, and every unsaleable bedstead, or rickety table, or cracked sugar-bowl, or warped plate donated to the parsonage. "*Give me a dime* for the preacher," was the oft-repeated request of a steward as the Quarterly Conference drew on. And that preacher complimented the people on their liberality.

But these are extreme cases, and go along with that of the poor woman who found fault with her husband for giving a whole dollar to the preacher last year when the children were without shoes; and with that other woman who became very much offended at the presiding elder for telling the stewards to pass around their hats and "gather up the fragments" after he had called for subscriptions—"If he hadn't just used that word 'fragments,' he'd a got a heap more!" There are many faithful stewards in this district, loyal to the church, loyal to their preachers, examples in liberality and in holy living. There are many godly men and women, who, out of their wealth or out of their poverty, freely contribute to every good cause; some not stopping at a tenth, but paying a fifth into the treasury of the Lord. The preachers are manly men and do not belong to Sydney Smith's third sex. They command respect by true manliness, and earn their salaries by faithful labors.

With few exceptions, however, our women are not interested in "woman's work for woman;" and some of the preachers are sadly failing at this point; and (let me whisper it in your ear) some wives of preachers lend no helping hand or cheering voice to this work either! Sister Edgar, at Waynesboro, and Sister Tinnin, on Union circuit, deserve special mention for their special efforts in this cause. The name of Miss Hattie Rew, on the Meridian circuit, must not be omitted in this connection. Household cares and other causes interfere in other cases and prevent work being done by others whose hearts are really in the work. Ten societies have been organized in the district this year, four of which were by Sister Tinnin, on the Union circuit.

One thing has pained me greatly—the indifference on the part, not only of members, but also of the preachers, in some instances, towards the sacrament of the Lord's Supper. On more than one occasion, and at more than one point, no elements were provided, and on others no "fair linen cloth," or even a clean cotton cloth were for use in the decent administration of the sacrament. Soda crackers, soda biscuit, light bread, or any other sort of bread, is thought to do, and the Lord's table is made contemptible (Mal. i, 7). Wine, in color suggesting almost anything else but blood, is set out in an old black bottle, and that in churches whose members are abundantly able to provide a neat, if not expensive, communion service. Some elders do not administer the sacrament at all, only assist the presiding elder at Quarterly Conferences.

Very few preachers had read the General Rules before the third Quarterly Conference. One young preacher *thought* it was of more importance to preach than to read the rules. He is commended to the last sentence in Romans xii, 10. Church Conferences are unknown on many circuits, except at the last of the year when the church register is to be revised—and the old sheet of paper torn up and a new one provided for the next year. And yet my predecessors on the district have done faithful work. It is by "line upon line, line upon line, precept upon precept, precept upon precept," that the work goes forward.

Much church building, repairing and furnishing has been done this year. More is being done. Much more remains to be done. Some parsonages have greatly improved. Some other parsonages need to be greatly improved. And other some, as at Waynesboro and Marion, will have to be torn down and new ones builded; and this will be done. The presiding elder's family is still in their "own hired house;" but the 6,000 Methodists in this district are about to take away the reproach that has so long rested on the district. A district parsonage will have been substantially provided for by Conference, the trustees being loyal Methodists, who love their church and are examples in liberality unto others.

Some official members, as well as others, neglect family prayers and fail to take the ADVOCATE. One local preacher did not know when the Quarterly Conference was to be held for the pastoral charge in which his name was registered. He did not read the ADVOCATE. Besides $3,500 cash for East Mississippi Female College (nearly every dollar contributed in Meridian) about $1,600 in cash and notes have been subscribed to Millsaps College, and several thousand dollars to private educational enterprises. This indicates progress, but not the full measure of duty, for this is the richest district in the Mississippi Conference. Notwithstanding short crops, the collections will be in full from all save three or four pastoral charges. There would be no deficit were willingness in proportion to ability. Some of the richest Methodists live in the circuits which are aided by mission funds. Revival reports come to me from all parts of the district. Accessions and conversions run up into the hundreds.

Fairview Male and Female College has opened finely. Rose Hill High School starts off well. The twentieth session of East Mississippi Female College bids fair to be better than any past session. The future for this part of Mississippi is bright. The present is full of glorious potencies and prophecies. Let us be true to ourselves, to our church and to our God. The reward is sure.

T. L. MELLEN, P. E.

"Bible Readings."

MR. EDITOR: Please permit me to occupy a little space in the columns of the dear old ADVOCATE for the purpose of exposing the above book and the workings of their agents in our State. It is a book, with others, published by the Seventh-Day Baptists, or Adventists, full of mischievous and dangerous doctrines. Notwithstanding their extended work in our State, it seems that Bros. McDonald and Parker are the only ones who have done anything to counteract their efforts.

Comparatively unnoticed, they have imposed a great deal of their pernicious literature in our State upon an unsuspecting people. The above book is skillfully gotten up, containing many excellent features, and presenting to an unsuspecting mind a good book; but, upon closer investigation, it is found to be full of deadly moral poison. These agents enter a house, show their book and, by pointing out certain excellent things, create an interest, and the result is a subscription. After the book has been delivered, the subscriber finds that he has been deceived and has a book on his table which he does not want his children to read, and would rather consign to the flames. The question with us is, Shall we allow these emissaries of pernicious literature to prosecute their work in our midst without notice? I know not when they commenced their work in our State, but I found them eighteen months ago working like so many beavers in Caddo parish. Their headquarters were in Shreveport. I was told that they made an effort to organize there. The only opposition they met with was a little from me during the last two weeks of my labors in that parish. Now I find that they have thoroughly canvassed our capital city and surrounding parish into East Feliciana, and as far up as Woodville, Miss. It is the duty of every minister to look after these people, and counteract the circulation of their pernicious literature.

One of them, a few days since, said, in substance, to Bro. Willie Van Valkenburgh, that they did not expect to do much with the present generation, but if they succeeded in placing their literature upon the tables of parents, their children in after days would read it and become converts to their faith or doctrines. To gain favor they claim to be missionaries. Let us investigate their mission work. It wages an unmitigated and unholy warfare upon the Christian Sabbath. While we are teaching our children to keep that day holy, and desire for the good of our poor and overworked men and women that the nation pass a law compelling employers to allow their workmen the free enjoyment of that day, which the laws of God and nature have given them as a day of rest, they are busily circulating a literature opposing the passage of such a law. Instead of a religious observance of that day unmolested, they would have locomotives laden with freight and human lives, snorting and rushing like mad things of life through country, hamlet, towns and crowded cities; steamers plying every navigable stream; the deafening sound of hammers in work-shops and foundries; the merchant, with open doors, vending his articles of commerce; the saloon-keeper dealing out liquid damnation, by the dime's worth, to his poor and ragged customers, with starving and neglected families at home, and every den of vice unscreened, leading on their votaries to eternal ruin throughout the wide domains of our nation. If this is missionary work, I have been mistaken in its signification. If this is leading souls to Christ and pushing the claims of the gospel, I am no missionary and never will be.

While we are teaching our children to believe the blessed Lord where he says of the wicked, "These shall go their way into everlasting punishment," and that "the smoke of their torments ascendeth up forever," this book teaches that there is no eternal punishment, and that man can live out his days in sin and vice, lie down after his ill-spent life, die and enjoy an undisturbed sleep until the morning of the resurrection; then be brought to life again to be consumed like chaff and be forever annihilated. While we ever and anon impress upon our children the fact that they have been by us in their infancy consecrated to God by baptism, this book teaches them that their baptism is illegal and unscriptural. There are many other objectionable features in the book; but I have simply pointed out these in order that all the readers of the ADVOCATE will know these men and the nature of their work when they present themselves for patronage. I believe it the duty of every lover of pure religion to turn their backs to these agents and throw their influence against their unholy mission.

E. M. TABOR.

The Public Schools.

MR. EDITOR: While your columns are supposed to be closed against State and secular discussions, there are some matters of State and secular interest so intimately connected with the advancement of the evangelization of the world that they must, of necessity, be worthy of your space.

The needs and results of universal education are but little less than the work of the church, because, with its fruits, comes an easier work in its soil, and a more abundant harvest to its harvesters; hence, whatever advances the cause of Christ must, of needs, be admissable to your columns. The object of this article is to intercede with the people of the churches—who are keenly alive to the advancement of morals and religion—to take an active interest in their localities in behalf of universal education, for the brighter the world in its educational advancement, the greater the power to realize the lambent glory of God. If our church people will exercise their influence on the public sentiment to see that the sheriffs collect the poll taxes, and that the police juries of the parishes, and the town authorities of towns with 500 inhabitants, make a special levy of the 1½ mill tax allowed by law, then we will have made a wonderful advance in that cause which is the base of the world's advancement, to wit: education. The churches only have a few sectarian school interests, and must recognize the fact that it is not possible to do the work of educating through that channel; hence they must turn to private or public schools. Private schools are costly, and fall some time on those who are unable to bear the expense, while public schools are economic, and are paid for by all classes, which includes *non-residents and alien owners*, whose property is protected by a better citizenship, growing out of universal education. Private education costs $40 per annum, while the best public school system averages $10 to $12 per annum. Let our church people unite to make Louisiana the lodging-place of the highest educational sentiment in America, and we will have no more bad morals to threaten our State from one end to the other.

CADDO.

Independence Day in Mexico.

Independence Day passed off as quietly as roaring cannon and the steady tramp, tramp of an army would permit. I went down to the statues that President Diaz was to unveil at nine o'clock, and was leaning against one as he approached and unveiled it. He stood several minutes three or four feet from me, and I had a good, searching look in that firm, determined face. There is something in it that reminds me of the face of Gen. Grant. There is no doubt that our President is a good man, and guides the ship of state with a firm hand, steering clear of breakers, sailing ever in peaceful waters. The generals on either side of him were gorgeously attired and decorated profusely with gold lace. The President wore a simple citizen's suit of black, without a badge or ornament of any kind save the colors of Mexico bound tightly across his breast under his vest.

The city was most beautifully decorated; the triumphal arch under which our chief passed had the pictures of the President and Juarez, and by the side of Mexico's banner floated the United States flag. The decorations all over the city are beyond description. The fifteenth was President Diaz's birthday; the sixteenth, Independence Day; so that we have had three days of feasting. Mrs. Diaz had a ball in the Alemada to-day for the children. I trust to-morrow will be quiet and the children get to work. Last night they had a national feast in our church, in which the children of the two schools took a very active part. One of the teachers in our girls' school could not be present, as she was watching at the bedside of her mother, who is very ill. While some are rejoicing, others are sorrowing; that is the history of poor human beings the world over. Remember poor sin-cursed Mexico in your prayers and offerings to the Lord.

S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO.

From the Work.

WINNFIELD, LA.

Please allow me space to tell the brethren what a good time we had at Winnfield after my last letter was written. Our services were as follows: Prayer at 6 o'clock A. M., 10:30 A. M., 4 P. M., and 6:30 P. M.; preaching at 11 A. M. and 7:30 P. M. The result of the meeting can not be told on paper; eternity alone will reveal it in its fullness. Partially, its results were seven believers *wholly* sanctified, eight laid away tobacco, nine accessions, a good many conversions; several trusting Christ by faith for sanctification, but without the witness; many family altars erected, and the whole community aroused and stirred. I sold of our publications about seventy-five dollars' worth during the two meetings at Rehoboth and Winnfield, and thus helped to spread scriptural holiness among the people.

Friday I rolled home, and Saturday came here to hold another meeting for a week; then I go to Antioch, and so on until I finish. Pray for me, that God may bless my labors here.

G. A. MANDEVILLE.

ROCHESTER, LA.

COLUMBIA CIRCUIT, MISSISSIPPI CONFERENCE.

We have finished our round of protracted meetings on this charge. We have had some good meetings. The membership of the different churches has been considerably revived, but not altogether as much as they should be. While most of the official members of the church have family prayers and pray in public, yet, I am sorry to say, that some of them are wanting in this respect. Quite a number of the heads of families have agreed to erect family altars. Our meetings resulted in about forty accessions to the church and, I think, about as many conversions. The ADVOCATE is tolerably well circulated on this work; still some of our official members do not take a church paper of any kind. We have a good parsonage, and have it very comfortably furnished. The collections ordered by the Conference will be paid in full, I think.

M. H. MOORE.

BUNKIE, LA.

The writer had the privilege of worshiping with the "people called Methodists" in their beautiful little Gothic church at Bunkie, recently. The building of such a church here has placed Methodism upon a plane which it richly deserves, and which will have its effect upon succeeding generations. Rev. J. I. Hoffpauir, the present pastor, has just closed an interesting series of meetings, in which he was assisted by Bros. Whatley and Johnson, resulting in four accessions to the church and a very perceptible increase of religious interest throughout the entire community. Bro. Hoffpauir is doing a noble work at this place. His sermons are, in the main, plain, practical gospel truths; but at times he is eloquent in his exposition of the Scriptures. Large audiences and fine congregational singing were noticeable features of the meeting.

A. G. BURGES.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE WORLD LIGHTED. A STUDY OF THE APOCALYPSE. By Charles Edward Smith, author of "The Baptism in Fire." Seventy-five cents. New York: Funk & Wagnalls.

The author proposes this as the key to the Apocalypse, "the progress of truth in enlightening and saving mankind." We very much doubt that he has established his proposition.

ONE MAN'S STRUGGLE. By Rev. Geo. W. Gallagher. $1. New York: Funk & Wagnalls.

This is a story of a brave pastor who went to his martyrdom in battle against his own church on the temperance question.

SUPPLEMENTAL BIBLE STUDIES. By Rev. H. T. Bell. Thorne Publishing Company, Chicago. Price, twenty-five cents.

These studies are in two courses. The first course considers general facts about the Bible and Bible history. The second course considers the life and times of Christ, and life in the early church. It is a valuable compend for teachers, preachers, and Bible classes.

PERIODICALS.

—BIBLIA, for September, has several good articles, among which are, Explorations in Palestine, and Israelites in Egypt. S. L. Harrell, 198 Broadway, New York. Price, $1.

—CASSELL'S FAMILY MAGAZINE, for October, has three serials and two complete stories, besides miscellaneous papers of interest. Cassell Publishing Company, New York. Price, $1 50.

—DEMOREST'S FAMILY MAGAZINE, for October, is at hand, with a well-filled table of contents. The variety set before the readers will suit the variety of tastes. W. Jennings Demorest, New York. Price, $2.

—SOUTHERN CULTIVATOR, for September, is printed on tinted paper, and will prove an interesting number to every tiller of the soil, or raiser of stock, or breeder of fowls. Atlanta, Ga. Price, $1.

—OUR DAY, for September, has Religious Movements in Italy, by Prof. Stuckenberg; Our Toiling Children, by Mrs. Wischnewetzky, besides editorial notes, etc. Our Day Publishing Company, Boston. Price, $2 50.

—MUSICAL HERALD, September. This number is full of matters pertaining to music and musical people, with two fine anthems for four voices. New England Conservatory, Boston. Price, $1.

—WOMAN'S MISSIONARY ADVOCATE, September. This is the "organ" of our Woman's Board of Missions, and it is an organ that makes music worth listening to; and it is the cheapest organ to be had in the land. Woman's Board of Missions, Nashville, Tenn. Price, fifty cents.

—WIDE AWAKE, for October, has spirited articles from Harriet Prescott Spofford, Margaret Sidney, Herbert D. Ward, Adeline A. Knight, Mary E. Wilkins, and others. This monthly maintains its high position with the public. It is beautifully illustrated. D. Lothrop Company, Boston. Price, $2 40.

—A casual glance at the MAGAZINE OF ART, for October, shows that it is a good number. It opens with a photogravure of the Stone Age. Then follow Sculpture of the Year, Modern Schools of Painting and Sculpture, The Illustrating of Books, Babies in Art and Nature, Illustrated Journalism in England. Cassell Publishing Company, New York. Price, $3 50.

—"Youth and Age" is the subject of the frontispiece in THE QUIVER, for October, and it illustrates a poem by that title written by J. R. Eastwood. Men Who Have Stuck to Their Posts is the opening article, and it has for its illustration a clergyman preaching to a congregation of one. Luminous Bodies is the not altogether descriptive title of a sermon preached by the Rev. J. R. Macduff. Joyce Halliday's Mistake is a story that young girls will enjoy, and Little Sallie Lunn will interest the children of the household. In the series of Bright Examples, contributed by Prof. Blaikie, Mrs. Augustus Hare is this month's subject. There are articles designed especially for Sunday reading, and others in lighter vein; but there is never anything in the pages of *The Quiver* that might not be read with perfect propriety on any day in the week. Cassell Publishing Company, New York. Fifteen cents a number; $1 50 a year in advance.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON II.—October 12.

THE LORD'S SUPPER.

Luke xxii, 7-20.

GOLDEN TEXT.—*As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.*—I. Cor. xi, 26.

TIME.—Thursday, April 6, A. D. 30.

PLACE.—An upper room in Jerusalem.

7. Then came the day of unleavened bread—All leaven was most carefully and scrupulously put away on the afternoon of Thursday, Nisan 13. *When the passover must be killed*—Rather, *be sacrificed.*

8. Prepare—According to the more detailed account of Matthew and Mark, the disciples themselves first began to speak to our Lord of the passover meal, apparently on Thursday morning, at Bethany.

10. A man...bearing a pitcher of water—According to Jewish usage, on the evening of the 13th (of the month Nisan), before the stars appeared in the heaven, every father of a family was to go to the well to draw pure water, with which the unleavened bread was kneaded. It was a real rite which they performed, pronouncing the words, "This is the water of the unleavened bread."

11. Ye shall say unto the goodman of the house—The "goodman of the house" was a man of some wealth, and could not be *identical with* the water-carrier. *The Master*—Literally, *the teacher;* that is, the rabbi whom the man acknowledged. *Guest-chamber—Kataluma*, rendered "inn."

12. Upper room—During the progress of the great festivals at Jerusalem—perhaps especially during the passover, most important of the three—the religious householders of the city "kept open house," setting apart such rooms as they could spare to be occupied by family or neighborhood groups, coming to the city from remote parts of the land to attend this feast. It was, therefore, entirely in the usual order to find an upper room furnished for their reception. *Furnished*—With divans, cushions, etc.

13. And they made ready the passover—It may be well to bring together the facts which these few words imply. The two disciples, after seeing that the room was "furnished"—the tables arranged probably in the form of a Roman *triclinium*, and the benches covered with cushions—would have to purchase the lamb, the unleavened bread, and the bitter herbs, together with the wine and conserve of sweet fruits which later practice had added to the older ritual. The paschal victim would have to be slain in the courts of the temple by one of the officiating priests. The lamb so slain would then be roasted, the bitter herbs prepared, and the table set out, and then, as sunset drew near, all would be ready for the Master and his disciples, who formed, on this occasion, the household which were to partake of the paschal supper.

14. When the hour was come, he sat down, and the twelve apostles with him—"Sat down," reclined at table. Although originally (Exod. xii, 11) a celebration of the passover standing was prescribed, it afterward became usual to recline at table during it as at any other meal, apparently a symbol of the freedom which Israel had obtained by the exodus from Egypt, since only slaves were accustomed to stand during eating.

15. With desire I have desired—The Hebrew mode of saying, I have a most intense desire. The deep emotion of the Savior at coming to the hour of his last converse with his chosen ones fills his language with exquisite pathos. And these last hours were to be devoted to instituting the symbols of his own death. *To eat this passover*—Jesus clearly foresaw and had announced his own death in connection with that passover solemnity; but it would seem that he had not himself understood how he could himself eat that passover with his disciples, and yet, as the true Paschal Lamb, he slain at that very time. The solution of the difficulty was reached by his anticipating the time of eating the passover (doubtless by divine guidance), so that, as in Egypt the first paschal lamb was slain and eaten before the occurrence of the event that it commemorated, so our Lord both ate the passover and also instituted the eucharist in memory of his own death before the event.

16. I will not any more eat thereof—The true reading probably is, I will not eat it. The "not any more," however, is a correct gloss. *Until it be fulfilled in the kingdom of God*—That is, until the passover has been offered by my death, and so the new kingdom established.

17. He took the cup, and gave thanks—Literally, *and after receiving the cup and giving thanks.* The main customs of the Jewish passover are as follows: (1) Each drinks a cup of wine—"the cup of consecration"—over which the master of the house pronounces a blessing. (2) Hands are washed, and a table carried in, on which are placed bitter herbs, cakes of unleavened bread, the *Charoseth* (a dish made of dates, raisins, and vinegar) the paschal lamb, and the flesh of the *Chagigah* or feast-offering. (3) The father dips a morsel of unleavened bread and bitter herbs, about the size of an olive, in the *Charoseth*, eats it with a benediction, and distributes a similar "sop" to all present. (4) A second cup of wine is poured out; and the youngest present asks the meaning of the service, to which the father replies. (5) The first part of the Hallel (Pss. cvii-cxiv) is sung. (6) Grace is said and a benediction again pronounced, after which the father distributes bitter herbs and unleavened bread dipped in the *Charoseth.* (7) The paschal lamb is eaten, and a third cup of wine handed around. (8) After another thanksgiving, a fourth cup—"the cup of joy"—is drunk (9) The rest of the Hallel (Psa. cxv-cxviii) is sung. The cup mentioned in this verse has been supposed to be the third cup of wine in the Jewish ceremonial; and the actual chalice of the eucharist (the "cup of blessing"—I. Cor. x, 16), is identified with the fourth cup. We also see in the last supper the benediction, and possibly the Hallel (Matt. xxvi, 30.)

18. Of the fruit of the vine—In verse 16 our Lord had said that he would not any *more* eat of the paschal bread, and now he says, with the same qualification, that he would not drink of the paschal wine. He celebrated this passover, which was his last. After that came the Christian passover to be kept in the "kingdom of God," the church on earth.

19. He took bread and gave thanks—The usual "grace" or blessing had been spoken at the beginning of the feast. Now, taking one of the cakes of unleaved bread, the Lord again utters a solemn formula of blessing, and gives it to them with the words, "This is my body which is given for you" (literally, *which is in the act of being given*): "this do in remembrance of me" (better, *as a memorial of me*). *This is my body*—Comp. "I am the door," John x, 7. "That rock was Christ," I. Cor. x, 4. "The bread which we break, is it not the communion of the body of Christ?" I. Cor. x, 16. *In remembrance of me*—The emphasis is on the latter words. The Christian passover was not to be in remembrance of the deliverance from Egypt, but of that far greater deliverance wrought by Christ. But "remembrance," also, is emphatic. The Lord's supper is a commemoration, not a sacrifice.

20. Cup...new testament—Better, *New Covenant. In my blood*—That is, ratified by my blood shed for you. The best comment is Heb. ix, 15, 18-22; I. Cor. xi, 25. The other Synoptists have "my blood of the New Testament." *Which is shed for you*—The cup which our Lord gave his disciples was that which was to be to them the pledge of a union in holiness. We can not pass, however, from these words without dwelling for a moment on their evidential aspect. For eighteen centuries—without, as far as we can trace, any interruption, even for a single week—the Christian Church, in all its manifold divisions, under every conceivable variety of form and ritual, has had its meetings to break bread and drink wine, not as a social feast (from a very early date, if not from the beginning, the limited quantity of bread and wine must have excluded that idea), but as a commemorative act. It has referred its observance to the command thus recorded, and no other explanation has ever been suggested. But this being granted, we have in our Lord's words, at the very time when he had spoken of the guilt of the traitor and his own approaching death, the proof of a divine prescience. He knew that his true work was beginning and not ending; that he was giving a commandment that would last to the end of time; that he had obtained a greater honor than Moses, and was the Mediator of a better covenant. Heb. iii, 3; viii, 6.

A Plea for the "Old Sermon."

BY REV. ALBERT J. LYMAN.

[The following article we clip from *The Treasury*, and commend to our preachers. We heard one of our finest preachers once say that he had been *forty years* making one sermon.—ED.]

One of the curiously common and curiously foolish customs of American ministers is to despise and discard the "old sermon." It is not regarded as what it is, a "first sketch," a "rough draft," a "study" of the subject—an effort which may be supplemented, improved upon, and finished later, and so preached again with freedom and power. It is rather looked upon as an old coat, which, once worn, is somehow worn out, and must not, by any means, be put on the second time until half a dozen years have gone by, and then shamefacedly, with a sort of mental apology in the devout hope that nobody may recognize it, and that the veteran deacon who always "puts down the text" may happen to stay away.

All this is unphilosophical, inartistic and absurd.

Most ministers produce, we will say, on the average, one fresh sermon a week. Fifty sermons a year is a good average for an able man. A fool, as Robert Hall intimated, will produce more. Now of that fifty, half will not be worth working over later; but of the other half, not a few will each represent one or other of several good things in a sermon, either an accurate exegesis or a natural and logical plan, or a felicitous illustration, or a noble piece of rhetoric in the peroration; or, possibly, the excellence will be more scattered, like flowers in weeds, or shells in sand, and the sermon will exhibit, here and there, between pages of padding, occasional sentences full of charm and power, the very best the man can think or say upon the particular point treated.

Now, to throw all this good and bad material aside without discrimination is to disobey the apostolic injunction to "hold fast that which is good." To suppose that this fine third of the "old sermon" has served its full office in one public utterance is childish. A painter might just as well burn his sketches. A college professor might just as well destroy his lectures. Together with this felicitous third in the sermon the other two-thirds may be poor patches of platitude and blocks of commonplace, all of which must be thrown aside. But save the good third, and make of it a beginning for a later and improved edition of the same sermon.

An old sermon is thus like a half-opened mining shaft. We utilize the former digging when we begin to dig again, and this principle applies to the modern as well as to the older and more formal theories of sermonizing.

The writer once tried an experiment. On a certain first of January he resolved to employ no scrap of formerly prepared material in pulpit or lecture-room for a year. He carried out his resolve, but it was the thinnest, leanest year in his entire ministry.

A week is not half long enough time in which to produce any sort of masterpiece—not long enough to produce a sermon which, as related to its author, is a masterpiece for him; but it is long enough to produce a part of a masterpiece. Suppose that only five out of the twenty pages are of the relatively masterpiece order; then, after two or three years, take up the sermon again, throw away the fifteen poor pages, save the five and, using them for what they are worth, produce five more good pages. Thus in three or four such "trennisis" you will have a sermon that, as we say, "is a sermon," thorough in exegesis, broad in plan, vital in grasp, sinewy in treatment, telling in illustration, felicitous in diction, pervaded by the true Christian tone—the best thing you can do in connection with the exposition of some great Christian truth which is to be, or ought to be, presented to your people again and again. That is the method of a noble and legitimate art in sermonizing. That is the way for a man in the pulpit to make the most of himself, and make the most of the truth. And all this is true, no matter how "spontaneous" your oratory may be.

In this brief paper, which is only, of course, a hint at a common source of ministerial waste, there is space for but a word further, and that shall be as to the danger that the "old sermon" so renewed will be "recognized" by the congregation. The dread of this is common, but when one begins to think about the matter it seems childish to the ultimate degree. It is a "hugaboo" to frighten boys in the pulpit, not men. For, in the first place, saints have short memories for sermons, more's the pity; and in the second place, if, by the grace of God, they do remember, is the sermon any the worse for that? Most people remember the Lord's Prayer. A few even remember the Creed. In religious education and culture familiarity with good things and good form is power. Don't repeat nonsense even if you can help it, but sense is not the less sense because it is heard twice; mere novelty of form is the desideratum—let a minister wear a new device of waistcoat every Sunday. Is a fine piece of music heard after two years less fine, less welcome, less useful for being "recognized?" It is ridiculous—this dread of having good work in the pulpit "recognized." Only let the method here advocated be not used as a cover for ministerial idleness. Let it be simply what it may be, the scientific discipline and training of the best pulpit power; and let the minister himself be evidently a true, strong, growing man—a man, not a boy—and it will follow, as philosophically it should, that the method by which the minister shall produce his best work will be the best method by which he shall hold his people, and do good to them besides. If a congregation can not stand trennial reproduction of a good "old sermon," which is also strenuously bettered and still bettered with each repetition until it royally incarnates the minister's fullest Christian manhood in dealing with some grand gospel theme—why, the only thing to do is to leave that congregation for one where idiots are not in the majority.

The great thing is for the pulpit to make the most and the best of itself in God's name. If that is done, never fear the people, and never fear for the people.

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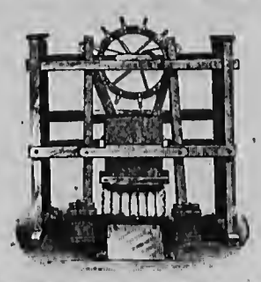

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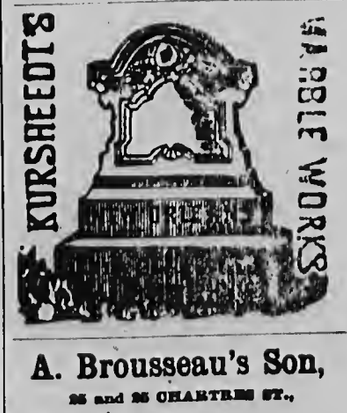

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THURSDAY, OCTOBER 2, 1890.

The annual meeting of the Publishing Committee of this paper will be held in this office, October 29, 1890.

Spiritual Inactivity.

On this subject the Scriptures and the preachers are continually ringing the alarm-bells. The Christian life is portrayed as a life of never-ceasing toil for the promotion of the Lord's cause in doing good to the bodies and souls of men. The obligation that binds the Christian to his God, fastens him with a chain equally as strong to his fellowmen. What we owe to God is to be paid by working for our fellows! When God comes to me in condescending grace and rescues me from the thraldom of sin and makes me his freeman, I see that he has operated upon me through the instrumentality of some other individual, and that is clear teaching that I ought to put myself in his hands, that he may use me as an instrument to do the same work for some one else. This is the law of progress, and the only law of progress that obtains in God's kingdom. This law operates in two directions—inward and ontward. In its inward work it affords fresh supplies of nourishment by which the spiritual nature is strengthened, and upon which it grows. In its outward work, it seeks to bring the kingdom of God to every man's door. Both these results flow from earnest and persistent individual effort. To be religious and to do religious work depend almost wholly on personal effort. This is so true that we may say, God never called *anyone* into his kingdom without having some special work for that one to do—a work which that one can do better than anybody else. As well might a community expect enterprise and progress in its affairs without the personal effort of its citizens, as for a church to look for advancement to be the result of the ease and sloth of its members.

The same holds true in regard to individual development in Christian experience. As we said, last week, growth in religion, development of spiritual power, enlargement in spiritual influence *never comes by chance*. There are no accidents in the kingdom of grace. In regard to church work nothing can be done by the church in its collective capacity beyond originating and recommending *methods* of work. The work is always to be done by the individuals composing the church. The advance, then, of the church in her conquests of the world for Christ is in the ratio of the zeal and energy put forth in the individual efforts of all her members. There is, then, a responsibility laid upon *every* member of the church in this matter of church progress through the world. This particular responsibility is frequently overlooked by the individual member, and wherever it is overlooked there is failure in church work, and the member who overlooks it must be accountable for that failure.

These are different agencies used by the church to do her work. Some of these have been used from time immemorial, and all of them have the sanction of godly men and women, and have been blessed by the Divine Spirit to the permanent good of human souls. These agencies open doors of usefulness in various directions; so various that every variety of talent and every form of energy may find appropriate spheres in which to expend themselves for human good. God has not only bestowed upon each his peculiar "gift," but he has opened to each the sphere in which he can best use that "gift." Here again individual responsibility confronts the Christian! How Christians can contemplate these things and not realize the awfulness of their responsibility, is one of the curious and sad things of church life. How a man can pretend to be a Christian, and yet remain in a state of spiritual inactivity, is one of the things that completely fails to tally with New Testament teaching. Spiritual inactivity is the worst form of sin, because it effectually hinders the growth of religion in the individual, and puts barriers across the path of church progress in the world which nothing can surmount or remove. Of all such Christians God says: "I will spue thee out of my mouth."

The apostle brings up a point which we do not sufficiently ponder. He says that God *creates* the Christian for the specific purpose of Christian work. The idea most prevalent is that God makes Christians in order that they may be saved in heaven. That is not Paul's teaching. His teaching is that men are saved in order that they may save others. Getting to heaven is the last thing the Christian has to do. Paul is very specific. There can be no mistake in interpreting his language unless the mistake is "made on purpose." In the second chapter of Ephesians, speaking of those who have been quickened out of the death of sin into the new life, he says: "We are his workmanship, created in Christ Jesus for good works, which God hath before prepared that we should walk in them." This language is too plain to be mistaken. Here it is expressly said that the Christian character is the workmanship of God, *made for good works*. If the Christian, then, does not do the good works for which he was expressly made a Christian, then by his inactivity he has rendered the work of God a failure. If he does not do what God made him for, then God has no use for him. Just as a mechanic lays aside as useless a machine which will not answer the purpose for which it was constructed, so God lays aside the Christian who will not work to accomplish the purpose for which he was made a Christian. Inactive Christians can not be used for any purpose. So it comes out again that those who know their duty and will not do it, are the worst sort of sinners. Most terrible will be the words, "Inasmuch as ye did it not!"

Church Entertainments.

For some time a silence has brooded over this subject which seems to indicate stagnation. May we hope that such is the case? In some localities, however, there is a bubbling and sparkling as though the life of this destroyer of the spirituality of the church is being revived.

Observation teaches that the above is no misnomer; for when church entertainments take the front pews, spirituality takes a back seat of the church; and if not entirely driven out, it is only because the fire continues to burn on the altar of a few hearts true to the vows they have taken at God's altar to "renounce the world, the flesh and the devil."

The theory of free-will offering and systematic giving may be deemed *ideal*, but we believe it to be the *real* way God intends for his children, those who profess to love him, to advance his cause and kingdom. When will the ideal become the real? Whenever we are converted to the point of furnishing the house of God—houses, if you choose—parsonages included, just as we do our own. Who ever heard of a woman (men do not get up church entertainments) getting up an entertainment to furnish her parlor? It is too much the custom of us Methodists to use all we make for our own personal comfort and leave the church to depend on hap-hazard means for support. When the order was issued for the building of the tabernacle, Moses did not say, Let us give concerts and dances, so that the people may be amused, and at the same time we may gather together the means for building a tabernacle for the Lord; but the order was, "Take ye from among you an offering for the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord." What was the result? "And they spake unto Moses, saying: The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Oh, for the day to come when our people shall be educated to that point of giving! Then away with church concerts, ice-cream suppers, strawberry festivals, etc.

Church entertainments are demoralizing in their influence, morally and physically. For example: The leaders of the church affairs determine to get up a play for the benefit of the church. Now, everybody knows that the play is what we see when we go to the theatre, and theatres are things of the world, and whatever is of the world is worldly; hence the spiritual demoralization. Further, in order to make the requisite preparation for this play to be presented to the critical public, about three weeks must be devoted to rehearsals, the participants must give mind and body to the performance; half of six or seven nights and, perhaps, the whole of many days must be devoted to the study and proper execution of the different parts; hence the evil effects, both moral and physical. Sometimes children are given parts in those plays. Their tastes thus cultivated in the wrong direction. Their impressible nature is forever stamped with the idea that the church and the stage are compatible. Another argument against church entertainments, and, by no means, an unweighty one, is the fact that during the progress of preparation somebody's feelings are sure to be ruffled. Everybody can not have the most prominent part in the play and occupy the most conspicuous place on the stage. Somebody must take the mean parts and somebody must be put in the background, and, of course, it is impossible for the managers to discriminate so as to give each actor just the part and place preferred.

The preacher says we must not engage in anything in which we can not ask the blessing of the Lord upon our efforts. Let me suggest an appropriate form of prayer for the meeting of a church society engaged in getting up a church play: "O Lord, we thank thee for the promise that when we ask it shall be given unto us. We are pensioners upon thy bounty, but we are so *poor* we must get up something that will amuse the people and cause them to give us their money to furnish thy house. Bless our efforts in getting up this entertainment." Does not that seem like a reflection upon the bounty of the Lord?

The standard of the church *is* supposed to be, ought to be and is higher than that of the world. Our *Woman's Missionary Advocate* truly says, "We can not do missionary work after the world's methods;" and this will just as well apply to all kinds of church work. We can not afford to lower the standard of the church to that of the world. Better close the doors of the church against all kinds of entertainments rather than let worldliness creep in and lure our young people from allegiance to their church vows. Old fogyism is far preferable to worldliness in the church.

Oh, that the day may not be far distant when this stream of evil influence shall not only stagnate, but shall forever cease to flow through the church of God, and when our people shall learn that "it is more blessed to give than to receive!"

Censor Morum.

Brookhaven, Miss.

To the Friends of the Bible in New Orleans.

The attention of the friends of the Bible in New Orleans is hereby called to the work that has been done therein during the last three years by the American Bible Society, and all the congregations that have not already contributed to the support of the work are hereby most respectfully and earnestly requested to do so at an early date. As the work is both benevolent and missionary and purely unsectarian, it should receive the hearty support of all who believe in the circulation of God's Word among the people.

The following is a brief statement of the work done in our city during the time above mentioned:

Colporteurs employed	3
Families visited	22,783
Families found without Bibles	9,850
Families found without Bibles, supplied	6,110
Individuals found without Bibles, sup.	1,027
Cost of doing the work, over	$2,100 00
Amount contributed by N. O. churches	773 25

This amount was contributed as follows:

Felicity Street M. E. Church, South	$ 369 75
Rayne Memorial M. E. Church, South	90 00
Carondelet Street M. E. Church, South	45 00
Dryades Street M. E. Church, South	13 30
Moreau Street M. E. Church, South	2 00
First Presbyterian Church	213 55
Napoleon Avenue Presbyterian Church	33 65

From this statement it is seen that a very large work of Bible distribution has already been done among the people of New Orleans, and yet such work is still very greatly needed among them; but it will have, nevertheless, to be discontinued unless the churches and people of the city contribute more liberally to its support. What, then, will those among us who love the Bible and humanity do? Will they allow the good work of supplying the needy around us with the Word of Life (to say nothing of the benighted abroad) to be discontinued? or will they contribute a part of that which God has placed in their hands to its support? God grant that they may do the latter. Let every individual and congregation that favors the circulation of the Holy Scriptures among the poor and the benighted, send in a contribution as soon as possible. Money for the good work is greatly needed. Contributions can be sent either to J. W. McLaurin, 163 Camp street, New Orleans; or to William Foulke, Bible House, Astor Place, New York. Respectfully,

B. M. Palmer,
Pres. S. W. Bible Society.
J. W. McLaurin,
Dis't Sup't A. B. S. in La. and Miss.

Nominating Stewards.

An article, in last week's *Alabama Advocate*, on "Preachers and Their Support," contains a paragraph about nominating stewards, which we commend to the consideration of our preachers, in view of the fact that they will be called upon at the fourth Quarterly Conference to make the nominations:

For much of their trouble in the matter of support the preachers are themselves to blame. The Discipline gives the right to "nominate" "the stewards." If they have narrow, stingy, mean stewards in a church, where there are different men, they are to blame. We stick to men as stewards, because they have long been stewards. If Bro. A. is a thoroughly efficient steward, that is a good but not conclusive reason for keeping him in the stewardship. It may be that Bro. B. would do fully as well. In such a case it is wise to exercise B.'s gifts. But when it is certain, from long trial of him, that A. is a poor steward, and it is probable, from his known character, that B. would make a good steward, it is stupid to renominate A. It is more; it is a wrong done the church. If the preacher is changed, it is a wrong done his successor, his wife and children.

"Feelings," indeed! A. has no natural or acquired right to be a steward, unless the right inheres in his fitness and fidelity. To renominate a Board known to be unfit is, for the most part, due to moral cowardice.

Where as good men can be found in a church as those who have long served, even when they have served well in the steward's office, it is, for other reasons than those indicated above, wise to change about now and then; for this, if no other reason: A Board long continued is apt to develop a feeling of proprietorship in the church. They feel as if the church belonged to them. When this feeling becomes pronounced the end of their real usefulness has come.

Character in Education.

They greatly err who suppose a boy's education is measured by the number and quality of the books he masters while in school. Indeed, his book lore is the least important part of what he acquires from the time he enters the primary department of a common school till he graduates from a college or university; for during these eventful years he is laying the foundation and building the superstructure of character; and his character is all that he will have with which to confront eternity.

In view of this fact, parents can hardly be too particular in selecting the men and women who must play an important part in moulding the character and subsequent destiny of their children. Few parents realize how greatly children are influenced by the conduct and example of their teachers. Yet this is a truth so patent that the State recognizes it, and provides that no teacher of immoral habits shall be employed in the public schools:

No one approaches nearer to the very heart and life of a child than his teacher. In many cases, even parents hold a second place in the great work of character building. There are many fathers whose business cares take them from home early and keep them away late at night. The only time they have with their children is the Sabbath, and the opportunity of the Sabbath is frequently neglected. There are many selfish mothers who relegate their children to nurses and kindergartens; afterward to schools where the teachers have work to perform which ought to have been done around the hearthstone.

Where parents are conscientious, and feel the responsibility of their children's training, a great deal still depends upon the teacher, for children unconsciously imitate the manners and adopt the morals of those to whom their mental training is committed.

The moral of which is: Let us be sure that the teachers of our children are not only virtuous, but far above suspicion; that they teach and practice a pure morality; that the loftiness of their lives impress the tender hearts with the dignity and nobility of human life. Can such teachers be found? Yes, they are working in the Christian schools and colleges of the land. They are reproducing themselves in many a sheltered nook, and in many a classic hall; and "the books" will have to be opened in heaven before the extent of their influence shall be fully known.

If you are in reach of such a school, patronize it; if not, reach one. We do not hesitate to declare that it is better to keep the children out of school than send them to ungodly teachers. The benefits received from such will be temporary at best; the injuries accruing will be irreparable. Let us elevate the standard of the teacher's character by refusing to patronize incompetent men and women, and thus secure for our children that which is infinitely better than wealth—a sound Christian education.—*Alabama Advocate.*

Notes.

Let every sermon be a "section of the judgment day."

Bishop Vincent says, "Sermons that are grown are worth more than sermons that are made."

Bishop Haygood says, "While we talk of big figures for our business and little figures for God's work, we are in danger of hell."

Bishop Haygood says, "Our times have developed ten times as much genius for getting money as conscience in the use of it."

One of our secular exchanges says, "There are three qualities which are found in every great preacher: spiritual-mindedness, moral earnestness, and the gift of putting things."

"To work without praying is practical atheism; to pray without working is idle presumption. To baptize all work with prayer, and to follow all prayer with work—that is an ideal life."—*Dr. Pierson.*

There is a society in Scotland sending out young men to Southern Morocco as missionaries, and they go forth, two by two, without scrip or purse. Thus faith is made manifest by works in the operations of those Scottish Christians.

"It is not books on the shelf, but hooks in the brain that tell. The dullest preachers I know of have splendid libraries. They own everything that has been written 'on miracles,' and yet when you hear them preach, if you did not get sound asleep, that would be a miracle."

The great need of missionaries and money to support them is seen in the fact that in China there is *one* missionary to 733,000 of the population; in Siam, *one* to 600,000; in Korea, *one* to 500,000; in India, *one* to 350,000; in Africa, *one* to 300,000. Surely the church has just begun missionary work!

"It is high time to teach the whole gospel—both 'the goodness and the severity of God'—not apart, but together; not the one at the expense of the other. The pulpit must thunder sin as well as breathe love; must announce judgment as well as whisper forgiveness. A terete theology drawn from an authoritative revelation, an inspired Bible, is the crying need of the hour."

Some of our pastors are afraid to announce a collection beforehand. The fear is that the congregation will not be as large as usual. It is different with the colored people. They really enjoy a collection. The pastor of the Colored Methodist Episcopal Church in this city recently announced that on a certain day he would raise a collection to pay off the church debt, and when the day came the church was full and many standing in the aisles, and a good collection followed.

The brother who wrote the following paragraph seems to have been at the same prayer meeting we have sometimes attended.

Now, take the average prayer meeting. How is it conducted? The leader announces a hymn, then calls on an empty man to pray; another hymn, another empty man, etc., to the third or fourth time; then reads the Scripture, calls on another empty man. There is another song, and then come stirring words from the leader, which warm everyone to life, but the hour is more than half gone, and with it opportunities to edify.

The most brilliant financiering ever done in this world has been done by itinerant preachers. They have done more with less money than any other class of men. They have reared their families better, educated their children better, than any other men their contemporaries. "Preachers poor financiers," is a phrase invented by an ignoramus, and kept up by his lineal descendants. Itinerant preachers, as to skill in making a little go a long way, are matched by one class only—their wives. These couples have worked financial miracles.—***, in *Alabama Advocate.*

A contributor to one of our exchanges has this:

"The joy of the Lord is your strength," but the steam-power of the Holy Ghost is not put within us merely to be tooted off at the whistle in hallelujahs or to merely blow off with a yell at the safety-valve. It is given to be put onto the piston, to drive the engine, to do the mighty works, toils, labors, and to carry on the enterprises of Christ's kingdom. If we get more steam on, more soul-steam of blessing, than hard work can work off, why then shout and sing and let the safety-valve yell! But it is a silly and childish waste of power to hold up the lever on purpose to blow off for the noise!

In the new version of the New Testament, the word "soul" is always translated in this connection by the word, "life." This is a revolution in popular theology, and it will make a revolution in every Young Men's Christian Association in the country when it comes to be seen that a man's Christianity does not consist in merely saving his own soul, but in sanctifying and purifying the lives of his fellowmen. We are told in the New Testament that Christianity is leaven; "leaven" comes from the same root-word as "lever," meaning that which raises up, which elevates; a Christian young man is a man who raises up or elevates the life of those around him. It is salt: salt is that which saves from corruption. What saves the life of a place like Stirling from being utterly rotten, but the Christian elements in it?—*Prof. Drummond.*

Personal and Otherwise.

The following appointments of preachers in St. Louis will interest our readers: First Church, Felix R. Hill; Centenary, B. Carradine; St. John's, J. Matthews; Cook Avenue, B. M. Messick; Lafayette Park, S. H. Werlein.

It will be seen from the above that Dr. Carradine has been transferred to the St. Louis Conference. New Orleans has been contributing preachers to St. Louis for about *fifteen* years, and still continues it. When St. Louis wants any more, we will have them ready.

Shreveport has an electric belt railroad, and everybody is pleased. It is five and a quarter miles long.

The placidity of an editor's life is sometimes broken in upon by a ripple of gladness; the lowering cloud rifted by a ray of pure joy. It happened in this office last week, when the editor was called upon to unite *two* couples of young people in the holy bonds. He made *four* hearts two, and launched two staunch barks on the sea of married life. May our young friends always find pleasant winds to waft them over a peaceful sea! Their names are W. M. Germany to Miss Blanche Jones, and E. G. Richard to Miss Blanche Cason.

Bro. H. M. Banks, of Spring Creek circuit, Louisiana Conference, requests us to say that there will be a hoarding tent at Spring Creek Camp Meeting. Horses will be cared for at reasonable rates. The meeting begins October 10.

Dr. Evans, our presiding elder, will dedicate our new church at Colfax, La., October 12.

W. F. Moreland, of Claiborne parish, produced 1,200 gallons of molasses from ribbon cane grown on *three* acres of land. He sold 1,000 gallons at 40 cents per gallon. Pretty good yield for old Claiborne!

A brother complimented us, the other day, on our poetic selections for the ADVOCATE. We call special attention to the little poem, "Gradatim," by Dr. Holland, on the first page.

Miss Frances E. Willard and her secretary, Miss Gordon, left home September 15 for two weeks' work in the amendment campaign in Nebraska.

Bro. Wilson Moore, of Sugartown, La., writes to us that, all reports to the contrary, his health is very good.

The *Southwestern Methodist* has been sold to Palmore and Lawrence and consolidated with the *St. Louis Christian Advocate*. "Two Richmonds in the field" were too much even for Missouri.

Our friend, Q. A. Oats, who went to Los Angeles Conference, several years ago, has been appointed presiding elder of San Luis Obispo district. Our other friend, James Healy, has been appointed to San Luis Obispo circuit.

It was Archbishop Trench who pointed out one of the most subtle of clerical dangers—the danger of doing less than the best because there is no one to compel to strenuous effort.

Mr. Rockefeller has given $1,000,000 to the University of Chicago, $800,000 of which is to be used for "non-professional graduate instruction and fellowships," $100,000 to be used "for theological instruction in the Divinity School of said university," and $100,000 "for the construction of buildings for said Divinity School." Now, where is the Methodist millionaire who is willing to *begin to do his duty*?

The Interior: "The devil is the most generous of inventors. He never patents anything—makes everybody welcome to anything that is his." That is as sharp as anything we have seen in a long time.

"Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor."—*Bacon.*

We have had during the past week several visits from Dr. C. K. Marshall, which we have enjoyed very much. The Doctor preached to large congregations, morning and night, in Carondelet Street Church, and his sermons elicited encomiums from many.

Whitworth College opened with fine prospects. President Fitzhugh has made several improvements, and has a full and able faculty, and expects the work done to challenge the verdict of a patronizing public as being the best done in any school in the Southwest.

Notice.

To the Presiding Elders of the Louisiana Conference—

Dear Brethren: Please let me know at your earliest convenience: (1) What lay delegates will be in attendance at Conference from your respective districts? (2) What local preachers will come up for ordination?

THOS. J. UPTON.

MONROE, La.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera*.

Giving.

The sparing giver has reason to doubt the reality of his conversion.

A close test of the heart is a rich readiness to give.

People are not educated *into* liberality; this is a "grace bestowed."

Where the world has been called in to help, and church members thus relieved from the necessity of making sacrifices or increasing their gifts, there is no chance to develop this grace.

Whatever tends to check the growth of liberality is an evil of tremendous proportions, since it strikes at the center of operations, and is followed by a general paralysis of spiritual activities.

The whole system of indirectly obtaining money for religious purposes is misleading and injurious and creates the habit of giving from wrong motives, blinds men to the revealed standard and stops the exercise of cardinal Christian virtues.

What idea will a man have of giving "according to his ability," or of self-denial, in order to this, or any act of service, if no requisition is made or the opportunity fails, because the unconverted are engaged to relieve him of his duty?

There can be no good in a thing that plays havoc with religious vows and contravenes the deepest principle of Christianity.

Let churches be as anxious to promote their spiritual life and lead the lost into the shepherds fold, as they are to get the world's money, and they will have the souls with more money instead of less money without the souls.

God's people can afford to be generous, but they can not afford to become identified with the worldly, even to obtain money for a good cause.

To become more occupied with money-making schemes than with the salvation of souls is to forfeit that spiritual power which alone can make a church anything but a beggar.

A resort to all manner of devices to raise money will take the place of that free and abundant flow of gifts which the removal of selfishness and avarice from the heart by the Holy Spirit unfailingly secures.

When the church tempts God by doubting the sufficiency of his revealed methods, and begins to rely upon unscriptural expedients to support his cause, she discards the example of her Founder and illustrates the history of Israel, receiving for her recompense the same spiritual blight: "And he gave them their request; but sent leanness into their soul." (Psa. cvi, 15.)

The above extracts are from a little book, called "Fun and Finance," by Rev. Newton Wray, Lenox, Miss. Price 35 cents. It is written *against* the practice of raising money for church purposes in any other way than by straight-out giving. We have given the extracts to show the reader the spirit of the book, and thus induce to its purchase and perusal. This subject is of greater importance than many suppose, because scriptural giving is founded on self-denial, and that is the primal principle of our holy religion. Hence the man who don't give according to the Scriptures does not possess the religion taught in those Scriptures! See the point? Get this book, read it and put it in the way of others.

Postal Card Reports.

—Rev. J. C. Mimms reports from Blackland circuit: "I have held all my protracted meetings for the season, and God has wonderfully blessed our labors. We have had sixty-one conversions, and forty-six accessions to the church. The entire circuit is in good spirits and hard at work."

—Rev. C. H. Owen writes from Bolivar, Miss.: "In my article in the ADVOCATE, of September 25, the printer made me say, in the third paragraph, 'a large per cent. of *cities*,' instead of 'a large per cent. of *critics*;' and near the close of the article is the serious mistake—'There are many *back-wood* preachers,' for 'There are many *back-ward* preachers.' Please make this correction."

—Rev. H. W. Knickerbocker writes: "Am down in Livingston. Have been helping Bro. Denson in a protracted meeting. Never in my life have I seen the power of the Holy Spirit more manifest than in this meeting. There have been over 40 accessions and many reclamations. Glory to God for the honor he has conferred upon us in making us the instruments of salvation! Have drunk deeper of religion."

—Rev. G. W. Gordon, writing from Coffeeville, Miss., says: "We closed an eight days' meeting at this place, Sunday last. The Lord was with us from the beginning, and the church was wonderfully quickened. Rev. T. F. Pendergrass (one of my local preachers) closed a meeting last Sunday in the bounds of Coffeeville circuit, resulting in 16 accessions to the church. Several others will join. To God be all the glory!"

—Rev. W. W. Williams writes us from Louisville circuit, North Mississippi Conference: "Held four protracted meetings; congregations large; thirty-two joined. Spiritual state of the church greatly improved. One meeting yet to hold, at Louisville. Last night about one hundred people at the prayer meeting; one member received. Singing, good; prayers, earnest, and warm, better time coming."

—Rev. A. C. Flowers writes from Shuhuta, Miss.: "Camp meeting closed at Andrew Chapel, September 17; 15 new conversions and 40 or 50 members blessed in the meeting. Many family altars erected; old grudges settled; two infants baptized; nine received into the church. The following brethren were with us and did good work, viz: S. Gunn, R. A. Bieland, J. W. Tinnin and A. Trotter—all good and faithful men. We are still at work on Clark circuit. But little doing for the ADVOCATE. Pray for us."

—Rev. L. W. Wood writes from Bay St. Louis, Miss.: "Our fourth Quarterly Conference was held on the sixteenth. Bro. Cooper remaining with us till the eighteenth, closing on the seventeenth, by a telling sermon and the sacrament of the Lord's supper, a twelve days' revival. Thanks to Bros. Geo. H. Thompson and O. Switzer for effective aid. We observed the eve of our Conference as a day of fast and prayer, having a glorious love-feast in the afternoon, and sermon at night. Results: 12 accessions and a number of conversions. Our work is progressing. Pray for us."

—Rev. B. H. Rawls, P. C., writing from Montrose, Miss., says: "We closed a meeting in our new church last Thursday night. The church has been built this year. We had the help of Rev. C. C. Griffin and Rev. R. Burton. The church was greatly revived, and a great many said they had been blessed. There were twenty-seven accessions to the church. We had only thirteen members before the meeting; now we have forty. God is blessing our labors. I think there are many who will join the church before this Conference year is out. I have two other meetings to hold yet, and trust the Lord will bless us in them also."

—Rev. William G. Evans writes from Mindon, La.: "Our meeting closed here last night with no visible results. The pastor was assisted very ably by Rev. Charles McDonald, of Red River. The preaching was good and in the Spirit, and we feel that good may yet come from it. We have held seven protracted meetings on the work this fall. One very good one at Pine Grove, and one at Dubberly. Bro. Medlock commences a meeting at Evergreen to-morrow. He will be assisted by Bro. Wren, a local preacher. I start one on Sunday at Lane's Chapel, and will be assisted by Rev. T. L. Lallance, of Bellevue. Next week am hooked for a week above here at Sanders' station. These meetings will close the season with us. Pray for us, that our last meetings may be our best. The work moves smoothly."

—Rev. J. M. Cowan writes from Walnut Grove, Miss.: "Last Thursday night, a week ago, we closed our meeting at this place, and I must say that in many respects it was one of the grandest I was ever in. Bros. J. S. Parker, of Newton, and J. M. Morse, of Carthage, were with us preaching with power and in demonstration of the Spirit. Results: 41 accessions to the church, 17 infants baptized and many conversions. We closed our last meeting yesterday. We also had good meetings at Beech Springs and Piney Grove. We are very much indebted to the pastor of Union circuit—Bro. J. G. Cammack—for efficient help. Our third Quarterly Conference was held at Buck Springs, last Saturday, a week ago. A good many of the official members were present, and all seemed to realize to some extent the responsibility resting upon them as officers in the church of God. Our presiding elder was with us and preached pointedly, showing evidently that he was full of love and zeal for God's cause. He took a collection for Millsaps College, and secured in notes $10."

"The Little Worker."

The new juvenile missionary paper, *The Little Worker*, issued by the ladies of the North Georgia Conference Woman's Missionary Society, will be out the first week in October. It is an eight-page paper, beautifully printed and illustrated, and is published at the low price of 25 cents a year.

Send subscriptions to Miss Sallie Stewart, Oxford, Ga. For specimens address Mrs. Morgan Callaway, Oxford, Ga.

Publisher's Department.

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Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
Oct. 8.	Tennessee	Pulaski, Ten.	Hargrove.
" 8.	Pacific	S. Rosa, Cal.	Fitzgerald.
" 15.	China Mission	Shanghai	Wilson.
" 15.	Mexican Border	Chihuahua	Haygood.
" 22.	Indian Mission	Muskogee, I. T.	Hendrix.
" 29.	West Texas	San Antonio.	Galloway.
Nov. 5	N. W. Texas	Abilene	Key.
" 5.	Cent al Mexico	City of Mex.	Haygood.
" 12.	Virginia	Lynchburg	Hargrove.
" 12	Texas	Caldwell	Galloway.
" 12	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19	North Alabama	Birming'm	Granbery.
" 19.	Arkansas	Eureka Sp's	Fitzgerald.
" 20.	German Mission	Houston, T.	Haygood.
" 26.	W. N. Carolina	Concord, N. C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 3	Little Rock	Monticello	Fitzgerald.
" 3.	North Georgia	Washingt'n	Hargrove.
" 10.	North Carolina	Wilson, N. C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Not long ago an intelligent gentleman said concerning the contents printed in a leading religious journal: "I go through the paper examining the titles, glancing at the train of thought in each, reading some articles carefully and passing others by. When I find an article over two columns in length I usually omit it." This may not be a wise plan, but it illustrates a prevalent custom among readers. The spirit of the age demands condensation and brevity. We may fight against this tendency, and show the unreasonableness of the demand for short sermons, short newspaper articles, and short treatises on great subjects, but we can not control the conditions which produce it. The best way is to recognize the fact and take advantage of the opportunity.—*New York Advocate.*

We sat beside a gentleman recently in a horse-car who surprised us not a little as he turned to an old friend at his side whom he had just met, and asked, "How have you prospered in your Christian life?" This opened a conversation which was carried on during a ride of a half-hour, in which these two men talked only of their religious life and experience. There was no thought of display, nor the slightest indication that they spoke to be heard of men. "They had their conversation in heaven," and one other soul, at least, was comforted. As we left them, we thought: That is natural. People will talk anywhere about that which is really dearest to them; and yet how rarely does any person ever hear such language in the ordinary experiences of life!—*Zion's Herald.*

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COME unto me, all *ye* that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.—*Matthew xi, 28, 29, 30.*

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A LESSON IN CONTENTMENT.

Three little flies in the room, on a pane;
Three little flies just outside, in the rain.

Said the three little flies, as they hummed on the pane,
To the three little flies who were out in the rain:
"Don't you wish you were here on this side of the pane?
Instead of out there in the cold and the rain?
And then we must tell you there's dinner a-cooking,
Though, really and truly, we haven't been looking."

Said the three little flies outside in the rain
To the three little flies inside on the pane:
"We think it's much nicer out here in the rain
Than shut up where you are, inside on the pane;
And then there's more fun than the boys have a ball,
In dodging the raindrops as fast as they fall"

And now I am sure that my lesson is plain:
Whenever you feel there is cause to complain
Remember the three little flies on the pane
And the three little flies just outside in the rain.

—*St. Nicholas.*

"But Then."

It was a queer name for a little girl, and it was not her real name—that was Lizzie—but everybody called her "But Then."

"My real name is prettier; but then, I like the other very well," she said, nodding her brown curls merrily; and that sentence shows how she came by her name.

If Willie complained that it was a miserable, rainy day, and they couldn't play out-of-doors, Lizzie assented brightly: "Yes; but then it is a nice day to make our scrap books."

When Rob fretted because they had so far to walk to school, his little sister reminded him: "But then, it's all the way through the woods, you know, and that's ever so much nicer than walking on the hard pavements of a town."

When even patient Aunt Barbara pined a little because the rooms in the new house were so few and small compared with their old home, a rosy face was quietly lifted to hers with the suggestion: "But then, little rooms are best to cuddle all up together in; don't you think so, auntie?"

"Better call her 'Little But Then,' and have done with it," declared Rob, half-vexed, half-laughing. "No matter how bad anything is, she is always ready with her 'but then,' and some kind of consolation on the end of it."

"Just look at all the snow going to waste without our having a chance to enjoy it!" said Will one day; "and the ice, too—all because we couldn't bring our sleds with us when we moved."

"But then you might make one yourself, you knew. It wouldn't be quite so pretty, but it would be just as good," said little "But Then."

"Exactly what I mean to do, as soon as I can get money enough to buy two or three boards; but I haven't even that yet, and the winter is nearly half-gone."

"If we only had a sled to-day, sister could ride, and we could go on the river," said Reb. "It's just as near that way, and we could go faster."

"It's a pity," admitted the little girl. "But then I've thought of something—that old chair in the shed! If we turn it down, its back would be almost like runners."

"Hurrah! that's the very thing!" interrupted the boys. The old chair was dragged out, carried down to the river, and away went the merry party.

"What is that? It looks like a great bundle of clothes," said Will, pointing to a dark spot a little way out on the ice.

It was a bundle that moved and moaned as they drew near, and proved to be a little girl.

"I slipped and fell on the ice," she explained, "and I've broken my leg."

The poor girl was borne safely home, and the children lingered long enough to bring the surgeon and hear his verdict, that "young bones do not mind being broken; she will soon be out again as well as ever."

"Wasn't it good that it was only the old chair that we had to-day?" asked little "But Then," as she told the story at home. "O auntie, I had the nicest time!"

"I believe you had," answered Aunt Barbara, smiling; "for a brave, sunny spirit, that never frets over what it has not, but always makes the best of what it has, is sure to have a good time. It doesn't need to wait for it to come; it has a faculty for making it."—*Selected.*

"Oh, bosh! A patent medicine." Wait until you try Johnson's Anodyne Liniment, my friend.

How Tony Sold Rosebuds.

He was only a dog, but a very smart dog indeed. He belonged to the class known as shepherd dogs, which are noted for their sagacity and fidelity. His master was a little Italian boy called Beppo, who earned his living by selling flowers on the street.

Tony was very fond of Beppo, who had been his master ever since he was a puppy, and Beppo had never failed to share his crust with his good dog.

Now Tony had grown to be a large, strong dog and took as much care of Beppo as Beppo took of him. Often while standing on the corner with his basket on his arm waiting for a customer, Beppo would feel inclined to cry for very loneliness; but Tony seemed to know when the "blues" came and would lick his master's hand, as much as to say, "You've got me for a friend. Cheer up! I'm better than nobody. I'll stand by you."

But one day it happened that when the other boys who shared the dark cellar home with Beppo went out early in the morning as usual, Beppo was so ill that he could hardly lift his head from the straw on which he slept. He felt that he would be unable to sell flowers that day. What to do he did not know.

Tony did his best to comfort him, but the tears would gather in his eyes, and it was with the greatest difficulty that he at last forced himself to get up and go to the florist, who lived near by, for the usual supply of buds. Having filled his basket the boy went home again and tied it round Tony's neck. Then he looked at the dog, and said:

"Now, Tony, you are the only fellow I've got to depend on. Go and sell my flowers for me, and bring the money home safe and don't let anyone steal anything." Then he kissed the dog and pointed to the door.

Tony trotted out in the street to Beppo's usual corner, where he took his stand. Beppo's customers soon saw how matters stood and chose their flowers and put the money in a tin cup within the basket. Now and then when a rude boy would come along and try to snatch a flower from the basket Tony would growl fiercely and drive him away.

So that day went safely by and at nightfall Tony went home to his master, who was waiting anxiously to see him and gave him a hearty welcome.

Beppo untied the basket and looked in the cup, and I should not wonder if he found more money in it than he ever did before.

That is how Tony sold the rosebuds; and he did it so well that Beppo never tires of telling about it.—*New York Mail.*

"Why should you thank a servant?" asked a father who was fond of the Socratic method of teaching, and loved to question his little son, until the lad reached wise conclusions by his own wit. "They are paid for what they do. Do you owe them anything but money?"

"I owe them money," said the lad, somewhat perplexed in expressing what he really felt, "and I thank them because—because I owe it to myself to be polite."

He had learned the meaning of the old, grand motto, *noblesse oblige.*

Ellie had been sick, and mama was trying to think of something to tempt his appetite, and at last said aloud, "Oh, yes! I am sure he will like a soft-boiled egg." Ottie, who was busily playing with her dolls, looked up with an astonished, inquiring air, presently came softly over to mama's side, and inquired, "But, mama, where will you get it?"

"Get what, daughter?" asked mama.

"Why, a *soft boy's leg* for little brother to eat," answered the little one.

A famous college president, a clergyman, was addressing the students in the chapel at the beginning of the college year. "It is," he said in conclusion, "a matter of congratulation to all the friends of the college that this year opens with the largest freshmen class in its history." And then without any pause, he turned to the Scripture lesson for the day, the third Psalm, and began reading in a voice of thunder: "Lord, how they are increased that trouble me."

All humors of the scalp, tetter, sores, and dandruff cured, and falling hair checked; hence baldness prevented by using Hall's Vegetable Sicilian Hair Renewer.

Household.

Training Husbands.

Don't let this heading induce you to think that I have discovered any plan by which wives can train their husbands. It is the boys, the husbands of the future, that I am thinking of. We hear a great deal about industrial training for boys and girls; about business and professional training for both, and something about girls being taught domestic economy and all the arts and sciences which make a good housekeeper, but I have heard very little about boys being trained to be good husbands and to do their part in making happy homes.

It is a proverbial saying among all women that husbands have no adequate idea of the work which a housekeeper must do, and consequently are careless of the extra work they make for her. Would this be so in the next generation if every mother would begin with her little boys and teach them to be orderly with all their belongings, and to wait on themselves? Not only this, but teach them to help mother in every possible way; to keep the wood-box filled with wood and the water-pail with water; to save mother's tired feet by going upstairs and down-cellar for her. Let him put up the clothes-line, turn the wringer and empty the tubs for her on wash-day, as soon as he is old enough. He will be proud enough to think that he is growing strong enough to do these things better than mother. Be very sure that you show your appreciation of every helpful act, and let him see that you look to him for assistance.

Boys are not naturally selfish, and every mother who has a willing, efficient helper in her boy is herself to blame, and not only must suffer the consequences of her mistake herself, but the future wife will have them to bear also. For your own sakes, and for the future wives of your boys, spare no pains to impress upon them the magnitude of woman's work. After they have been accustomed to helping in all the ways they can about the house (and there are few things they will not be the better for having learned to do) they will not think housekeeping is "just puttering around." Teach them that the woman who keeps her house in order, and looks after the comfort of her family in every way, earns as much as the man who furnishes the money part of the partnership, and they will be ready to do as I heard a boy say not long since: "I shall give my wife half of all our income to do with as she likes," instead of asking what she had done with that last quarter he gave her, and talking as if he earned all the money and she and her children spent it, as one poor wife told me was the way her husband did. Begin to train the husbands—yes, and wives, too—in their childhood, and no one will ask, "Is marriage a failure?" in the next generation.—*Farm and Fireside.*

THEY NEVER STRIKE.—There is one class of laborers who never strike and seldom complain. They get up at five o'clock in the morning, and never go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of that time, and receive no other emolument than food and clothing. They understand something of every branch of economy and labor, from finance to cooking. Though harrassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they can not organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make and no incompetence in any branch of their work is excused. No essays or books or poems are written in tribute of their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the housekeeping wives of the laboring men.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

The more we fear crosses, the more reason have we to think that we need them. We ought to judge of the violence of our disease by the violence of the remedies which our Spiritual Physician prescribes for us.—*Fenelon.*

Engineering Triumphs.

There is a notable tendency in industrial enterprises in recent times not only to concentrate capital into large concerns, but to have structures, machinery, etc., of the largest possible kind, and to drive it with extreme rapidity. This is pre-eminently the day of "big things," using the word "big" in its ordinary sense to mean large, massive, heavy and bulky. Ocean steamships are growing larger and more powerful, although no modern ship has yet reached the size of the *Great Eastern*, which was deficient in power. Locomotives, cars, railway tracks, bridges are all being made heavier. Blast furnaces have increased in size, and their out-put has increased enormously, so that a product of 300 tons a day is no more uncommon than one of 300 tons a week was twenty years ago. A Bessemer steel works has recently made the record of 30,000 tons of steel in one month. Open-hearth furnaces are now erected with a capacity of 30 tons, or three times the capacity of those of ten years ago. In rolling-mills the same progress has been shown. A plate was rolled recently in Pittsburgh 30 inches wide by 85 feet long, ⅞ inch thick, weighing 7,480 pounds. In steam and electric engineering the same tendency is seen. At the Homestead Steel Works, Pittsburgh, there is about to be placed one of the largest Corliss engines in the world, with a horizontal cylinder 54 by 72 inches. The fly-wheel will weigh 200,000 pounds. The whole weight of the engine will be over 500,000 pounds, and it is expected to develop 3,500 horse-power. The Corliss engine, the "largest in the world," was built at the Soho Iron Works, Belton, England. It is of 5,000 horse-power, of the vertical type, and stands 48 feet high. It is designed to drive the Ferranti dynamos, 45 feet in diameter, mentioned below. The West End electric railway station in Boston is to have 13 engines of 1,000 horse-power each. They are to be triple compound with cylinders 21, 36 and 52 inches in diameter. The power is transmitted by two belts for each engine, each belt five feet wide. Steam will be furnished by 24 water-tube boilers, each rated at 500 horse-power. The new cable railway station of the West Side Cable Railway, in Chicago, has two Greene engines, each 36 inches by 72 inches; each engine weighs 238,000 pounds and has a capacity of 1,200 horse-power. We recently described the large Belpaire boilers and Levitt hoisting engines at the Calumet & Hecla mine, and now we have a description of the new water-tube boiler designed by T. F. Morrin, of Jersey City, which is located at the Westinghouse electric light station, on Twenty-fourth street, New York City. It contains 600 three-inch water-tubes of a peculiar bent shape, expanded at each end into an internal cylinder 48 inches in diameter. The aggregate length of the tubes is 7,200 feet, or about a mile and a half, and the boiler has 6,000 feet of heating surface, and is said to be capable of developing 1,000 horse-power. In foreign countries the same tendency towards bigness is shown, and in electrical engineering they have even surpassed us. The Ferranti dynamos used in the Deptford lighting stations near London, which were illustrated in the *Engineering and Mining Journal*, 1889, weigh 500 tons each, stand 45 feet high, run at 60 revolutions per minute, and can each supply about 200,000 incandescent lights. Two dynamos of 10,000 lamp capacity are being made for Berlin, each of which will require about 1,000 horse-power. There are no data now existing which will enable anyone to predict what will be the size of boilers, engines, dynamos, steamships, bridges, cars, locomotives, office buildings and other structures ten years hence. Everything in the engineering line seems to be changing at a more rapid rate than any previous period. Certainly the limit to increase the size does not yet appear. When the single engine reached its limit in ship-building, the compound engine came in. When shafts and screws seemed to have grown as large as they could be made, twin screws and shafts were used, and at the same time facilities for making still larger shafts and screws were perfected. So it is in every branch of engineering; as soon as a limit is fixed some one finds a way of overleaping it and the limit is placed further ahead.—*Engineering and Mining Journal.*

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Marriages.

RICHARD—CASON.—GERMANY—JONES.—In this city, September 24, 1890, by Rev. C. W. Carter, Eugene G. Richard to Miss Blanche B. Cason, and William M. Germany to Miss M. Blanche Jones

WILSON—CLARK.—At the parsonage, in Franklinton, La., September 18, 1890, by Rev. W. L. Linfield, Mr. Leon Wilson and Miss Bettie Clark.

BRIGHT—YOUNGBLOOD.—In the Presbyterian Church, Columbus, Miss., September 18, 1890, by Rev. J. S. Oakley, Mr. George M. Bright, of Abingdon, Va., to Miss Willie Youngblood, of Columbus, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

THOMAS—JULIE EULALIE THOMAS (*nee* Cropper) entered into this life February 3, 1863, and into the life eternal August 5, 1890.

Some need long years of struggle against self and sin to achieve victory and be counted worthy to wear the crown; but her sweet spirit ripened fast, and early ascended to its heavenly home.

Our dear Julie was lovely even as a little child. Gifted with beauty of person and vivacity of disposition, she added to these the far greater attraction of a loving heart. Her sensitive nature responded to every look or tone of affection as readily as the wind harp breathes forth its music to the gentlest zephyr's touch. Very early the Spirit of God must have wrought in that heart; for I, who knew her from her birth, can not name the time when her young life began to blossom and bear his gracious fruits of purity, guilelessness and a rare unselfishness—rare not only in itself, but in its fullness of expression. These heavenly fruits ripened into completeness of beauty as the years sped on and shed forth their mellowed sweetness on every life she touched. The guileless simplicity of the child adorned the woman, and at all times it might be said of her, "Blessed is the pure in heart, for she shall see God."

When about fifteen years of age she joined the Methodist Episcopal Church, South, at Woodville—the place of her birth—under the pastorate of the Rev. T. B. Holloman; and her outward life was as consistent as her inner life was pure. Though naturally very lively and fond of youthful pleasures, no entreaties of friends could induce her to join in the dance or do anything to bring reproach on her church and her Savior.

How gladly would I picture the fair young daughter and sister making home happy with her loving ministries! How fain would I pause over the tender memory of the dear young niece, so often brightening our parsonage home with her sweet presence; always so sure to come when sickness visited our household, to nurse and to cheer! But I may not linger over these pictures "hung on memory's wall."

In May, 1885, she gave her hand, "with her heart in it," to Mr. James Thomas, of Long Beach, Miss. Tenderly he cherished the priceless gift of her love. Twice during these five years of wedded bliss came the sacred joy of maternity. With womanly dignity she wore the glory of her wifehood, the sweetness of her motherhood. Now she has entered into "the joy of her Lord." Thrice crowned!

Tiny hands hold to earth him who would fain follow her in her heavenward flight. Oh! when such a voice which filled all the chambers of the soul with song is hushed forever, what a silence it makes! Who may measure the heights and depths of such a loss! Not even he who feels it. None save the God-man himself—"the man of sorrows and acquainted with grief"—the God of "all consolation." To him we strain our tear-dimmed eyes, knowing that he can and will cause the light to spring out of the darkness of this sorrow! "Now we see through a glass darkly, but then face to face."

CLARA B DRAKE.

VAUGHN—Died at his home, in Bossier parish, La., August 18, 1890, of a long and painful sickness, which he bore with much resignation and patience, Mr. CHARLES H. VAUGHN. He was born December 31, 1831, in the State of North Carolina. He was bereft of his parents when a small boy. He lived a time in Alabama, but ultimately made Louisiana his adopted State—landing in Bossier parish in 1853.

At the breaking out of the Civil War, a State's rights man, he entered the Confederate Army, made one amongst her best soldiers, continuing until the close of the war, 1865. Returning to his old neighborhood in the vicinity of Bellevue, he engaged in agriculture, in which pursuit, by his skill, industry and frugality, he was very successful, leaving his family a competency.

He was happily married, January 4, 1866, to Miss Martha Jane Sharer, of Bellevue, whom he leaves with nine children—the fruit of their marriage—to mourn their great loss. He united with the Methodist Episcopal Church, South, at the old Red River Church, under the ministry of Rev. H. O. White. In company with his wife, a short time before his death, he visited Hot Springs, Ark., expecting some relief. It was communion day in the church while they were there, and he and his wife communed together at the same sacramental board for the last time.

He was the widow's and the orphan's friend, a most excellent citizen, sound in judgment, safe in counsel, prompt in action, and his death much lamented by all. He was a devoted husband, a considerate and kind father, and, in the contemplation of his approaching end, his only regret was the leaving of his family at a juncture when he felt they most needed him. May the Lord bless, protect and sustain them in their bereavement! LEWIS A. REED.

SELMAN—THOMAS E. SELMAN was born in Lawrence county, Miss., October 25, 1865, and died near Shaw, Bolivar county, Miss., August 10, 1890. He joined the Methodist Episcopal Church, South, at New Salem, about July 20, 1889, under Bro. O. L. Savage's administration, and lived a consistent, earnest, Christian life until God, in his wise and good providence, called him to his everlasting reward.

"Bro. Ed," as we all called him, led a quiet, Christian life from the time of his conversion to the day of his death, and was held in such high esteem by the church of which he was a member that he was appointed by the Sunday-school superintendent of New Salem Sunday-school for their secretary, and made an earnest and efficient officer. He had not been a member of the community in which he lived but a year when all the people had begun to love him, and he grew in favor and esteem with them all the time. During my meeting, which embraced the first Sunday in August, he went home, was taken with a chill, and only lived three days, when he died with hematuria. When expressing himself in regard to his hope of the future, he said, "Oh! I don't want to live here; but I am going to heaven."

May God bless his aged father and mother in their declining years, and help them to bear it patiently, and may his two brothers and all the loved ones meet him in heaven!

A. B. DEARING, P. C.

FORD—Died of typhoid fever, at the home of her parents in western Copiah, August 19, 1890, MOLLIE, only daughter of C. W. and Lizzie Ford. She was born June 7, 1881; was a member of the Methodist Episcopal Church, South. Another link in the golden chain has been severed, another home made desolate.

How true that "death loves a shining mark!" Mollie was beautiful and bright beyond one of her years. The parents had cherished many fond hopes for her future success in life; but "death, that withers the flowers and crowns of kings," crushed every bright hope. God calls those whom he loveth; "and why should he not claim his own jewels to shine in his house, though our own be made dreary?"

Bereaved parents, Mollie has escaped the trials and sorrows of this life. Prepare to meet her in the bright beyond, and when the "mists have cleared away," perhaps you will know why the Father saw best to take her. L. L. B.

PICKERING—The subject of this notice—Sister SARAH ANN PICKERING—was born November 7, 1829. Her maiden name was Hargrove. She was married to W. L. Pickering, January 19, 1851, who preceded her to the better world several years, leaving her with seven children—six girls and a boy—to combat the cold charities of the world. A member of the Methodist Episcopal Church, South, and knowing God in the pardon of her sins, she raised her children to follow the Lord. She loved God and the church, and was honored and respected by all who knew her. A devoted wife and affectionate mother, it is not surprising when the summons came on July 26, 1890, it found her ready. Surrounded by her children and a few friends, exhorting them to meet her on the eternal shore, she died in the triumphs of the Christian's faith, with a bright assurance of an abundant entrance into the city of God, where she awaits loved ones left behind.

C. T. MUNHOLLAND.

Security.

It is a great thing to have a bank account, to check out when you like. If you keep adding to it to balance the drain, all right; if not, you can see what will happen. It is precisely the same with your physical vigor. Suppose you have overdrawn, what then? "Collapse," you will say—not necessarily so. Observe:

Drs. Starkey & Palen:—"When I am worn out with work I use an inhalation of your Compound Oxygen Treatment, and find renewed strength and elasticity of spirits at once." ELLA R. TENNENT, Ed. "Tennent's Home Magazine," Marietta, Ga., Mar. 25, '87.

Drs. Starkey & Palen:—"When suffering from throat trouble a few years ago, I used your Compound Oxygen Treatment with good and lasting results." M. L. MORROW, Chester, Pa., Feb. 13, 1889. *Drs Starkey & Palen:*—"I used your Compound Oxygen Treatment and feel justified from benefits received to recommend it highly. I would especially recommend it to those suffering from debility, lung and throat trouble." REV. JOHN B. GREGORY, *Pastor M. E. Church*, Birmingham, Alabama, March 6 1889.

Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment for an abscess of the lungs—it made me entirely well again." J. R. PENICK, Pembroke, Ky., June 25, 1889. *Drs. Starkey & Palen:*—"Your Compound Oxygen Treatment has done much for me. My lungs are sound now." MRS. ELLA HARRINGTON, Nevada, Mo., July 28, 1889.

Drs. Starkey & Palen:—"From actual experience I can say that I regard your Compound Oxygen Treatment as a most marvelous remedy for the lungs and throat." MRS. H. M. JACONWAY, McComb City, Miss., or Dardanelle, Ark.

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NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

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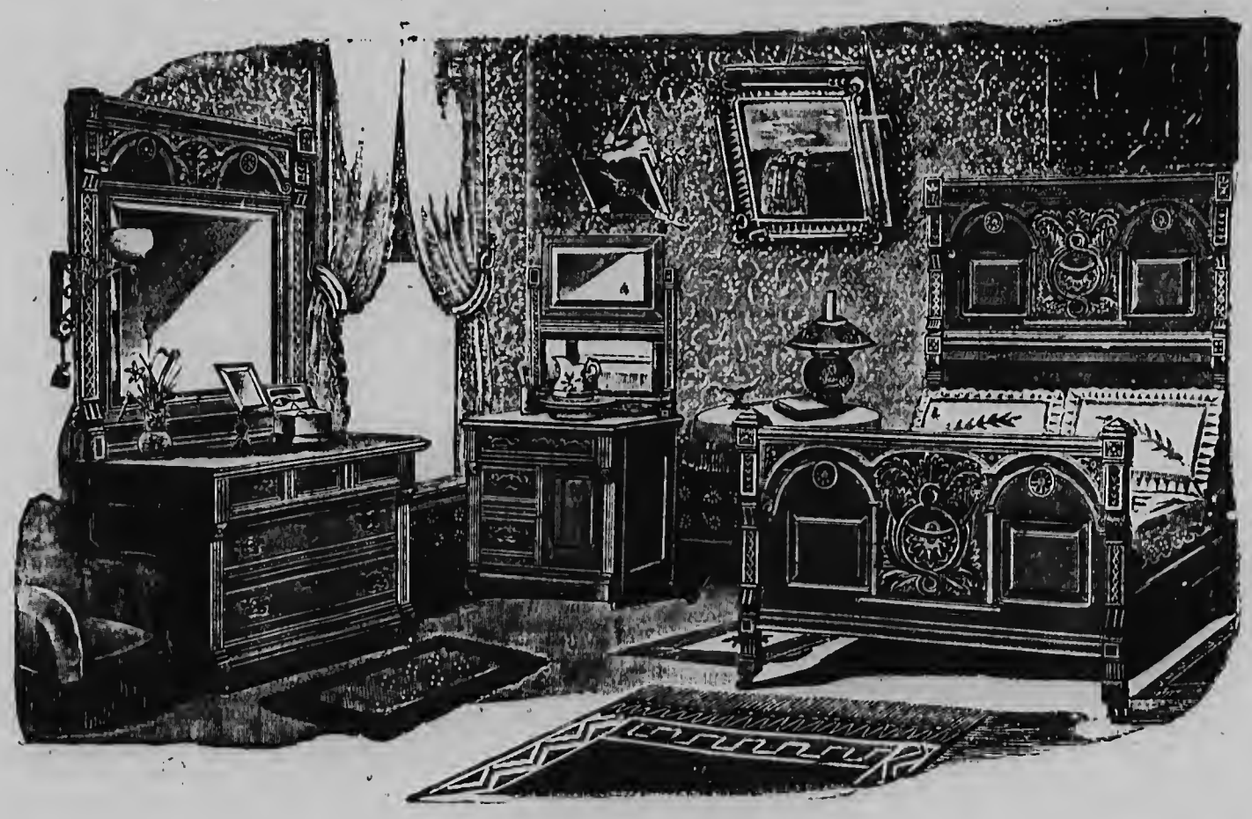
NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

114 Camp Street, - - - - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

Camp Meeting Calendar.

Camp Meet'g.	Begins
Palmore	Oct. 5
Salem	" 9
Spring Creek	" 10
Bluff Creek	" 18
New Prospect	" 24

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Vossburg circuit at Pachuta	Oct. 11, 12
Ellisville, at Ellisville	(Mon.).. 13
Enterprise and H..at Heidelberg	(We.) 15
Meridian at Concord	18, 19
Clarke, at Winifred	25, 26
Shubuta, at Shubuta	(Thu.).. 30
Leaksville, at Vernal	Nov. 1, 2
Winchester, at Winchester	(Wed.) 5
W. and State L..nt Waynesboro	(Th.) 6
Union circuit, at Union	8, 9
Daleville station	(Tues.).. 18
Hopewell ct.. at Pleasant Grove	(Th.) 20
DeKalb	22, 23
Binnsville, at Binnsville	(Tues.).. 25
Paulding	29, 30
Lauderdale	Dec. 6, 7
Marion, at Lockhart	(Th.).. 11
Meridian, at First Church	13, 14
Meridian, at West End	(night).. 13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Percy's Creek station	Oct. 4, 5
Wilson, at Gaviden	9
Amite, at Cedar Grove	11, 12
Gloster and Centerville, at Gloster	13
Springfield, at Wesley Chapel	18, 19
Woodville station	25, 26
St. Helena at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8, 9
New River, at Magnolia	11
E. Baton Rouge	13
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Betoville, at Clinton	10
Jackson station	13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Natchez—Jefferson St eet	Oct. 4, 5
Natchez—Wesley Chapel	4, 5
Washington, at Washington	11, 12
Port Gibson	18, 19
Martin, at ane Ridge	25, 26
Rolling Fork	Nov. 1, 2
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26, 27
Meadville, at Oak Grove	29, 30
Utica, at Utica	Dec. 6, 7
Bartonton, at Carlisle	(Mon.).. 8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Oct. 4, 5
Edwards, at Brownsville	11, 12
Madison, at Livingston	18, 19
Sharon, at Sharon	25, 26
Camden, at Thomastown	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	(Sat.).. 29
Yazoo circuit, at Tranquil	(Sun.).. 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.).. 9
Jackson - First Church	(Wed. night).. 10
West Jackson	(Thurs. night).. 11
Spring Ridge	13, 14
Canton	(Monday night).. 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Whittington circuit, at Palmer C. G.	Oct. 5, 6
Americus, at Salem Camp Ground	11, 12
East Pearl, at Byrd's Chapel	18, 19
Vancleave, at New Prospect C. G.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 3
Pearlington, at Pearlington	8, 8
William'g, at Bethel	(Sun. P. M.) 15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit, at Galloway Chapel	Dec. 6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Holly Bush	Oct. 3
Fannin at Union	4, 5
Brandon, a Brandon	5, 6
Lake, at Centerville	11, 12
Newton, at Newton	12, 13
Homewood, at Mutual Union	19 20
Nesacha, at Hesters Chapel	25, 26
Union, at Union	26, 27
Carthage circuit, at Liberty	Nov. 1, 2
Carthage station, at Carthage	2, 3
Hillsboro, at Oak Ridge	4
Mt Rose, at Mt Zion	8, 9
Raleigh, at Raleigh	9 10
Walnut Grove, at Scotland	15, 16
Westville, at Pleasant Grove	22, 23
Shiloh at Salem	29, 30
Trenton, at Pelaville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct. 4, 5
Gulhean, at Bethesda	11, 12
Hazlehurst station	12, 13
Crystal Springs station	15
Brookhaven, at Bethel	18, 19
Brookhaven station	19, 20
Beauregard, at Beauregard	25, 26
Wesson station	26, 27
McComb, at McComb	Nov. 1, 2
Adams, at Adams	8, 9
Summit, at Summit	9, 10
Franklinton	15, 16
China Grove	19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Lebanon	Dec. 1
Pleasant Grove	6, 7

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Louisville circuit, at Louisville	Oct. 3
Plattsburg circuit at Plattsburg	4, 5
Mashulaville circuit, at Mashulaville	11
Shuqualak circuit, at Shuqualak	12, 13
Columbus circuit, at Andrew Chapel	18
Columbus	19, 20
Lacrange circuit, at Matheston	25, 26
Chester circuit, at Salem	Nov. 1, 2
Walthall circuit at Walthall	8, 9
Sturges circuit at Sturges	15, 16
Tanpico circuit, at Pleasant Grove	20
Starkville circuit, at Steele Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Senatobia	Oct. 4, 5
Coldwater	11, 12
Como	18, 19
Courtland	25
Panola	26
Batesville	27
Pleasant Grove	Nov. 1, 2
Mt. Vernon	8, 9
Coldwater Mission	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 23
Cockrum	29, 30
Chulahoma	Dec. 6, 7

The preachers will please preach on the subject of education, and present the cause of Millsaps College, and take a collection for the endowment fund.

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Indianola	Oct. 5
New Salem	12
Lelieton	19
Cleveland	22
Brooklin	26
Clarksdale	29
Friar's Point	Nov. 2
Belen	9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

R. M. STANDEFER, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley circuit	Oct. 4, 5
Charleston	(Thurs.).. 9
Tillatoba	11, 12
Chapel Hill	18, 19
Grenada circuit	25, 26
Grenada	26, 27
Abbeville	Nov. 1
Oxford	2
Carrollton circuit	8, 9
Banner	18
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	29, 30

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs circuit	Oct. 4, 5
Myrtle	11, 12
Red Banks	18, 19
Mt. Pleasant	25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawnee	15, 16
Bybalia	22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B STONE, P. E.

WINONA DISTRICT—FOURTH ROUND.

Black Hawk, at Acona	(Sa., Su.).. Oct. 4, 5
Ebenezer, at Salem	" .. 11, 12
Lexington, at Tchula	" .. 18, 19
Belzona	" .. 25, 26
Richland	" .. Nov. 1, 2
Kosciusko and D., at D	" .. 8, 9
West, at Emory	(Wed.).. 18
Poplar Creek	(Sa., Su).. 15, 16
Newport	" .. 22, 23
Kosciusko circuit	(Thurs.).. 27
Ethel, at Tabernacle	(Sa., Su.).. 29, 30
Weir	(Wed.).. Dec. 3
Sallis, at Sallis	(Sa., Su).. 6, 7
Winona	(Mon.).. 8

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Oct. 4, 5
Tupelo station	11, 12
Verona station	18, 19
Saltillo circuit, at Moorsville	25, 26
Nettleton, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy	(Tu.).. 4
Pontotoc, at Pontotoc	(Thu.).. 6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta	(Wed.).. 12
Buenavista, at Buenavista	15, 16
Ebenezer, at Soule Chapel	(Wed.. 19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont	(Wed.).. Dec. 3
Fulton and Smithville	(Fri.).. 5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Pleasant Ridge circuit	Oct. 4, 5
Marietta circuit	9
Booneville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—FOURTH ROUND.

Summerfield, at Alabama	Oct. 2
Downsville, at Ebenezer	9
Indian Village, at Calhoun	16
Vienna, at Providence	22
Farmerville, at Farmerville	25, 26
Haynesville, at Colquit	28
Homer, at Homer	30
Minden, at Minden	Nov. 1, 2
Gibsland	4
Ringgold	8, 9
Sparta	11
Saline	18
Garysville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Oak Ridge, at Good Hope	Oct. 4, 5
Bastrop, at Island	11, 12
Delhi, at Tallulah	18 19
Providence, at Providence	25, 26
Floyd, at Floyd	Nov. 1, 2
Richland, at Rayville	8, 9
Waterproof, at Waterproof	15, 16
Harrisonburg, at Harrisonburg	22, 23
Winnsboro	(Mon.).. 24
West Monroe, at West Monroe	29, 30
Monroe	(Mon).. Dec. 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Ada, at Prospect	Oct. 4, 5
Collax Dedication	12
Montgomery, at Atlanta	18, 19
Evergreen, at Bayou Clair	22
Simmesport, at Melville	25, 26
Bayou Boeuff, at Chicot	29
Spring Creek, at Camp Ground	Nov. 1, 2
Sugartown	5
Boyce and Lecompte, at Pineville	8, 9
Holloway, at Hickory Grove	(Tu.).. 11
Alexandria	15, 16
Centerville	(Tu.).. 18
Black River	(Fri.).. 21
Vidalia and Trinity	22, 23
Columbia	29, 30

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville	Oct. 4, 5
Franklin	11, 12
Lafayette	18, 19
Lake Arthur	22, 23
Lake Charles	25, 26
Sabine Mission	29, 30
Sulphur Mine, at Calcasieu	Nov. 1, 2
Grand Chenier, at Leesburg	8, 9
Opelousas	15, 16
Washington	22, 23

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street	Oct. 5
Algiers	12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False r., at Arbroth	Nov. 2
Morean Street	9
Baton Rouge	16
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

For wounds and inflammations, Johnson's Anodyne Liniment is healing and soothing.

Stimulants.

The following beautiful lines were written by the lamented George D. Prentice, founder and editor of the Louisville *Courier-Journal*, over thirty years ago, and first appeared in that paper:

There is a time when the pulse lies low in the bosom, and beats low in the veins; when the spirit sleeps the sleep which apparently knows no waking—sleeps in its home of clay, and the windows are shut, the doors hung with the crape of invisible melancholy—when we wish the golden sunshine pitchy darkness, and wish to fancy clouds where no clouds be. This is a state of sickness when physic may be thrown to the dogs, for we want none of it. What shall raise the spirit? What shall make the heart beat music again, and the pulse throb through all the myriad-thronged halls in the house of life? What shall make the sun kiss the eastern hills again for us with all his old awakening glances, and the night overflow with moonlight, love and flowers? Love itself is the greatest stimulant—the most intoxicating of all, and performs all these, and is a miracle still, and it is not at the drug store, whatever they say. The counterfeit is in the market, but the winged god is no money-changer, we assure you.

Men have had many things, but still they ask for stimulant.

Men try to bury the floating dead of their own souls in the wine cup, but the corpse rises. We see their faces in the bubbles. The intoxication of drink sets the world whirling again, and the pulses to playing music, and the thoughts galloping, but the clock runs down sooner, and an unnatural stimulant only leaves the house it filled with the wildest revelry, more silent, more sad and more deserted.

There is only one stimulant that never intoxicates—duty. Duty puts a clear sky over every man into which the skylark of happiness always goes singing.

Look out for counterfeits!—Buy the genuine Salvation Oil, the great pain cure. 25 cts.

Temperance Notes.

Sir A. McGregor, the administrator of New Guinea, has taken a decided stand on the drink question. He has enacted that anyone found giving intoxicating liquors to a native shall be liable to a penalty of £20.

Dr. Bull, of New York, discovers that in the hospitals of that city sixty-five per cent. of the pneumonia patients die who receive alcoholic treatment, while in the London temperance hospital, where no alcohol is used, only five per cent. die.

Mrs. Haughton, superintendent of work among ranchmen for the Texas W. C. T. U., is working to have each man donate a calf to be sold for the W. C. T. U. fund, and expects to secure not less than three hundred for that purpose during the present year.

"Oh ermine judge, whose duty to society is, now, to doom the ragged criminals to punishment and death, hadst thou never, man, a duty to discharge in barring up the hundred open gates that wooed him to the felon's dock, and throwing but ajar the portals to a decent life?"—*Dickens.*

The editor of the New York *Independent* has interviewed, by letter, seventy railroad superintendents, who testify, almost without exception, that total abstinence is required of all employees. In most cases the prohibition applies "either while on or off duty." Smoking is also prohibited among the men while on duty by some of the companies.

The World's Woman's Christian Temperance Union now numbers thirty-three auxiliaries, in as many different countries and provinces; the latest organization being in Bermuda, where a society was formed last February. The Salvation Army, organized nine years earlier, has branches in thirty-five different countries and provinces. This comparison is not drawn to the disparagement of the Salvation Army. The W. C. T. U., being organized later, has had the advantage of better facilities for disseminating its principles and transporting its workers.

Miss Emma R. cured an attack of incipient consumption with Dr. Bull's Cough Syrup.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

A decree has been issued by the government of Brazil which authorizes an unlimited issue of currency on a gold basis on the national banks.

BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*I. John 1, 7.*

NEWS OF THE WEEK.

DOMESTIC.

H. C. Warmoth, of Pinquemine, was nominated by the Republican Convention for congressman from the first district.

The International railroad scheme looks as though it will soon be a reality. The President will shortly appoint a delegate to attend the convention to be held at Washington, and telegraphic dispatches state that representives from nearly all of the South American countries will be in attendance.

Columbia, S. C., was shocked by an earthquake six distinct times on one day last week.

The entire mail editions of newspapers, published in various sections of this county, have been confiscated by the postoffice authorities for violation of the Anti-Lottery law. Instructions are now being prepared by the assistant attorney general for the postoffice, providing for the enforcement of the new law.

An enterprise involving the colonization and commercial development of a good sized province has been maturing under the name of the American-Honduras Company, with headquarters at Chicago. It will plant colonies, build roads, dig harbors, erect lighthouses, lay marine cables and establish schools, all under its own supervision without aid from any government. The grant has a coast line of 80 or 100 miles, extending from Cape Cameron nearly to the boundary of Nicaragua. From south to north it measures about sixty miles.

In a collision between two railroad trains in Oregon, last week, twenty persons were killed.

The Constitutional Convention, in session at Jackson, Miss., eliminated, by a vote of 45 to 37, the office of lieutenant-governor.

A furious conflagration occurred in a Chicago packing house on September 28. Thirty-two tanks of lard exploded during the progress of the fire, feeding the flames, upon which water had little effect. Almost seven thousand frozen hogs in the cooling-room were burned. It is estimated that $690,000 worth of property was destroyed.

The directors of the Grenada Fair and Live Stock Association met on September 28, and received very gratifying reports from all the committees. Everything indicates that the second annual fair, to be held October 21 to 25, will be the biggest and most successful ever held in the State.

A Board of Trade has been organized in Greenville, Miss. The business men generally are interested, and almost every man in business there has become a member.

Representative Burrows, of Michigan, in the House, on September 29, and Senator Gibson, of Louisiana, in the Senate, introduced for reference a bill appropriating $9,000,000 to repair and build the levees of the Mississippi river from the head of the passes to Cairo. Not more than $3,000,000 shall be expended during any one year, and the work shall be constructed and protected in co-operation with the riparian States and local authorities.

President Harrison has promised a labor committee that when Congress adjourned he would give consideration to the eight-hour law and would insist upon its strict enforcement on the government buildings. He expressed himself as earnestly desirous of furthering the interests of the workingmen.

Hon. H. Dudley Coleman has been nominated for Congress by the Republican Congressional Convention of the second district.

FOREIGN.

It is said that serious frauds have been discovered in the Russian army near the Caspian Sea. Several regiments had received no pay for six months, and it appears that the officers had stolen the money.

There was an encounter between the police and the Nationalists, on September 25, at Tipperary, in which a number of persons were badly wounded. The encounter grew out of the trial of the Irish Nationalists. A number of Dublin Nationalists went to Tipperary to attend the trial of the offending members of Parliament. After the usual display of contempt for the police, the Nationalist sympathizers were liberally clubbed.

Chancellor Von Caprivi had a conference with Count Kalnoky, and assented to his scheme to lessen the cost of living to the masses by higher import duties on the monied classes, the proposition involving the opening of the German market to American pork. The general impression is that Minister Phelps' overtures for a settlement, if renewed, backed by some easy concessions on German exports to the United States, will find a ready response from Chancellor Von Caprivi.

Another attempt has been made upon the life of the Czar. This time the conspirators conspired to wreck a train by which it was believed the Czar intended to travel from St. Petersburg to Warsaw. An obstruction was placed upon the track in the shape of five sleepers, which were tightly wedged in between the rails. The train, which was supposed to be carrying the Czar, crashed into the barricade of sleepers and was thrown from the track.

All the flour mill proprietors in Lisbon have combined to close their mills in order to try to compel the government to allow them to import as much wheat as they like and to repeal the recent law forbidding them to import more than one-half of the wheat ground.

The French government is preparing an extensive expedition against Dahomy, with the object of compelling the king to submit to French authority.

It is said the English government has purchased a large building at Port Said, and is transforming it into a barracks and fortress, which will soon be occupied by British troops. This means English possession of both ends of the Suez Canal.

While the young King of Servia, accompanied by his father, ex-King Milan, was returning from a drive, a cartridge was exploded beneath his carriage. The authorities contend that the explosion was purely accidental. As far as can be learned no one was injured.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9⅛	— —
Low middling	9 11-16	— —
Middling	10 1-16	— —
Good middling	10 7-16	— —
Middling fair	10¾	— —
Fair	11½	— —
Galveston middling	9 15-16	— —
Middle middling	9⅞	— —
Memphis middling	10	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	5⅛	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	4⅛	5
Prime yellow	5⅝	— —
Gray white	5⅝	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	4¾	— —
Fair	4½	— —
Prime	5	— —
Rough, ₱ bbl	3 00	4 25
POLISH, ₱ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 85
Fancy	4 87½	5 00
Choice	— —	— —
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 85	5 75
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 75	2 80
Cream meal	3 12½	3 25
Grits	3 12½	3 25
Hominy	3 15	3 25
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	61
Yellow	— —	63
Mixed No. 2	— —	82
OATS:		
Western	48	49
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	92½	95
HAY:		
Prime	14 00	15 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12-25
Prime Mess	11 37½	11 50
Rumps	11 00	11 25
BACON:		
Fancy Breakfast	8½	9½
Shoulders	6¾	— —
Sides, short rib	— —	6⅝
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	5¾	5⅞
Sides, short rib	6	6⅛
Sides, long clear	— —	6
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	14	16
Common	— —	— —
LARD:		
Refined	5⅛	5¾
OILS:		
Cool. bbls	9½	— —
Cool. cases	14½	15
Cotton seed, crude	— —	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	4 00	6 00
POTATOES:		
New Louisiana	— —	— —
Western	3 75	4 25
ONIONS:		
New Louisiana	— —	— —
Western	3 25	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	8	— —
Jute, 1¾ lb. ₱ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 00
Young Chickens	2 50	3 75
Chickens, Southern	3 50	4 00
Young	2 50	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	18	19
Southern	20	21
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	18	20
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	4	4½
Dry salted	7½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
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—*Times-Democrat*, September 30.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

Bluff Creek Camp Meeting.

There will be a camp meeting at Bluff Creek, East Feliciana circuit, known as the Bluff Creek Camp Ground, commencing October 18, 1890, and continuing several days. Preachers are invited to be with us. By order of committee.

WILL CREAIG, Secretary.

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NEW ORLEANS, Sept. 2, 1890.

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Letter No. 20.

(Continued.)

POMPEII—ITS TEMPLES—PUBLIC BUILDINGS—DWELLINGS—THE STREET OF TOMBS—THE MEDITATIVE STATUE—THE HOUSE OF DIOMEDE—THE ASCENT OF MOUNT VESUVIUS.

Of course, I visited Pompeii. Let us get our local bearings. Mt. Vesuvius is ten miles east of Naples, and Pompeii is five miles southeast of Mt. Vesuvius. They are all nearly in a line, and all three are on or near the Bay of Naples. Taking an early morning train, I ran along the shore of the bay, reaching the Pompeii station in less than an hour.

One hundred yards from the station is the Sea Gate of the city of Pompeii. It was through this gate that thousands rushed in the direction of the Bay of Naples, which is, perhaps, not over a half-mile away. I pause a moment at the gate to say that Pompeii, at the time of its destruction, was no mean city in size, wealth, and importance. Its population at the time was about thirty thousand. It had a large trade by sea, was surrounded by a most fertile country, and was the abode of wealthy people, and even visited by royalty. It had been almost destroyed in A. D. 63 by an earthquake, but had recovered from this disaster, and the city was more richly and beautifully built than ever; when in the year 79 it was overwhelmed by an eruption of Mt. Vesuvius. There was first a fall of hot, suffocating ashes to the depth of three feet, and then a prolonged pouring of *rapilli*, or red-hot pumice-stones, on the doomed place to the depth of seven feet; then more ashes, and then more stones, until the city was covered. Two thousand people were destroyed.

The city of Pompeii is one mile long and a half-mile wide. It was surrounded by a considerable wall, and had about eight gates. Not quite half of the city has been as yet exhumed. What we see of it shows a town most compactly built, having a large population, and abounding in wealth and luxury.

At the entrance of the Sea Gate is one of the ancient buildings now turned into a museum. Many curious things pertaining to the buried city are here exhibited. In glass cases are the figures of a number of men and women whose bodies were discovered in various places in Pompeii, and preserved by a method familiar to your readers. With one exception, their petrified positions and attitudes show horror of mind and agony of body. The one exception is that apparently of a middle-aged man. The features and lines of the face are very plain, and show unmistakable calmness. His head rests on his left arm, and he seems to have accepted his fate, and laid down to die. The body of a dog is a picture of physical agony. His legs upward and bent; his head twisted under his body, as if biting at the fire that was consuming him. His skeleton was found tied to the door of a man named Orpheus. How the howls of that confined dog pierced the ash-laden atmosphere, and added another sound of mournfulness and terror to the already overburdened and horror-stricken night. Just beyond is the body of a young woman who has fallen upon her face, apparently to hide from her eyes the dreadful sights of the hour.

Pursuing my walk up one of the streets, I came to the southwest corner of the town upon the workmen engaged in excavating the place. It was there I saw distinctly the different stratas of destruction that fell on the town as they appeared in the banks upon which the spades of the laborers were at work.

There are a number of public buildings that were not only large, but elegant and beautiful. The Basilica, or Temple of Justice, has a breadth and massiveness, even in its ruins, that deeply impresses the beholder. The Forum is worthy of the name. The size of the marble columns, the paved court, the life-sized statuary (now deposited in the museum at Naples), show what this place and other similar public places were, and what of architectural excellence and artistic taste these people were possessed, while the inhabitants of Great Britain were wearing the skins of beasts, dwelling in huts, and worshiping in a rude way in the center of twelve upright stones.

The public baths are similar to those of to-day. Hot and cold water-pipes, marble bath-tubs, marble fountains, steaming-room, sitting-room, and wine shops and restaurants just opposite the narrow street. You find wine shops at almost every corner. They are easily recognized by a front stone counter, in which still stand large jars and receptacles for the wine. Ashes, to the depth of five or six inches, now lie in the bottom instead of the lees of the liquor.

The Temples of Venus, Jupiter, Mercury, are all impressive by their size and remains of former beauty. The Temple of Isis is here with the rest. On its altar was found a sacrifice just laid, when the sound of doom put an end to the service.

The houses of wealthy men abound. I saw no homes of the poor. As I went through a number of these reputed abodes of the rich and noble, and saw the remains of marble fountains, the Mosaic pavements, the walls richly colored or covered with paintings, the marble pillars and the small, but beautiful, rooms opening on the inner court, in whose center an ornamented fountain played, I saw there was no mistake about the tradition; and when afterwards, in the museum at Naples, I saw the pictures and statuary and articles of various kinds that came out of these homes, there was not left the shadow of a doubt in my mind about the luxury that once filled these homes, and that made this city remarkable. There are some things I saw in Pompeii that I can not speak of; only there are unmistakable signs that declare that the place was as generally corrupt as it was beautiful and luxurious. Long before I left the city I saw why the fire of Vesuvius had fallen on that particular part of the plain. There are some sins upon which God always rains fire. The offense of Pompeii was seen in more than one sin. Even at this distance of time four or five of the most wrath-provoking are perfectly manifest.

It is a mistake to suppose that the houses were of one story. The numerous staircases all over the city show, at least, two stories, while the house of Diomede as clearly reveals a third floor. These upper stories were, doubtless, constructed of wood, and perished under a conflagration created by the red-hot pumice-stones.

The Amphitheater that Bulwer speaks of is empty and desolate; but solemn, majestic, and imposing.

The Gate of Herculaneum, as it is called, opens on what is called the Street of Tombs, that stretches beyond the city walls several hundred yards. All had to be exhumed. Just outside the gate is the doorway in which the Roman sentinel was found dead at his post. It was the doorway of a tomb.

Looking down the avenue of tombs, I beheld a sight which affected me strangely and sadly. Fully two hundred yards away, almost at the end of the street, a marble statue is leaning against one of the tombs on the right hand, and looking toward the gate where I stood. The right hand of the statue was placed lightly on one hand upraised to the face. The position was one of waiting and meditation. The eyes were fixed upon us where we stood. It looked as if it was expecting us, and was waiting to welcome, or to invite us to a final resting-place in one of the tombs. The utter loneliness of the street, coupled with the desolation of the city, greatly heightened the effect of the strange spectacle.

Near the end of this street is the famous house of Diomede. The cellar is the strong point of interest with the tourist at this place. I was much surprised at its shape and extent. It is fully ten or twelve feet in width, and equally as high. It runs west fifty yards, then makes an elbow, and runs south fifty yards, and then, with another sharp turn, runs east the same distance. It is located under the flower garden, and connects with the house at two points by a gradual rise in the floor. This was the wine-cellar of Diomede, and the jars are still seen in ruinous condition, or with their imprint against the walls. The cellar is pierced with a number of small square apertures for the reception of air. Through these the ashes and suffocating fumes entered in destroying power upon those who had fled here for refuge. In this cellar the skeletons or bodies of fifty-eight people were found. The impression of the figures of some, with their clothes wrapped about their heads to keep out the hot ashes and air, is plainly seen on the wall against which they leaned. A man with a ring on his hand, and holding a key, was found near the door. Close to him was his slave, bearing a box of jewels. But the servant and key and precious stones availed nothing at such a time. There is an hour when men and money can do nothing for us. That hour is when God "looks on the hills, and they tremble; when he touches the mountains, and they smoke;" when he arises in his omnipotence to judge terribly the earth.

Mt. Vesuvius is five miles from Pompeii. Taking a guide and two horses, I had a wild gallop over the plain and fields toward the smoking volcano. What a gallop it was, through dusty lanes, and wide-spreading vineyards, and queer-looking villages with high stone walls, over whose top peered and clambered the boughs of all kinds of fruit trees! The half-naked children rushed out at our coming, crying for money in shrill tones, while more than one old peasant woman dropped distaff and spindle, and gazed after us as we went clattering by. We had no time to tarry, for it takes several hours to climb Vesuvius, and it was now in the afternoon. As we swept on, vineyards followed upon vineyards. As we began to ascend the mountains, they actually became more luxuriant. The black ashes and cinders seems to be the soil in which the vine can best flourish. The wine, I understand, is very strong. The fire of the mountain, I suppose, has got into the grape. You climb more than one-third of the height of the volcano before the grape-bearing vine ceases to follow you. Further along we began to encounter the lava beds. Remarkable when we first saw them, they became more wonderful in appearance the higher we ascended. Conceive of a vast level field, across which runs a strip of plowed land, say fifty or an hundred yards wide. But this plowed strip has been thrown up by plows that can cast a furrow fifteen or twenty feet high, and leave clods as big as a hogshead. Think of an ebony river churned by a cyclone into wildest confusion, and then its black, convulsed waves suddenly turned to stone. I saw every conceivable fantastic and horrible form in these lava rivers that poured down the sides of Vesuvius, and were arrested midway. Implements of war, human forms twisted in agony, and serpents folded and knotted together.

Two-thirds and more of the distance up the guide came to a halt in a wild, rocky spot at the foot of the cone proper. He remarked that the rest of the way must be pursued on foot, as it was too steep for the horses. At this juncture four men presented themselves, and offered to carry me up in a chair. Their price staggered me, and I said, "No;" I would climb the rest of the way. Faithfully did I try, sinking in the ashes several inches with each step. High up above me loomed the mountain, and desperately did I surge for an hundred yards to gain the top unaided. To my surprise, the four men toiled along by my side. It actually appeared that they believed I could not make the ascent. In fact, that was just what they believed and knew. They had seen hundreds do as I did that afternoon. It was all of no avail; I had to give up, with breath and strength gone, and the head of the volcano still high in air. At once they placed me in a chair, to which two handspikes were nailed, and I was lifted up thus, throne-like, on the shoulders of four stalwart men. And then how we climbed. And what an experience it was to be going on the shoulders of four men up the steep side of a roof four thousand feet high, whose eaves overhung Italy and the Mediterranean Sea, and the chimney at the top on fire!

At last we reached the summit, and stood in twenty feet of the smoke that boils up from the crater. Around the crater there are two lips, each one fully thirty feet high. The outer one is twenty feet off from the danger spot; the inner one overhangs the fire, and has rattling upon it a constant shower of stones thrown up from beneath. Every minute or so there is a deep explosion in the crater, and a shower of black rocks are hurled two or three hundred yards in the air, and come rattling down, some in the gulf, many on the inner lip of the crater, and some on the outer lip where we stood. I had the not very blissful experience, in company with the guides, of dodging and retiring precipitately several times from these stones.

What a view bursts on the charmed vision from this lofty place! What reflections crowd on the mind while you linger at the top, or descend the steep sides of the cone, and the gentle slope of the mountain proper! The city and Bay of Naples are westward, and just beneath you. The Mediterranean is outspread in its calm blue beauty, a dozen populous towns are at the base of the volcano; houses and vineyards clamber up its sides, as though it was perfectly harmless. A vast plain, dotted with houses and towns, amid which I notice the ruins of Pompeii, and covered with orchards and vineyards, circles around three sides of Vesuvius, and stretches away in the distance till shut in by a lofty range of mountains that makes a fitting frame for so large and lovely a picture. At the foot of this fire-breathing monster is the town of Terra Del Greco, fair and flourishing, and yet it has been destroyed seven times by this volcano at whose feet it now contidingly nestles. How strange it is that men will believe in and cling to the thing that destroys them!

I gave a farewell look and descended. This has always been a wonderful spot. Capua, where Hannibal's army were changed to the nature of women, is close by. I look at the soft beauty of the landscape, the fertility of the plain, the slumber of the ocean, and the swoon in the air. I remember the fire of the grape, and the warmth of the sunbeam, and I began to understand the meaning of the word Capua as Hannibal saw it; and I also think I see some of the circumstantial causes that developed finally into the overwhelming ruin of Pompeii.

B. CARRADINE.

A Glance at the Sky.

Just at this season the heavens present a peculiarly magnificent appearance on a clear night, due to the fact that the three planets, Venus, Mars and Jupiter, are all above the horizon after sunset, and appear in almost a direct line from west to east. For several weeks they seemed about equal distances apart: Mars being in the center, Venus to the west and Jupiter to the east. Antares, a fixed star of the first magnitude, is between Mars and Venus, almost in a line with the three planets, and similar to Mars in having a decided red color.

Venus, the brightest of all the system, began to be evening star early in February, and reached its greatest elongation, or highest apparent position in the western sky, about September 23; so that this planet now appears nearer the sun every evening, and will about December 3 be on the horizon at sunset. It will, however, of course, be invisible some days earlier, when its angle with the sun is small, the maximum brightness being attained about the middle of October.

This planet was known to the Greeks as *Phosphorus* (*light-bringing*) while morning star, and *Hesperus* (*evening*) while evening star. In February, Venus was 160,000,000 miles from us; but when on December 3 she is at inferior conjunction—*i. e.*, on a line between the earth and sun—her distance from us will be only 26,000,000 miles. No other heavenly body ever comes so near the earth except the moon, and occasionally a comet. This planet has of late been frequently taken for the "Star of Bethlehem," which it is not. In 1610 Galileo discovered that Venus exhibited phases similar to those exhibited by our moon.

A telescope of even moderate magnifying power will reveal these phases with striking distinctness, especially about thirty-six days before and after inferior conjunction, when the appearance is similar to that of the moon about five days old. Occasionally Venus passes directly between the earth and the sun, which passage is called "*transit*." She is then visible as a black spot on the sun's disc. When the transit track passes near the center of the disc the duration of the passage is nearly eight hours. The last transit of Venus was on December 6, 1882, and the next one will occur June 8, 2004, so there will be no transit this year, nor for one hundred and thirteen and a half years to come.

J. M. SULLIVAN.

CENTENARY COLLEGE, Sept. 29, 1890.

Church Extension Dots.

BY J. M. BEARD, D. D.

"Let us rise up and build."

How shall we garner in the sheaves without storehouses?

Upon a recent trip to central Louisiana, via the Texas and Pacific railroad, the writer passed in full view of seven beautiful churches which owe their erection to the Church Extension Society.

Along the Mississippi and Red rivers, and all the great commercial thoroughfares of the State of Louisiana, gleam monuments to the Church Extension Fund in lofty and spacious temples to the praises of God. It is the settled policy of the Board to endow plants where the tides of population and trade flow with the greatest energy.

If any Louisianian has donated a sum as great as one hundred dollars to the Church Extension Fund, his name did not accompany his gift.

"The stream that hurries by your fixed shore
Returns no more."

A preacher out West, who was addressing a crowded house with a greater or less degree of liberty, was considerably diverted by a tow-headed auditor who made several unsuccessful attempts to escape from his eloquence through a hole in the wall. He got even by offering to bet him a dollar that he couldn't accomplish the feat. This incident is from the repertory of Rev. Frank Wilkes, who lived and labored before the era of church extension.

The Church Extension Society realizes one thousand per cent. on its investments—*i. e.*, it gives one hundred dollars to petitioners who will build a church to cost one thousand dollars.

The splendid service of Mrs. S. A. Klug and her lieutenant, Miss Kate Riggs, in organizing a Parsonage Extension Society in every church in New Orleans during this year, must not be forgotten.

Help your preacher to take the church extension collection by offering your contribution in advance.

There are few things more ubiquitous than the dollar we give to church extension. While one-half of it nestles down on Louisiana soil, the other half takes wings and does not reach *terra firma* until it scales the Rockies.

The Methodist Episcopal Church, South, builds upon an average one church for every day in the year.

He who gives money to church extension invests *immediately* in stock that will bear interest *everlastingly*.

The promise given the collector today will materialize in bricks and shingles before the end of the year.

The greatest distinction of the star-spangled banner will have been realized when it waves over a nation of churches.

Take care of the churches, and the church institutions, great and small, will take care of themselves.

When the Lord has put the seal of his blessing upon a movement, who will enter a nondescript protest?

The Church Extension Society, at the approaching session of the Annual Conference, will have more applications for dollars to help build churches than it will have dimes to confer.

The church in Louisiana paid forty-nine per cent. of its meager assessment for the Church Extension Fund last year.

He who causes two churches to grow where one grew before should be held in great esteem for his work's sake.

A consensus of episcopal opinion favors the notion that there is more profit in gifts to the Church Extension Society than to any other object of church benevolence.

If you want your money invested in church property where it will reach the most people and do the most good, trust the wisdom of the Church Extension Board.

Twenty-one churches in Louisiana gave nothing to church extension last year. For shame!

The Louisiana Conference received more dollars from the Church Extension Society for building churches within its boundaries last year than it paid into its treasury. Who is to praise or blame for this?

God's curse is upon that religious community who have blessed themselves with a costly temple to worship in and have scorned the plaint of their poor neighbors for pine boards.

We beseech our brother ministers to redeem their ministerial vows by taking a collection for church extension in every church, and we beseech our brethren of the whole church "to come up to the help of the Lord against the mighty."

No one who has heard Bishop Galloway lecture on Mexico can fail to presently comprehend that there is a great heathen empire on our immediate southern border.

It has been the good fortune of the writer to attend two church dedications, on the line of the Texas and Pacific railroad, at which Bishop Galloway officiated in sermon and lecture. At both he did grandly; but especially did he transcend the literature of compliment in the night sermon at Alexandria. May he live to perform scores of similar services for his near neighbors in Louisiana!

Speaking of Bishop Galloway, he is prompt to resent the insinuation, doubtless emanating from outside exclusive circles, that he is the Bishop of Mississippi. It is a small man that State boundaries can contain in the year of grace 1890.

Millsaps College Notes.

On the third Sunday in September Magnolia increased her contributions to the college endowment fund by a collection amounting to over two hundred dollars.

Indications of the general observance of Millsaps College Day are to be seen on every side. Let two hundred and fifty pulpits in Mississippi ring with the sacred theme of Christian education on next Sunday, and let intelligent interest and generous zeal find expression in benefactions to Millsaps College.

Let the nearly one thousand Methodist Sunday-schools in Mississippi put themselves on record as being in practical sympathy with the cause of sanctified wisdom, and let every child make a contribution to the endowment fund of Millsaps College.

Let every preacher realize the importance of the crisis in our church life which we have reached, and present this claim and emphasize this theme in every pulpit on his charge. Let notes and cash be secured from every member and friend of the Methodist Church in Mississippi.

Let prayer and self-denial for this great cause mark our lives during this month, and be crystallized into deeds that, under the blessings of God, will live in influence forever.

Let pastors and Sunday-school superintendents report at once to the agent the amount in cash and notes contributed by each church and Sunday-school separately, that proper publication can be made and proper credit given in the ADVOCATE.

This occasion will give opportunity for an expression of interest and zeal. Let it be generous.

Many persons have not yet had an opportunity to give. Let the opportunity be given now.

Make old Mississippi ring with the theme from the Alabama line to the "Father of Waters," and from Tennessee to the orange-bearing shores of the Gulf. Let the cause be laid upon the hearts of our people.

A. F. WATKINS.

Christian Advocate.

THURSDAY, OCTOBER 9, 1890.

THE BLIGHT OF WORLDLINESS.

BY MRS. MATILDA C. EDWARDS.

The Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World.
"And walk with me this way;"
But the good Church hid her snowy hands
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death.
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain;
The sky above me is always blue,
No want, no toil, I know;
The sky above you is always dark.
You lot is a lot of woe.
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
The old World grasped it, and walked along,
Saying in accents low,
"Your dress is too simple to suit my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place,
Beautiful satins and shining silks,
And rose and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold,
And fairs and shows in her halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The Angel of Mercy flew over the church
And whispered, "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports,"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers
As she walked along with the World;
While millions and millions of deathless souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World, with a sneer,
"They frighten my children with dreadful tales
Which I like not for them to hear;
They talk of brimstone, and fire, and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite.
I will send you some of another stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great, and good,
Tender and true and kind;
Do you think he would take one child to heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned,
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
"Far more than you ought to do.
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry,
And she drew her beautiful robes aside
As the widows went weeping by,
And the sons of the World and the sons of the Church
Walked closely hand and heart;
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast,"
And the sly World heard her, and laughed in his sleeve,
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew nearer to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.
And a voice came down through the hush of heaven
From him who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and thou hast not known
That thou art naked and poor and blind,
And wretched before my face.
Therefore from my presence I cast thee out,
And blot thy name from its place."

—*Labor of Love.*

Experiences of a Novitiate.

Novelties are always possessed of a peculiar charm, especially in the eyes of the person that experiences them. In all the walks of life, novices have to pass through certain "first principles." It has long been a belief of the writer's that the impressions of a tyro in the itineraney must far transcend, in the matter of lasting effect, those of any other class of beginners. The experience of the past few months bids fair to prove the profound truth of the intuitions of former years.

The circumstances attendant upon a young preacher's work are peculiar in the extreme. From the moment of his arrival in any community till his departure therefrom he is subjected to the closest scrutiny. Not that there is anything in his mere person to excite extraordinary interest, but, according to an immemorial custom, for whose existence no one can give a satisfactory reason, he is, by the members of the community, constituted an object of that interest whose fountain-source is curiosity, and is made a subject of that conversation which derives its existence from a love of gossip. By some kind friends the young man is *petted*; by others, no less so, he is *pitied*. His advent in the neighborhood brings into prominent activity the latent faculties of Mrs. Grundy's brain; and how those talents, almost destroyed by long desuetude, are suddenly granted a new lease of life by the constant use to which they are now subjected! What a sublime example of entire self-forgetfulness as she leaves all else and devotes her thought and words to the discussion of the "whys," "wherefores," "whos" and "whens" of the helpless fledgeling!

So much for his "society" relation. But there are other phases of this young preacher's life to be noticed. Consider his attitude from the pulpit. Of course, the whole membership comes out to hear his "first effort;" and what an *effort* it is! His feelings on that occasion can not be described; to be appreciated they must be experienced. As for the congregation, their agony is as indescribable as the pulpiter's. After the ordeal has been passed through, then come the congratulations, which, truth to tell, are given in all sincerity. The air of the old veteran, as he grasps the hand of his young leader, may be literally translated in these words: "I took the precaution not to expect much, and hence am not disappointed; you did well, *pretty* well."

Then there is the social aspect to be presented. Right here are two horns of a dilemma known only to the vocation of the minister. To choose the middle course requires more wisdom and experience than the licentiate ordinarily has at his command. If he evinces finely developed talent for social entertainment, he is apt to be classed as a gossip, and immediately some one begins to draw very telling comparisons between the different appearances presented by the seat and knees of his pantaloons. But if, on the other hand, seeking to avoid this judgment, he denies himself the intercourse of both young and old alike, he again fails most signally to fill up the measure of ministerial acceptability as held out by his parishioners. His bed is too short; his coverings still too narrow. Undoubtedly the wisdom of Solomon belongs to him that can readily adjust himself to the alternately expanding and contracting rule applied by the various characters composing his flock.

So much for generalities; now for a few particulars in the writer's own experience. It was my good fortune to start out as a "junior." This, of itself, was, to my mind, a most decided advantage; but my privilege was still farther enhanced by falling in the hands of the "senior" that I did. He was a man that had once been a boy himself. This is not surprising; but here is the wonder—*he had not forgotten the fact*. Moreover, he had been a boy preacher, and, endowed as he was with a good memory, he could, by making use of the same, put himself in his assistant's place, and fully sympathize with him in his share of the work. And how that sympathy was appreciated! His words of admonition came in a manner that showed that their origin was to be found in a lively interest in my behalf. Truly, I fell heir to a goodly inheritance in the shape of counsel drawn from his long experience in the work.

I had my "home" at the parsonage—the first parsonage life of which I have any recollection; but the memory of my stay there shall ever remain fresh. Its situation on the border of a beautiful grove, its complete seclusion from all the strife and turmoil of the world, and, far above everything else, the helpful associations of its inmates, all unite to form a tender spot in my heart for the "parsonage." But, as a circuit rider, I had other "homes"—in fact, all the houses of the charge were open to the preacher. I confess that on leaving my father's house I had some misgivings; but these were all dispelled by the hospitality of the good people to whom I went, and I saw then the Savior's promise to Peter fully verified. Thank God for the numerous Christian homes where the preacher is always welcome, and nothing is thought too good for the Lord's servant!

As to preaching, I did a good deal; such as it was. In this regard, I was the recipient of much sympathy on the part of some of the "old members." They would tell me of the "good old preachers" and the "big meetings" that they used to attend. Retrospection in this, as in other instances, necessarily engendered comparisons, and I was not slow to see the objective point of their reminiscences. All of this was beneficial to myself, since thereby were afforded both a number of examples and several incentives to patterning after them.

On the whole, as far as the gaining of experience, and the consequent benefit to myself goes, my "first work" was a decided success. Farther than this I can not speak with certainty. Let the great day declare it.

TEECEE.

Call It Gad—"A Troop Cometh."

MR. EDITOR: Below find names for our Young People's Society received since last report. The whole connection appears to have become interested in the matter, and we may well exclaim with Leah, the tender-eyed companion of Jacob, "Call him Gad"—"a troop cometh."

The Young Methodist Legion, The Wesleyan Workers' Guild, The Guild of Progress, The League of Progress, The Galilean Leagues, The Epworth League, The Epworth League of Methodist Episcopal Church, South, The Young Aid in Working for Jesus, The Soul Witnesses for Christ, The Wesleyans, The Young Wesleyans, Old Foundry Workers, Young People's Christian Union, Methodist Young Folks, Militia Sacramentum, Young People's Methodist League, Methodist Students, Berean Bank, Young Methodist Workers, Youth's Methodist League, Young People's League, Christian Witness Society, The Oxford Berean League, The Young People's Religious Society, The Young Christian Workers, Young Methodist Students and Workers, Young People's Wesleyan Army, Young Methodists' Christian Endeavor, Young People's Methodist Union, The Methodist Young People, Our Young People, Wesleyan Armor Bearers, Wesleyan Armor Leagues, Methodist Learners, Earnest Workers for Jesus, Asbury League, The Order of The Royal Star, The Star of Bethlehem, Young Methodist Co-Workers, Methodist Matter-of-Fact Society for Young People, The Summerfield League, Asbury Wesleyans.

J. R. PEPPER,
Cor. Sec. Gen. Con. S. S. B.

MEMPHIS, TENN.

A Curious Question.

MR. EDITOR: I desire, through the ADVOCATE, to ask you, and any of the brethren of our church, if you think it is wrong to teach children the Lord's Prayer, especially to say, "Our Father who art in heaven," before they are converted? The reason I ask this question is, not because my mind is disturbed on the subject in the least, but I heard an eminent evangelist of one of our sister churches make the statement in a sermon that it was wrong, and exhort the people to be careful how they taught the prayer to their children. As the ADVOCATE is the instructor of the people, I hope that some one will take the time to write a terse article, stating the ground for or against. If it is wrong, a large number of Christian fathers and mothers have been wrongly taught, and, in turn, have given their children the same erroneous instruction.

M. L. BURTON.

(It won't begin to do to believe or accept everything that a traveling evangelist says. That man's position in regard to the Lord's Prayer is not only absurd, but wicked.—ED.)

An Extra Missionary.

Dr. John's editorial, "Fifty Missionaries for China," in the August number of the *Missionary Reporter*, has impressed me deeply. I do not see anything (but inertia, and this should be overcome) to hinder the 128 pastoral charges of the Mississippi Conference, with their 140 pastors and 36,000 church members, from sending and sustaining, at least, one or two extra missionaries in the field. Why can not every preacher obligate himself to pay $5 and to raise $5 on his charge for this purpose, and the object would be accomplished. The 128 pastoral charges at $10 each would amount to $1,280.

Now, my brethren, I am not writing to kill time, but am ready to head the list with the $10 spoken of, and will ask the editor to publish the names as they are sent, and we will have the amount ready by Conference. Don't all speak at once, but let everyone come to or above these figures, and we will all be proud of the results.

If each Conference will comply with the above, we will have over fifty missionaries for China.

W. M. STEVENS.

VICKSBURG, MISS.

A Mississippi Missionary.

Amen! I wish to record my hearty "amen" to the timely utterances of Bro. B. F. Lewis on "A Missionary Supported by the Mississippi Conference" (ministry). Though I am not a member of that Conference, yet I am of that *craft*, of the North Mississippi Conference. So I write to commend his utterances, and thereby hope to stir the hearts of my brethren in the ministry of the North Mississippi Conference, by way of remembrance of the obligation we are under, not only to preach the "Word," but to give of our means, though *scanty* they sometimes be, to assist in sending the "Bread of Life," into the regions beyond. Bro. Lewis has sounded the right note for the ministry. It is a work easy to be done, a plan easily to be followed if we would only yield to the influences of the Holy Spirit as he brings to us the consciousness of our duty toward the heathen. I fear very much that one serious hindrance to the onward march of the Redeemer's kingdom is that the ministry has not been fully aroused to their duty in dealing with this important question. It is impossible for the conscience of the church to be quickened into practical demonstration of life unless the ministry leads off, both in precept and example. Now, then, to demonstrate our faith in missions, we must do it by our works. "Faith without works is dead." Brethren of the North Mississippi Conference, let us show our faith in and our love for missions by organizing ourselves into a "Missionary Brotherhood," the purpose of which to be to support a missionary in some of our mission fields. We have on the effective list 137 members of our Conference. Now ten dollars, being a part of one-tenth of our salaries, from each member, would give us $1,376, enough to support a married man in the *advance guard* of our church. "But I haven't got it to spare." Well, one-tenth of what you have *received* belongs of *right* to the Lord, and you have no right to spend it for your own private use. "But I have only received $100 for my year's work of preaching." Well $10 of it *belongs* to the Lord; so lay it aside for him, and he will so order or arrange that the $90, which is yours, will buy as much as the $100. But I have said enough. What say you brethren to this plan? I will be the first to put down my name for the North Mississippi Conference Missionary Brotherhood, and ten dollars annually for life to help hasten the glorious coronation of the Lord's Christ as Savior of the heathen.

H. L. VAUGHN.

POPE STATION, MISS.

Mississippi Missionary.

MR. EDITOR: Bro. B. F. Lewis' article, "A Missionary Supported by the Mississippi Conference," stirred the "missionary spirit" within me. He asked the question, "Brethren, what say you to this?" The first thing I said was, Amen! But as Amens will not send the blessed gospel to China, I, for one Sunday-school superintendent, will promise ten dollars for that purpose; and if our Sunday-school will not give it, I will pay it myself.

Our Sunday-school is at Zachary. We have a plank arbor, but have ordered lumber for a church.

I hope you will open a subscription for Sunday-schools and one for preachers, and add my prayers for success.

W. B. TOWNSEND.

LINDSAY P. O., LA.

From the Work.

SUMMIT, MISS.

After six weeks' prostration with the "grippe" (and not yet entirely well of it); then down with a cutaneous trouble, with fever and severe muscular pains, which have lasted me about eight weeks, I am thankful that I am now getting through with it. My eldest daughter has been very sick for eight or ten weeks; part of the time we had almost despaired of her recovery. She is now sitting up a little at a time. Wife had a severe attack of pleurisy and fever. The parsonage has been almost a hospital for some time; but we hope we are seeing a little daylight now.

With all this I am thankful that we had a gracious revival meeting, which closed a day or two ago. Had five accessions. Although I was not physically able to do much myself, I am thankful for valuable help rendered by Bros. F. M. Keen, of our Conference; H. L. Kirkland, of Livingston, Ala.; W. T. Woodward, and the brethren of the local ranks. Was very sorry we had to close the meeting when we did. We telegraphed to several other ministers to come to our help, but they were engaged. I was too feeble to do the work necessary, and my members said I must not undertake it, fearing a relapse.

I must not forgot to mention the pounding the parsonage received just before our meeting began, given by many of my members and others, which was very much appreciated by the inmates of the pastor's home.

G. BANCROFT.

NEW ALBANY CIRCUIT, NORTH MISSISSIPPI.

I wish to make known to all who are interested in the good work, what the Lord has done for us on the New Albany circuit. We have held six meetings, and had precious seasons of rejoicing in each. Christians have been wonderfully stirred and encouraged, and many have reconsecrated themselves to the Lord and his service. Some promised to erect family altars for their good and the good of their families. We have had thirty-nine conversions and thirty-four accessions, and more to follow. We are indebted to the following brethren for earnest and efficient services rendered in these meetings: Revs. M. H. Honnoll, R. C. Morehead, D. W. Babb, W. A. Manley, and W. M. Young; also W. A. Robertson, local preacher. Our presiding elder, W. S. Lagrone, was with us a part of the time, and won the hearts of the people by his earnest and pointed preaching.

We would mention the fact that Rev. Mr. Millen, of the Associate Reformed Presbyterian Church, preached one sermon for us, with which all were delighted.

This is my third year with this people, whom I have learned to love, and among whom the preacher has many warm friends, who have encouraged him very much amid the toils that have fallen to his lot. So when I shall leave this work, whether this year or next, I shall feel that I am leaving a good people. May the Lord bless the people in the future! G. H. JACOBS.

LAGRANGE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

I have just closed my fourth protracted meeting. Have had a gracious revival at Lagrange, which commenced August 24 and continued until August 31. Received twenty into the church; nineteen on profession of faith. Was assisted by Bro. Lester, who did some noble work.

On September 14 I commenced a meeting at Louis Chapel. Had a gracious revival in the church and thirty-six accessions—all of whom were converted at the altar.

Moved the meeting, on September 21, to Matheston, two miles north on the Georgia Pacific railroad. The crowd and interest both increased. The meeting continued until September 28. Accessions, thirty-nine at this place; in all, seventy-five. I baptized seven infants and fifty-seven adults. This was the greatest meeting of my life. The brightest converts I ever saw, and all went to work. The convorts were from nine to fifty-nine years.

Up to this writing I have received 105 into the church, and the good work is moving on. Bros. Lester and Barlingtine helped part of the time, in which they did great good. Pray for us. W. R. RAINEY.

WOODVILLE DISTRICT.

First. We are anxious to collect the amount of money necessary to purchase our proposed district parsonage. We have collected and deposited about five hundred dollars. Besides, we have subscription for some two hundred more. During the summer months, as money was scarce, we did not urge this claim. But now, on the fourth round, we expect to take up collections for this purpose. We hope that persons friendly to this enterprise, who can not go to the quarterly meeting, will send some money by the officials, to be put in the district parsonage collection. Brethren, let us put forth a little more effort, and secure the much-needed house.

Second. We hope to see a full turnout of all officials at the fourth Quarterly Conference, and also have good reports. We made a good start in the district in the first of the year, and have held the vantage-ground well; and now we hope to wind up well—the best in the history of the district. We expect there will be five new churches—possibly seven—ready for dedication between this and the Annual Conference. C. MCDONALD.

MT. CARMEL CHARGE, MISSISSIPPI CONFERENCE.

We have held meetings at our four regular appointments—Mt. Zion, Santee, Bethel, and Mt. Moriah; and also at Blountville, an afternoon appointment, with hopeful results. We had twenty-two accessions, prayer meetings established, family altars erected, Sunday-schools stimulated, and the church strengthened and built up.

We held our meeting at Mt. Zion in the new church, which is not yet completed. It is said to be the best framed and weather-boarded building in all this country.

Bros. A. B. Nicholson, Mark H. Moore; I. W. Cooper, our presiding elder; and J. N. Evans, in the regular work; and J. W. Brown and G. J. Mortimer, from the local ranks, rendered us faithful services. The Lord be praised for the good work!

N. B. YOUNG, Pastor.

LIVINGSTON CIRCUIT, MISSISSIPPI CONFERENCE.

We have just closed a meeting on Maurepas Island. We continued the meeting seven days and nights. The Holy Spirit was in every service. Men who never would pray in public have erected family altars. Sinners wept and trembled, and said, "What must I do to be saved?" I saw a hundred people at the altar; some weeping, some praying, and others shouting. People who were sinners of the deepest dye went away happy Christians. Fourteen years of prayer was answered in the conversion of one man. Old difficulties were settled; old debts paid, or satisfaction given. Twelve accessions to the church; six children baptized. Thanks to Bro. J. S. Hodges and S. for valuable help rendered. Praise the Lord!

GEO. W. HUFF, P. C.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

ANOTHER COMFORTER, OR PERSON AND MISSION OF THE HOLY SPIRIT. By Wm. Bain McDonald, D. D. McDonald, Gill and Co., Boston. Price, fifty cents.

This little book treats the subject under the form of question and answer, and is "written for the common more than for the critical reader." As far as we are able to judge, it is thoroughly Wesleyan, and discusses the Personality, Divinity, Witness, Guidance, Indwelling and Fruits of the Spirit.

THE PROMISED KING, OR THE STORY OF THE CHILDREN'S SAVIOR. By Annie R. Butler. J. B. Lippincott Company, Philadelphia. George F. Wharton, 5 Carondelet St., New Orleans. Price, $1.

This is a life of Christ written for the children. The wonderful story is told in simple words. The style is clear. The Son of man appears in all his gentleness and majesty, and we doubt not many a child will be charmed by this story into an acceptance of Jesus for its personal Savior and King.

ECCLESIASTICAL POLITICS IN THE METHODIST EPISCOPAL CHURCH. Patriotic Publishing Company, Chicago. Price fifty cents.

The articles which make up this book first appeared in *Zion's Herald*, where they attracted universal attention. We doubt not their publication in the present form will secure thousands of readers who had no opportunity to see them in the *Herald*.

THE METHODIST STEWARD. By Rev. J. J. Billingsley. Cranston and Stowe, Cincinnati. Price, seventy-five cents.

The author has collected into book form articles that appeared in several of the church papers some years ago. He discusses the whole subject of the stewardship quite lengthily. Like all books of this kind, only a few of those intended to be reached by it will ever read it, and, of course, its influence will not be very extensive.

THE MISSISSIPPI AND OTHER SONGS. By George P. Smoote, Buffalo, New York: Charles Wells Moulton. Price, $1.

There are some beautiful touches of poetry in this little book. Songs of the Mississippi, An Old Arkansas Homestead, Lucy Woodruff, are among the best pieces.

SOUTHERN WAR SONGS. Collected and arranged by W. L. Fagan, of Alabama. Published by M. T. Richardson, 84 Reade St., New York. Fine cloth, gilt top. Price, $3 50.

This is the best collection of Confederate war songs we have seen, and is beautifully illustrated and gotten up in the finest style of the bookmaker's art.

PERIODICALS.

—The AMERICAN LAW REGISTER, D. B. Canfield Company, Philadelphia. Price, $5.

—THE GLOBE is a new review of world literature, society and religion, art and politics, conducted by W. H. Thorn. Price, $3. *The Globe*, Philadelphia.

—THE ARENA, for October, has a full table of contributions with notes on Living Problems. There are several interesting papers in this number. Arena Publishing Company, Boston. Price, $5.

—The October CHAUTAUQUAN is an exceptionally good number. The variety and importance of subjects treated is very large. The several departments are all full of interesting matter. This number begins Vol. XII. Theodore L. Flood, Meadville, Pa. Price, $2.

—ST. NICHOLAS, for October, contains its usual quantity of good literature for the young folks, given forth by Mary E. Bradley, Walter Camp, Laura E. Richards, Palmer Cox, Edith Thomas and other writers famous with its readers. The illustrations are superb. Century Company, New York. Price, $3.

—The MISSIONARY REVIEW OF THE WORLD, for October, opens with a scathing article on Cardinal Lavigerie and his Anti-Slavery Crusade by Rev. J. C. Braeq. Dr. Ellinwood follows with a graphic sketch of a Foreign Missionary of Old Testament Times. Prof. Hulbert, of Seoul, gives a fascinating and thrillingly interesting story of the introduction of Christianity into Korea by Roman Catholic missionaries, many of whom suffered martyrdom for the faith. Undenominational Mission Work is a timely and able presentation of that subject, by Rev. James F. Riggs. The Prayer for Laborers, by Dr. Pierson, will touch many a heart and ought to evoke much earnest prayer. Dr. Laurie presents cogent reasons to show that the Results of Modern Missions will be permanent. That veteran African missionary, Lewis Grout, contributes a valuable article on Mahdism and Missions in the Soudan. In addition to all this there is no little correspondence, many striking editorials; also nine pages of General Missionary Intelligence and the latest news from all lands. It is a fresh and grand number, and proves that the cause of missions is alive and progressing the world over. It is an inspiration to those who are watching and praying for the coming of the kingdom. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1 50. Specimen numbers, 20 cents.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON III.—October 19.

THE SPIRIT OF TRUE SERVICE.

Luke xxii, 24-37.

GOLDEN TEXT.—*Let this mind be in you, which was also in Christ Jesus.*—Phil. ii, 5.

TIME AND PLACE.—Same as last lesson.

24. There was also a strife—This was when they first took their seats at the table. Who was the greatest? Was it Peter, to whom had been promised the keys of the kingdom; or John, who reclined on the Master's bosom; or Andrew, who had been first called? Even the disciples who were in the second group of the twelve might have cherished the hope that those who had been rebuked for their ambition or their want of faith had left places vacant to which they might now hopefully aspire.

25. The kings of the Gentiles—No words of reproof could more strongly point the contrast between the true and the false views of the Messiah's kingdom. The popular Jewish expectations, shared by the disciples, were really heathen in their character, substituting might for right, and ambition for the true greatness of service. *Exercise lordship*—Rulers are a necessity in all human society. But every true ruler, whether in Church or State, is a true and faithful servant, both of God and of the people he rules. *Are called benefactors*—*Euergetai*—a name often inscribed on coins. How worthless and hollow the title was the disciples knew from the instances of Ptolemy Energetes and other Syrian tyrants. There is apparently an emphasis on "are called" as contrasted with "let him become," in the next verse. The world gave the title of "benefactor" to those who were great in power only. In Christ's kingdom true greatness was to be attained by benefiting others in the humblest services.

26. Let him be—Rather, *let him become*—let him show himself to be in reality.

27. I am among you as he that serveth—The true Energetes is the humbler brother, not the subtle tyrant.

28. Ye are they which have continued with me in my temptations—We trace a kind of loving tenderness in this recognition of faithfulness following upon the words of rebuke.

29. Not enough can we here, in the ante-chamber of the Passion, admire the sublime, entirely unique self-consciousness of our Lord. While he certainly knows that he is at the very point of being reckoned with the transgressors, he yet claims for his disciples no less rank than that which earthly potentates and kings possess.

30. Sit on thrones—Our Lord here perhaps designedly omitted the word twelve. Matt. xix, 28; Rev. iii, 21. The repetition of the promise at the moment when apparent failure was close at hand is significant as carrying the words into a higher region of symbolic meaning. Not on any thrones of earth were those disciples to sit, any more than the Master was to sit on the throne of his father David in an earthly Jerusalem. *Twelve tribes*—The type of the church of God. This passage fully shows that the apostles were twelve in special reference to the twelve tribes.

31. Or, Simon, Simon, behold Satan obtained you (plural) *that he might sift you as wheat; but I* (emphatic) *prayed for thee* (singular) *that thy faith fail not, and thou, when thou hast turned* (that is, to God) *confirm brethren.* While thou and the others are contending for supremacy, Satan is endeavoring to destroy you all: but I have prayed for *thee*, as being the most in danger. *Sift you*—There is a latent encouragement in the very word chosen. They were "to be sifted as wheat." The good grain was there. They were not altogether as the chaff. Satan, too, has his winnowing-fan, that he may get his chaff. Judas has been already winnowed away from the apostolic band, and now Satan demands Peter.

32. But I—But for whom had the Lord prayed? This time especially for Peter! The prayer was answered, and the words that follow assume the answer as certain. In one sense "faith" did "fail" when the disciple denied his Lord; but repentance came after it, and a new power was gained through that weakness to make others strong. We may notice here, that our Lord speaks of the total failure of *even an apostle's faith as possible. When thou art converted, strengthen thy brethren*—The very word for "strengthen" sank into his heart, and is repeated in his epistle. "Converted" has not here its technical meaning: but "when thou hast turned again."

33. Lord, I am ready to go with thee.—There is something like a latent tone of indignation as well as devotion. The disciple half resented the thought that a special prayer should be necessary for him. Here, again, the Greek order of the words is more emphatic than the English, "With *thee* am I ready."

34. I tell thee, Peter—The only occasion on which Jesus is recorded to have used to him the name he gave. It is used to remind him of his strength as well as his weakness. *Thou shalt thrice deny*—The agreement of all four evangelists places the fact of the prediction beyond a shadow of doubt, and the prevision which it implies is obviously more than a general insight into the stability of the disciple's character, and involves a power superhuman.

35. In this paragraph our Lord shows his apostles how his departure will leave them very much to their own resources. During his stay on earth his divine care had equipped and guarded them in the travel and the battle. But now they must set up on their own account, and provide their own resources.

36. But now—This was an intimation of their totally changed relation to the world. There was no spontaneous hospitality, no peaceful acceptance, no honored security to be looked for now. *He that hath a purse, let him take it*—The word for "purse" is the same as in chap. x, 4. The "scrip," or "wallet," had been named in Matt. x, 10. If the words had stopped short of the *sword*, we could have received their literal meaning without difficulty. They would have seemed to counsel the prudence which provides for want, instead of a simple trust, as before. In the providence of God, and so could have sanctioned all equitable forms of church organization and endowment. The mention of the "sword," however, introduces a new element of thought. Our Lord's words to Peter (Matt. xvi, 52) show that the disciples were not meant to use it in his defense. It is not likely that he would teach them to use it in their own, as they preached the gospel of the kingdom. True teachers felt afterward that the weapons of their warfare were not carnal. (II. Cor. x, 4) What follows supplies a probable explanation. The Master knew that two of the disciples (Peter and another) had brought swords with them, and with that acceptance of the thoughts of others which we have so often traced, he sadly, and yet, as it were, with the gentle sympathy with which a man speaks to those who are children in age or character, conveyed his warnings in the form which met their fears and hopes.

37. And he was reckoned among the transgressors—Literally, *the lawless ones*, or, *breakers of the law.* The distinct reference to the words of Isa. liii, 12, is remarkable as showing that the picture of the righteous sufferer in that chapter had all along been present, if we may so speak, to our Lord's thoughts as that which he had himself to realize. It was, as it were, a hint given to the disciples before the Passion that they might learn, when it came, that it was part of the divine purpose that the Christ should so suffer—not singled out for the honor of a martyr's death, but hurried as malefactor, with other malefactors, to the death of the rebel or the robber.

Adversity a Test of Strength.

Solomon says: "If thou faint in the day of adversity, thy strength is small." The marginal rendering makes the latter part of the sentence read: "Thy strength is narrow." Some people appear to have a surplus of strength when the sun of prosperity is smiling upon them. How courageous they are then! What large projects they propose to engage in! And they really do display a good deal of a certain kind of strength in certain ways. If you had never seen them under any adverse condition, you would quickly believe that they were mighty strong people. But wait till the besom of adversity brushes them off their feet. See how flat and flimsy they lie! Hear their sobs of despair and their jeremiads of woe and worry. How "narrow" is their strength, then. But look at the Christian, who, when the winds of adversity sweep over him, stands grandly erect in the power of heroic manhood! Do you see any traces of "fainting" in him? No! His face is unblanched amid the commotions of financial reverses, or the disturbances of domestic relations. He has his sorrows. He is not insensible to the play of adverse currents as they sweep about his path-way. But he is not mastered by these things. He sees them, but not to fear them. His vision is fast fixed on God, and his heart is anchored to the strength of Eternal Omnipotence. Adversity not only does not leave him weak, but stronger than when it swept its swift gale over him. It has helped him to become an "oak of Bashan." He meets the next storm of adversity with greater composure and courage than he did the last one. The fibres of his being grow tougher and more compact. He makes more out of adversity than thousands of others do out of prosperity. It is a choice harvest time with him. It is his best opportunity to get golden nuggets of experience, which make capital for glory. He acquires the art of making adversity yield him eternal compensations. Let us drive on. Don't stop for the storm?—*Zion's Herald.*

Ripeness in Character.

One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough.—*The Rev. C. H. Spurgeon.*

WORK NOW.—Young man, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone; but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate, "According to the number of years thou shalt diminish the price." The nearer they were to the jubilee year, the cheaper they were to sell the land. So, the nearer you come to the end of your days, you ought to hold earthly things more loosely, and prize heavenly things more highly. When your business is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than all that went the day before.

When Napoleon went on the field of Marengo, it was late in the afternoon, and he saw that the battle was really lost; but, looking at the western sun, he said, "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*Dr. W. M. Taylor.*

MAKE A GOOD JOB OF ME.—In the *War Cry* there is a picture of a man kneeling at a table, and praying, "*Lord, make a good job of me.*" The words are rough enough, but the meaning is in many respects admirable. The poor man feels that he is a failure, and that he needs new making. His feeling is that none but the Lord can accomplish the necessary renewal. His fear is lest he should not have the full work wrought upon him, and that his conversion should not be thorough and complete. He has no need to fear that the Lord would not operate effectively, for the great Worker never leaves his work half done. Still, the fear of being but partly sanctified shows his earnestness and his desire to be truly and fully converted from the error of his ways.

There are some professors who have need to offer a similar petition, for as yet they are no great credit to their religion. Lifeless, questionable religion is poor stuff. Oh, that the Lord would make a good job of some of our church members!—*C. H. Spurgeon.*

A WAY TO SETTLE SCANDAL.—Dr. M. D. Hodge tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him, and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and pray over it, that my eyes may be opened to see my faults as you will tell them? You lead me in the prayer." It was done, and when the prayer was over the man who had sought the interview, said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."—*Exchange.*

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IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii 1.*

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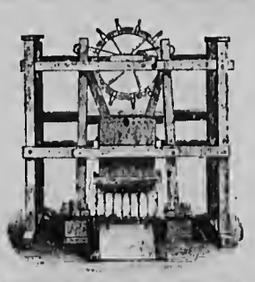

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THURSDAY, OCTOBER 9, 1890.

The annual meeting of the Publishing Committee of this paper will be held in this office, October 29, 1890.

The numerous friends of the editor and his family will sympathize with them in the death of their daughter, Clara Belle. She died October 3, aged sixteen years and eight months. For nearly nine years she had suffered with epilepsy; but without a struggle, as one falling to sleep, the long and weary sufferer escaped to that blessed realm, "where the inhabitant never says, I am sick." We have hope in her death and comfort in our sorrow.

Abiding in Christ.

This is a phrase whose meaning discloses the closest relationship. Our Savior illustrates its meaning by the vine and its branches. Speaking to his disciples, he said: "I am the vine, ye are the branches." He said again: "Abide in me and I in you." In his prayer to the Father, he said: "I in them and thou in me." Paul's language on the same point is equally simple and clear. He said: "Christ in you;" "I knew a man in Christ;" "who were in Christ." Language can not convey a clearer idea of intimacy than these words convey. Take the illustration of the vine and its branches. The branch is joined to the vine in such a connection as makes the life of the vine the life of the branch. It is the *same* life for both, and it is preserved as long as the connection is preserved.

So with Christ and the Christian. The life of the Christian is not different from the life of Christ. It is the same life. Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." This life of Christ in the Christian is sometimes spoken of in a metaphor. When John says: "His blood cleanseth from all sin," it means that the indwelling life of Christ cleanses from sin. So we see the highest expression of Christian life is conditioned upon maintaining the connection with Christ which insures the inflowing of his life into ours.

The fruit of the branch also depends upon the life which the branch receives from the vine. Sever the connection, and the life withers and the fruit will not appear. Christians *bear fruit* only as they abide in Christ and have his life permeating their spiritual natures. "As the branch can not bear fruit of itself except it abide in the vine; no more can ye except ye abide in me." "He that abideth in me and I in him bringeth forth much fruit." Here the condition of fruit-bearing, we are told, is dependent upon abiding in Christ. Christian living and Christian fruit-bearing come from the same source—the indwelling life of Christ. Nothing, then, can be so important to the Christian as abiding in Christ, and hence no experience should be more sedulously cherished and more vigilantly guarded than the experience of which Paul speaks when he says: "Nevertheless I live; yet not I, but Christ liveth in me."

How, then, is this important matter accomplished? A man gets "in Christ" and Christ gets "in him," when he exercises that act of perfect trust which receives Christ as a present Savior from sin. The Savior honors that act of trust by "shedding abroad the love of God in the heart by the Holy Ghost," by which act of grace the man is regenerated and brought into Christ, and at the same time Christ's life flows into him and quickens and purifies every part of his spiritual nature. "Now are ye clean through the Word which I have spoken unto you." From that time the clear duty is to "abide in Christ" in order to fruit-bearing. How this is done the Savior tells in very simple words: "If ye keep my commandments, ye shall abide in my love." Obedience, then, is the condition of abiding in Christ. And the Savior imposes here no condition that he himself has not assumed, for he adds, "Even as I have kept my Father's commandments and abide in his love." Christ and his disciple occupy the same attitude to the law. He subjected himself to the same condition of obedience that he imposes upon his disciples. So, then, the plain truth of the matter is, that abiding in Christ is maintained only by obeying his commandments. Every man's responsibility attaches right at this point, and he is held to it by a chain which nothing can break. However he may reason about theology and speculate about divine things and make loud professions of morality, such things can not relieve him of obedience to the law of God. When the "man in Christ" obeys his Lord his abiding is assured. No man who obeys will ever lose his religion. He can not backslide, for he fulfils the only condition of stability. Peter says: "If ye *do* these things, ye shall never fall." This obedience is the only test of love, according to the Savior's teaching. "He that keepeth my commandments is he that loveth me." "If a man love me, he will keep my words." And it is only in obedience that the true nature of faith is revealed. The depth of Abraham's faith was not disclosed until he had placed his son upon the altar and held the knife uplifted to slay him at the command of God. The heroism of faith can be revealed only by obedience.

The first lesson of the catechism is that our chief duty is "to glorify God." The Savior says: "Herein is my Father glorified, that ye bear much fruit." Then he says: "He that abideth in me and I in him, the same bringeth forth much fruit." Then he says: "If ye keep my commandments, ye shall abide in my love." Here is a chain of facts whose links can not be disconnected. We glorify God by bearing fruit; we bear fruit by abiding in Christ; we abide in Christ by keeping his commandments. So the latest teaching of the Savior is but a reiterated expansion of the teaching of the inspired man of old, who said: "Fear God and keep his commandments, for this is the whole duty of man;" and it is "the conclusion of the whole matter."

Christian reader, are you obeying in order that you may abide in Christ, so as to bear fruit to the glory of God?

Sympathy.

Our religion is a religion of sympathy. It is founded in sympathy. Its strongest bond is sympathy. God's sympathy for man in his ruin is the foundation of that love which hath wrought redemption out of that ruin. Man's sympathy for man is an expression of love akin to the divine love. One of the most beautiful precepts of the New Testament, and one which accords with the natural instincts of the soul, is: "Rejoice with them that do rejoice and weep with them that weep." The practice of this beautiful teaching is one of the most refreshing experiences of this sorrowful world. It exhibits a heart that understands and apppreciates the situation, and the circumstances that call it forth. Sympathetic people are sure of the love of others. Such people walk into the sacred chambers of the heart, and by their words and manner lift away its burdens and soften its sorrows and calm its tumult and ease its pain, and the grateful heart responds in silent, it may be, tearful, thankfulness for such touching and tender manifestations in its seasons of woe. The sacred Scriptures never bring Christ so near to the soul as when they describe him as "touched with a feeling of our infirmities." And so a man never gets nearer to his fellow-man than when he exhibits toward him a genuine sympathy. This is a key that will unlock any human heart.

During the last few days the editor and his family have had many exhibitions of this beautiful virtue from their friends. The warm handgrasp, the tender word, the sympathetic look, in this, our time of sorrow, all have been appreciated and have made us feel that, after all, heaven can not be very far away. These expressions of sympathy have lightened our sorrow and brightened our hope and given us new confidence in Christian friendship. And while we mourn for our dead, we thank God for friends like the blessed Savior—friends touched with a feeling akin to that of our own sad hearts.

Millsaps College Day.

By appointment of Bishop Galloway, next Sunday, October 12, is to be observed throughout Mississippi as Millsaps College Day. The pastors everywhere have been called upon to make the day prominent by preaching on the subject of Christian education, giving information to their audiences on the subject of Methodist colleges, repeating the history of the inception and progress and promise of Millsaps College, and then taking a collection for its endowment fund. The children have not been forgotten in this program; Sunday-school superintendents and teachers are expected to bring the subject prominently before their schools, and also to take a collection. This is a grand move, and the preachers can make it a grand success. The two hundred and sixty charges in the Mississippi Conferences have possibilities which such an occasion ought to bring right to the front. The responsibility is on the preachers, and Mississippi "expects every man to do his duty." We are looking for glorious results! Send us postal cards immediately as to the results.

What, How, When, Why Write?

BY J. B. A. AIRENS, D. D.

About a year ago Dr. E. E. Hoss, now editor of the *Nashville Christian Advocate*, remarked, in an epistle to the *Arkansas Methodist*, that most of the writing to our church papers was tantamount to love's labor lost. The subject treated, of but momentary importance; the news communicated, of but local interest; self-complacency paramount. "True," said I, with a sigh, and delayed not in taking an inventory of the product of my pen. The answer to the question of our superscription was the outcome of this procedure.

1. What write? Some writers have no thought, at least, none to express, unless it be loveless criticism of facts and sentiments set forth by others. No impellant to literary action except pugnacity. When one dog begins to bark, soon all the curs of the village are clamorous with their yelps. Have found St. Paul's injunction (Phil. iv, 8) a prolific source of profitable themes for discussion: "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, if there be any praise, think of these things." It requires no wisdom to detect errors, nor goodness, truculently to expose them. Have something to say, regardless of what others said. Only this: Religious newspapers are not so much designed for edification as for information.

2. How write? There are public speakers who change their voice as soon as they begin to address the people. Sombre, gloomily hollow, resound their remarks, as if clods of earth at burial are falling on the coffin-lid. Experienced hearers turn away from such odious affectation. As in speaking, so in writing; we should be natural. Perusing the writings of some, the observant reader is painfully impressed with the idea that the writers are moving on stilts. There is alarm of impending collapse. But, though naturalness is important, only the best of English ought to be good enough for our use. A man whose vocabulary is commonplace and threadbare can not be opulent in thought. While the employment of technicalities in ordinary parlance is an abomination, the use of the slum's vernacular is no less loathsome. Having something to say, say it impressively, say it as briefly as possible. The best writers are not those who elaborately express their thoughts, but who simply suggest them. Avoid windy, wordy wastes of prolix phraseology. Furnish your sugar in large lumps; the readers find pleasure in crushing the same.

3. When write? After partaking a good cup of coffee, after smoking a good cigar, when you feel right well, when afflicted with ennui, thus the question is practically answered very frequently. I hold that all literary men, and all preachers and teachers should be such, ought to habituate themselves daily to write not less than two hours. It is only by writing, that the matter read is intellectually assimilated and digested. If, then, in our writings there is a thought, or a chain of thought, original, transparent, suggestive, rewrite, condense and copy it. Lay product away a few days. Now peruse very critically, eliminate, improve, copy. If not deemed fit for the flames, mail it, accompanied by a polite note, to the editor.

4. Why write? It is only by writing that we acquire a style of our own. A friend justly deemed it a great compliment when told by an erudite brother, that it was useless for him (my friend) to hide himself by employing a *nom de plume* for signature to his communications. The style bore witness to the identity of the writer. Some writers, reading Watson, are Watsonian in their style; others, reading Shakespear, are Shakspearean. Writing only secures individual style. But the chief object in writing should be to do good. I know of an infallible rule by which to determine the adaptability of our literary efforts for publication. When communication complete, kneel down and pray fervently that God would bless your utterances for the benefit of your readers. If during this prayer you should have misgivings as to the suitableness of certain remarks, expunge said remarks without delay.

Privileges and duties are sometimes not properly distinguished from one another. In regard to growth in religion, this is often the case. To grow in grace is too often, and by too many Christians, looked upon as a privilege. We would not so speak. Growth in grace is not a question of privilege at all. It is one of the plainest of duties. The Christian is under obligation to grow, and he is responsible for not growing. The question is, "Will you grow, or will you take the responsibility of failing in duty?"

Letter from Little Rock.

A recent visit to Searcy, to take part in the opening exercises of Galloway Female College, impressed me with the value of a good school to a community. The elevating influences of this college and of Searcy Male College are to be seen on every side, and those who know the past history of the town, say that the changed condition of things may well excite comment and interest. Saloons have been banished, a drunken man on the streets is an unheard-of occurrence. Many new houses have been built, improvements are going up in every direction, real estate has doubled and trebled in value, the population has largely increased, and the increase has been from the most desirable class of people, and the town has an air of thrift and prosperity which commends it to every visitor. Undoubtedly a good school is a good thing. It sets the tune at the right pitch, and many other good things follow as a natural consequence. Any town may well afford to pay a hundred thousand dollars to have a good college located in it. Let him that runneth read, especially if it be a community bidding for Millsaps College.

As you have seen, Galloway College opened finely with a hundred boarders and about a hundred and fifty day pupils. President Babcock is the right man in the right place, and has an admirable corps of assistants. I know no institution in the South which has the promise of a more brilliant future.

Hendrix College is reported to have opened fairly well last week. The corner-stone of the new building is to be laid by Bishop Hendrix on the first proximo. Our male educational matters are somewhat complicated here in Arkansas, and there will probably be several candidates bidding this fall for Conference endorsement.

A few days of last week were very pleasantly spent at Hot Springs, the great sanitarium of the South. To be in Arkansas and never to have visited Hot Springs is like missing St Mark's at Venice. Well, beyond question, it is a wonderful place, and well worth a visit. There are seventy-one of these springs issuing forth from the western slope of the Hot Springs Mountain (a spur of the Ozark Mountain) at an elevation of from 700 to 800 feet above the level of the sea. Most of them are from 50 to 75 feet above the level of the valley, and a number of them are now covered over, the water being conducted into large air-tight tanks, from whence it is carried by iron pipes into the various bath-houses. As is known, the entire mountain from whence the springs issue is a United States reservation, and the whole is under the control of the government.

The temperature of the water ranges from 93 to 157 degrees Fahrenheit, and the aggregate discharge of all the springs is 335 gallons every minute, or 482,400 gallons every day. If these waters were all concentrated, they would supply 19,296 persons daily, allowing twenty-five gallons for each individual.

The waters are thoroughly impregnated with free carbonic acid and contain from eight to ten grains of mineral constituents to the gallon.

Various theories have been adduced as to the cause of the high temperature of the water, but none of them are very satisfactory. Prof. David D. Owen, late State Geologist, thinks it is undoubtedly due to the internal heat of the earth. He says in his report: "I do not mean to say that the waters come in actual contact with fire, but rather that the waters are completely permeated with highly-heated vapors and gases which emanate from sources deeper-seated than the water itself. The whole geological structure of the country and that of the Hot Springs Ridge in particular, from which the water issues, justifies the assumption."

The city of Hot Springs is a long, straggling town of eight or ten thousand inhabitants, built in a narrow valley, the houses trying to climb the sides of the mountain in all directions. It is a city of hotels and boarding-houses; there being no less than five hundred, it is said, where you can get all kinds of accommodations, from the palatial Eastman, at ten dollars per diem, to furnished apartments and restaurants, at a few dollars per week.

Southern Methodism is well represented in Hot Springs by three churches—Central Church being a handsome new edifice, well located, with a membership of about three hundred, of which the Rev. C. C. Godden is the popular and efficient pastor. Two smaller churches, one in the northern, and the other in the southern portion of the city, are prosperous and growing under the charge of the Rev. W. R. Harrison.

The camp meeting and revival season is on us here in Arkansas, and we hear good news from all parts of the State. The preachers are diligently at work, and will be prepared to bring up good reports at Conference. Bros. Moore and Steele have both been holding meetings with good results at their respective charges in this city—Winfield Memorial and Asbury Churches—and I expect to begin at First Church next week, where we have already had ninety-three additions this year at the regular services, and we hope for a large ingathering during these special services.

The many friends of Dr. Andrew Hunter will be glad to learn that he has almost entirely recovered from his late stroke of paralysis, and that he was able to preach twice recently. If Dr. Hunter is spared until the next General Conference, he will have been a member of every General Conference for fifty years; except, perhaps, one—a record which, so far as I know, is unprecedented in the history of the church.

The farmers are complaining bitterly that the continued rains are ruining the cotton; but farmers always will complain, and I expect it will all come out right.

M. B. CHAPMAN.

Notes.

Holston Methodist:

A preacher, now and then, complains of a lack of interest in his charge. How can it be otherwise when they do not read the church papers, and their pastor rather encouraged their ignorance by running down his own organ? Who is to blame?

The Methodist General Conference of Canada debated the motion to reduce the price of their paper, *The Guardian*, from $2 to $1 50 per annum. When it was shown that such a reduction would involve a loss of $6,000 annually, and that it would require 9,000 new subscribers to make good that loss, the Conference very properly voted down the motion.

Great occasions develop great men! Nobody ever dreamed that there were so many able constitutional lawyers at the head of the Louisiana press. But here they are, by the score, brought to the front by the passage of the Anti-Lottery Postal law. We always knew that Louisiana was prolific; but this law has, so to speak, lifted away the horizon of our vision, and the army of constitutional lawyers that have been born in a week on her soil dazzles the sight and dazes the thought. But "the Lottery advertisement was a small matter, anyhow."

Somehow mistakes will be made. When we get to be infallible, then we suppose they will, at least, be fewer. Last week we gave some extracts from "Fun and Finance," a little book by Rev. Newton Wray, of Lenox, Mass., and the printers made *Miss.* out of Mass. We suppose our Mississippi friends, especially those in the Convention, will object to it; but all we can do is to apologize, and be more careful in the future. At any rate, all pastors and people who believe in raising church money from worldly people by worldly methods, should read this little book.

Personal and Otherwise.

It seems strange to us that Louisiana editors have so *much* to say about the unconstitutionality of the Anti-Lottery Postal law, and editors outside of Louisiana have so *little* to say on that side!

The great papers in other sections don't seem to think that the "liberty of the press" is abridged by that law. If they do, they keep very silent on the subject. The fact is *our* papers have been deprived of Morris pap, and hungry children and pigs will squeal.

It is going the rounds of the press that it took the United States Senate just *four minutes* to pass the Anti-Lottery bill.

"The Lottery advertisement was a small matter, anyhow."—*Lottery Papers.*

Will our readers and writers bear in mind that we agree to publish only thirty-five lines of the obituary of one person, free of charge. All over that, unless accompanied by the money, is at the mercy of the waste-basket.

In the Canadian Methodist General Conference a motion to extend the pastoral term to *four* years was lost by a vote of 104 to 131.

Rev. John Pipes and wife have returned from their Missouri sojourn and are now in Grand Cane, La. The health of both is reported good.

Rev. John H. Scruggs, our pastor at Shreveport, La., has been transferred to the Southwest Missouri Conference and stationed at Springfield, Mo.

Rev. George C. Rankin, of Holston Conference, has been transferred to Southwest Missouri Conference, and stationed at Centenary Church, Kansas City.

On account of ill-health Dr. McCoy has resigned the editorship of the *Alabama Christian Advocate*, and Dr. James M. Mason, of the Alabama Conference, elected in his place.

Postal Card Reports.

—Rev. J. C. Ellis writes from Campbellsville, Miss.: "My heart was made sad. I can not express the sadness of myself and others when I learned of the death of Bro. W. T. McCraw. Bro. McCraw was one of the best men in this neighborhood and a pillar of Bethel Church. Words can not express the loss of this man of God. I was in bed near all day yesterday, hardly able to do this writing. God has blessed us very much in all our meetings."

—Rev. T. S. West writes from Wesson, Miss.: "We concluded to have a little protracted meeting of our own. We asked the Lord to help us, and we had good help. Services were held at 7:30 P. M. in our church for one week—from Sunday to Sunday. During the time twenty-seven names were added to the roll. Our people seemed to enjoy the services much. One hundred and eighteen names enrolled this year, and thirty infants baptized."

—Rev. R. A. Sibley writes from Trenton, Miss.: "We have held all but one of our protracted meetings on Raleigh circuit, Mississippi Conference. Had good meetings all around; 40 additions, 35 or 40 conversions up to date; membership wonderfully quickened; many new family altars erected; new workers in the vineyard of the Lord; some young men now working in the church for the first time; some additional prayer meetings organized. 'Praise God, from whom all blessings flow.' Many thanks to ministerial and lay brethren for efficient services rendered."

—Rev. Wm. Hoover writes: "Meeting at Adams, Brookhaven circuit, began September 20 and closed September 26. Bro. Havers and Willie T. Woodward were with us. Eight accessions; baptized three adults and five children. The meeting increased in interest. Bro. Havers, an old minister, said he never witnessed such an overwhelming display of the power of God. The Baptist friends rendered efficient help by their presence; left their cotton fields white to 'come up to the help of the Lord.' These are the right sort of Christians. This is a live church; never behind in any work; pays all assessments without a word; neither Sunday-school or prayer meetings go into winter-quarters."

—Rev. Wiley Brown, East Baton Rouge, reports: "I closed a meeting of five days' duration, on September 3, at a school-house on middle ground, between East Baton Rouge and East Feliciana circuits, and where I had been preaching for some time past, which resulted in a glorious revival; twenty accessions and ten conversions. The Lord was with us in power from the first day. Bro. Whittington was with us the second day, and did honor to himself in services rendered, but had to leave. Bro. Norton, from East Baton Rouge circuit, came the third day, full of zeal for the Master, and remained with us, preaching practical, soul-stirring sermons to the close of the meeting. Bro. Haney (exhorter) and many lay brethren did valuable work. We have heard, since we came home, that Sister Roberson, one of the recent members, has died a triumphant death."

—Rev. W. M. Stevens, South Warren circuit, Mississippi Conference, writes: "We have held our protracted meetings with good results. Quite a number of accessions, and the church is left in a healthful and prosperous condition. I thank God for the success that has attended my labors this year, and am indebted to Dr. C. K. Marshall, Bros. N. B. Harmon, Jno. W. Crisler, R. J. Jones and Jno. A. Ellis, P. E., for valuable assistance. All assessments, I think, will be reported in full."

—Rev. J. Ritchey reports from Sardis, Miss.: "We have just closed the fourth quarterly meeting on Sardis station, North Mississippi Conference. We have repaired the church and parsonage during my pastorate at a cost of about six hundred dollars. Finances will be 'all full' at Conference. Spiritual interest good. My charge has subscribed between five and six hundred dollars to Millsaps College. The agitation of Christian education has been the cause of many being sent off to school. There are more than twelve gone from our town. Let the good work go on."

—Rev. R. M. Blocker, writing from Church Point, La., says: "Aided by the elder, Bro. Jno. A. Miller, and Bro. Blackshire and his wife and a few other good workers, we held a grand revival of wonderful power at this place. It closed to-day. Twenty-one accessions; about the same number of conversions; old difficulties settled; new family altars erected; the converts supplied with hymn books and Discipline, (also Bibles). Nearly all the converts pray in public and tell their experiences. The last pupil of Bro. Evans' Sunday-school converted, and several copies of the ADVOCATE engaged. Arrangements are being made to build a church. This is a missionary point."

—Rev. H. C. Morehead writes from Duck Hill, Miss.: "Having a circuit of four churches, I determined to begin my work for Millsaps College to-day. Bro. Newell, secretary of the Board of Trustees, kindly consented to assist in the services. He preached us a good sermon on Christian education, and then took the collection, amounting to $27 80. Well done for Duck Hill! This is the place where Bishop Galloway opened the canvass in the North Mississippi Conference, more than a year ago, and got more than $2,000 for this institution. How fitting that the same congregation should have the first opportunity, and embrace it so handsomely, to start Millsaps College Day."

—Rev. W. J. Porter writes as follows: "Our sixth protracted meeting for Farmerville circuit, Louisiana Conference, closed at Mount Nebo last Wednesday (September 24), with ten accessions, shouts of praise, and spiritual development. Bro. Staples, of the Vienna circuit, did most of the preaching, and partook of the spiritual feast. Our grandest success was at Pine Grove, four miles east of Farmerville, where, after five days' service, we closed with fifteen conversions, seventeen accessions, and a church organization of twenty members. Accessions on the circuit, twenty-seven, with ten other applicants to be received. For parsonage, in cash and subscription, five hundred dollars; ADVOCATE remembered, and two new subscribers herewith. Finances generally behind, but we hope by Conference to make a fair report."

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, rouses the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

Notice.

To the Preachers in Charge of the Mississippi Conference—

Dear Brethren: Consult your Discipline, ¶ 134, then write clearly and fully. We want an account of the physical and *an exact* account of the financial condition of every Conference claimant. In order that we may do our work with promptness, and at the same time act faithfully and justly towards all, we request that you forward your reports at once to

Your brother,

JOHN W. CHAMBERS.

ENTERPRISE, Miss.

Notice.

To the Presiding Elders of the Louisiana Conference—

Dear Brethren: Please let me know at your earliest convenience: (1) What lay delegates will be in attendance at Conference from your respective districts? (2) What local preachers will come up for ordination? (3) Who will come up for reception into the Conference?

All the members who intend bringing their wives will notify me immediately.

THOS. J. UPTON.

MONROE, La.

The best and surest dye to color the beard *brown* or *black*, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

Letter from Japan.

MR. EDITOR: Another year has passed, and our lives have been graciously preserved in the midst of much political trouble in the land, and surrounded by that much-dreaded disease, cholera, which is raging all over Japan, and carrying off by death thousands daily. In Osaka, twenty miles from Kobe, from two hundred to two hundred and fifty cases occur daily, and nearly half that number die each day. In Kobe and Hioga we have many cases daily among the natives; but up to this date none of the foreign residents have been attacked. The Lord has been merciful to us all. The members of our mission are all in good health and greatly encouraged in their work. The session of our annual meeting has just closed, Bishop Wilson presiding. The reports of the work the past year in all parts of the field were very encouraging, and we enter upon another year with renewed zeal and courage, for we believe the Lord is with us. The session of our annual meeting was one of the most pleasant I have ever experienced. The Conference was not formed, as the country is at present in a very disturbed state. The Bishop thought it best that we continue as a mission for a while longer. At the close of the session our hearts were made sad by the Bishop telling us that, in all probability, it would be the last time he would visit us. His presence in our midst has proved a blessing to us, and we shall all feel sad when he takes his final leave of us. We shall never forget his closing words to us, encouraging us to go forward as we had done, trusting in the Lord, who was more than all they who are against us, assuring us that multiplied thousands in the home-land were bearing us up daily before the throne of grace in earnest prayer to God.

While we remain a mission, I am still connected with the Mississippi Conference, and for this I feel thankful. I know that I have the prayers of all my brethren, and also the prayers of thousands whose trust is in the Lord. Pray for us, and may the blessing of God rest upon the work of his servants everywhere! is my earnest prayer.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, Sept. 11, 1890.

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—N. B. SLIGH.

COME unto me, all *ye* that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.—*Matthew xi. 28, 29, 30.*

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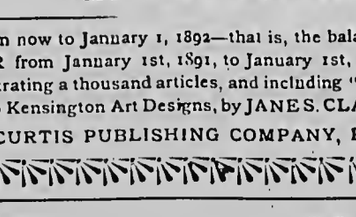

My Stock of PIANOS and ORGANS must be sold.

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PIANOS From $25 Upwards.

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

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Embossed, Enameled and Floor Tiles, Bronze, Brass, Nickel and Enameled Grates, Trimmings for Fire-places, Slate Hearths, Fire Bricks,

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CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, both mental and physical, resulting from

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are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.

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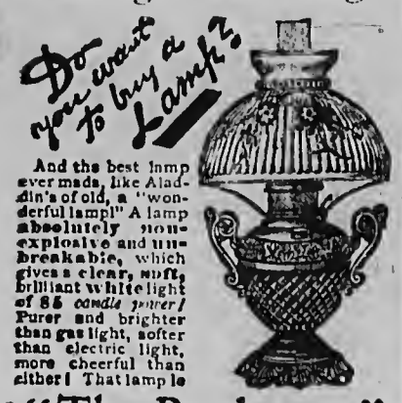

And the best lamp ever made, like Aladdin's of old, a "wonderful lamp!" A lamp **absolutely non-explosive and unbreakable,** which gives a **clear, soft, brilliant white light of 85** *candle power!* **Purer and brighter than gas light, softer than electric light, more cheerful than either!** That lamp is

"The Rochester."

"And with it there is no smoke, no smell, *no broken chimneys,* no flickering, no sweating, no climbing up of the flame, no "tantrums" nor annoyance of any kind, and it never needs trimming. Its founts (oil reservoirs) being tough rolled seamless brass, with central draft, it is **absolutely unbreakable,** and as *safe as a tallow candle.*

Only five years old, and *over two million of these lamps in use.* It must be a GOOD lamp to make such a telling success. Indeed it is, for lamps may come and lamps may go, but the "Rochester" shines on forever! We make over 8,000 artistic varieties,—Hanging and Table Lamps, Banquet, Study, Vase and Piano Lamps, **every kind,** in Bronze, Porcelain, Brass, Nickel and Black Wrought Iron.

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Our Young People.

THE SONG OF THE WIND.

I've a great deal to do, a great deal to do!
Don't speak to me, children, I pray;
These little boys' hats must be blown off their heads,
And the little girls' bonnets away.

There are bushels of apples to gather to-day,
And O, there's no end to the nuts!
O'er many long roads I must travel away,
And many by-lanes and short cuts.

There are thousands of leaves lying lazily here
That needs must be whirled round and round!
A rickety house wants to see me, I know,
In the most distant part of the town.

There are signs to be creaked, and doors to be slammed,
Loose window-blinds, too, must be shaken!
When you know all the business I must do to-day,
You will see how much trouble I've taken.

I saw some ships leaving the harbor to-day,
So I'll e'en go and help them along,
And flap the white sails, and howl through the shrouds,
And join in the sailor-boys' song.

Then I'll mount to the clouds, and away they will sail
On their gorgeous wings through the bright sky;
I bow to no mandate save only to him
Who reigneth in glory on high.

—*The Life Boat.*

Talks to Boys and Girls.

BY MRS. CHAS. PELTON.

"THE NINES."

"The nines are so hard!" said Fred, running in from school the other day. "I missed on them. Is supper 'most ready? I'm so hungry. Say, mama, do you think you could help me learn them?"

"Yes, my dear, after the supper things are cleared away, I will help you; and supper is almost ready. Wash yourself, and set the chairs around the table. Are the girls close by?"

"Yes, there they are at the gate." And in came Daisy and Nellie and Ralph, too.

Bright young faces soon surrounded the well-spread board: and unspoiled appetites enjoyed the wholesome meal. "Mama's bread's the best in the world!" attests one eager voice, while others chat of the day's doings in school.

Soon, the meal over, the boys hasten to milk the cow, and bring in wood for the fire-place, while the girls with deft hands wash and wipe the dishes.

As I get out my mending basket, I say, "Daisy, we are going to have a black-board lesson to-night. Please get the chalk and write "The Nines" neatly on the black-board." (We have a black-board, one of the cloth kind that rolls up like a map, and it is very useful.)

"Oh, good, good!" cried Ralph and Nellie, "Mama's black-board lessons are always so interesting."

"But I don't know what she can find to tell us about 'the nines,'" said Fred.

"I mean to let you tell me some very interesting things," said I; "so put on your thinking caps, and be quiet."

By this time the black-board looked thus:

1x9= 9
2x9=18
3x9=27
4x9=36
5x9=45
6x9=54
7x9=63
8x9=72
9x9=81
10x9=90

"Now, all of you look at the board thoughtfully, and don't speak. Perhaps some of you will discover something curious. I will give you five minutes."

Before they were up I saw Fred had discovered something, and was aching to tell it, so when I gave the signal, he burst out with: "They count right straight down. Don't you see they do?" And he rose and showed Ralph, pointing to the tens column. "See, 1, 2, 3, 4, 5, 6, 7, 8, 9!"

"And," said Daisy, "the units column counts backward." "So it does," exclaimed Fred. "See, 9, 8, 7, 6, 5, 4, 3, 2, 1," running his pointer down the line of figures. "I never noticed that before. I believe I sha'n't miss now. I always know 2x9=18, and 3x9 are 27, and 5x9=45, and 10x9=90, and some of the rest. Now, if a fellow doesn't know 4x9 all he has to do is to take 3x9 is 27, add 1 to the 2, and take 1 from the 7. There you have it, 36! Why is it, mother? What makes it count up and down so?"

"Well, you see, Fred, every time you add nine, you add 10-1, which is the same thing. You add one ten and subtract one unit."

"Oh, yes! So we do!" they chorused.

"And there is another curious fact that will help Fred more still. I wish I had known it when I was a girl. Don't you see the tens figure each time is one less than the number of times 9?" "So it is! Hurrah!" said the boys. "And also (here is more help still) don't you see the units figure plus the tens figure makes 9 every time?"

"Who can't say the 9's now?" cried Fred. "1 and 8 equals 9, 2 and 7 equals 9, 3 and 6 equals 9, 4 and 5 equals 9, 5 and 4 equals 9, 6 and 3 equals 9, 7 and 2 equals 9."

"Why didn't we see it all before? I'm going to tell all the boys at school in the morning."

"Must" and "Mustn't."

"A fellow can't have any fun," growled Tom. "It's just 'must' and 'mustn't' from morning till night. You *must* do this, you *must* learn that; or—you *mustn't* go there, you *mustn't* say that, and you *mustn't* do the other thing. At school, you're just tied right up to rules, and at home—well, a shake of mother's head means more than a dozen *'mustn'ts.'* Seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom?" asked Uncle Thed from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. There's something rather queer, it seems to me. Of course, the old trees will die sooner or later, and others will be needed, But—well, you just observe them rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Thed after tea, as they sat on the piazza.

"Why, they're all right; look a little cramped, to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be, to make them ship-shape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggly and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks"—

"But I wonder how the trees feel about the *must* and *mustn't,*" remarked Uncle Thed, drily.

Exit Tom, wishing he had not said quite so much on the subject of trees—and boys.—*Sunday Afternoon.*

"IT ISN'T HARD AT ALL."—"I never can learn all that," sighed a little one. And it was really quite a long column. Just then her eyes rested upon an ant tugging along with a big burden. She forgot the lesson to look at the busy ant. What hard work it had to pull that dead beetle! It would pull and rest, pull and rest, but at last got home. The little lass took up her book and the spirit of the ant came to her. One pull at a time, one word at a time. She hung on to her lesson as the ant to its load. After a while she said: "I know it. It isn't hard at all."

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

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SHINE your Shoes with WOLFF'S ACME BLACKING ONCE A WEEK!
Other days wash them clean with SPONGE AND WATER.
DO AS I DID
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PAINT THAT ONE CAN USE WHEN WET.

WILL STAIN OLD & NEW FURNITURE
WILL STAIN GLASS AND CHINAWARE
WILL STAIN TINWARE
WILL STAIN YOUR OLD BASKETS
WILL STAIN BABY'S COACH

and Varnish at the same time.

WOLFF & RANDOLPH, Philadelphia.

Household.

Economies.

An itinerant and his wife, who had, in the poverty that had characterized the itinerancy fifty years ago, brought up a large family, in their old age were in, to them, affluent circumstances. Instead of buying sugar and butter by the pound, muslin by the yard, and all supplies by the small quantity, they were able to buy by the large—a barrel of sugar, a tub of butter, a whole piece of muslin, and everything in like proportion. The good wife was astonished at the saving effected by this mode of purchase in comparison with that she had formerly practiced. She was emphatic in recommending to her poor sisters in the itinerancy to buy by the large. "Go without," she would say, "all you can and save up and buy by the large; it is the true economy. Because you have a barrel of sugar in the house you need not waste it or use it more freely than if you bought by the pound, and so of everything else. If you must go in debt, don't go in debt by the pound. You'll get deeper in than if you go in by the large."

An itinerant of our acquaintance, who always had small salaries, managed to save quite a sum for his old age by various economies. He always bought his year's supply of groceries at one time and of one wholesale dealer. He bought his clothing at wholesale prices. He bought his writing paper in large sheets, and had it cut with the least possible waste by a friend who was in the paper business. He bought his envelopes by the thousand. He had a horse and carriage and a garden. One of his friends, a thrifty farmer's wife, said he could get more off a piece of land than anyone she ever saw. But he fed his land well, and he thought out his sermons while cultivating his little crops of vegetables and fruit.

Small economies faithfully practiced save large sums of money. "A woman can throw out with a spoon more than a man can throw in with a shovel." Large fortunes are made by the littles. During the blizzard that overtook this city, the winter before last, the sale of compressed yeast at two cents a cake fell off in two days $120,000. Two-cent financial streams mount up to millions in value if they are only numerous enough.

If those in so-called narrow circumstances would cultivate the small economies, would save profits on small purchases by making large ones, would count the pennies and stop all the small wastes, they might get rich some day.—*New York Christian Advocate.*

An eminent English clergyman, in writing on "every-day religion," in a recent sermon, quotes Matthew Henry and comments on him as follows:

"'Eve's being made after Adam puts an honor upon that sex as the glory of man. If man is the head, she is the crown—the crown of the visible creation. The man was dust refined, but the woman dust double refined, one remove further from the earth. . . . She was not made out of his head to rule over him, nor out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.' So wrote good Matthew Henry, whose wise and weighty comments upon the Scriptures custom can not stale. The charming parabolic form in which the writer of the book of Genesis recounted the story of woman's creation amply justifies the old commentator's claim for woman's unity with man. It is true that male and female are fundamentally different from each other in physical structure. From the first they are thus dissimilar; yet there is no inequality between them—the one is not superior to the other. God made humanity in the beginning in his own image, male and female. Humanity is not manhood, humanity is not womanhood; humanity is manhood and womanhood conjoined, standing together, inseparable the one from the other. The feminine nature is of God as well as the masculine. God is as clearly imaged by the qualities peculiar to the woman as he is by the qualities peculiar to the man."

Probably your grandmother when a child knew and used Johnson's Anodyne Liniment.

Scientific.

Fire and Flame.

A very important distinction must be drawn between fire and flame; the latter is merely an incidental manifestation of the former. Burning charcoal simply glows and wastes away; there are no combustible gases formed, and the chemical reaction takes place only on the surface of the coals. With wood, oil, wax, tallow, etc., the heat produced by the oxidation sets free from the unconsumed portion a large quantity of hydrocarbon gases, which take fire and burn at a distance from the original burning body, exactly as the gas which we burn in our houses is driven off by heating the coal at the distant gas-works. If we burn a piece of magnesium, flame is apparently present, but it is only the incandescent particles of oxide as they fly off into the air at a white heat. A similar artificial flame may be made from charcoal itself by finely pulverizing it, throwing the dust into the air, and igniting it. Serious explosions have occurred by dust igniting in this manner, but such phenomena are not, strictly speaking, true flames, which are only produced by the combustion of gases.

A word should be said in reference to electric lights, which are simply masses of carbon heated to an excessively high temperature. There is no true fire or oxidation about them, but a transformation of electrical energy into heat and light. There is an oxidizing process at the foundation, however, and the heat of the oxidizing carbon in the furnaces under the steam boilers which furnish the power to drive the dynamo machines, is just as truly transferred through the wires to the distant electric lights, as the water from the pond or stream is transferred through the pipes to the dwellings of the city. In one case it is the transference of energy, in the other that of matter.

The knowledge of fire is a distinctive attribute of mankind. No ape, however intelligent, has been found but what regards it with terror, and no race of men—with, perhaps, one or two doubtful exceptions—but what enjoys its numerous benefits. It is hard to say how it was first brought to the knowledge of mankind. The Greeks considered it a direct gift from the gods; but, disregarding that belief, the lightning-stroke, the volcano, an accidental spark from the striking of a stone falling upon dried leaves, or even, as has been suggested, by a drop of gum exuding from a tree acting as a natural burning-glass—any or all of these causes may have introduced this useful but dangerous servant to mankind. Once discovered, the knowledge seems to have been carefully preserved, and the art of producing fire has advanced through the fire-sticks and drills of the savage, to the flint and steel and friction matches of later times, until in this modern age of electricity a touch of the finger is sufficient to produce an electric spark, which will instantly ignite the fires and gas-lights of the largest building, or, if desired, those of an entire city.—*Popular Science News.*

Electric Wires.

It is always best to avoid danger, if possible; therefore, there is one rule which ought to be taught in every school in the United States, and that is, Never lift a wire off the ground. This rule may prove more valuable than the rule of three.

A telegraph wire, no matter how many messages may be passing over it, is perfectly harmless, but an electric wire is always deadly. When you see a wire hanging from a pole or a house, or in any position, it may be a telegraph wire or an electric wire, so the safest plan is to let it lie. It may not be dangerous, but it is like a loaded gun—it *may* kill you.

If an electric wire lies across your path, and it becomes absolutely necessary to remove it, bear these points in mind: So long as the wire is on the ground it is harmless, no matter what pressure may be on it. The moment it leaves the ground it is dangerous. You can pull the slack with your hand or foot any distance, so long as the end touches the ground, but *do not lift it.* The instant you do, you become part of the electric circuit, and the current will run to the ground through your body.—*New York Ledger.*

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Marriages.

MCBRYDE—GASAWAY.—At the residence of the bride's father, Dr. S. A. Gasaway, of Cotton Plant, Miss., September 11, 1890, Mr. S. C. McBryde and Miss Nodie Gasaway, both of Cotton Plant, Miss.

SHERER—LAY.—On September 24, 1890, by Rev. John T. Sawyer, Mr. Frederick Sherer and Miss Julia Lay.

NELSON—FRANK.—At Felicity St. Church, September 25, 1890, by Rev. John T. Sawyer, Mr. Niel Nelson and Miss Laura A. Frank.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WILKINS—J. COVERT WILKINS was born in Benton, Yazoo county, Miss., July 7, 1870 and died in Greenville, Miss., August 26, 1890.

Thus briefly do I chronicle the death of one, of such rare mentle endowments, and so gifted with every quality of mind and heart necessary to constitute a symmetrical character, that to know him, and call him "friend," was a rare privilege. It was with an indescribable thrill of sorrow and surprise that I heard of his sudden death, far away from that widowed mother, the light and joy of whose home he had been for "twenty beautiful years;" cut down in the morning of a life full of promise and rich in all the aspirations of a noble and ambitious young manhood. My memory recalls with distinctness and precision a period of two years, during which time, as his Sunday-school teacher, I had the rare satisfaction of guiding this singularly gifted young man in his search after truth—that truth which, I have reason to believe, made him wise unto salvation. In all my experience as a Sunday-school worker, I do not remember to have had a pupil so thoroughly painstaking and so eager in his search after the facts and doctrines of the Bible, or who always had such a strong mental grasp upon the lesson of the day. I can scarcely recall a Sunday when he was absent from his class, and his presence was a constant benediction to the other members of that class. The same was true in regard to our missionary and other meetings. In a word, whatsoever things were true, pure or of good report, always found in Covert an earnest advocate.

I have not seen him for nearly two years; but, as his former teacher and friend, and pastor's wife, I offer this tribute to departed worth. Another hand may write his memoir, but I lay one simple flower upon his new-made grave.

To that widowed mother, in whose home the light has suddenly gone out, no word of mine can bring comfort, neither can philosophy, nor stoicism, nor anything except sweet submission to One who does not willingly afflict the children of men.

MRS. REV. J. S. PARKER.

LEGGETT—PHILIP LEGGETT, son of Dr. W. W. and B. J. Leggett, was born in Copiah county, Miss., and died at his home in Hermanville, Miss., September 16, 1890, aged nineteen years seven months and eighteen days.

Philip joined the Methodist Church at Steel Chapel, under the ministry of Rev. W. W. Hurst, in the year 1888. He was loved and esteemed by all who knew him. Always dutiful, fondly affectionate to his parents, never in his life rendering disobedience, forgiving in disposition, industrious in his habits, upright in his life, and charitable in his disposition. He was agent and operator on the L., N. O. and T. railroad previous to and during two weeks of his illness. But, true to duty, he stood at his post until relief came, and, with his temperature registering 104, he reached home with tears of joy trickling down his cheeks. He would say over and anon, "I am so glad I am at home." He told us two days before his death that the good Lord had called for him, and that he was not afraid to die. A noble boy has gone to join a home circle in heaven. Sad, sad indeed it is to give up our boy, but we have a hope of a happy reunion where there will be no more parting.

FATHER AND MOTHER.

PARKER—JOSEPH WILLIS PARKER was born in Perry county, Miss., September 25, 1846; was happily married to Miss Catherine McCloud, June 27, 1867; professed religion and joined the Methodist Episcopal Church, South, at Harrisville, Simpson county, September, 1879, and lived a consistent member until the day of his death, which occurred July 21, 1890. Bro. Parker was a good man, a class leader, a thorough Methodist, and, as he lived well, so he died right.

His health began to decline in August, 1889, and his friends were apprehensive that his time was near at hand. He expressed a spirit of submission to the will of the Master. The writer visited him two weeks before his death. His general health was much improved. The church and religion were his theme. A few days later he was seized with congestion, which took him suddenly off. He said to his wife he had made his arrangements all right. Oh! how we miss him at the house of God! He always had a word of cheer for the pastor. When he could no longer speak he clasped his hands, raised his eyes heavenward, and passed away.

J. F. ROBINSON, P. C.

WOMACH—Mrs. CORA ANN WOMACH was born in Brookhaven, Miss., March 4, 1867. She was received into the church when twelve years old, and lived a consistent Christian until the day of her death, which occurred in Wesson, Miss., at the home of her foster-father, Mr. T. J. Dumas, August 9, 1890. She bore with patience a long wearisome illness, and passed away quietly in the triumphs of a living faith. W.

CANTY—WILLIAM J. CANTY was born in Sumpter county (then district), South Carolina, July 8, 1827, and died at his home in Scranton, Miss., August 28, 1890. He moved in boyhood with his father to North Alabama, where he grew into manhood, and on leaving there came to Jackson county, Miss., in which county he spent the remainder of his days. Bro Canty was twice married: first to Miss Rachel Wedgeworth, and some years after her death to Miss Nancy Young, who survives him. He was blessed with six children by his first marriage and seven by the last—ten of which number mourn his death.

It was in middle life when Bro. Canty united with the Methodist Episcopal Church, South, in which church he lived a beautiful Christian life. He was to the Methodist Church at Scranton what Barbara Heck was to the Methodist Society in New York. He has been an officer in this church ever since its organization. Ill-health had kept him from church privileges for the last year. I have been struck with his oft-repeated expression in class meetings, "I am trying to do my duty." He left a margin for human frailties. Like Abraham, his character was built by doing his duty. It was not high, but solid. He was humble, but bold. One man who has known him long says, "I found him solid in business, politics and religion." Another says, "He was a *man*."

Bro. Canty's last words were, "I want to go." May God help us to appreciate such characters while living! GEO. H. THOMPSON.

WELSH—The community of Pearl River, La., and vicinity was shocked when, on the evening of August 12, the news was spread that the evening train on the New Orleans and Northeastern railroad had struck a cow with such force as to throw it against Bro. EDWARD WELSH, who was walking, with his mail bag upon his shoulder, along the path, seventy-five feet from the track. He was unconscious from this time until death released him on Friday, August 15. During this time he spoke but two words, once calling for water, and again crying, "Hallelujah!"

Bro. Welsh was born in Galway, Ireland, about the year 1840; brought to this country when quite young; reared by a widowed mother; on October 15, 1868, was married to Miss Emily Talley. He joined the Methodist Church during the pastorate of Rev. H. R. Singleton at Oak Grove Church. His life was one of deep piety. Modest, quiet and kind, his every-day walk was a standing rebuke to sin. Ever ready to do his Master's will, he was found at the post of duty, uplifting the fallen, encouraging the weak and improving the hardened sinner.

He leaves behind a wife and nine children and a host of warm friends to cherish his memory. The minister of the gospel, as he passes on the train through the little station, will ever miss the hearty grasp of the hand of Bro. Welsh; but of him we can say, "He rests from his labors, and his works do follow him."

H. C. BROWN.

ROSSEAUX—After a consistent Christian life of nearly eighty years, Sister CELIA ROSSEAUX (*nee* Evans) was, on February 19, 1890, called from labor to reward. She was born March 10, 1810, in the State of North Carolina; moved to this, St. Tammany parish, about the year 1822, and joined the Methodist Church at the age of fourteen. She was thrice married, and bore, successively, the name of Brockham, Mooro and Rosseaux.

Sister Rosseaux will ever be missed in the community. Her house was always open to the minister of the gospel, and in her home he was always certain to find a place made ready and a hearty welcome. Rarely do we see so long a life, amid all the vicissitudes of fortune, preserving piety, faith and charity unto the end, without one moment of wavering fear or doubt. She leaves behind six children and many friends to mourn their loss. Truly in the death of Sister Rosseaux the church has lost an earnest, sincere member, the community a bright and shining light and great power for good, and the family a loving mother; but earth's loss is heaven's gain, and she has gone from the battlefield to receive the victor's crown.

H. C. BROWN.

THOMASON—MARY VIRGINIA, daughter of M. C. and Malissa Thomason, was born April 28, 1880, and departed this life July 13, 1890. With patience she suffered many weeks. She realized that her suffering would soon cease. As the devoted mother stood leaning over her, with that anxiety only realized by mothers, she whispered, "Mama, I have suffered enough." Her papa lifted her up, and she threw her arms around his neck, and as she released him her spirit had taken its flight.

God pity these saddened hearts in their irremediable sorrow. How idle and empty seem words in the presence of such bereavement! We press the hand in silent sympathy, and lift our hearts to God in prayer.

L. H. SWAYZE.

Choose the Best.

"Freely and unhesitatingly, then, select what is best, and cling resolutely to it, for what is best is most profitable." This is good advice for those who are seeking some efficient remedy for bodily ills. We think we can prove to you that the best remedy is the Compound Oxygen Treatment of DRS. STARKEY & PALEN.

Below we give you some of the evidence. But we have more of it, hundreds of testimonials, which we shall gladly furnish.

DRS. STARKEY & PALEN:—"My wife thinks that your Compound Oxygen Treatment saved her life," REV. H. W. JONES, Monroe City, Mo., Oct. 21, 1889. "DRS. STARKEY & PALEN:—"I can not express the benefit I have received from your Compound Oxygen Treatment in one of the most severe cases of chronic bronchitis." P. J. MCGOWAN, Penn Yan, Yates Co., N. Y., May 13, 1889.

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Mention this paper.

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CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54

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Mention this paper.

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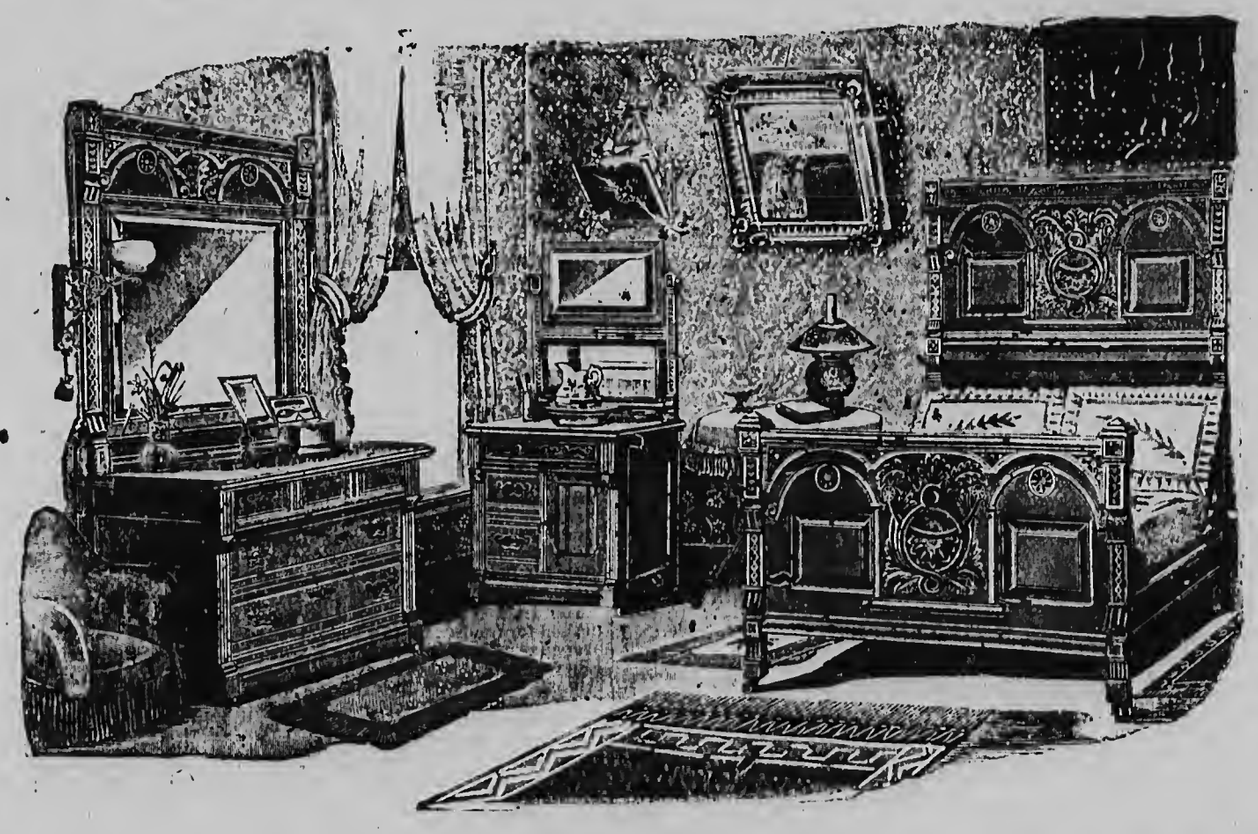
BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of those goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $10 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Vossburg circuit at Pachuta	Oct. 11, 12
Ellisville at Ellisville (Mon.)	13
Enterprise and H. at Heidelberg (We.)	15
Meridian at Concord	18, 19
Clarke, at Winifred	25, 26
Shubuta, at Shubuta (Thu.)	30
Leaksville, at Vernal	Nov. 1, 2
Winchester, at Winchester (Wed.)	5
W. and State L. at Waynesboro (Th.)	6
Union circuit, at Union	8, 9
Daleville station (Tues.)	18
Hopewell ct., at Pleasant Grove (Th.)	20
DeKalb	22, 23
Blanesville, at Blanesville (Tues.)	25
Paulding	29, 30
Lauderdale	Dec. 6, 7
Marion, at Lockhart (Th.)	11
Meridian, at First Church	13, 14
Meridian, at West End (night)	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson at Bayden	Oct. 9
Amite, at Cedar Grove	11, 12
Gloster and Centerville, at Gloster	13
Springfield, at Wesley Chapel	18, 19
Woodville station	25, 26
St. Helena at Center	Nov. 1, 2
Bayou Sara, at Slaughter	8 9
New River, at Magnolia	11
E. Baton Rouge	13
E. Feliciana, at Olive Branch	15, 16
Amite City at Amite City	22, 23
Livingston, at Ollo	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Beloville, at Clinton	10
Jackson station	13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Washington, at Washington	Oct. 11, 12
Port Gibson	18, 19
Martin, at Lane Ridge	25, 26
Rolling Fork	Nov. 2, 3
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Rocky, at Rocky	26, 27
Meadville, at Oak Grove	29, 30
Utica, at Utica	Dec. 6, 7
Burlington, at Lamble	8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Edwards, at Brownsville	Oct. 11, 12
Madison, at Livingston	18, 19
Sharon, at Sharon	25, 26
Canton, at Thoma town	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	29
Yazoo circuit, at Tranquil	30
Yazoo City	Dec. 6, 7
Benton and Dover (Tues.)	9
Jackson First Church (Wed. night)	10
West Jackson (Thurs. night)	11
Spring Ridge	13, 14
Canton (Monday night)	15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Salem Camp Ground	Oct. 11, 12
East Pearl, at Byrd's Chapel	18, 19
Vancleave, at New Prospect C. O.	25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	2, 3
Pearlington, at Pearlington	6, 9
William's, at Bethel (Sun. P. M.)	15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit at Galloway Chapel	Dec. 6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Crateryille	Oct. 11, 12
Newton, at Newton	12, 13
Homewood, at Mutual Union	19 20
Nesbitt, at Hillsboro Chapel	25, 26
Union, at Union	26, 27
Carthage circuit, at Liberty	Nov. 1, 2
Carthage station, at Carthage	2, 3
Hillsboro, at Oak Ridge	4
Mt. Zion, at Mt. Zion	8, 9
Raleigh, at Raleigh	9 10
Walnut Grove, at Scotland	15, 16
Westville, at Pleasant Grove	22, 23
Shiloh, at Salem	29, 30
Trenton, at Polkville	30, Dec. 1
Marvin	3, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Bethesda	Oct. 11, 12
Hazlehurst station	12, 13
Crystal Springs station	15
Brookhaven, at Bethel	18, 19
Brookhaven station	19, 20
Beauregard, at Beauregard	25, 26
Wesson station	26, 27
McComb, at McComb	Nov. 1, 2
Adams, at Adams	3, 9
Summit, at Summit	9, 10
Franklinton	15, 16
China Grove	19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Lebanon	Dec. 1
Pleasant Grove	6, 7

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Mashulaville circuit, at Mashulaville	Oct. 11
Shuqualak circuit, at Shuqualak	12, 19
Columbus circuit, at Andrew Chapel	18
Columbus	19, 20
Lagrange circuit, at Matheston	25, 26
Chester circuit, at Salem	Nov. 1, 2
Walthall circuit at Walthall	8, 9
Sturges circuit, at Sturges	15, 16
Tampico circuit, at Pleasant Grove	20
Starkville circuit, at Steele Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Ebenezer, at Salem (Sa., Su.)	Oct. 11, 12
Lexington, at Tchula " "	18, 19
Belzoni " "	25, 26
Richland " "	Nov. 1, 2
Kosciusko and D., at D. " "	8, 9
West, at Emory (Wed.)	13
Poplar Creek (Sa., Su.)	15, 16
Newport " "	22, 23
Kosciusko circuit (Thurs.)	27
Ebel, at Tabernacle (Sa., Su.)	29, 30
Weir (Wed.)	Dec. 3
Sallis, at Sallis (Sa., Su.)	6, 7
Winona (Mon.)	8

J. J. WIRAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Myrtle	Oct. 11, 12
Red Banks	18, 19
Mt. Pleasant	25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawnee	15, 16
Byhalia	22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B. STONE, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Coldwater	Oct. 11, 12
Como	18, 19
Courtland	25
Panola	26
Batesville	27
Pleasant Grove	Nov. 1, 2
Mt. Vernon	8, 9
Coldwater Mission	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 29
Cockrum	29, 30
Chunk-ha	Dec. 6, 7

The preachers will please preach on the subject of education, and present the cause of Millsaps College, and take a collection for the endowment fund.

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

New Salem	Oct. 12
Lelerton	19
Cleveland	22
Brooklin	26
Clarksdale	29
Friar's Point	Nov. 2
Belen	9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

Let all the pastors in the district preach on Christian education, and present the cause of Millsaps College, and take a collection.

R. M. STANDEFER, P. E.

GRENADA DIST.—FOURTH ROUND.

Charleston (Thurs.)	Oct. 9
Tillatoba	11, 12
Chapel Hill	18, 19
Grenada circuit	25, 26
Grenada	26, 27
Abbeville	Nov. 1
Oxford	2
Carrollton circuit	8, 9
Banner	13
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	29, 30

J. W. PRICE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tupelo station	Oct. 11, 12
Verona station	18, 19
Saltillo circuit, at Moorsville	25, 26
Nettleton, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy (Tu.)	4
Pontotoc, at Pontotoc (Thu.)	6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta (Wed.)	12
Buenavista, at Buenavista	15, 16
Ebenezer, at Soule Chapel (Wed.	19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont (Wed.)	Dec. 3
Fulton and Smithville (Fri.)	5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Marietta circuit	Oct. 9
Boonville and Rienzi	11, 12
Kossuth circuit	18, 19
Blackland circuit	25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane	Oct. 11, 12
Pleasant Hill, at Pleasant Hill	17
DeSoto, at Pelican	18, 19
Mooringsport, at Mt. Zion	25
Caddo, at Friendship	25, 26
Wesley, at Wesley	31
Coushatta, at Coushatta	Nov. 1, 2
Valley, at Bellevue	7
South Bossier, at Haughton	8, 9
North Bossier, at Plain Dealing	14
Shreveport	15, 16
Anacoco	20
Many	21
Natchitoches	22, 23
Red River, at Campobello	28
Mansfield	29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Downsville, at Ebenezer	Oct. 9
Indian Village, at Calhoun	16
Vienna, at Providence	23
Farmerville, at Farmerville	25, 26
Haynesville, at Colquit	28
Homer, at Homer	30
Minden, at Minden	Nov. 1, 2
Gibsland	4
Ringgold	8, 9
Sparta	11
Saline	19
Gansville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	28
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Bastrop, at Island	Oct. 11, 12
Delhi, at Talinlah	18, 19
Providence, at Providence	25, 26
Floyd, at Floyd	Nov. 1, 2
Richland, at Rayville	8, 9
Waterproof, at Waterproof	15, 16
Harrisonburg, at Harrisonburg	22, 23
Winsboro (Mon.)	24
West Monroe, at West Monroe	29, 30
Monroe (Mon.)	Dec. 1

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Colfax Dedication	Oct. 12
Montgomery, at Atlanta	18, 19
Evergreen, at Bayou Clair	22
Simmesport, at Melville	25, 26
Bayou Boeuff, at Chicot	29
Spring Creek, at Camp Ground	Nov. 1, 2
Sugartown	5
Boyce and Lecompte, at Pineville	8, 9
Holloway, at Hickory Grove (Tu.)	11
Alexandria	15, 16
Centerville (Tu.)	18
Black River (Fri.)	21
Vidalia and Trinity	22, 23
Columbia	29, 30

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Franklin	Oct. 11, 12
Lafayette	18, 19
Lake Arthur	22, 23
Lake Charles	25, 26
Sabine Mission	29, 30
Sulphur Mine, at Calcasieu	Nov. 1, 2
Grand Chenier, at Leesburg	8, 9
Opelousas	15, 16
Washington	22, 23

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	Oct. 12
Lower Coast Mission	19
Plaquemine and Donaldsonville	26
Gross Tete and False r., at Arbroth	Nov. 2
Moreau Street	9
Baton Rouge	16
Crapa Street	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

Neuralgia is obstinate. Johnson's Anodyne Liniment has cured many very severe cases.

NEWS OF THE WEEK.

DOMESTIC.

Congress adjourned on September 30. The Democratic minority of the House of Representatives failed to express the customary vote of thanks to the speaker.

In the ten months' session, ended last week, President Harrison sent 3,837 nominations to the Senate for confirmation. As many of these nominations contained the names of more than one person, they represented probably 5,000 appointments. Of this large number all but twelve were confirmed.

Disastrous prairie fires occurred in North Dakota, last week. Many farmers have lost their crops of wheat, oats and hay.

Postmaster-General Wanamaker has issued a circular for the guidance of postmasters in the treatment of prohibited matter under the recent Anti-Lottery act. Among other specifications the circular says that the term "lottery" as used in this act embraces all kinds of schemes, general or local, for the distribution of prizes by lottery or chance, such as gift exhibitions, enterprises, concerts, raffles, or the drawing of prizes in money or property at fairs. Hence, letters, postal cards and circulars concerning them, and newspapers, pamphlets and other publications containing advertisements are unmailable.

The Mormon question is discussed at some length by Arthur L. Thomas, the governor of Utah, in his annual report to Secretary Noble. He asserts that the Mormon people are governed by the priests and that in every political and business act the church is put first, the country afterward. The governor says it is now over twenty-eight years since Congress condemned polygamy in Utah. The laws of Congress have been ridiculed and treated with contempt so long as such a course was safe, and then evaded and resisted as far as possible, and during all this time no change has taken place in the counsels or aims of Mormonism, and the conflict to-day is as clearly defined as ever.

The twenty-seventh Annual Convention of the International Brotherhood of Engineers will be held in Pittsburg on the sixteenth instant. Upon the action of this convention depends the future policy of every organization of railroad men in this country. The United Order of Railway Employees, composed of the Brotherhood of Railway Conductors, the Brotherhood of Firemen, the Switchmen's Mutual Aid Association, has invited the engineers to become members of this federation. In case the engineers accept this invitation, railway employees will have an organization of greater power than ever before existed.

The Mississippi River Commission made its allotments on October 4. The Commission gives $300,000 to the Yazoo front, $100,000 to the upper levee district, $200,000 to the lower district, $500,000 to the Teusas basin, $200,000 to the White river front, $200,000 to the section below Red river, $500,000 from Cairo to White river, including Plum Point reach; $720,000 from Memphis to Warrentown, including Lake Providence reach; Greenville $100,000, Vicksburg $75,000, Helena $25,000, New Orleans $100,000, Red river $25,000.

The appropriations made by the first session of the Fifty-first Congress were completed on the last day of the session, and present a sum total greater by $40,000,000 than the appropriations made by the preceding Congress.

FOREIGN.

While the German Emperor is in the company of the Austrian Emperor the Socialists are raising the standard of agitation in his rear. Freed since September 30 from the operation of the iron laws which Bismarck had contrived for them, they are spreading broadcast the most advanced theories of socialism, combined with a demand for those political rights which are still denied to the people of Germany. The new situation is viewed with alarm by the manufacturing and property-owning classes, who have never been inclined to accept with favor even the liberal recommendations of the Emperor regarding the treatment of working people.

The Czar is taking new precautions for the protection of his person. None except cabinet ministers are admitted to an audience without the presence of an officer of the guard, and the Eastern custom of tasting food before it is placed on the sovereign's table has been revived, after having been in disuse since the days of the Emperor Paul. The Russian autocrat seems suspicious of every one around him, and even his favorite advisers are said to dread an interview with him.

The Irish National League is hard pushed for funds. Of this fact there is every day more evidence. The English Liberals give abundant and valuable sympathy, but very little in the way of contributions, and unless a considerable amount of money shall soon be forthcoming the work of the League will be seriously crippled.

A fire at Sydney, Australia, destroyed about £1,500,000 worth of property. All losses are covered by insurance.

The *Independence Belge*, a newspaper in Brussels, says that the adoption of the McKinley Tariff bill insures the failure of the World's Fair at Chicago, as it will be a needless expense for Europeans to send exhibits there.

The National Gas Workors' Union, employed by the London Gaslight and Coke Company, are preparing for a gigantic strike, on account of the refusal of the company to accede to the demand of the union that only their associates be employed in the works. The company has a capital of £12,000,000 and employs 11,000 men.

Malaria

Literally means bad air. Poisonous germs arising from low, marshy land, or from decaying vegetable matter, are breathed into the lungs, taken up by the blood, and unless the vital fluid is purified by the use of a good medicine like Hood's Sarsaparilla, the unfortunate victim is soon overpowered. Even in the more advanced cases, where the terrible fever prevails, this successful medicine has effected remarkable cures. Those who are exposed to malarial or other poisons should keep the blood pure by taking Hood's Sarsaparilla.

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We take pleasure in calling the attention of the readers of the ADVOCATE to the advertisement of Mr. H. D. McCown, dealer in fine clothing, and mens' and boys' hats, in another column. Mr. Bartels will be glad to see his friends in the clothing department, and you can save a dollar by calling on Mr. Meyer in the hat department. We are glad to see Mr. Ed. Hews, formerly with Mr. W. H. Pierson, now with Mr. H. D. McCown. Give him a call.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9¼	— —
Low middling	9⅝	— —
Middling	10	— —
Good middling	10⅜	— —
Middling fair	10¾	— —
Fair	11½	— —
Galveston middling	9 15-16	— —
Mobile middling	9⅞	— —
Memphis middling	10	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	5⅛	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5	— —
Fair	4½	4¾
Prime	5¼	— —
Rough, ₱ bbl	3 00	4 30
Polish, ₱ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 35
Fancy	4 87½	5 00
Choice	— —	— —
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 70	2 75
Cream meal	3 12½	3 25
Grits	3 20	3 30
Hominy	3 15	3 25
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	31
Yellow	— —	64
Mixed No. 2	— —	66
OATS:		
Western	— —	— —
Texas rust-proof	— —	43
BRAN:		
₱ cwt	90	92½
HAY:		
Prime	14 00	15 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	11 75
Prime Mess	11 37½	11 50
Rumps	11 00	11 25
BACON:		
Fancy Breakfast	8½	9
Shoulders	6⅝	6⅝
Sides, short rib	6½	6⅝
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6	6⅛
Sides, long clear	6	6⅛
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18	— —
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	13½	15
Common	— —	— —
LARD:		
Refined	5⅝	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	28	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	7 00	10 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 50	3 75
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	3	— —
Jute, 1¾ lb. ₱ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 25
Young Chickens	2 50	3 75
Chickens, Southern	3 50	4 00
Young	2 50	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	19	20
Southern	— —	21
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	— —	4½
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	0 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, October 7.

Plan of Episcopal Visitation for 1890.

Time.	*Conference.*	*Place.*	*Bishop.*
Oct. 15.	China Mission	Shanghai	Wilson.
" 15.	Mexican Border	Chihuahua	Haygood.
" 22.	Indian Mission	Mus'gee, I. T.	Hendrix.
" 29.	West Texas	San Antonio	Galloway.
Nov. 5.	N. W. Texas	Abilene	Key.
" 5.	Central Mexico	City of Mex.	Haygood.
" 12.	Virginia	Lynchburg	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19.	North Alabama	Birming'm	Granbery.
" 19.	Arkansas	Eureka Sp's	Fitzgerald.
" 20.	German Mission	Houston, T.	Haygood.
" 26.	W. N. Carolina	Concord, N.C.	Keener.
" 28.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina	Anderson	Duncan.
Dec. 5.	Louisiana	Mourn, La.	Haygood.
" 3.	Little Rock	Monticello	Fitzgerald.
" 3.	North Georgia	Washing'n.	Hargrove.
" 10.	North Carolina	Wilson, N.C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Mr. P. D. D. Delacroix, Cypremort P. O., La. Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

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NEW ORLEANS, Sept. 2, 1890.

I have been for several years constantly subject to malarial fevers. The best medical treatment has failed to remove from my system the malarial poison that produced them. I have had to use an average of forty grains of quinine per week for years. The fevers would invariably return in a few days, if it was discontinued. The quinine was doing great harm to my nervous system, but I had to keep it up as my only hope. Recently I commenced using Dr. King's Royal Germetuer. It has done me more good than all the medicine I have ever taken. I have not had a fever since commencing its use, nor found it necessary to take a dose of quinine. It has toned my nerves, built up my strength and given me a buoyancy and healthfulness of feeling that I have not known for years. My experience justifies me in saying that this wonderful remedy is all that is claimed for it, if not more.

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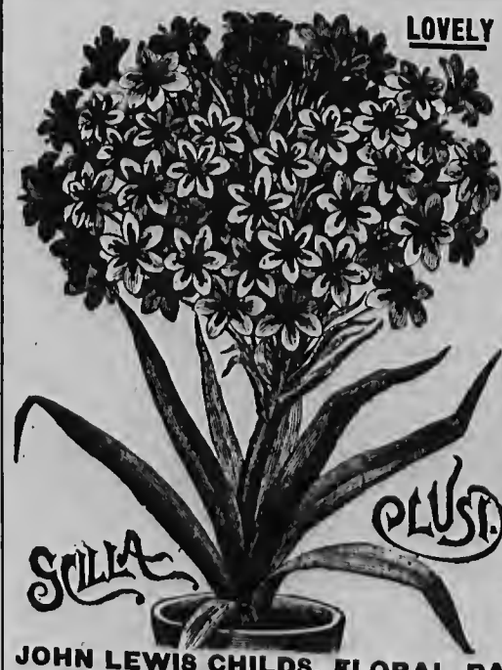

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Christian Advocate.

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A SONG OF COURAGE.

BY F. L. STANTON.

Be brave, my soul!
Though foes around thee fighting fast
Would drive thee from the field at last,
Be brave! the struggle soon is past,
And then—the promised goal!

My soul, be strong!
Though great temptation hover near
And hard may seem the cross to bear,
There is a jewel in each tear,
In every sigh a song!

My soul, be true!
Though on the shrine of truth the blaze
Sheds in the dark its dying rays,
Keep thou thy vigil! In the ways
The angel walks with you!

My soul, stand fast!
A little while with halting feet
To tread the thorn-paths scorched with heat,
Where trampled hearts must bleed and beat!
A little while—and then the sweet
Rest of thy Lord at last!

Letter No. 21.

NAPLES AT NIGHT FROM THE SEA—STROMBOLI—PAUL'S JOURNEY BY SEA—EGYPT—FROM ALEXANDRIA TO CAIRO—SCENES FROM THE CAR WINDOW—VILLAGES—THE DESERT OF SHUR—THE BAZAARS OF CAIRO—THE MOSQUES—THE VIEW FROM THE CITADEL.

On a beautiful evening in August I took ship at Naples, and sailed for Egypt. The sight of this city twinkling at night, in ascending lights around its semi-circular bay, is one of the Italian pictures that memory loves to recall. Vesuvius had the red plume of war floating in the night wind, and a bloody gash in his southern side that looked forehoding.

Next morning we sighted and passed Stromboli—that most peculiar volcano island. It rises up suddenly from the sea all around, and comes to a cone at the height of three thousand feet. One would think that people would be slow to settle where they would be rendered doubly helpless in time of peril by fire above and water all around; and yet here, nestling at the foot of this volcano, whose fires never go out, is a large town or city. America has countless thousands of acres of land with no natural convulsions to disturb, to which she invites the nations; and yet the people of this volcano helt prefer to scrape a living on hard rocks, having their houses occasionally knocked to pieces by earthquakes, and every four or five years running a race for their lives against streams of lava, and under showers of *scoriæ*.

It has been both pleasant and interesting to me to discover that I am traversing the same route by sea that Paul passed over in coming to Rome. According to the last chapter in Acts, he took a vessel that had sailed from Alexandria; I took one that was sailing to Alexandria. He landed at Puteoli, just nine miles above Naples. Passing this place in the day—as he evidently did, from the narrative—his eye rested on this beautiful and on this smoking summit of Vesuvius. This was the very year in which the terrible earthquake occurred that almost overwhelmed Pompeii and several other cities. God was letting the corrupt land know that his servant had arrived! Luke says that they came from the island of Melita, thence to Syracuse, and touched at Rhegium. With what interest, as our ship passed down the Straits of Messina, did I look at this old city of Rhegium, and at the mountains that line both the Italian and Sicilian shores! The thought that this noble herald of the gospel had passed this way, and that his eyes had surveyed the landscapes before, gave a charm to them over and above that which they possessed naturally. What a spectacle it was! I can realize it here as I could not far away. Christ's ambassador in chains! God's invading army, consisting of a single individual, and he a prisoner! South of Sicily we turned eastward, and ran parallel with Paul's course for six or seven hundred miles.

On the fifth day from Naples our ship cast anchor in the port of Alexandria. It needed not a second glance to show me that I was in a new world, in one sense, and in the Old World, in another. The palm trees near the river; the turbans, red fez caps and robes of the men, and the veiled women—all proclaimed, most powerfully, the East. Again and again a view of the Nile, through a perspective of palm trees, spoke like a voice, saying: "You are in the Dark Continent, but you are also in the borders of one of the most ancient civilizations. You are in the far-famed land of Egypt." Who wonders that I read that night in the Word of God about Joseph in his sojourn here, and what the Gospels say about Jesus, as a child, being brought down to Egypt! So I am in one land already that has been made sacred by the presence of the infant Savior.

It seems strange to see a railroad in this old sleepy land; and yet here is one running from Alexandria to Cairo, and a day's journey still farther on up the Nile. In the trip to Cairo, which takes something over four hours, you are held to the window by a constant interest. The great fertilizing river is now beginning to cover the fields, and the farmers are all at work preparing for his welcome coming. I judge that these Nile farmers have power, by their ditches and small levees, to throw the water upon any portion of land that they desire. I saw countless fields of wheat, corn, and rice, of considerable height, the first two of which needed no irrigation, and could not have endured a flood. The character of the country and crops reminded me much of our rich Mississippi and Louisiana swamp lands. It would have been easy to have fancied yourself back home, but for the buffaloes plowing in the fields, the camels in caravan procession along the high-road, and the turbans and veiled women everywhere to be seen.

The villages of the poorer classes at first puzzled me for a descriptive word; but, after a few glances, the proper phrase came—they are exactly like large dirt daubers' nests. I suppose you remember the tenement that this interesting third cousin to the wasp builds on our American rafters. The house of a poor Egyptian is simply a dirt dauber's nest enlarged. The railway often ran for miles by the side of one of the high-roads of Egyptian travel. It was like gazing on a panorama to keep the eye fixed on that road. And it was a living panorama of deep interest. There were donkeys, buffaloes and camels; there were men in all the vivid and varied costumes of the East, and women black-robed, as a rule, and black-veiled up to the eyes. There was a traveler and his dragoman dashing along on horses, and there was a group of travelers in the slow-moving caravan of camels. Yonder is a band of soldiers, and yonder, riding to himself, is a stalwart, bearded man, in red turban and white robe, sitting on the back haunches of a diminutive donkey, who progresses with such a swift, gliding motion that the man looks as if he were sailing along the surface of the ground in a sitting posture. But I wish you could see his gravity and dignity of mien. The Sultan, on his throne, could not look more impressive and magisterial.

In drawing near to Cairo, I noticed on our left a high, yellowish ridge of ground, apparently thirty or forty feet above the level of the plain on which we were traveling. I needed not to be told that it was the beginning of the desert that reaches eastward to Gaza and the Dead Sea, and southward to Mt. Sinai and the lands where God led his people by the pillar of cloud and fire. I could not see over it, but I knew its barren wastes, and I remembered what had occurred upon it; and it actually seemed like a presence to me. Over that plain Abraham had come and returned; over it Joseph had traveled as a grief-stricken youth, and was carried back with honors due to royalty. What a procession they made! Over it Jacob had appeared wondering and rejoicing, and was carried back with funeral celebrations to Hebron of such an extent that the people said, "This is a grievous mourning to the Egyptians." Under the long, sandy horizon-line of this desert Moses disappeared with a great multitude of people, who never came back. And over this very plain, after the flight of centuries, came and went back again "the young Child and its mother."

More than once lately have I seen a mother and her young child traveling on these dusty roads, under these burning August skies. The clinging babe, the downward droop of the mother's face, and the quivering heat beating oftentimes upon them on a treeless road, have thrown a new light and meaning upon the quiet statement made in the gospel of that journey from Palestine to Egypt. How much of suffering is there back of the simple affirmations of the Bible! Truly Christ suffered for us from the very days of infancy! Truly the Father did not spare his Son! And there is the desert that brings these things to mind. What a monument it is!—or, better still, what a wondrous pedestal it is! Forty feet high, and over a thousand miles around the base, and upon it History and the Bible have grouped figures and armies and scenes of the most profoundly interesting and important character.

The bazaars of Cairo consist of a number of exceedingly narrow streets lined with diminutive shops, and crowded with a jostling procession of human beings, camels and donkeys. In the front of the shop sits, Turkish fashion, the owner, either smoking his nargileh or dispensing his goods with the dignity of a judge giving forth justice. The scene, as you look, is one of animation and attractiveness. The different-colored turbans and dresses, the veiled women, the clatter of different languages, the sudden and constant looming up of camels with riders or burdens—these, and other things we have not time to mention, constantly interest the spectator. It was like a scene in the Arabian Nights.

I visited two mosques. Of course, I could not be admitted on their sacred floors until my unhallowed feet had been encased in slippers. The first pair were as large as frying pans, in which I viewed the dirt and dinginess and religious mummery of the mosque of Sultan Hassan. At the next my pedal extremities were again enswathed in Eastern slippers, which, this time, were as remarkable for length as the preceding pair had been for breadth. Armed at my feet with slippers equal to short-swords, I moved into the mosque of Mahomet Ali. This is as beautiful a building as the other is unattractive. The auditorium is a vast and lofty chamber, surmounted with a dome illuminated with exquisitely colored glass. The lights of the auditorium are ranged in concentric circles, with a few clusters besides, suspended at certain points. When lighted, it must be a place of great splendor. As you know, there are no chairs used in their worship, but the floor is covered with mats. Their spiritual leader addresses the sitting throng from an airy perch, reached by a carpeted staircase of thirty or forty steps. The females are admitted in a balcony that runs around the sides of the chamber at a height of fully fifty or sixty feet. Here, fenced off and deeply veiled, they get those portions of truth that may happen to fly upward. There is no music in a Mohammedan service. But, after listening to their secular or profane music, one has reason to be thankful that there is no song service in their mosques, if he happens to be dwelling in the vicinity. Infidelity has no hymn book and Mohammedanism has no religious singing in its worship. Both facts are significant, and mean the same thing, and that thing is, that they are both dead. The dead sing not. "The living, the living, they shall praise thee," said King Hezekiah. I shall have more to say about Islamism in another letter.

From the citadel I had a fine view of Cairo and the surrounding country. For the first time I looked down upon a minareted city. The church spire and gospel bell give way to the dome of the mosque, to the minaret and the voice of the muezzin calling four times a day to prayers. But this shall not be long. The promise is, that Christ "shall inherit all nations." The sight of the minarets and domes, the uplifted plumed heads of the palm trees, the windings of the river Nile; the shipping on its bosom, with mast and spar of bamboo making a curve peculiar, yet pleasing, to the eye; the sight of the pyramids, eight miles away, on the edge of the great desert—all these made a view striking, peculiarly oriental and beautiful. It was also calculated to impress me with the fact that I was a considerable distance from home. This was the first feeling experienced when I saw the Nile for the first time through a perspective of palm trees.

Traveling as I am now doing, independently of excursion parties, and alone, there are moments when, naturally, a feeling of loneliness sweeps down upon the heart. For instance: It is hard to be seeing constantly striking objects, and have no one to commune with on the subject. It is trying to see parties of friends and loved ones together, and feel shut out from like pleasure. There is a trying element on being forever surrounded with strange faces, listening to a Babel of strange tongues, and moving all the time through strange lands. But there are three things that instantaneously save me from the lonely feeling. One is, that I am traveling for the very purpose of seeing the strange and unknown. Next; a number of years ago I struck up an acquaintanceship and friendship with the clouds and stars. We have been on delightful communing terms for quite a while. As a boy, they spoke to me, and said many things that set me to thinking, and quieted my spirit. As a child of God, I have recognized a still, small voice coming out from their beautiful sanctuaries. Their voices are kindly, their faces are friendly and familiar. So, all through the different countries I have journeyed, I have repeatedly steadied and cheered my heart with a view of the clouds and the stars. They are the only things that have not changed since I left home. There they are, the same "bright, motionless pillars of heaven" when piled up on the horizon; and there are the same constellations that bend over the land of America.

Had you thought of what a peculiar advantage I possess over you in respect to the day? While writing this at four o'clock in the afternoon, you are just sitting down to breakfast, or, perhaps, rising from bed. The day with me is far spent. I have looked into its history, lived its life, seen it grow old before you rub the sleep from your eyes. This gives me an advantage over you. It makes me something like a prophet, in that I have seen what you have not seen.

To-morrow I take a dragoman, two donkeys and a donkey-boy, and visit the pyramids. B. CARRADINE.

Mississippi Constitutional Convention Notes.

The convention has been in session sixty days, and there is now but little probability of its adjournment before the ides of November. Many changes have been made in the organic law; but, for better or worse, the writer for the present must stand uncommitted in his judgment. Nevertheless much and severe criticism has been indulged in by the press and others throughout the State and outside the State.

Among the important changes made, though not yet a finality, are the following:

The abolishment of the office of lieut.-governor.

The Legislature to elect only its own officers; United States senators, State librarian, and presidential electors, when desired.

In land sales under execution or decree in chancery, they must first be put up in tracts of 160 acres or less, and then as a whole, the sale being confirmed by whichever way amounts to the most money.

Provision for a State bankrupt law. This is being severely criticised, and may be expunged or materially modified.

The governor, auditor and State treasurer each limited to one term, and the auditor and treasurer ineligible to succeed each other.

County treasurers and sheriffs allowed a term of four years, but can not succeed each other or themselves.

The State capitol not to be removed without a majority of the electors of the State at any election voting for it.

The fiscal year to begin October 1, and end September 30; all receipts and disbursements to be published by auditor and treasurer by December 31, following.

Women shall have equal rights with men to acquire and dispose of property.

No salaries to families of deceased officers.

Officers not to be retired under full or half pay.

The convention has received so much and such severe criticism on the "understanding" clause of Section 5, that a strong effort is now being made, which will, doubtless, succeed, to expunge it from the Franchise ordinance.

A State superintendent of public education elected by the people and at the same time the other State officers are elected. A superintendent of education appointed for each county by a State Board, consisting of the State superintendent, secretary of State, and attorney general.

The schools shall be run four months, and to be paid for by the poll tax, supposed to be about $250,000; balance $550,000 to be paid out of State treasury. It being estimated that it will take $800,000 to run the schools four months annually. License to retail spirituous and malt liquors, which heretofore formed a part of the common-school fund, hereafter go to the general fund. Counties and school districts have the privilege to raise by special taxation funds to run the public schools longer, if so desired. Separate school districts, as now, not recognized. In the distribution they stand as any county school.

On yesterday the convention decided in favor of an appointive judiciary, as now, by a vote of 55 to 36.

The Committee on Corporations has reported in favor of a section which prohibits cities, towns or counties from voting aid or lending their credit to any corporation or railroad, and providing that no corporation or railroad shall be exempt from taxation for a longer period than five years. This section has caused a vigorous protest from various citizens and towns through their Boards of Trade, who insist that its adoption will greatly retard the material advancement of the State and be of little or no benefit in the direction intended. A meeting of the Corporation Committee was held Thursday night, and representatives from various Boards of Trade throughout the State were present and insisted on having the section changed, so as to allow cities, towns or counties to vote aid to corporations by a two-thirds vote, and to further change it by allowing exemption from taxation for ten years where it was deemed necessary. It is not known what will be the outcome, but the arguments used were of a very convincing character and may result in having the section changed on the lines asked for.

This is good:

No lottery shall ever be allowed or be advertised by newspapers, or otherwise, or its tickets be sold in this State, and the Legislature shall provide by law for the enforcement of this provision, nor shall any lottery heretofore authorized be permitted to be drawn or its tickets be sold.

AITCH AITCH AITCH.

Parsonages—Care of Church Property.

A word to preachers and preachers' wives: I have long thought that there is great value in a good home for ministers of the gospel. Perhaps the first parsonage society ever organized in the Mississippi Conference originated by my suggestion in the city of Natchez in 1845. Latterly I have thought more on the subject than I did in the beginning of my ministry, as I have felt the need of a good home more. I began my itinerant life more than fifty years ago, and nearly fifty years have been given to the itinerancy proper. During all these years I have never lived in a really comfortable, well-furnished parsonage. Three I rendered comfortable during my occupancy. I have frequently had to occupy hired houses, and parsonages also, which were anything but comfortable, because of leaking roofs, smoking chimneys, summer's heat and winter's cold. Only eight years of my itinerant life have I lived in parsonages, and let me say that I have never left one that I did not leave both house and grounds improved. I have planted shade trees where they were needed, and fruit and nut trees that are now bearing where they were not destroyed by the carelessness of my successor. Suffer this much egotism from an old itinerant.

Now, a few facts and suggestions: A large part of the strength of the church consists in the value of its property. Parsonages within the bounds of the Mississippi Conference are increasing rapidly. They now number eighty-five, but many of these are of but little value. Two valued as low as $200, and a number of others at but little more. It would be an easy thing to improve all our parsonage property, and to increase its value one hundred per cent. Some parsonages ought to be torn down, or converted into outhouses, and better ones erected in their places. Our Church Extension Department is publishing plans that would greatly aid in the work of reconstruction, or in building. Now, suppose every preacher should adopt as his motto, "Nothing shall pass through my hands without improvement;" and so plant fruit, nut and shade trees, and never leave a church or parsonage in a dilapidated condition; where a nail is needed, drive it; where paint is wanted, put it on; where a gallery or a room can be added to advantage, with the aid of the members of the church, add it; keep the premises clean; take care of the furniture. Our district secretary of Woman's Department of Church Extension says, in prosecuting her work, many ladies decline to enter into the work, because parsonages and furniture are not cared for as they should be by the preacher's family. We are sorry to know that there is foundation for this complaint. In one instance the preacher made the front yard his horse and cow lot, and every flower and shrub was destroyed. In another instance the parlor was made the play-room for the boys, and the sofa was their spring-board for jumping. To remedy this complaint, we propose that whenever a new preacher takes possession of church property, an inventory be taken, the property delivered in good order, and the preacher be required to return it in the same condition. A WATCHMAN.

Letter from Mexico.

MR. EDITOR: The time draws near when we expect our Bishop, and soon after we will receive orders for another year's work. We shall, indeed, be glad to welcome him to our homes, and receive tidings from the dear home-land, but feel little anxiety as to our future home. We have the consciousness of knowing we have "done what we could." Of course, if wiser, and in possession of a more perfect knowledge of the language, we might have been more successful; but we can not reproach ourselves for what we could not help. Mr. Weems is almost through his last round, and has traveled safely thus far. On returning this week from his appointment, he met on the train a presiding elder from our sister church, who had just passed through a mob. Fortunately, he escaped unharmed; but one man was killed—one of the mob. The house was surrounded, and but for the soldiers sent to protect them, another Christian minister might now fill a martyr's grave. Alas! alas! poor Mexico! How long, oh! my Lord, before the blood-stained banner of the cross of Christ will be honored and loved, and Romish fanaticism no longer rule the people of this sin-cursed land? My heart aches for the poor Mexicans, and I long to lead them out of this slough of despondency up to the mountain of blessedness and peace.

I have a letter from the president of the society of Carondelet Church, telling me they have shipped a trunk of clothing for our mission school, and also telling me of the sympathy and interest in our work felt by young and old. Even the dear little children are working with their little hands and earnest hearts for our poor little waifs. The dear young ladies, who are just entering upon a life of pleasure and delight, turn aside from these to labor for our darkened land. The dear mothers, with willing hearts and hands, are working for Mexico. If I could only make you feel what inspiration your sympathy and help lends our efforts, I'm sure you'd realize how truly you are missionaries. May God bless you all spiritually, and also in basket and store! You will certainly be happy in the realization of the truth: "Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto me." Soon you will hear from our Conference, and, doubtless, from our Bishop, who wields the pen of a ready writer, and can let you see Mexico as it now is. God bless you all!

S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO.

Christian Advocate.

THURSDAY, OCTOBER 16, 1890.

ONE LESS AT HOME.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not one soul landed more,
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise,
And wrap our footsteps round, and dim our eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mold,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven.

One less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation can not be,
That home where none are missed eternally.
Lord Jesus, grant us all a place with thee,
At home in heaven!

—*Littell's Living Age.*

To the Rev. R. Abbey.

My Venerable Brother: Your letter to me in the ADVOCATE, of October 2, has been read and re-read with no little attention. Anything coming from your pen is entitled, at least, to attention and respectful consideration. But as I am really "a person of small general intelligence," I am somewhat at a loss to catch the drift or apprehend the force of your propositions, and wholly fail to perceive any argument. And I am afraid that I was not sufficiently clear in my discourse on The Sabbath, to which your letter refers, or you would not have suspected me of having fallen into the trap so cunningly set in our Annual Conference resolutions, such as, "*Resolved*, That we will not travel on Sunday, * * * except in cases of necessity"—voted for and spread on the Minutes in all apparent seriousness. "Necessity," either primary or secondary, did not enter into my argument, and shall not now. I learned long since in the school of experience not to be led off into side issues.

Neither could I accept what would have been your line of argument, for it would have led me to the point where you stood on Sabbath observance and the use of Sunday trains, etc., and that position I do not care to occupy—for I am convinced that error is there. This I say with due deference to you and the other preachers who agree with you.

I had not overlooked your recent articles on the "hebdomadal count of time," nor was I ignorant of the rotation of the earth on its axis and around the sun; but I must confess that I did not see the necessity or the needfulness of lugging in science to confuse the minds of general readers, such as those for whose benefit my brethren in the District Conference requested that the sermon be published. I was dealing with the question from purely a biblical standpoint, and not relying on science or hypercriticism. Our common people know little, and care less for such things. It is not "the principles of jurisprudence," as laid down by some people, that they regard, but the principles of plain common sense. They can not understand why the poor man may not work in his field or his grist-mill on the Sabbath, while great corporations may run railroad trains, or have machinery cleaned and repaired on the Lord's day. And railroad men (the train men) are beginning to manifest a profound contempt for a gospel which appears to permit such things, and for the preachers of such a gospel who encourage such inconsistency. "I believed and, therefore, have I spoken." Indeed, I am firmly convinced that God knew all about "the diurnal revolution of the earth" when the Fourth Commandment was given; and I suspect he knew or foreknew just a little about the "International Date Line." Besides I find some instructions in the Bible about people who should find that "there is a discretionary proviso implied" in God's commandments. In the exercise of this discretion, the Roman Catholics have eliminated the Second Commandment and filled their churches and their homes with graven images. And, under the plea of Christian civilization, Protestant preachers act and speak as if God had not foreknown what should come to pass, and try to make his commandments as elastic as the consciences of some people.

Your suggestion of a doubt as to my sincerity or fixedness of purpose against ever using a Sunday train is hardly warranted by your knowledge of me; and I respectfully, but firmly, insist that even your very vivid imagination could not suggest such a telegram as "would have put you (me) on a Sunday train, or anything else that would promise the quickest return." The brethren who use Sunday street cars and Sunday trains think me fanatical. Possibly I am; but I think I am only fearing God and trying to keep his commandments.

Respectfully and fraternally,

T. L. MELLEN.

Dr. Sledd in Canada.

The address of Dr. Sledd, our fraternal messenger to the General Conference of the Methodist Church in Canada, is given by the *Guardian*, of October 1:

Dr. Carman introduced Rev. Dr. Sledd as the fraternal delegate from the Methodist Episcopal Church, South.

Dr. Howard Sprague, president of Nova Scotia Conference, was glad to have the honor of introducing the honored representative of the Methodist Episcopal Church, South. He gave an account of his own visit to Nashville in 1878, when he represented the Canada Methodist Church.

Dr. Sledd then came forward, and was received with great cheering. He belonged to a church which contained 4 000 ministers and 1,200,000 members. They in the South had heard of Methodism in Canada, and prayed that her members might be a thousandfold more than they are. His church had been independent since 1846. Her history has been one of deep interest and much suffering. He depicted the condition of the church during the war, and portrayed the congratulations which they received after the sad desolation experienced during the war. In Wesley's day there were divisions in the family, and still there are diversities, but not in doctrine. In the South they had received the delegates sent from Canada with great joy. He rejoiced in the Methodist fraternity. His church had always been true to the Methodist standards. No old article has been obliterated and no new one has been inserted. Any personal divergencies do not trouble us. No new link has been added to the chain. We are no believers in necessity. If any are not saved, it will not be because of any decree. Every man may be saved. You say that's sound. Well, we believe in the depravity of the race and the supernatural power of the Holy Spirit. Works are the fruits of faith. Priestly intercession and all sacerdotalism in every form we abhor. We believe in no gradual justification, but in present salvation. Consciousness is a final court of appeal in philosophy. Methodists believe in the knowledge of the forgiveness of sins, which makes men happy. We believe in being made holy in this life. These doctrines were believed by our fathers. He described what was required of ministers—gifts, graces, fruits. He must be called of God. The rival fires have always been kept burning. The increase of the membership of the church has been greater than the increase of the population. We aim at the perfection of the saints. Attention is paid to Christian education. We have seventeen colleges, many of which have biblical chairs. Vanderbilt University is a grand institution. We have fifty seminaries and colleges for the education of our daughters. Many of the ministers are graduates of our seats of learning. Our Publishing House at Nashville is doing a good work. Besides the General Conference organ, we have twenty weekly papers. In some Conferences we have a system of colportage, which we think is a valuable auxiliary. The chief part of the mission of Methodism is to care for the children. Nearly one-half of the Sunday-school children on the continent belong to Methodism. The Sunday-school is not only for the little people, but for the fathers. About a century ago Mr. Wesley called his mission in America "a few sheep scattered in the wilderness." In regard to missionary operations, Canada is ahead of the South. Missions are established in China, Japan, Mexico, Brazil, and the Indies. The Woman's Missionary Society has thirty-one missionaries, fifty-seven teachers, fifty-one schools. 1,248 members and one hospital. Uncle Larry, an aged minister, has largely developed the missionary spirit among the children. Our General Conference wants to develop the missionary spirit, and has appointed three missionary secretaries, two of whom travel extensively. He referred to the church extension movement. There were a few other things on which he wished to speak—the whisky evil, the common enemy. The description of this evil was truly graphic. His church regards the manufacture and sale of intoxicating liquors as immoralities. They are, as a church, solidifying on prohibition. They mean to fight for God, their home, and their country. He must refer to the negro question. There are 6,000,000 people, all of whom, or their fathers, were slaves. He told of what the church has done on behalf of these people. There are 16,000 schools and normal colleges for the colored race. There are also universities for their good. The outlook is hopeful. This Conference, he knew, rejoices with them and wishes them prosperity; for they are members one of another. The churches should be getting closer together. In conclusion, he thanked the Conference for their kindness.

Dr. Sutherland moved and Dr. Briggs seconded a resolution of thanks to Dr. Sledd for his address on this occasion, and expressed the hope that in future there would be many fraternal delegations between the two churches.

Dr. Lathern supported the resolution by an interesting relation of historical facts in connection with Methodism during the last century.

He that seeketh to be eminent amongst able men hath a great task; but that is ever good for the public. But he that plots to be the only figure among cyphers is the decay of a whole age.—*Bacon.*

Public Education.

Under this caption "Caddo" writes very eloquently about a subject which lies very near the heart of every citizen of the country who thinks for the best interests of the generations which are to follow us in the administration of the affairs of the State and Church.

There are, it seems to me, many and great difficulties which "Caddo," and most others, who write on this subject, seem to overlook. This is especially true as to the particular kind of education insisted upon by him. The doctrine of higher education at public expense is a subject which has not, until recently, agitated the public mind. However, at present, the subject is receiving very general attention, and both *pros* and *cons* are being heard. There seems to be a limit to the possibilities of men, and, so far as my reading extends, the thorough education of all the people has never yet been reached by any State or nation in any age of the world.

The amount of revenue necessary to put each citizen through a collegiate course would be far in excess of the richest treasury of any State or nation. The great State of Texas, whose educational resources are said to be in advance of any State in the Union, does not aim higher than a common-school education; and yet about twenty-seven per cent. of her educable population are without facilities for education. The want of funds is not, however, the only nor even the chief difficulty in the way. There are a great variety of philosophies—many schools of thinkers and writers. In a political organization, the scientific and literary qualifications only are looked to in the selection of teachers.

Text-books are chosen, not so much on the merit of the book, as on the competing price at which publishers sell those books. Mental culture is the only aim of the free-school system, the law making no sort of provision for the moral culture of the scholars, or students rather.

To continue the education of the boy, under such circumstances, through an entire course of education, is but to root and ground him in the fallacies and errors of such training. Instead of the tax for which "Caddo" asks, I would suggest a thorough revision of the school laws of the State. The Bible, "without note or comment," should be placed in the course of study. Teachers should be required to sustain a good moral character—not merely a good social standing. The times are unfortunately upon us, when to say that A. B. has a fine social standing does not mean that the said A. B. does not *drink*, *game* and *swear*—nor even that he is not a man, in some respects, of very loose habits. The operations of the system should be kept within the limit of the revenue, in providing for and imparting a common-school education.

Suitable houses and appurtenances should be provided, suitable text-books furnished, and all else necessary to the greatest success of the system.

If "Caddo" will stop a moment, I think I can show him one of the troubles with the public-school system of Louisiana. Beside the $10,000 which the State owes the "Louisiana State University and A. and M. College," that school gets $2,950 out of the revenues of 1890. The "State Normal School" gets $12,500, and the "Colored University," in New Orleans, gets $10,000—$25,450. Summing it all up, this will be found to be from $65 to $75 *per capita* for tuition alone—somewhat more than $12 or $14, as suggested by "Caddo." Now add to this sum—say, $65 *per annum*—board, lights, fuel, washing, etc.—from $11 50 to $16 per month for the session of ten months—and you have the cost of each student in these "higher" schools, ranging from $181 to $235.

It is true that this calculation includes repairs and insurance of school property; but it is school money hurled down in these higher schools all the same, and it represents the actual cost of sending these to school. Now comes the real trouble. Two or three "higher" schools being all that any State is able to run, it monopolizes this department of education without providing adequate accommodations. Of this $181, the State pays $65; and of the $235, the State pays $75. The effect is a direct bid for patronage from all individual enterprises, not backed up by the State treasury.

Against this *gift of tuition* by the State colleges, every other college in the land has to contend. So, if the president of Lake Charles College (or any other) proposes to take your son or daughter for $181 or $235, these State colleges come up and propose to take them for $65 or $75 less!

In this view of the subject, it seems to me, that unless the State can accomplish what has never yet been accomplished by any State—*i. e.*, furnish higher education for all the people—it had better let "higher education" alone, and go more generally into the "common-school" work.

ST. BERNARD.

To the Members of the Mississippi Conference.

Dear Brethren: Permit me to call your attention to the collection for church extension, and to remind you of the importance of our meeting in full the assessment made on us. It is not necessary to say anything of the great good accomplished by this fund from year to year. The excellent results, both in our own Conference and beyond, are apparent to all. The department of church extension, wisely administered as it is, includes all good enterprises in one.

The contributions to this cause in the Mississippi Conference have advanced steadily each year from the beginning, showing that our people have a growing estimate of its importance.

It is gratifying to report that the assessment of last year was paid in full, our Conference being one of the two in the whole church thus coming up to the mark. Shall we not do even better this year? The treasurer, Rev. J. A. Ellis, informs me that several pastoral charges—Crystal Springs, Vicksburg, West Jackson, Brandon and Vancleave circuit—have already forwarded this claim in full. Let us not fall behind them. Fraternally,

E. H. MOUNGER,
Sec. of Board of Church Ex., Miss. Conf.

Notice.

To the Claimants on the Conference Fund of the Mississippi Conference, Their Friends and Kindred—

Dear Sisters and Brethren: It is the desire of the Joint Board of Finance that every preacher who has borne the burden and heat of the day shall be comfortably cared for; that every widow shall realize that there are eyes to pity and hands to help her; that every orphan shall find in its father's Conference the fostering care of a loving mother and tender father.

In order to realize these desires, we point you to I. Tim. v, 8. You may have a different view of this subject; but the committee and the church at large look upon the Conference fund as a sacred charity.

The Joint Board of Finance is not a pension bureau, but a Board of Charities. Let every claimant write to us, and let no one expect or ask for aid unless they are in want. Let no son or daughter permit a beloved father or mother to live on the charities of a willing people while they have enough and to spare.

Now, may the God of all grace minister to your every want, and help us not only to sympathize with you, but to help you, as the beloved of heaven, to await, in peace of mind and heart, the coming of our Lord!

JOHN W. CHAMBERS.
ENTERPRISE, Miss.

From the Work.

PLEASANT HILL CIRCUIT, LOUISIANA CONFERENCE.

The good work on Pleasant Hill circuit still goes on. Since I last wrote you I have held several meetings, and the Lord has abundantly blessed us. Our meeting at Mount Pleasant, in August, was a grand success. We held a ten days' meeting there, protracting the Quarterly Conference, in which I was alone after Sunday, the presiding elder leaving me at that time; yet I was not alone, for the Lord was there in great power, reclaiming and converting the souls of many. Result: Family altars, prayer meeting, and a Sabbath-school.

At Marthaville, the first of this month, Bro. McVoy, Jr., was with me, and did most excellent work, preaching with power. Several conversions and accessions.

At Beulah, however, the greatest manifestations of the Spirit's presence have been given. In July we had a meeting there, when the fire began to burn; and when our camp meeting opened there, last Friday night, the work began at once, and through the entire meeting, which closed Tuesday night, there was great interest, the Spirit of blessing descending in pentecostal showers, and all declared it to be the best meeting they had had there for ten or twelve years. We had seventeen accessions and about twenty-five conversions. A young men's prayer meeting was organized at the close, a number pledging themselves to attend and carry forward the work already begun. Bro. Boltz, who is a man of power, was with us after Saturday. May the Lord reward him according to his work! Bro. Holliday came in on Monday, and did good service. We are thankful to God for these brethren, and for the great work he has done among us. The tent-holders have appointed Friday night before the fourth Sabbath in August, of next year, for the opening of the camp meeting at this place.

You will thus see how good the Lord has been to us up here. We have had fifty-three accessions and about fifty conversions up to the present. To God be all the praise!

W. F. HENDERSON.
OCTOBER 5, 1890.

LIVE OAK.

We held the fourth quarterly meeting for Live Oak circuit at Friendship Church, in the northwest corner of Livingston parish, September 27 and 28. The attendance was large, both of officials and of the people, to hear the gospel. Bro. Denson reported seventy-five accessions and seven applicants this quarter. The presiding elder's assessment was paid in full, and all other claims reported in full except for the pastor in charge, and there were good assurances that his salary would be paid in full, probably overpaid. John S. Lee was granted license to preach.

This circuit has had a prosperous year. It has made a good beginning for a new circuit. Those who know this section of Livingston parish—its palmetto and cane-brakes, slashes of mud and water, and its dense jungles—will be gratified to know that there is such a rapid development in every respect, especially in religion. There are some small plots of excellent land. A brother, with whom we dined, said he made eight bales of cotton on five acres last year; also one of his neighbors made eight bales on six acres. This year he expects to make a bale to the acre on all the land he cultivates in cotton. This was without fertilizers. This gentleman had a small negro boy waiting about the house, who was said to be the only negro in five miles of that place. Labor is very scarce. Another brother, with whom I stopped, said that he had never owned a lock. Inference: Honest people live in that country.

C. MCDONALD.

WATERHOLES, MISSISSIPPI CONFERENCE.

I want to tell the readers of the ADVOCATE something about Waterholes. It is one of the pioneer churches in South Mississippi, and is where those good and grand old Christians, "Uncle Quiney and Aunt Patty"—also Judge Lemuel Lewis, Stephen Regan, Luke Conerly, and others—used to worship God. These have all gone up higher; but their strength of character and influence for good is yet manifesting itself, for the members have just completed a new house for worship, which is more convenient and more comfortable than the old one was.

The third Quarterly Conference for the China Grove circuit has just been held here, and we had been praying for a spiritual feast at that time; so when Bro. Lewis (W. B.) came, he preached from Galatians v, 16 ("Walk in the Spirit, and ye shall not fulfill the lust of the flesh"), just such a sermon as we wanted to hear, full of the Holy Ghost. In all, he preached four sermons for us; all with power, and in the spirit of the Master. The last one, on Consecration, from St. John xvii, 19, did our hearts good, and we will live nearer to God in the future.

Waterholes has always paid its assessment, but from this time on will work mightily for the salvation of souls. Pray for us, that our hearts may always be aglow with the light of divine truth. Pray especially for me, for I have to subscribe myself as,

NOT A MEMBER.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE DAVIS MEMORIAL VOLUME. By J. William Jones, D. D. B. F. Johnson & Co., Richmond, Va.

This volume is a brief outline of the life and character of Jefferson Davis. Besides this, the author has gathered choice selections from the world's tribute to his memory, and these will, doubtless, be prized as souvenirs in the homes of the many people who loved the great leader and who revere his character and cherish a remembrance of his many virtues. The book is dedicated to Mrs. Davis, and is published by her authority.

MOTHS AND BUTTERFLIES. By Julia P. Ballard. G. P. Putnam's Sons, New York. For sale by Eyrich, 130 Canal St., New Orleans. Price, $1 50.

This is a revised and enlarged edition of Insect Lives. The entomologist will revel in this beautiful book. The style of the author is clear as crystal. Her descriptions of moths and butterflies make you see them as you never saw them before, and you discover a beauty in them that you never dreamed was there. The illustrations are very fine. The book is brought out in that style of the art for which the Putnams have become very justly celebrated.

ARROWS FROM TWO QUIVERS: Sermons, by Rev. R. H. Rivers, D. D., and Rev. H. C. Morrison, D. D. Barbee and Smith, Nashville, Tenn. Price, $1.

Here are thirty-four sermons—seventeen from each of these preachers. They are as unlike as possible, yet are alike interesting. The subjects are gospel subjects entirely. There is no travelling out into the byways to find themes upon which to interest the reader. Each has poured out his treasures in his own way, and we have a small volume of edifying discourses which will be read with profit by many.

LIFE WITH THE FORTY-NINTH MASSACHUSETTS VOLUNTEERS. By Henry T. Johns, Boston.

This book is the history of the Forty-ninth Regiment of Massachusetts Volunteers in the late war, and is written in the form of letters. We suppose it will interest all the survivors of that part of the Federal Army.

MAGGIE BRADFORD'S SCHOOLMATES. By Joanna H. Mathews. Frederick A. Stokes Company, New York. For sale by George F. Wharton, New Orleans. Price, $1 25.

This is a very pleasant story told in a pleasing style, and will hold the attention of the young reader from the beginning to the close. The moral of the story is good.

PERIODICALS.

—BOOK NEWS, for October, is a newsy number about books fresh and now. John Wanamaker, Philadelphia. Price, fifty cents.

—THE KINDERGARTEN, for October, is full of good things on that line of studies. Alice B. Stockham and Co., Chicago. Price, $1 50 a year.

—The BOOK BUYER has a fine portrait of Andrew Lang, and all about the latest new books. Charles Scribners Sons, New York. Price, $1.

—CURRENT COMMENT AND LEGAL MISCELLANY has a full table of interesting legal matters. D. B. Canfield Company, Philadelphia. Price, $1.

—HOMILETIC MAGAZINE has a sermon on Abraham, by Rev. Aubrey L. Moore; and expository papers and sermon outlines and Practical Homiletics. E. B. Treat, New York.

—THE GOSPEL IN ALL LANDS devotes the October number to Scandinavia, and the number is exceedingly interesting, as there are no more interesting people, religiously considered, than the inhabitants of the northern peninsular of Europe. Hunt & Eaton, New York. Price, $1 50.

—We have received from George F. Wharton, 5 Carondelet street, "The McVickar Calendar" for 1891. It is a beautiful production in twelve water color designs, published by Frederick A. Stokes Company, Fifth Avenue, New York. If you want something unique and pleasing, call on Wharton for this Calendar. Price, $1 50.

—THE TREASURY has a likeness and sermon from our old friend, John Mathews, of St. Louis; Leading Thoughts of Sermons, A Critique of Drummond's "Greatest Thing in the World," Questions of the Day, Sunday-school Cause, and other good things. E. B. Treat, New York. Price, $2 50; clergymen, $2.

—THE CENTURY, for October, contains articles from Henry Cabot Lodge, Amelia E. Barr, Edward Eggleston, G. H. Darwin, Amelia G. Mason, and other popular writers. The editor discusses Partisan Recognition of the Independent Voter, A Test of Good Citizenship, and The Merit System in the Fifty-first Congress. Century Company, New York. Price, $4.

—POPULAR SCIENCE has a full table for the current month. Rev. George F. Magoun writes, Liquor Laws Not Sumptuary; Mary A. Aber contributes Mothers and Natural Science; Henry V. Meigs, Cotton Spinning South and North; Samuel Hart, M. D., has a paper on the Invisible Assailants of Health; and L. W. Roharts has one on Rice and Its Culture. There are other papers beside. D. Appleton & Company, New York. Price, $5.

—THE FORUM, for this month, has Social Problems and the Church, by Bishop Huntington; Formative Influences, by Frederic Harrison; The Future of Our Daughters, by Helen E. Starrett; China's Menace to the World, by Thomas Magee; The Idea of Life After Death, by Prof. J. P. Lesley; Climate and the Gulf Stream, by J. W. Redway, and several other papers. Forum Publishing Company, New York. Price, $5.

—THE NEW ENGLAND MAGAZINE, though an old monthly, is new to us. The October number is the first we have had. It has several very interesting papers, among them The Cotton Industry in New England, by George Rich; Pawtuckot and the Slater Centennial, by Rev. M. Goodrich; Where England Legislates, by Ashton R. Willard; Agricultural Education, by James K. Reeve, and other papers. New England Magazine Corporation, 86 Federal St., Boston. Price, $3.

PAMPHLETS.

—Popular Errors Concerning Higher Education in the United States, and the Remedy. By George F. Mellen, principal of Marengo Institute, Demopolis, Ala. Leipsic: Gressner & Schram.

—Essay on the Miracles of Jesus Christ. By Rev. G. M. Skinner. Hunt & Eston, Detroit, Mich.

THE SECRET OF SUCCESS.—To young men who would "get on" in this world, and reach the age of fourscore years, with happiness and prosperity, there is little more to be said. But I will refer them to a study of my own rules of action:

Briefly, I would say—Be honest; do not spend as much as you make; don't smoke or drink; depend upon your own personal exertions, and do not leave important affairs to a third person; don't have too many irons in the fire; do not get above your own business, and, above all, be systematic. Advertise your business on all possible occasions; but attend to it, too, and see that your claims and promises made to the public are fulfilled. It does not pay to have a single customer go away dissatisfied. Nor does it pay to take money for services for which you do not render an equivalent.

The best working years of a man's life are usually between twenty-six and sixty; but much good work is possible long after the threescore year mark has been passed. I can say, for myself, that every moment of my time is put to some definite purpose, and, though I have numberless calls and demands, I enjoy a reasonable recreation each day. Both work and rest, and joy also, should make up the sum of a busy life. —P. T. Barnum, in *Ladies' Home Journal.*

Goodness, like the river Nile, overflows its banks to enrich the soil, and to throw plenty into the country. Goodness is generous and diffusive. It is largeness of mind and sweetness of temper—balsam in the blood, and justice sublimated to a richer spirit. Goodness is justice and somewhat more. Goodness is modest and sincere, inoffensive and obliging: it rullies and disturbs nobody, nor puts anything to pain without necessity.—*Collier.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON IV.—October 26.

JESUS IN GETHSEMANE.

Luke xxii, 39-53.

GOLDEN TEXT.—*A man of sorrows, and acquainted with grief.*—Isa. liii, 3.

TIME.—Thursday evening of Passion Week.

PLACE.—An olive-garden near Jerusalem; a favorite resort of the Master. Probably the homestead of a friend.

39. And he came out... as he was wont—The garden or small farm of Gethsemane, "the oil press," which is about half a mile from the city, probably belonged to a disciple; possibly to St. Mark. Judas knew the spot, and had ascertained that Jesus was going there. The walk would be under the full pastchal moon, amid the deep hush that falls over an Oriental city at night. Although the exact spot of this struggle can not be determined with certainty, the general position of Gethsemane is clear; and then, as now, the checkering moonlight, the gray leaves, the dark-brown trunks, the soft greensward, the ravine with Olivet towering over it to the eastward, and Jerusalem to the west, must have been the main external features of a place which must be regarded with undying interest, while time shall be, as the place where the Savior of the world entered alone into the valley of the shadow.

40. The place—Luke neither gives the name Gethsemane nor describes it as "a garden." It is with him simply "the place" to which our Lord was wont to resort. *He said unto them*—First he left eight of them to sleep under the trees while he withdrew with Peter and James and John, whom he told to watch and pray. *Pray that ye enter not into temptation*—The words are suggestive (1) as throwing light on the meaning of the "temptation" clause in the Lord's prayer, which the disciples were now to use in all the fullness of its meaning; (2) as indicating that our Lord was himself about to enter on a time of temptation, to which he was called, and from which he would not shrink. And yet he, too, as the sequel shows, could utter a prayer which was in substance identical with that which he taught the disciples to use.

41. He was withdrawn—Literally, *he was taken away*, or, *he tore himself away* (comp. xxi, 1), showing the reluctance with which he parted from this support of loving sympathy, under the imperious necessity of passing through his darkest hour alone. *About a stone's cast*—A customary measurement in the Greek and Roman writers. This descriptive touch, implying a report coming directly or indirectly from an eyewitness, is peculiar to St. Luke. *Kneeled down*—"And fell on his face." Matt. xxvi, 39. *And prayed*—Literally, *and was praying*. The tense of this verb implies continuous and sustained prayer.

42. If thou be willing—This prayer does not imply the least feeling of revolt; for Jesus is ready to accept the Father's answer, whatever it may be. What if nature rises within him against this punishment? This repugnance is legitimate. It was not with the view of suffering thus that man received from God a body and a soul. This resistance of natural instinct to the will of the spirit—that is to say, to the consciousness of a mission—is exactly what makes it possible for nature to become a real victim, and offering in earnest. So long as the voice of nature is at one with that of God, it may be asked, Where is the victim for the burnt-offering? Sacrifice begins where conflict begins. But at the same time, the holiness of Jesus emerges pure and even perfected from this struggle. Under the most violent pressure the will of nature did not for a single moment escape from the law of the spirit, and ended after a time of struggle in being entirely absorbed in it. Luke, like Mark, gives only the first prayer, and confines himself indicating the others summarily, while Matthew introduces us more profoundly to the *progressive* steps in the submission of Jesus. How much more really human do our Gospels make Jesus than our ordinary dogmatics! It is not thus that the work of invention would have been carried out by a tradition which aimed at deifying Jesus. Jesus does not for a moment give up the work of human salvation; he asks only if the cross be really the indispensable means of gaining this end; can not God in his unlimited power find another way of reconciliation? Jesus was thus required, even he, to obey without understanding, *to walk by faith*.

43. There appeared an angel unto him from heaven—The strengthening by means of the angel is physical, and the appearance likewise. This strengthening probably took place between the first and second prayer; and the effect of it is, that he prayed more earnestly (ver. 44) and arrived at the entire resignation expressed in the second and third prayer of St. Matthew's narrative.

44. And being in an agony—The Greek noun primarily describes a "contliot" or "struggle" rather than mere physical pain. The phenomenon described is obviously one which would have a special interest for one of St. Luke's calling, and the four words which he uses, "agony," "drops," "sweat," "more earnestly" (literally, more intensely), though not exclusively technical, are yet such as a medical writer would naturally use. They do not occur elsewhere in the New Testament. *More earnestly*—No wonder. He is in a veritable death-struggle, and summons up, therefore, all his energies to an unremitting struggle of prayer. The most striking commentary on this expression is given undoubtedly by the Epistle to the Hebrews, which also bears a thoroughly Pauline coloring, where strong crying and tears are spoken of, with which our Lord offered up his prayers and supplications to him who was able to save him from death. It was not a course of mere shrinking from death and pain, which even the meanest nature can overcome, but the mysterious burden of the world's guilt—the shrinking of a sinless being from the depths of Satanic hate and horror through which he was to pass. *As it were great drops of blood*—The intention of the evangelist seems clearly to be to convey the idea that the sweat was (not *fell* like, but *was*) like drops of blood, that is, colored with blood, for so I understand the word, as just distinguishing the drops highly colored with blood from pure blood.

45. He found them sleeping for sorrow—Sorrow induces sleeplessness in its first stages, but when very great (and long continued) it may so weary down the whole outer and inner man that one, as it were, sinks into a stupor. Nor do the evangelists tell us that it was a common, sound (normal) sleep.

46. Why sleep ye?—"Simon, why sleepest thou?" The account of Luke is too brief for us to have been able to get from it alone a satisfactory explanation of the case. We must conceive that our Lord after the third prayer so entirely recovered his composure that the sight of the still sleeping disciples now no longer distressed and disquieted him. He granted them, on the other hand, this refreshment, which, on this whole terrible night was not again to fall to their lot, and himself for some moments guards their last transient rest.

47. Behold a multitude—Composed of Levitical guards under their "general;" a Roman chiliarch ("tribune"), with some soldiers, part of a maniple or cohort from the fort of Antonia (John xviii, 12), and some priests and elders. *One of the twelve*—It seems as if in narrating the scene the evangelists unconsciously add the circumstances which to their mind branded the deed with its first horror. *To kiss him*—It is probable from the known customs (1) of the Jews and (2) of the early Christians that this was the usual salutation of the disciples to their Master. St. John, it may be noted, makes no mention of the sign; probably because here, as elsewhere, he seeks to give touches that others had passed over rather than to repeat what the oral or written teaching of the church had already made familiar.

48. With a kiss—He exclaimed, "Rabbi, hail;" but received no "Peace to thee" in reply. Overacting his part, he not only kissed his Lord, but kissed him fervently.

49. Lord, shall we smite with the sword?—The bringing of the sword was part of the misconception which Jesus had not cared further to remove at the supper; and if Judas had pressed into the inclosure they might have been entirely unaware as yet of the number of the captors. Future years would teach them that Christ's cause is served by dying, not by killing.

50. The servant of the high priest—Malchus.

51. Suffer ye thus far—Probably addressed to the captors, and meaning, *Excuse thus much resistance*, or "Allow me the liberty thus far"—Free my arms a moment that I may heal this wounded man. These snatches of dialogue—often of uncertain interpretation from their fragmentary character—are inimitable marks of genuineness. It was probably during this pause that all his disciples—even Peter, even John—"forsook him and fled."

52. Unto the chief priests... which were come to him—The expression shows that these venerable persons had kept themselves safely in the background until all danger was over. It is evident that the whole band dreaded some exertion of miraculous power. *As against a thief*—Rather, a brigand or robber. Am I one of the Sicarii, or bandits? It is a reproach to them for their cowardice and secrecy. "If I had really done wrong, how is it you did not arrest me in the temple!"

53. The "sitting" in the temples of Matt. xxvi, 55, implied that our Lord took the position of a teacher more or less recognized as such, not that of one who was addressing the multitude without authority. *This is your hour, and the power of darkness*—A reproach to them for their base, illegal, midnight secrecy. *The power of darkness*—Rather, *the authority*. The power is not independent, but delegated or permitted, since the death of Christ is a part of a divine plan.

The Minimum Christian.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm or too cold, or he is sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing through the week that he needs Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many better prepared for this important duty that he must beg to be excused; still, he will do it if he must. He is in favor of visiting the poor, but he has no time to take part in those labors of love. He is very friendly to home and foreign missions, and gives his mite. He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theater and card-playing, large fashionable parties, give him much trouble. He can't see the harm in this, or that, or the other popular amusements. There is nothing in the Bible against it. He does not see but a man may be a Christian and dance or go to the opera. He knows several excellent persons who do. Why should not he?

In short, the minimum Christian knows that he can not serve God and mammon. He would if he could, and he will come out just as near doing as he can. But what if he came out mammon's side?—*Epworth Herald.*

Eighty years Johnson's Anodyne Liniment has led. No better endorsement wanted by us.

House-to-House Visitation, and Why It Is Needed.

A correspondent, signing himself "A Visitor," makes the following trenchant observations on the importance of house-to-house visitation: In all our cities, there is only too much need of this amongst the people living near our places of worship. Visitation of members of society and of the congregation is important, but not so important as this. The artisan rarely hears the gospel message except from some more or less excited open-air preacher. He doesn't read tracts, even when these are left at his house. He won't accept as a sign of real interest in him the annual delivery of a handbill announcing special services. He thinks religion is "humbug," and sometimes, perhaps, has too much cause so to think. Look at his past history, and the state of his heart and of his mind will cease to be a matter of wonder. He left Sunday-school at sixteen, or before, feeling "too big" for the class. He didn't come in to the church from the school, but he found companions who spent their Sundays in walks or in idleness. He heard in the workshop almost every week "religious discussions" in which the member of the Secularist Society was able to show that there were, at least, difficulties in the way of religious belief. Then he saw what looked like inconsistency in a good many people who professed and called themselves Christians. Thus, bit by bit he went on, until, like King-ley's "Tom Thurnal y," all the religion he had left was "love for his dear old father." Since then he has for years taken the Sunday edition of a paper in which clerical scandals have a special prominence, and so he has fortified his opinion that "religion is a sham." How is this man to be influenced? Experience has shown that he won't come to special services, for even when a popular evangelist is about, the congregation is chiefly made up of people from other churches or chapels. From a little experience, I am convinced that the most effective agency in dealing with men of this class is direct personal contact with them in their homes. Not that such men will welcome you at first; but if a call is made on some afternoon, and the wife and children are favorably impressed, the husband will generally be not unwilling to welcome a minister (or layman) a few evenings later. This is work for which "sanctified common sense" is needed, and for the results of which it is often necessary to possess one's soul in patience; but until such work is more generally taken up, there will be empty pews in our churches, a large preponderance of women in our congregations, and the hard-handed son of toil will be conspicuous by his absence.—*Methodist Times*, London.

"It is a fact" that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

A Country Charge.

Scarcely any young man of even modern ability can fail, after proper preparation, to find a neglected country field of Christian labor, where by patient effort in the lines marked out by heavenly appointed means he can win more than 100 souls back to paths of righteousness and lead them to seats of everlasting glory. And among these hundred stars of his crown it is more than likely there will be some of special brilliancy who shall be a guiding light to thousands more.

The seductions of the city and the very bustle of its activities militate against the permanent influence of the preacher. The audience goes out from the sound of the metropolitan preacher's voice to listen to a very Babel of voices of every description and upon every class of subjects, and to have their eyes dazzled with the display of those who have become suddenly rich. Calm reflection is almost impossible, even for the youngest. But how different in the country, where the educated minister can by his mental attainments easily lead the thought of the whole community, and, with the young, follow up the impressions of one week with those of the next; and thus secure the cumulative force of continuous effort. The opportunity for study, also, which is open to the pastor of the country church, as compared with that of the city pastor, is of the greatest importance, both to his present and to his future work. Happy is the pastor whom Providence permits to begin the arduous work of his calling in some country parish, where he can command the situation rather than have the situation command him, and where in comparative quiet he may go over again, amid the practical affairs of life, the great themes of the gospel which he is to preach.—*Prof. G. Frederick Wright, in Bibliotheca Sacra.*

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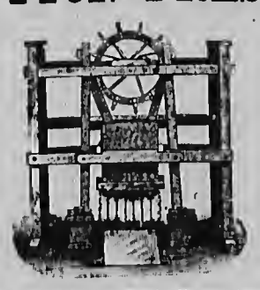

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THURSDAY, OCTOBER 16, 1890.

The annual meeting of the Publishing Committee of this paper will be held in this office, October 29, 1890.

A Model Church.

The church at Philippi was the model church of New Testament times. It lived, prospered and did well seven years, or more, without a pastor or preacher. Indeed, the membership strove harder to do the right thing in the absence of the preacher. Paul says of them, "Ye have always obeyed, not as in my presence only, but now much more in my absence." They were not eye-servants, men-pleasers. They knew that God was present all the time working in them to will and to do of his good pleasure, and so they worked out their own salvation. They had it to do by themselves, without a pastor, according to the divine movings. This church grew strong because it worked. Exercise made the membership strong. They kept up their prayer meetings, class meetings, love-feasts and public services; and they took up their public collections and sent their contributions to Paul, who was in prison at Rome during nearly half of this seven years. No great wonder the apostle loved this church with peculiar tenderness! Too often it happens that for the preacher to be out of sight is to be out of mind; and so if he is absent, he goes unpaid. If he goes away unpaid, why it is just so much made. Not so with this church. They provided for the preacher while he was in prison, and sent one of the stewards to carry the money and provisions to him. We repeat, This was a model church. There was none other like it then, and there are, comparatively, few like it now.

The church at Philippi had a good beginning. It began in the conviction and conversion of the jailer—rather a bad character to begin with: but he got religion, and that made a new man out of him. He never forgot, and did not allow his church to forget, his obligation, and theirs, to Paul and Silas—particularly to Paul.

A church that begins as this one did, and keeps itself at white-heat by constant work for the Master, never falls from grace nor fails in the collections. A church that grows in grace always abounds in liberality. These two things always go together. The financial test of a gracious state is eminently sound and scriptural. The church at Philippi did what they did because they loved Christ and his ministers. The only possible way in which they could make a practical exhibition of their love for the Master, was by providing for the wants of his minister. This they did for Christ's sake. The same motive is in the hearts of all lovers of our Lord now.

So far as the record goes, Paul had held but one public service in that city, and had performed no pastoral or ministerial function except to baptize the jailer and his family; and yet seven years after this we find this church contributing to his support. They recognized the obligation to support the ministry, and, having no pastor of their own, they did the next best thing—sent their money to the nearest and neediest preacher they knew. They did not niggle and haggle about the lack of preaching or the want of pastoral work, as if glad of a pretext to keep from paying the preacher. They gave as unto the Lord, and not to man; as a religious duty, a means of grace to their own souls, and not as so many dollars for so many sermons and social visits. I say "social visits," because the public demand for pastoral visiting is not nearly so great as some people think it is. The need for it is great, but the need is one thing and the demand quite another.

Paul, as bishop of that diocese, was anxious to send Timothy to this church, not because Timothy was a star-spangled-banner preacher, but because he "had no man like-minded who would naturally care for their state." He would send Timothy if he could, or come himself if God opened the way; but, pastor or no pastor, he urged them to do as they had been doing: "Work out their own salvation as God worked in them to do his will."

God works in all his people to do his will; and if all his people were trying as hard to work out their own salvation as was the church at Philippi, then model churches would be more numerous than they now are.

Men of Timothy's mind and churches of the Philippian mould have a wonderful affinity for each other. Deeply pious preachers are never in great demand by dead churches—never. He is too religious and not literary enough to suit our people. "If our gospel be hid, it is hid to them that are lost."

Paul commended and complimented the Philippians for their faith, zeal and liberality as he condemned and shamed the Corinthians for their worldliness and sensuality, as he should have done in both cases, and as judicious and faithful pastors do now. If the church is not living right, say so; but if worthy, commend. A word of commendation helps the church, as it encourages and stimulates the preacher. Don't withhold the meed of praise when worthily won. It is apostolic, Pauline.

GILDEROY.

On Praying

We heard two prayers recently that set us to moralizing: one was that of our declamatory Brother Show-off, which so dazzled the hearers that they quite forgot "the manna and quails," which were its less brilliant, but more substantial objective; and the other was that of Brother Wind-to-a-close, which, whatever effect it may have had upon the Being addressed, put the hearers into a sound slumber. If we wanted to be critical, we would say of the former that it was malapert, and of the latter that it was maladroit, but we do not, and have actually been driven to this statement by the conviction that malapertness is not the worst that can be said of the former, nor maladroitness of the latter. The Lord, we are persuaded, can often forgive blunders as well as blunderers, when he can not forgive heartlessness, and will even smile upon the mawkish attempts of the former to reach him as a mother upon the first steps of her first-born, while he has only frowns and fury for triflers. The man who can pray without trembling either has too good an opinion of himself, or too bad of his Lord, or too mean of the holy privilege of prayer. What is speech to him who has desire; or sentences of gold to him that has faith which will remove mountains; or a sweet voice and confident manner to him who has an infusion of divinity, and whose soul is up in arms to scale the walls behind which is concealed the spoil to be taken in lameness. Those many who quote the apostle as saying, "The prayer of the upright man availeth much," utterly pervert Scripture, as well as furnish us with a diagnosis of prayer which the sacred writer could never have been led to approve. What he said was, "The *effectual fervent* prayer of a righteous man availeth much," and what is said of the fruitful beseeching of Elias, in the same connection, is not that "he prayed," but that "he prayed *earnestly*." "Ask," "seek," "knock," said Jesus, with the rising inflection. The prayer of the widow, which he offered as a model, excelled in nothing but bare importunacy, and of the neighbor who begged three loaves in the night-season, in nothing but the strenuous insistence which will not take "no" for an answer. Looking back through the mists of ages for models in prayer and prayerfulness, we see Jesus himself whole weeks in the desert, and whole nights in the frost-crowned summits of mountains. We have often wished for the text of that prayer that was sprinkled with the bloody sweat, and of which only the groans and the agonized posturings have been preserved to us, and of that at Peniel which brought the Superior Light through the gates of dawn, and of that which shook the heavens at Pentecost until they flowed. Nor is this desire to fail of consummation, for we shall find them all at last in some gold and vellum receptacle of our Father's house, word for word, and sound for sound, as they fell upon the camera of fire and were taken up by an angelic guard. Surely there is no excuse, as there is no scriptural precedent, for languid prayer, for if our desire is weak and the fountain of our affection will not flow, we may suffer another to speak for us who standeth indeed within our heart as the angel of the Apocalypse in the sun, and "maketh intercession for us with groanings which can not be uttered." "Lord, teach us how to pray," was a petition which long antedated Pentecost, and which was, doubtless, provoked by despair of that infinite praying model who stood before the weak suppliants. But, looked at from an inartistic standpoint, what is more eloquent than prayer. "Prayer is the flight of the soul into the bosom of its God," said one who had often felt its ballast under him in such exploiting. We lately visited the scene of an eloquent minister's labors in another part of the State, and covering many years, to find that of his faithful and distinguished toils, nothing was remembered so vividly as a Sabbath morning's prayer at a camp meeting, upon whose wind of devotion he had carried the listeners with him to heaven. We have a book in our library, entitled "The Lost Truths of Christianity," and in this connection we have thought it might be worth somebody's time to pen a companion volume on "The Lost Arts" of the same great subject, and to devote the introductory chapter to the topic of this brief article. J. M. B.

How to Save the Boys and Girls.

This is the question of questions. It involves the existence and well-being, not only of the State, but of the Church. Those who watch movements, social and religious, may well be alarmed at the thousands of youth unsaved, recklessly bent hellwards. How to stop them, and how to stay the increase of the number, is the duty of every Christian to prayerfully consider and actively prevent, if possible. The church is more fully alive to this need than ever. She is seeking by new labors, societies and attractions to draw the young into her fold and to hold them closer to Christ, the center of life. Her efforts are cheeringly successful, but alas fall far, very far short of what should be done. And why? Is this work impracticable? Can not our young men and young women be saved? Must they go down wrecked, forcing into untimely graves heart-broken mothers and fathers? If not, let the Christians of each church awake to the rescue; let every Sunday-school superintendent and teacher redouble their efforts; let every watchman in Zion, with unabating zeal, prayer and faith, continue lovingly to woo the lambs into the Shepherd's fold; but, above all, let parents redouble their vigilance and holy watch over their children.

No power equals a Christian mother's in leading souls to Christ. A godly woman wields a tremendous heart-force; and when it bears upon the child God has given her, what can equal it? How fearfully guilty the parent that blindly refuses to use this God-given power and opportunity! Moments and circumstances are within their reach, with their household treasures available by no others; impressions for or against Christianity are made by them not possible by anyone else. Mothers and fathers have within their control destinies not allotted to other kindred, friends or associates. Boys and girls are the product of all the past and the foundation-strata of the future. The temple that is to be will depend largely upon the material used in its construction to-day, for each layer of stones is permeated with the one it rests upon and impregnates with its capillary force each atom of the stone above it.

"No man liveth to himself" is true in more senses than one. Then how important the qualities of the material in this spiritual structure! Who is to prepare souls for use by the Master-builder? Principally, Christian mothers and fathers. Not pastors, nor Sunday-school teachers mainly; but those to whose hearts the little ones are closest and dearest, who are bone of your bone and blood of your blood—yes, life of your life.

"Can we save our precious ones?" the writer hears thousands of tender, loving parents ask. I answer, unhesitatingly, Yes; because the Bible says, "Train up a child in the way he should go and when he is old he will not depart from it." Again, to meet the cry of the unwise, God says, "If any man lack wisdom, let him ask of God, who giveth to all men liberally." With these precepts and the added promises who need fail; and if we fail, whose fault must it be?

But we Methodists believe in testimony. Where can such instances of fulfilment of the promise in the above precept be found? I answer: In hundreds of families all over Christendom. But to be explicit, will state I know of a widow in New Orleans who was left with four little boys and a girl. These boys are now grown, everyone of them working Christians, consecrated to Christ, ornaments in society, models in business life, and students. How has she done this? By a queenly life of Christliness arching over these children. No care, thought or pains spared to lead them to high and holy aspirations. Home was made the brightest and happiest place to them on earth. They went to church, to prayer meeting and to Sunday-school with mother. She gave herself up to their development and pleasure. She had them taught music and other accomplishments, and made home the center of their thoughts.

I know, at least, a dozen families of different degrees in social life whose children are all members of the church and recognized leaders in Christian work. Some of these are families of bishops and preachers. But I will only describe a family I recently visited at Pearlington, Miss., where a godly father and mother—the backbone of our church at that place—have reared a family of seven children, all of whom are saved, and all but the baby-boy are workers for Jesus—nearly all of whom at a recent public meeting confessed Christ and voluntered to devote themselves to his service. This occurred in a town where until lately there had been no spiritual life, no outflowing of the Holy Spirit for years; it had been considered a dead town. How have these Christian parents accomplished this result? By living godly lives before their children, leading them to their Savior when at mother's and father's knee, teaching them what it means to be holy, showing in their godly lives the truth that directs and blesses all who obey and honor God. These parents filled home with pure joys, with pleasures, bright and lasting. Music, flowers, cheerful Christian fellowship and other kindred delights make the young people of that entire community recognize *that home* as the most charming place in that vicinity. How to save the boys and girls? Save them at home by Christian effort, God-blest at the fireside.

M.

A Special Gift to Centenary College.

MR. EDITOR: I have just received from a generous friend of Christian education in Atlanta, Ga., one thousand dollars in cash, the interest of which is to be used in aiding young men studying for the ministry in Centenary College. This gift came to be made in the following way: This pious servant of God read, as he told me, in the NEW ORLEANS CHRISTIAN ADVOCATE of what the church is trying to do in educating her ministers at Centenary College, and thereupon resolved that he would help in the great work, even with the moderate means which God had given him. He wrote to me enquiring how he should carry out his wish. I gave him such suggestions and attentions as have resulted in the gift above mentioned, which he intimates is not to be his last. The author of this benefaction is not a man of large means, but is willing to tax himself that he may promote the kingdom of Christ through what he believes to be one of its most powerful agencies—a Christian college. He said when he promised me the gift, "I would wish to do this if I knew that I would come to a crust of bread." He has set an example which I hope will prove provoking to many. He has planted a tree which I trust will not only grow itself, but be the first of many like it whose fruits shall gladden the church for generations to come.

The fund will bear his name, and will bear also the blessings of his generous soul to thousands who in future years shall hear the Word of God from the lips of those whom his beneficence has equipped to speak it.

W. L. C. HUNNICUTT.

Millsaps College Notes.

Macon, on last Sunday, increased her contribution to Millsaps College by a collection amounting to $281 75.

On the same day Bishop Galloway presented the cause at Rolling Fork and raised $351 55.

Millsaps College Day was observed at Edwards on Sunday, October 5, and a cash collection of $16 50 was taken.

This speaks well for the zeal of Bro. Nicholson and his liberal people, since within the last three months the agent presented the claims of the college at that point and secured subscriptions amounting to nearly $600.

Now let the reports come in, and let every Mississippi Methodist take part in this general effort for the endowment of the college. A. F. WATKINS.

Notes.

"The live pastor is enthusiastic, ambitious; above all, ever in quest of new victories for his Master's honor."

"Every little thing, as surely as a great one, involves a great principle; and no great principle can be counted a little thing.'"

The perishing around us need something more than our sympathy. They need our time, talents and energies expended in efforts to save them.

Why do our obituary writers put poetry in their obituaries, when the poetry never does appear in the paper? Can anybody answer this question?

"How much of that which is worst in us is a result of our living within ourselves instead of living for others, and in the light that others shed upon our pathway!"

Northwestern Christian Advocate:

We have known some sallow, cadaverous clergymen, who never have any fun, sit an hour talking of their indigestion, go to the table and eat dinner enough to satisfy an athlete, and then devote half the following afternoon doubting whether justification is by faith after all.

"How shall we reach the masses?" Turn the masses into units, and let each Christian go after one unit, and in one year's time, instead of *twenty* millions, this land will contain *sixty* millions of Christians!

Northwestern Christian Advocate:

If by some beneficent catastrophe each preacher in the world were pastor of three churches ten miles apart, and all were restricted to horse-locomotion; and if, next, all horses were seized by the epizootic—that equine form of the grip—how sermons would improve as the result of pedestrianism!

There are about *thirty* preachers in the Louisiana Conference who had just as well begin to pack up. We don't know who they all are, nor where they will have to go, and, as this uncertainty exists, we advise every preacher to hold himself in readiness to say, "Here I am; send me."

Many of our pastors, in writing of their revival meetings, have used these words, "This meeting closes the season with us." We suppose the meaning is, that there will be no more *protracted* meetings. We trust the *revival spirit* will be fostered, so that the flame will continue to burn all through the winter. Can anyone give a reason why it should not?

Wesley, in his "Plain Account of Christian Perfection," says, emphatically:

"Beware of schism. of making a rent in the church of Christ. That inward disunion, the members ceasing to have a reciprocal love 'one for another,' is the very root of all contention and every outward separation. Beware of everything touching thereto. Beware of a dividing spirit. Shun whatever has the least aspect that way."

The curious thing to us is that Mr. Wesley should so often caution people professing the experience of holiness, or perfect love, against "a dividing spirit." Does the *profession* of perfect love produce "a dividing spirit"? If not, why so many warnings on that particular point?

"The right man in the right place." We do wish somebody would discover "the right man in the wrong place," or "the wrong man in the right place," or "the wrong man in the wrong place," or make some other discovery that would change the phrase in some way. We think the right man has been in the right place long enough and should give place to some other man in some other place.

Whitworth College, among other attractions, has now a musical department under two celebrated directors: Prof. Bach, of the Conservatory of Munich, who has charge of the piano, organ and theory, and Prof. McKernan, a noted artist, who will teach voice and choral singing. President Fitzhugh is determined to spare neither pains nor money to place Whitworth at the head of Southern colleges, and to keep it there.

We have received the first number of *Reapers and Sowers*, our new Sunday-school missionary magazine. It is an illustrated monthly of 16 pages published for the Sunday-schools of our church. It is 25 cents a year to single subscribers, 15 cents a year to clubs of five, or more, to one address. Now, let all our Sunday-schools supply their scholars with this beautiful monthly, and thus help to educate them into the missionary spirit. Address Barbee and Smith, Nashville.

The Wesleyans are making preparation to celebrate the Centenary of John Wesley's death, which occurred March 2, 1791. One form of the celebration will be the raising of £10,000, to "put Wesley's tomb and the graveyard in which he lies in proper condition; to secure Wesley's house as a permanent Museum of Methodist History and Antiquities, and to give to Wesley's central chapel (City Road)—the mother church of Methodism—thorough, suitable and enduring repair." It will not be amiss for American Methodism to celebrate this centennial in some suitable manner.

Personal and Otherwise.

Another writes that his people—150 Methodist families—take 155 religious papers, 85 of which are the NEW ORLEANS CHRISTIAN ADVOCATE. The brother's name is B. F. Philips, and the people make up Black Hawk circuit, in North Mississippi Conference.

Dr. Carradine, fresh from his European and Eastern tour, entertained the preachers' meeting for twenty minutes 1st Monday. The Doctor had a good time generally, gained several pounds in flesh, and looks better and brighter than we have ever seen him. We are sorry we lose him from our work here; but we will follow him with our prayers for a successful work for the Master in his new field. He leaves Thursday evening for St. Louis.

At the close of his fiftieth year in the ministry, Rev. S. Black, of the Western Virginia Conference, asked for a superannuated relation, but was so overcome by emotion he could not talk. He sent to the secretary's desk the following paper, which was read in the hearing of the Conference and the large audience present:

During these fifty years I traveled, at least, 75,000 miles; received $6 181 28, being $137 36 per year. During the same time I received in presents $1,182 61, and $400 36 in marriage fees, making a total of $7,761 24, being $155 28½ per year, having a family thirty-six years of that time.

If "Section Five" of the Franchise article adopted by the Mississippi Convention does not crumble to pieces under the incessant bombardment of the press, then it is made of tougher stuff than we think!

A private note, dated October 9, from Rev. F. S. Parker, our pastor at New Iberia, La., closes with this cheering news: "A revival is in progress here. Six were converted to night."

Bishop Lane, of the Colored Methodist Episcopal Church in America, held the District Conference of his church in this city last week. The Bishop is a great worker, this being his fifteenth District Conference this year. That church is making good progress all over the country, and in this city it is obtaining a strong foothold. We wish it the success which it so eminently deserves.

If you don't send us a notice of your meetings, how can we know enough about them to notice them in the ADVOCATE?

Bishop Keener returned from the Holston Conference last week, and gave the preachers' meeting a very entertaining sketch of the improvements going on in the Tennessee Valley. The Bishop is looking better and stronger than when he left us for Missouri.

A letter from Rev. P. H. Dieffenwierth, a superannuate of the Louisiana Conference residing at Largo, Fla., dated October 8, says: "The lamp of life is burning out quietly. Vitality is low, but I am not sick. I abide in expectant submission and trust that the grace which has sustained me thus far will bring me triumphantly through." We pray that our brother may be graciously sustained to the end.

The North Georgia Conference Woman's Missionary Society has begun the publication of *The Little Workers*, for the young people of our mission bands. The first number is a complete success. It is an eight-page monthly paper, edited by Miss Annie Maria Barnes, and the price is 25 cents a year. Miss Sallie Stewart, Oxford Ga., is treasurer, to whom all moneys should be sent. Communications should be sent to the editor, Duluth, Ga.

According to the *Interior*, the Northern Presbyterians gave last year for the support of the church and its enterprises *eighteen dollars* for each communicant. They gave *ninety* cents apiece for foreign missions. If we contributed as much for missions, it would amount to $1,080,000!

Bishop Keener preached at Church Street, Sunday morning, and at Broad Street, Sunday night. We heard the morning sermon. He is in fine preaching trim. His voice is clear and penetrating. Outside the balze doors at the entrance of the audience-room, every word, even when uttered on a low key, was audible. It is needless to say the sermon was a fine one. The closing part was especially spiritual and full of meat.—*Holston Methodist.*

The Christian Guardian:

The stay of the Rev. Dr. Siedd, the representative of the Methodist Church, South, was brief, but he made the impression of being an able man of an excellent spirit. His sermon was impressive, sound and forcible. His address was full of interesting information about Methodism in the South, and his able and comprehensive statement respecting what his church held and taught, showed that it held fast the apostolic doctrines which are characteristic of Methodism with an unfaltering grasp. As our Canadian Methodists are not so well acquainted with the history and achievements of Southern Methodism, it was particularly gratifying to hear of what God had wrought in the "sunny South." It was impossible to listen to the eloquent and instructive address of Dr. Siedd without realizing the truth of Solomon's words: "As cold waters to a thirsty soul, so is good news from a far country."

Rev. J. R. Culpepper held a meeting in Cleveland, Tenn., recently, and 100 persons joined the Methodist Church.

We are under obligations to our old preceptor, Dr. R. H. Rivers, of Louisville, Ky., for a copy of "Arrows from Two Quivers," a book of sermons by himself and Dr. Morrison. We accept the gift as a reminder of pleasant and workful hours at Centenary College during the "early fifties." We have already noticed the book in our "book notices."

Postal Card Reports.

—Rev. J. H. Callaway writes from Eden, La.: "Our meeting at Gray's School-house was a glorious success. Some hard ones were touched; strong men wept and rejoiced. We were hindered some by the weather. Do not know how many conversions, but 13 were received into the church. Praise the Lord, holiness is spreading! Amen!"

—Rev. J. T. Howell, writing of Mt. Vernon circuit, says: "Have held all my meetings. Results: 25 accessions; church revived, demonstrated by new family altars, new prayer meetings, new leaders at public service, new interest in Sunday-school work; church and parsonage repairing. To God be all the glory. Think the collections will be full."

—Rev. Robert P. Howell reports from Floyd, La.: "I have finished my round of protracted meetings, having held four. Some of the results are: About 50 conversions, 4 sanctifications, and about 45 accessions to our church. Conference collections are nearly all up in full. Praise the Lord! Our ensign is, 'Holiness unto the Lord.'"

—Rev. P. Howard writes: "Assisted again by the same two faithful and efficient brethren, Whittington and Wm. Carroll, of the East Feliciana circuit, I have just closed a good meeting at Pipkin's Chapel, St. Helena circuit, resulting in 16 accessions, quite a number of conversions, and a general revival of spiritual and practical religion among the membership. Thanks to the good brethren and praise to the Lord."

—Rev. J. T. Nicholson writes from Edwards, Miss.: "College day and quarterly meeting coming together, Bro. Little preached on Sunday morning in interest of that institution, and gave us a clear, strong sermon on Christian education, and took a collection. Our cash collection for this day is $30, which, added to previous contributions, puts the Edwards endowment fund up to $600, in round numbers. Every assessment will be paid in full. Woman's and juvenile missionary societies organized during this quarter. Every department of the church work is prospering."

—Rev. J. N. Ware writes from Marion, Miss.: "We have about closed the round of our meetings, with some glorious results. Our meeting at Lockhart was a grand success. Eight family altars erected; about 20 conversions and 10 accessions to the church. Lockhart is the place where so many people came out of the church by the holiness move. We took 4 of them back in the church. Rev. J. D. Crymes did us great work there. We have taken in 36 members on the work this year and baptized 15 children. Many people are made to praise God, while others are cold and indifferent. To God be all the glory."

THE SHORTHAND INSTITUTE.

The "record" is claimed for the shorthand system of Messrs. Isaac Pitman & Sons of London, Eng., both for speed and legibility of the notes, and, in this latter respect, it is held to be the best extant in either England or the United States for general reporting and correspondence. It is ably and thoroughly taught in this city (together with type-writing when desired) at No. 234 St. Charles St., by the Rev. Walter Dunstan, who is so well known in this city and State and who has had an experience of over twenty-six years as a practical shorthand writer and teacher. The many prominent positions occupied in this city by former pupils of Mr. Dunstan speak for his ability as a teacher, and as a verbatim reporter his reputation is too well known to require any comment at our hands.

Bro. Dunstan, who is determined that his pupils shall have the benefit of every modern improvement, has just received direct from the Remington factory at Ilion, N. Y., a Remington (Polyglot) machine for the use more especially of his foreign students. This machine writes all modern languages, and will materially facilitate the student in acquiring the art of type-writing. Thoroughly competent lady teachers, who have been especially trained for the purpose, teach those who desire ladies as instructors.

Bro. Dunstan is prepared to attend promptly to all orders for shorthand or type-writing work, and solicits the same, guaranteeing accuracy and promptness.

Church Lighting.

An essential element in the work of every church is a well-lighted sanctuary. A gloomy temple is not a wholesome place to worship in. Cheerfulness belongs to Christianity. The church should be well supplied with windows to admit the sunlight, and supplied with the very best appliances known to science for the artificial light needed for illumination at night. The most efficient dispenser or diffuser of light, either from oil lamp or gas or electric light, is the Reflector manufactured by Mr. I. P. Frink, of this city. There are differences in the quality of reflectors as they are differences in the quality of flour. Competition has brought a number of inferior reflectors into the market. Those who reflect before they buy will buy the Frink reflector.—*New York Christian Advocate.*

Meridian District.

Dear Brethren: The fourth round of Quarterly Conferences has begun and will end in less than two months. Let these two months be filled with earnest, honest, persistent efforts by laymen as well as preachers to round up the Conference year grandly.

Let the young converts, which number hundreds, be tenderly looked after. Let them be carefully and prayerfully indoctrinated to guard them against proselyters and to establish them in the most holy faith. Let proper sermons be preached. Let proper books be put into their hands. Let the ADVOCATE reach their home circle. Get them to attend class meetings wherever a class leader can be had. No active class leader denotes low spiritual condition.

Let the preachers look closely after the Conference collections. The assessments are all below the ability of the people to pay. Failure at this point will indicate either a want of fidelity on the part of the preacher or a lack of religion on the part of the people. The fourth Quarterly Conference will disclose what the third and the other two suggested with ever-increasing emphasis.

Let the stewards bestir themselves if they have not already done so. The salaries of the preachers are all small enough. A failure to pay in full would be shameful. I have been to every parsonage in the district except one, and I know how the preachers live and how their families pinch and economize. Every dollar, yea, every dime of the salaries is needed, and a grievous wrong will be done if the last dime be not paid.

Let the district parsonage trustees keep the need of a district parsonage before the minds of the people. Let the preachers do the same. Let our men and women of wealth be liberal in their contributions, and let the poor contribute according to their ability, and there will soon be a home for the presiding elder's family—whoever he may be—next year. Altogether, brethren, and this reproach will be taken from the 6,000 Methodists in this district. "Forward! be our watchword." T. L. MELLEN, P. E.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

Statistics.

MISSOURI CONFERENCE.

Number of schools, 353; increase, 22. Officers and teachers, 3,076; increase, 230. Number of scholars, 22,820; increase, 1,598. Amount collected for Sunday-schools, $4,732 25; decrease, $1,080 41. Amount collected for missions, $1,295 10; increase, $293 93. Amount collected on Children's Day, $435; increase, $175 19. Amount collected for other objects, $922 44; increase, $499 29. Total amount raised, $9,394 58.

Local preachers, 152; decrease, 9. Total members, 36,122; increase, 890. Additions on profession of faith, 3,366; additions by certificate or otherwise, 1,637; removals by death, certificate or otherwise, 2,805. Infants baptized, 491; decrease, 127. Adults baptized, 2,180; increase, 137. Number of churches, 389; decrease, 16. Value of churches, $696,400. Number of parsonages, 96; value of parsonages, $99,674. Value of other church property, $16,590. Money expended for churches and parsonages, $86,755 80.

Paid to presiding elders, $9,125 06; preachers in charge, $67,074 72; Bishops, $1,383 20; Conference claimants, $3,717 57; foreign missions, $9,062 27; domestic missions, $1,888 09; church extension, $2,715 52; education, $1,584; expenses of delegates to the General Conference, $208 75; other objects, $35,015 93. Total from all sources, $226,311 05.

ST. LOUIS CONFERENCE.

Number of local preachers, 133; members, 20,314. Total, 20,447; increase, 1,435. Infants baptized, 937; increase, 135; adults baptized, 1,411; increase, 173. Sunday-schools, 211; increase, 18. Sunday-school teachers, 1,717; increase, 141. Sunday-school scholars, 15,674; increase, 2,578. Besides these, there has been an increase on nearly all other lines. Collections for church extension, $1,738 10; foreign missions, $3,078 10; domestic missions, $1,866 50; total, $6,683.

LOUISVILLE CONFERENCE.

Local preachers, 221; members, 39,411; infants baptized, 860; adults baptized, 2,049; Sunday-schools, 316; teachers, 2,255; scholars, 17,903; widows and orphans' fund, $2,050 19; foreign missions, $1,184; domestic, $2,865; church extension, $1,635; number of churches, 392—valued at $636,084; parsonages, 95—valued at $115,876; number of schools, 1—valued at $35,000.

A committee was appointed by the Tennessee Conference on Dr. Kelley's case, and unanimously reported that a trial was necessary. The Conference refused to concur in the report by a vote of 116 to 26.

THE LADIES' HOME JOURNAL

For the coming season, will prove a delight to artistic Housekeepers or to any woman interested in *Home Decoration, Artistic Needlework, Embroidery,* and the newest creations in pretty things for the house.

A few of the special features to be found in the Autumn numbers embrace

Pretty Things for Christmas Gifts

From the minds of such versatile decorative writers as EMMA MOFFETT TYNG, MARY C. HUNGERFORD, LINA BEARD, and EMMA M. HOOPER, who will give a score of hints to women for making simple but pretty holiday gifts.

Things to Make for Fairs

By EVA MARIE NILES, contains practical suggestions of value to every woman interested in Church Fairs or Festivals.

How to Make Presents

Will be an invaluable article, full of hints, for makers of Christmas gifts.

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The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

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Were beating fairy drums,
With soft and gentle tapping,
The Raindrop Army comes!

The frightened little Sunbeams
All hid behind a cloud,
When first they heard the roll call
Of thunder, deep and loud.

And sorry are the children
Who stay in-doors to-day,
Because the Raindrop Army
Is marching on its way.

But soon the West Wind whispers:
"I'll put the troops to rout":
And in a trice the Sunbeams,
And children, too, are out.

Ho! ho! the Raindrop Army!
Its drums no longer sound;
And hark! the West Wind's bugle
Fills all the air around.

Ho! ho! the gorgeous banner
The Sunbeams now display,
As all the Raindrop Army,
Defeated glide away.

The Boy We Like.

The boy we like has a merry, open face, fresh and ruddy with the combined effects of healthful exercise and soap and water. Although not at all pedantic, he always looks neat, and takes care of his clothes, and does not consider it "fun" to use his hat as a football. He prefers a brisk walk, or a football match, to moping over the fire on a winter's afternoon, and if there is skating to be had, he does not think it an "awful nuisance" to take his sisters, but he puts on their skates for them without a murmur. He is fond of reading, but does not mind putting his book aside to join in a juvenile game with the younger members of the household. At school he is a painstaking scholar, and he is quite as earnest in the playground and cricket field, where, although he is an excellent "bat," he is always ready to take his share of "fielding." Though he has not a very musical voice he cheerfully joins the others around the piano, "chiming in," as he expresses it, in the hymns on Sunday evenings. Of course, he is his "mother's pet," but that is not his fault, and he does not enroach upon her kindness towards him for selfish ends. He likes good, hearty, not foolish fun, and never frightens or teases his sisters by throwing spiders or frogs at them. He is kind to animals, and is very gentle with little children. He never minds "holding" the baby—in fact, rather likes it—and that "uncrowned king" is generally "very good" with him. He does wrong things sometimes, but is speedily very sorry, and quickly asks forgiveness. He is usually as readily forgiven as he readily forgives an injury. When asked what he would like to be, he does not quite know, but thinks, in a rather vague kind of way, that he would like to be a carpenter, or a railway guard. He makes boats and things, and is particularly handy in correcting a broken latch, or fixing shelves. His great difficulty is getting up in the morning. He does not grumble if he can not invite his companions home to tea more than three time a week. On Sundays he sits very attentively in the pew, does not look at his watch (a present from his mother) on an average once a minute, eat sweets, or read the hymn book during the sermon. Above all, although the boy we like is human, and has his faults, these he tries to overcome. He has a bright, happy faith in the power and love of his Savior and Master. He tries earnestly to follow him, and endeavors to fulfil his behests in his daily pursuits and pleasures. The boy we like is a "good" boy. His life is happy and useful, and is a foretaste of that still larger life that lies before him in his years of manhood.—*London Baptist.*

The Prizes of Energy.

Twenty years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased until it was necessary to hire a room. Growing ambitious, they hired lecturers, and many people were brought together. Many of them now trace back their success to this effort at gaining knowledge. Indefatigable industry, coupled with the desire for knowledge, produces great results. Walter Scott, when he was in a lawyer's office, spent his evenings in study. John Britton, the author of architectural works, said: "I studied my books in bed on winter evenings, because too poor to afford a fire." He used every opportunity to read; the books he picked up for a few moments at the book stall helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingston, at the age of ten years, working in a factory, bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, and finally entered college and was graduated.

Many will ask how they can advance themselves in knwledge. The first thing is determination; the next, perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say, "Time is money." But it is more than that to the young man. If used rightly, it is self-improvement, culture, strength and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy and help you in your work. Thackeray says: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired; they admire great things; narrow spirits admire basely and worship meanly."—*Christian at Work.*

For headache, toothache, pain in the side, back and limbs use Salvation Oil. 25 cents.

To Write a Composition.

"The first thing," says the little lad or maiden to whom this task has been assigned, "The first thing is to get a subject."

Let the lad or maiden pause just here long enough to catch this bit of wise advice, given to the readers of the *Youth's Companion:*

What boy of ten has meditated on "Liberty" or "The Franchise," or what do little American girls know of the Italian palaces, or nightingales, or larks, concerning which they are apt to write verses and tales?

No man or woman can write strongly or nobly of a subject of which he or she knows nothing; how much less likely, then, is a child to do it?

Let John or Jenny, sentenced to "write a composition" for next week, take some matter which is perfectly familiar and also interesting to them—a game of foot-ball, the peculiarities of their pet horse or dog, or some subject of school or village dispute, and candidly set down their secret opinions about it. If they have any common sense, imagination, feeling, or any intellectual talent, it will be manifested on this well-known ground.

The scholar will thus unconsciously learn to express himself simply and forcibly upon everyday matters which, though he may never be called upon in after life to write for publication, will always be an invaluable power to him.

Self-punishment is neglectiug to use Dr. Bull's Cough Syrup. Price only 25 cents.

What Mary Gave.

She gave an hour of patient care to her little baby sister, who was cutting teeth.

She gave a string and a crooked pin and a great deal of good advice to the three-year-old brother who wanted to play at fishing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both.

She could not have seen them very often if our Mary had not offered to attend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face.

She wrote a letter to her father, who was absent on business, and gave patient attention to a long story by her grandmother, and when it was ended made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent.—*The Little Ones.*

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Household.

Don't Worry.

If you encourage this demon, you will find him your bitterest enemy. The Angel of Death is an awful visitor, and the stoutest hearts quail when he crosses the threshold. Thousands pave the way for him and hasten his coming by allowing themselves to worry. Anyone possessing a nervous temperament finds it quite natural to fret and worry over every trifle that comes in his way, and one must, indeed, possess a great deal of moral force in order to overrule this inclination.

Perhaps many never take the trouble to think what this habit of worrying leads to. I call it *habit*, but it gradually develops into *disease*. It sours one's nature and dwarfs his soul. Then follow cynicism and melancholy.

"Moonstruck madness, moping melancholy."

After these, in quick succession, came hypochondria and lunacy, which soon shade off into madness. Thus you see vast, shadowy horrors, drawn up in battle array around the citadel of Reason. Sappers are at work; suddenly the wall is breached; Reason is dethroned, and all the mental forces massacred.

There is an antidote for this dread malady, if applied before your will has become weakened. When you are worried and feel a wave of wickedness surge through your soul, pray. Pray as Moses did when the children of Israel were sorely beset by the Amalakites; and as Joshua vanquished the host on this occasion, so will you put to flight the enemy that would destroy your peace. Resolve to be patient under any and all circumstances, and you will be a victor in the battle of life and will win for yourself a crown of immortality.

How to Make a Good Wife Unhappy.

See your wife as seldom as possible. If she is warm-hearted and cheerful in temper, or if, after a day's or a week's absence, she meets you with a smiling face, and in an affectionate manner, be sure to look coldly upon her, and answer her with monosyllables. If she forces back her tears, and is resolved to look cheerful, sit down and gape in her presence, till she is fully convinced of your indifference. Never think you have anything to do to make her happy, but that her happiness is to flow from gratifying your caprices; and when she has done all a woman can do, be sure you do not appear gratified. Never take an interest in any of her pursuits; and if she asks your advice, make her feel that she is troublesome and impertinent. If she attempts to rally you good-humoredly or any of your peculiarities, never join in the laugh, but frown her into silence. If she has faults (which, without doubt, she will have, and perhaps may be ignorant of), never attempt with kindness to correct them, but continually obtrude upon her ears: "What a good wife Mr. Smith has!" "How happy Mr. Smith is with his wife!" "Any man would be happy with such a wife!" In company, never seem to know you have a wife; treat all her remarks with indifference, and be very affable and complaisant to every other lady. If you follow these directions, you may be certain of an *obedient* and *heart broken* wife.—*New York Ledger.*

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Scientific.

Fine Work in the New Metal.

Mr. Henry Troemner has just completed four remarkable assay-balances, which were yesterday inspected by a number of distinguished chemists and other scientists. These scales are not only remarkable for their great sensitiveness under comparatively heavy loads, but also for the material of which they are constructed—the metal aluminium. They were manufactured for the great laboratory now being erected by the Illinois Steel Company, at Chicago, which is intended to be the finest physical and chemical laboratory in the world, surpassing even the magnificent one equipped by Mr. Edison at Orange, N. J. As an example of the care with which this laboratory is being built, it is stated that each of these four balances will have a separate foundation isolated from the building and reaching solid rock.

The balances resemble in general appearance the finest form of chemical balance, and are encased, as usual, in glass, with the usual attachments.

No one examining them casually would suspect that but one metal was employed in their construction, and that one "the metal of the future"—aluminium. The supporting pillars have been colored to resemble steel; the supporting beam is a dark bronze in color, and the screw heads and washers have been gilded, but all alike are of aluminium. So far as Mr. Troemner is aware, this is the first time that this metal, destined to be so useful in the arts, has been used for such a purpose. The reason why it was selected was because of its peculiar combination of the qualities of lightness and non-corrosibility, together with great rigidity and tensile strength. Its strength may be judged from the results of some tests made by Tinius Olsen, which showed that a specimen measuring .2416 (rather less than a quarter) of a square inch in section broke only after a strain of 3,205 pounds. Mr. Olsen found that its limit of strain per square inch was 13,260 pounds; limit of elasticity per square inch, 9,100 pounds; percentage of elongation, 00.6. These tests were undertaken to determine the best metal to use, and this was determined to be English aluminium, alloyed with five per cent. of silver. The pure aluminium was imported in ingots, and the remaining processes carried out in Mr. Troemner's works. Great difficulty was found in casting the metal, moulds of plaster of paris and steel both failing on account of the viscidity of the melted aluminium. This difficulty was finally obviated by the use of dry sand moulds heated intensely before the fluid metal was poured in. By this means some remarkable castings were made, free from all imperfection. The toughness of the metal made it difficult to work, the tools refusing to bite into it without the use of spirits of camphor, as in drilling glass. The color of the metal is silvery white, and, except in the parts previously noted, it has been allowed to retain its natural color. Even the handles and knobs of the case have been made of aluminium, highly polished, and the effect is very handsome.

The scales are exceedingly delicate, and, although capable of carrying 250 grains (about five ounces) in each scale pan, they will indicate with accuracy the one one-hundredth of a milligram (about one seven-thousandth of a grain). The bearings of the balances are made of agate, and are the only part not made of aluminium. Knife edges of agate, set in aluminium clamps, rest on polished plates of agate when the scale is in use.—*Philadelphia Ledger.*

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Marriages.

DION—POPE.—At the residence of the bride father, Thomas Pope, Esq., of Mt. Carmel, Miss., August 28, 1890, by Rev. N. H. Young, Mr. M Dixon, of Monroe, La., to Miss Jennie Pope of Covington county, Miss.

McBRIDE—BEDFORD.—At the residence of the bride's parents, September 10, 1890, by Rev. J. R. Jones, Mr. Andrew L. McBride and Miss Sallie L. Bedford, both of Jefferson county, Miss.

JENSON—BOZEMAN.—At the residence of the bride's mother, near Cary, Miss., September 21 1890, by Rev J. A. B. Jones, Mr. Edward P. Wixon and Miss Ella Bozeman, both of Sharkey county, Miss.

JONES—MANGHAM.—At the residence of the bride's aunt, Mrs. I. R. Dement, near Hellena, Miss., October 1, 1890, by Rev. W. H. Sanders, Mr. Sam D. Jones, of Meridinn, Miss., to Mrs. Lucy Mangham, of Yazoo City, Miss.

SIMMONS—TERRELL.—At the residence of Mr. John Page, near Water Valley, Miss., October 1, 1890, by Rev. J. H. Brown, Mr. L. E. Simmons to Miss Ida Terrell, all of Yalabusha county.

CHAFF—NEWMAN.—At the residence of the bride's father, Edward F. Newman, Esq., Floyd, La., October 2, 1890, by Rev. Robert P. Howell, Mr. Arthur G. Chaff, of Minden, La., to Miss Irene P. Newman, of Floyd.

BROWN—FRANKLIN.—At the residence of the bride's father, John Franklin, Esq., October 2, 1890, by Rev. J. C. Carnline, Mr. J. A. Brown to Miss M. A. Franklin.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MURRAY—Mrs. JEMIMY ELIZABETH MURRAY, daughter of Lewis Petty, of sacred memory, and wife of M. E. N. Murray, was born August 15, 1833, and died August 16, 1890, at her home near Wayneshoro, Miss., aged fifty-seven years.

Sister Murray was converted and joined the Methodist Episcopal Church, South, in Autumn of the year 1856 at Reed's Chapel, Sumpter county, Ala. She was a "bright and shining light" in the church of God. She enjoyed sweet communion with the Savior, rejoicing evermore. Sister Murray was faithful in all the relations of life: a faithful wife, faithful neighbor and friend, but, above all, a faithful Christian. She was ready when the summons came. She has entered into "the glory of the Lord," to go out no more forever. She leaves many friends and relatives who sadly miss her, and mourn their loss, but the saddest of all is the heart of her devoted husband, whose life and home she cheered and brightened so long by her Christian virtues. Sad, indeed, is his heart, and lonely and desolate his home. Nevertheless his "heart is fixed," he "lives by the faith of the Son of God." By and by there will be a happy meeting. E. F. EDGAR.

MASSEY—T. L. MASSEY was born October 8, 1855. He joined the church in early life, but under the influence of worldly association he was led astray, and engaged in that delusive and fascinating amusement called dancing. He, however, returned to the church, and became a steward. At the time of his death he was recording steward. He was twice married. First, on March 29, 1882, to Miss Carrie Hunt, who died December 21, same year. On November 7, 1888, he was married to Miss Anna Stevens, who, with their little son, Leslie, survives him. After an illness of three weeks, during which he was patient, he died June 20, 1890. One evening, after alarming symptoms during the day, he said to his wife: "God like to have taken me home to-day." He seemed very little inclined to talk during his illness. One day, after two or three subjects had been mentioned, to none of which he seemed to give attention, he was asked if he trusted in God. He brightened up and nodded assent. May God bless and spare his mother, a devoted Christian, who reared a large family, all of whom, except one, are members of the church. His pastor,

BENJ. S. RAYNER.

ROY—JOHNNIE LEE, infant son of Rev. J. R. and M. M. Roy, was born in Ouachita parish, La., July 3, 1889, and died July 12, 1890, aged one year and nine days. Johnnie was a sweet and interesting little fellow, and when well was always contented at play, either with his little sister or the toys his mother gave him for his amusement while at her work. But after disease fastened itself upon the little frame he then became fretful. His father, unconscious of the fact that his baby-boy was dangerously ill, started out from home on a journey about forty miles; but before reaching his destination was overtaken by the sad news of his child's departure to the celestial world, there to repose on the bosom of him who once said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." May the Holy Spirit comfort the bereaved parents!

J. T. REAMES.

DICKERSON—The following resolutions were adopted by the Sunday-school at Beauregard, Miss.:

Whereas, In the wise providence of God, Miss JENNIE DICKERSON was taken from our midst by death, September 3, 1890, and as she had been for years a devoted member and faithful teacher in our Sunday-school at Beauregard, Miss., therefore, be it

Resolved, That we, as a Sunday-school, do hereby give expression to our grief and sense of loss at her death, and that we extend our sympathies to the bereaved family.

Resolved, That her life and character be cherished in our memories as worthy of example.

Resolved, That these resolutions be sent to the NEW ORLEANS ADVOCATE for publication; that a copy be sent the family, and to each member of her Sunday-school class.

AGNES G. CHRISMAN,
For Committee.

DICKINSON—WILLIAM DICKINSON was born in Green county, Miss., on January 5, 1816, and departed this life at his son-in-law's, Mr. L. R. Reeves, in Harrison county, Miss., on September 16, 1890, aged seventy-four years nine months and eleven days. He was twice married: first to Miss Elizabeth Felphs, and the second time to Miss Annie M. White on March 13, 1847. He joined the Methodist Episcopal Church, South, in the year 1881, under the ministry of Rev. Stewart Calhoon, in Jackson county, Miss.

About three years before his death his mind became very much impaired, and at times he was a great annoyance to the family, and then at other times he seemed to be right in mind. He was confined to his bed about three months before his death, and during this time he was helpless almost as an infant. No one can tell how he suffered; but all of his sufferings now are over. I visited him several times during his last sickness, and he always seemed glad to see me. Almost every time I would enter his room he would say to me, "I want you to pray for me before you leave." He seemed to love to hear prayers and the songs of Zion. I would talk to him in regard to departing this life, and he would seem to be cheerful and happy. I said to him: "Is all your trust in the Lord Jesus Christ?" His answer was: "All my trust is in the Lord." Then I said: "Trust in the Lord, and he will carry you through;" and he replied: "Yes, he will carry me through all right." So from his own testimony we think he is in the bright home of the soul, and at the beautiful gate waiting and watching for his loved ones that he left on earth. Wife and children, look up; the kingdom is just before you. J. H. HOLLAND.

MCDONALD—JAMES PARKER MCDONALD, son of R. V. and L. O. McDonald, died at the home of his parents, August 5, 1890, aged twenty years nine months and four days. Parker was one of our best young men, and the church, Sabbath-school and community have sustained a great loss in his death.

His was a beautiful Christian life; so softly and gently did he let his light shine in all the varied duties of his short life. He joined the Methodist Episcopal Church, South, when about eight years of age, under the ministry of Rev. W. B. Lewis. He professed religion early in life, and the two last years of his career he grew rapidly as a Christian; never very demonstrative, but in his own quiet, happy way manifested unmistakable signs of a heart full of love for his Savior and unwavering faith in his power to save. He was very punctual in attending all religious services at Ebenezer, the church of which he was a member; always present, and taking special interest in the Sabbath-school. He loved to sing the songs of Zion, and never refused to pray when called on at the family altar or in public. One of his prominent traits was his willingness to help wherever duty called, which won for him the love and esteem of all. During his last illness he said he was trusting in his God, and was not afraid to die. He is sadly missed, but most of all by his devoted parents, to whom he was truly a dutiful and helpful son. We deeply sympathize with the household where this precious link is missing, where his vacant chair is found.

AUNT WILLIE.

WHATLEY—SAMUEL WHATLEY was born July 20, 1820, and died at his home, Eden, La., June 16, 1890, aged sixty-nine years eleven months and ten days.

It was my happy privilege to know this man of God for six months. He gave me a home at his house, and encouraged me in my work as soon as I arrived on Centerville circuit. He was prayerful all the time. When the neighbors would come to see him they were most always reminded of their prayers, and of the necessity of being ready for the judgment. He used to appreciate my poor, weak labors so much that I was humbled when in his presence talking of religion, and asking me to pray for him that he might be with us a little longer. We loved him so, that we pleaded with God to spare him to us a little longer. And he did live a good while longer than the doctors said he would. But on Monday morning, June 16 he dropped dead while walking across the floor. He died with heart disease. No one was present to say good by. Uncle Sam's many friends and relatives were at his burying, weeping. Oh! let us meet him in heaven, where there is no more weeping or parting.

J. H. CALLAWAY.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii. 20, 21.*

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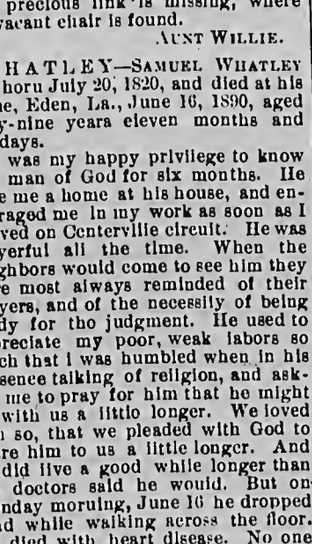
Used by men, women and children.



"Wait darling, your coach isn't dry yet. I have just painted it with PIK-RON TRADE MARK. PAINT THAT'S ALL PAINT. THREE IN ONE. TRADE MARK.

Looks like a new coach, don't it baby?

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON makes a plain white wood any imitation you wish to obtain.

JAMES PYLE'S PEARLINE WASHING COMPOUND THE GREAT INVENTION FOR SAVING TOIL & EXPENSE WITHOUT INJURY TO THE TEXTURE COLOR OR HANDS NEW YORK.

The Success of the Original

supports the imitations and there's a crowd of them hanging to Pearline. It saves work for them, as it does for everybody. It saves them talk, too. It's the one cry of the peddler that his imitation is "the same as Pearline," or "as good as Pearline." It isn't true, but it shows what he thinks of Pearline. He knows that Pearline is the standard—the very best for its purpose. So does everybody who has used it.

Beware of the basket gang—be sure you get Pearline. Get it from your grocer—and send back any imitation he may send you. Pearline is never peddled, and is manufactured only by

178 JAMES PYLE, New York.

Home Insurance Co., of New Orleans

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.0
CASH ASSETS, December 31st, 1887, - - - - - $413,860.7
CASH ASSETS, December 31st, 1888, - - - - - $459,369.5
CASH ASSETS, December 31st, 1889, - - - - - $510,584.5

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y.

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, R. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON.

Mention this paper.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company

14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000.

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade.

New Orleans, La., March 20, 1889.

ESTABLISHED 1868.

A. A. WOODS. WALTER SCOTT. L. H. FOURNET. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Co., Lim'd

H. DUDLEY COLEMAN, President. EDGAR L. STREAM, Vice-President and Superintendent.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS. *Telephone—Office and Foundry, 688.*

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Colemae's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited, or Coleman's Foundry, N. O., La.

PIANOS | P. WERLEIN, | ORGANS

135 Canal Street,

NEW ORLEANS, LA.,

THE MAMMOTH PIANO DEALER OF THE SOUTH.

Exciting Bargains!

Astounding Inducements!

My Stock of PIANOS and ORGANS must be sold.

MY PRICES AND TERMS Defy Competition!

PIANOS From $225 Upwards.

ORGANS From $20 Upwards.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - $500,000.

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

B. D. WOOD & SONS,

92 CANAL STREET. Morris Building.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

GRANT'S FURNITURE STORE

NEW STORE, AT 28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $10 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Meridian, at Concord	Oct.	18, 19
Clarke, at Winfield		25, 26
Philadelphia, at Shubuta	(Thu.)..	30
Leakesville, at Vernal	Nov.	1, 2
Winchester, at Winchester	(Wed.)	5
W. and State L., at Waynesboro	(Fri.)	6
Union circuit, at Union		8, 9
Daleville station	(Tues.)..	18
Hopewell ct., at Pleasant Grove	(Fri.)	20
DeKalb		22, 23
Blumville, at Blumville	(Tues.)..	25
Paulding		29, 30
Lauderdale	Dec.	6, 7
Marion, at Lockhart	(Th.)..	11
Meridian, at First Church		13, 14
Meridian, at West End	(night)..	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST. — FOURTH ROUND.

Springfield, at Wesley Chapel	Oct.	18, 19
Woodville station		25, 26
St. Helena at Center	Nov.	1, 2
Bayou Sara, at Slaughter		8, 9
New River, at Magnolia		11
E. Baton Rouge		13
E. Feliciana, at Olive Branch		15, 16
Amite City, at Amite City		22, 23
Livingston, at Ello		29, 30
Zachary and Pipkin, at Zachary	Dec.	6, 7
Clinton and Belleville, at Clinton		10
Jackson station		13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Oct.	18, 19
Martin, at Bang Ridge		25, 26
Rolling Fork	Nov.	2, 3
Anguilla, at Anguilla		4
Mayersville, at Mayersville		9, 10
Sunflower, at Campbellsville		15, 16
Warren, at Oak Ridge		22, 23
Roxie, at Roxie		26 27
Meadville, at Oak Grove		29, 30
Utica, at Utica	Dec.	6, 7
Burtonton, at Parlville	(Mon.)..	8
Rocky Springs, at Rocky Springs		13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Livingston	Oct.	18, 19
Sharon, at Sharon		25, 26
Camden, at Thomastown	Nov.	1, 2
Silver Creek, at Lake City		8, 9
Flora		15, 16
Mt. Olivet, at Mt. Olivet		22, 23
Benton	(Sat.)..	29
Yazoo circuit, at Tranquill	(Sun.)..	30
Yazoo City	Dec.	6, 7
Bentonia and Dover	(Tues.)..	9
Jackson - First Church	(Wed. night)..	10
West Jackson	(Thurs. night)..	11
Spring Ridge		13, 14
Canton	(Monday night)..	15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

East Pearl, at Byrd's Chapel	Oct.	18, 19
Vancleave, at New Prospect C. G.		25, 26
Moss Point station	Nov.	1, 2
Scranton, at Scranton		2, 3
Pearlington, at Pearlington		8, 9
Williams'g, at Bethel	(Sun. P. M.)	15, 16
Columbia, at Columbia		22, 23
Mt. Carmel, at Mt. Carmel		29, 30
Augusta circuit, at Galloway Chapel	Dec.	6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Homewood, at Mutual Union	Oct.	19 20
Neshoba, at Hesters Chapel		25, 26
Union, at Union		26, 27
Carthage circuit, at Liberty	Nov.	1, 2
Carthage station, at Carthage		2, 3
Hillsboro, at Oak Ridge		4
Mt Rose, at Mt Zion		8, 9
Raleigh, at Raleigh		9 10
Walnut Grove, at Scotland		15, 16
Westville, at Pleasant Grove		22, 23
Shiloh, at Salem		29, 30
Trent n, at Forkville	30, Dec.	1
Marvin		6, 7
Forest and Morton, at Morton		14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Brookhaven, at Bethel	Oct.	18, 19
Brookhaven station		19, 20
Beauregard, at Beauregard		25, 26
Wesson station		26, 27
McComb, at McComb	Nov.	1, 2
Adams, at Adams		2, 3
Summit, at Summit		9, 10
Franklinton, at Magnus		15, 16
China Grove, at China Grove	(Wed.).	19
Scotland, at Bethel		22, 23
Providence, at Providence		27
Bowerton, at Rehoboth		29, 30
Pleasant Grove, at Pleasant Grove	Dec.	6, 7
Lebanon, at Pine Hill		13, 14

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Andrew Chapel	Oct.	18
Columbus		19, 20
Lagrange circuit, at Matheston		25, 26
Chester circuit, at Salem	Nov.	1, 2
Walthall circuit at Walthall		8, 9
Sturges circuit, at Sturges		15, 16
Tampico circuit, at Pleasant Grove		20
Starkville circuit, at Steele Chapel		22, 23
Brooksville circuit, at Brooksville		28
Crawford circuit, at Artesia		29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Lexington, at Tchula	(Sa., Su.).. Oct.	18, 19
Belzona	" "	25, 26
Richland	" " Nov.	1, 2
Kosciusko and D., at D	" "	8, 9
Wes. at Emory	(Wed.)..	13
Poplar Creek	(Sa., Su.)..	15, 16
Newport	" "	22, 23
Kosciusko circuit	(Thurs.)..	27
Ethel, at Tabernacle	(Sa., Su.)..	29, 30
Weir	(Wed.).. Dec.	3
Sallis, at Sallis	(Sa., Su.)..	6, 7
Winona	(Mon.)..	8

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	18, 19
Mt. Pleasant		25, 26
Early Grove	Nov.	1, 2
Pine Mountain		8, 9
Shawnee		15, 16
Byhalia		22, 23
Cornersville		29, 30
Hickory Flat	Dec.	2
Ashland		4

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona station	Oct.	18, 19
Saltillo circuit, at Moorsville		25, 26
Nettleton, at Brooks Chapel	Nov.	1, 2
Shannon, at Troy	(Tu.)..	4
Pontotoc, at Pontotoc	(Thu.)..	6
Houston and Wesley Ch., at Houston		8, 9
Starkville, at Sparkman	(Wed.)..	12
Buenavista, at Buenavista		15, 16
Ebenezer, at Sonth Chapel	(Wed.)..	19
Okolona circuit, at Boon Chapel		22, 23
Athens circuit		26
Prairie, at Prairie Chapel		29, 30
Tremont	(Wed.).. Dec.	3
Fulton and Smithville	(Fri.)..	5
Aberdeen station		6, 7

AMOS KENDALL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Pleasant Hill, at Pleasant Hill	Oct.	17
DeSoto, at Pelican		18, 19
Mooringsport, at Mt. Zion		23
Caddo, at Friendship		25, 26
Wesley, at Wesley		31
Coushatta, at Coushatta	Nov.	1, 2
Valley, at Bellevue		7
South Bossier, at Haughton		8, 9
South Bossier, at Plain Dealing		14
Shreveport		15, 16
Apaco		20
Many		21
Natchitoches		22, 23
Red River, at Campobello		26
Mansfield		29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Indian Village, at Calhoun	Oct.	16
Vienna, at Providence		22
Farmerville, at Farmerville		25, 26
Haynesville, at Colquit		28
Homer, at Homer		30
Minden, at Minden	Nov.	1, 2
Gibsland		4
Ringgold		8, 9
Sparta		11
Saline		13
Gansville, at Antioch		15, 16
Vernon, at New Prospect		22, 23
Arcadia, at Arcadia		26
Ruston, at Ruston		29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery, at Atlanta	Oct.	18, 19
Evergreen, at Bayou Clair		22
Simmesport, at Melville		25, 26
Bayou Boeuff, at Cheneyville		29
Spring Creek, at Camp Ground	Nov.	1, 2
Sugartown		5
Boyce and Lecompte, at Pineville		8, 9
Holloway, at Hickory Grove	(Tu.)..	11
Alexandria		15, 16
Centerville	(Tu.)..	18
Black River	(Fri.)..	21
Vidalia and Trinity		22, 23
Columbia		29, 30

B. F. ALEXANDER, P. E.

Bro. Van Valkenburgh requests us to say that *at last*, after long waiting, he has a full supply of the new Discipline and is prepared to fill all orders at once.

The Southern Almanac.

We omitted to mention in our last issue the reception of the above almanac; but can not allow the opportunity to pass without bringing such an artistic and admirably compiled publication to the notice of our friends. With a handsomely illustrated cover, lithographed in colors approaching as nearly as possible those of characteristic Louisiana scenery, which it ably depicts, and upon the last page representing a bold lion (emblematic of the firm name) just issued from his native jungle, the invitation is most pressing to inspect the attractive matter within. And it contains a fund of valuable, interesting information upon live subjects, medical, commercial, historical and social, making it alike useful and worthy of a place in the home, in the office, or on the farm. The publishers, the well-known drug house of I. L. Lyons and Co., New Orleans, will furnish a copy to those desiring one.

Gen. W. W. Belknap, secretary of war during President Grant's first term, died October 12.

Cuticura Soap

FOR BAD COMPLEXIONS, RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity. It is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25 cents. Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25 cents.

SHORTHAND

—AND—

TYPE-WRITING TAUGHT.

REMINGTON (POLYGLOT) MACHINE writes All Modern Languages, for Foreign Students. Lady teacher in either branch when desired. All kinds of Shorthand or Type-writing Work Solicited.

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Readers of Books, Attention!

WE WANT for THE STANDARD DICTIONARY of the English Language that we have undertaken 50,000 quotations which will both illustrate the meanings of words, and be of themselves valuable—these quotations to be selected from standard authors. We will pay liberally the readers of Books for acceptable quotations sent to us. Send for terms and instructions. It is pleasant and profitable employment. Individual readers, reading circles, schools can in this way do a good work and get pay for the same. Address

STANDARD DICTIONARY DEPARTMENT,

FUNK & WAGNALLS,

NEW YORK CITY.

NEWS OF THE WEEK.

DOMESTIC.

The first joint session of the British Iron and Steel Institute and the American societies of engineers and iron and steel manufacturers was held in Carnegie Hall, Pittsburg, Pa., on the ninth. The meeting was a success beyond anticipation.

Twenty-one Chinese were arraigned, last week, in the United States district court at Seattle, Wash., on the charge of being illegally in the United States. They were arrested on a sloop at Port Townsend two weeks ago. The judge ordered them returned to Victoria, B. C.

President Harrison is enjoying a trip though Indiana, Missouri and Kansas, and is everywhere received with much enthusiasm.

Putnam's European Hotel, Chicago, while crowded with guests, took fire on October 12, at 1:35 A. M. Four persons lost their lives.

The Mississippi Valley Medical Association, which met in Louisville, Ky., adjourned on October 11.

The New York *World* published on October 12 a sensational story to the effect that the census office is being used with a deliberate purpose on the part of the Republicans to retain their congressional majority. The story further states that the Southern States in particular were to be subjected to this sort of treatment, those of them showing the greatest growth to be scaled down to 14 or 16 per cent. Very circumstantial details are given of the operation of the scheme, including a picture of the house in which the nefarious scheme was conducted.

Ten thousand farmers from Ohio, Indiana, Iowa, Wisconsin, Illinois, Missouri, Kansas and Colorado, who were in St. Louis during fair week, attached their signatures to a memorial addressed to Hon. Levi P. Morton, president of the United States Senate. The memorial embodies the objections of the farmers to the Conger bill, which passed the house on August 28, and which places a tax on compound lard and prohibitory restrictions on its sale.

The rate of progress governing the proceedings of the Mississippi Constitutional Convention does not give promise of an early adjournment. The trouble seems to lie in the fact that the convention is an unwieldy body by reason of its numbers, and the presence of a score or so of aspirants for political or judicial honors, anxious to make records that will endear them to the people.

Associate Justice Miller of the Supreme Court of the United States died October 13. He was appointed to the position of associate justice by President Lincoln in 1862.

It is thought in Washington that the President will conclude to call an extra session of Congress to meet about November 11. This action will be taken, it is claimed, to satisfy the Republican leaders, who wish to pass the elections bill and an apportionment bill.

FOREIGN.

Germany, having failed to induce Russia to recognize Prince Ferdinand as the lawful ruler of Bulgaria, has advised Austria to abandon for the present her design to obtain recognition for Prince Ferdinand from the European powers.

The Russian government will immediately begin the construction of the Siberian railroad. Officials of the government will have entire charge of the work, and no contractors will be employed.

Madame Bonnet, in whose possession was found plans of the defenses of Nancy, and who, when placed under arrest, confessed that she was in the employ of the German government, has been convicted of being a German spy. She was sentenced to five years' imprisonment and to pay a fine of 5,000 francs.

Mr. Balfour will address the National Union of Conservatives at Liverpool. Lord Salisbury had been announced as the speaker, but the change was made in accordance with the policy of the ministry to devolve upon the Irish Chief Secretary the leading championship of the union in the cause, both in the House of Commons and on the platform.

The English government has advanced to the Midland Great Western Railway Company of Ireland £400 000 for the purpose of enabling the company to build lines to connect the coast with inland markets in the distressed districts of Ireland.

Messrs. Dillon and O'Brien, who were charged with conspiracy against the government, and whose cases were fixed for trial in Tipperary, have abandoned their defense and left Ireland. Detectives are searching for them.

The French Cabinet is considering a plan by which it is hoped to come to terms with America on the tariff question. The proposition substantially is one of mutual concession of reciprocity. Unless some terms are arrived at, an attempt will be made to virtually exclude all American products from French markets.

The Socialist Congress opened in Halle, Holland, on the thirteenth. Delegates were present from nearly all parts of Europe.

The cholera epidemic continues at Barcelona, Spain. A special hospital has been erected there for the sufferers.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75 cents per bottle. Sold by all druggists.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

WEEKLY MARKET REVIEW.

COTTON:		
Low ordinary	8 3-10	— —
Ordinary	8 11-16	— —
Good ordinary	9 3-16	— —
Low middling	9 9-16	— —
Middling	9 15-16	— —
Good middling	10 5-16	— —
Middling fair	10 11-16	— —
Fair	11 7-16	— —
Galveston middling	9⅝	— —
Mobile middling	9⅝	— —
Memphis middling	10	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	5⅝	5½
Gray white	5⅝	5½
Choice white	6	6⅛
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	4⅝	4¾
Fair	4⅞	4½
Prime	5	— —
Rough ₰ bbl	8 00	4 30
Polish, ₰ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 35
Fancy	4 87½	5 00
Choice	— —	— —
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	2 75
Cream meal	— —	3 25
Grits	— —	3 25
Hominy	3 20	3 30
GRAIN, ETC.		
CORN:		
White, ₰ bushel	62	63
Yellow	— —	64
Mixed No. 2	— —	63
OATS:		
Western	47	48
Texas rust-proof	— —	— —
BRAN:		
₰ cwt	92½	— —
HAY:		
Prime	14 00	15 50
Choice	16 50	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	11 75
Prime Mess	11 37½	11 50
Rumps	11 00	11 25
BACON:		
Fancy Breakfast	8½	9
Shoulders	6¼	6½
Sides, short rib	6½	6⅝
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6	6⅛
Sides, long clear	6	6¼
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	26	27
Western Dairy	14	15
Common	— —	— —
LARD:		
Refined	6½	6⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	23½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₰ head	— —	— —
Chicago, ₰ 100	7 00	10 00
Louisiana, ₰ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 25
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	8	— —
Jute, 1¾ lb. ₰ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₰ lb	9½	12½
TIES:		
₰ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 00
Young Chickens	2 50	3 75
Chickens, Southern	3 50	4 00
Young	2 50	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	18	19
Southern	20	21
WOOL:		
Lake, ₰ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₰ lb	— —	4½
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₰ ton	0 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₰ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, October 14.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Haffenfinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Weekly Clearing-House Statement.

The following table, compiled from dispatches from the clearing-houses of the cities named, shows the gross exchanges for last week, rates per cent. of increase or decrease, as against the similar amounts for the corresponding week in 1889:

New York	$828,458,869	Increase	0.4
Boston	108,494,093	Increase	3.0
Chicago	83,710,000	Increase	5.8
Philadelphia	75,663,860	Increase	3.5
St. Louis	22,361,950	Increase	3.9
San Francisco	18,395,573	Increase	10.2
Pittsburg	15,401,262	Increase	10.0
Baltimore	15,858,516	Increase	19.0
Cincinnati	13,604,500	Increase	13.1
Kansas City	10,350,840	Decrease	0.1
Milwaukee	9,593,000	Increase	87.7
Buffalo	9,354,521	Increase	234.3
New Orleans	10,390,841	Increase	0.2
Galveston	9,284,745	Increase	142.2
Louisville	8,767,170	Increase	12.0
Detroit	6,948,791	Increase	12.1
Minneapolis	9,019,021	Increase	27.5
Cleveland	6,131,940	Increase	49.6
Denver	4,061,931	Increase	15.0
Omaha	5,347,000	Decrease	26.3
St. Paul	4,413,308	Decrease	1.1
Providence	5,398,100	Decrease	0.9
Columbus	3,694,100	Increase	18.5
Duluth	2,277,790	Increase	56.5
Dallas	3,153,256	Increase	45.1
Portland, Or.	2,292,000	Increase	19.2
Richmond	2,056,654	Increase	21.3
Indianapolis	4,533,561	Increase	118.0
Fort Worth	1,982,861	Increase	210.4
Peoria	1,981,615	Increase	36.0
Hartford	2,091,373	Increase	6.5
Washington	2,053,731	Increase	98.3
St. Joseph	1,466,318	Increase	1.8
Memphis	2,875,346	Increase	3.0
Portland, Me.	1,315,479	Increase	15.7
Worcester	1,320,000	Increase	8.9
New Haven	1,175,096	Increase	9.0
Springfield	1,373,563	Increase	7.7
Norfolk	1,685,128	Increase	66.8
Seattle	1,191,373	Increase	17.4
Tacoma	1,112,493	Increase	44.4
Sioux City	1,050,541	Increase	46.9
Wilmington	887,967	Increase	26.5
Wichita	762,733	Increase	0.0
Grand Rapids	753,028	Decrease	6.4
Birmingham	741,363	Increase	24.4
Lowell	904,125	Increase	28.5
DesMoines	729,326	Increase	1.5
Chattanooga	648,500	Increase	75.3
Los Angeles	682,067	Increase	2.5
New Bedford	495,127	Increase	1.9
Lexington, Ky	373,685	Increase	3.3
Topeka	473,479	Increase	12.6
Montreal	9,786,000	Decrease	7.5
*Salt Lake City	1,588,171		
*Houston	5,211,288		
Total	$1,333,365,384	Increase	4.5
Outside New York	504,906,515	Increase	11.8

R. G. Dun & Co.'s Weekly Review.

R. G. Dun & Co. say: Business in all branches shows improvement. Prices of commodities are a trade stronger than a week ago. The feeling of confidence everywhere increases.

At Boston business is good with advanced prices on many articles, as trade is adjusting itself to the change of duty. At Philadelphia, advance in wool and good trade in groceries. Chicago's trade is slightly below last year, with moderate increase in iron. The volume of business in all lines of merchandise fully up to last year.

Southern reports indicate the early movement of the cotton crop. The great industries are gaining, in spite of the enormous output of pig iron the tone is stronger.

Wool is bought largely at better prices. Breadstuffs have been advancing in spite of small exports which fall far below last year's. Wheat has risen 3½ cents for the week on sales of 30,000,000, and corn nearly 2 cents on sales of 10,000,000. The treasury has taken in during the past week $3,000,000 more than it has paid out.

The state of foreign trade is fairly satisfactory. The value of exports last week showed a decline in comparison with last year. The movement was remarkably heavy.

The business failures occurring throughout the country during the past seven days number 215, as compared with a total of 197 last week. For the corresponding week last year the figures were 214.

Why suffer from sore muscles? Johnson's Anodyne Liniment makes them very pliable.

Notice.

All contributions and communications intended for the Tract and Bulldog Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Graat, treasurer, 181 Hudson St., New York.

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Case of Mr. C., stated by Dr. John C. Coleman, a retired Surgeon of the United States Navy, Scottsburg, Va.

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NEW ORLEANS, Sept. 2, 1890.

I have been for several years constantly subject to malarial fevers. The best medical treatment has failed to remove from my system the malarial poison that produced them. I have had to use an average of forty grains of quinine per week for years. The fevers would invariably return in a few days, if it was discontinued. The quinine was doing great harm to my nervous system, but I had to keep it up as my only hope. Recently I commenced using Dr. King's Royal Germetuer. It has done me more good than all the medicine I have ever taken. I have not had a fever since commencing its use, nor found it necessary to take a dose of quinine. It has toned my nerves, built up my strength and given me a buoyancy and healthfulness of feeling that I have not known for years. My experience justifies me in saying that this wonderful remedy is all that is claimed for it, if not more.

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For the Advocate.

TO DIE.

BY H. A.

In a correspondence some time ago with a lady in Kentucky, mostly on religious subjects, she made this singular, but rather natural remark: "Oh, it is just as natural to die as it is to be born." And I paraphrase it as follows:

'Tis as natural to die as it is to be born,
For death does but open the other life's morn;
In birth we lay sweetly on Jesus' breast—
'Tis our evil surroundings that give us unrest.
'Tis as pleasant to die as it is to be born
If the Savior be nigh our couch to adorn;
Let the world of temptation be under our feet
And the Savior be present—our joy is complete.
'Tis as easy to die as it is to be born,
For the bed of the Savior has never a thorn;
'Tis only the tempter that gives us such fear,
But temptation is harmless if Jesus be there.
'Tis as quiet to die as it is to be born,
Resting calmly on Jesus' beautiful form;
Only Satan's devices give cause for alarm
By exciting our vices—that does all the harm.
'Tis as blessed to die as it is to be born,
For without it the crown could never be worn.
Death's terrors are powerless—the grave has no gloom
For the tried and the trusting; no, welcome the tomb.
'Tis successful to die as it is to be born;
It takes both to secure us the life we have borne;
The one to justify us; the other is given
To seat us, and crown us, and home us in heaven.

Letter No. 23.

APPROACH TO JOPPA—HOUSE OF SIMON THE TANNER—THE PLAIN OF SHARON—TIMNATH—HOUSE OF DAGON—LYDDA—THE THRESHING-FLOOR—THE MAHOMMADAN POSTURE THE VALLEY OF BETHSHEMESH—THE VALLEY OF AJALON—KIRJATH JEARIM—MIZPEH—A BEDOUIN ENCAMPMENT—A SLEEPING JACOB—JERUSALEM.

In all my journeying I have looked forward with a tender, glad feeling that each day brought nearer the Holy Land. And when only a few days intervened, I would say, "One week more, and I will be in Jerusalem;" and then again, "To-morrow I shall see the land forever made sacred by the presence of the Savior." The experience, as I studied it, was like that of one who urges his way and draws nigh to the place where abides one he loves most deeply."

On the morning of August 22 I obtained my first view of Palestine as a line of seashore, and in the dim distance beyond the mountains of Judea. A little later Joppa, on its conical-shaped hill, appeared. Leaning against the side of the vessel, I recalled the four great facts of the city's history. Here ships came, bringing cedar and other wood for the building of the temple of Solomon. At this place, I doubt not, Solomon's fleets landed, bringing gold and ivory, and apes and peacocks; to this place Jonah came and took ship when he fled from the presence of the Lord; at this place Tabitha, or Dorcas, lived and died, and was raised from the dead by the hand of Simon Peter; and here, on the roof of Simon the Tanner's house, near the sea, Peter saw at midday the sheet knit at four corners, and filled with all kinds of creeping things, let down from heaven three times, and heard at the same time the explaining voice of God. I had full time to think over all these things, and even read of them afresh in the Scripture before we cast anchor. As we swept into position, I noticed a ship unloading her cargo of lumber, as if the King of Tyre was still filling his contract and Solomon still receiving. Just beyond the lumber vessel was a small two-masted ship, just such as I think Jonah embarked in in that mad and impossible flight from God. The landing here is always difficult, because Joppa is without natural or artificial harbor, and the heave and swell of the sea has an unimpeded sweep to the shore.

As soon as I landed, and before going to the hotel, I visited Simon the Tanner's house by the sea. Along streets narrow and dirty I walked to the place. This much we have in the way of identification—that *only three* other houses dispute the claim; that this house is certainly by the sea, and has the flat, retired roof that the sacred narrative leads us to expect. As I stood upon the roof I took in the wide-open heaven through which that wonderful sheet was let down. A wide space was a lifting frame for the broad lesson given to the apostle. What a lesson it was! And how hard it was for Peter, even after that, to remember! Of all lessons that the Spirit strives to impress upon the human heart, there is none that man learns with greater difficulty, and forgets with greater readiness, than the one of the "four-cornered sheet." The gospel flood of salvation can not go as it should, and do what it is able, because of the walls and barriers that men have built everywhere between each other. The Egyptians would not eat with the Hebrews, for "that would be an abomination to the Egyptians." "The Jews have no dealings with the Samaritans." "God, I thank thee," said the Pharisee, "I am not like this publican." Caste law and hatred are implacable and undying. Let us all take a fresh look into the sheet, and listen to the interpreting voice of the Spirit. After I had descended from the roof I noticed I had been there at the very hour of the day that Peter had the vision, viz: "the sixth hour," which is twelve o'clock.

I left Joppa in the afternoon on a carriage with a dragoman, who proved to be an intelligent man, and blessed with a remarkable knowledge of Scripture. One or two miles from the town we entered upon the plain of Sharon. Its width is twelve miles, and length nearly thirty. On the eastern edge rose up the mountains or hills of Judea. As I looked on them I recalled the verse, "And Mary arose in those days, and went into the hill country with haste, into a city of Judah." The plain of Sharon, although bare and brown in this sultry month of August, yet greatly impressed me by its size and natural beauty. In the spring it must be a lovely spectacle. I looked in vain for a rose or any kind of flower; and, stopping the carriage, in the search had to pluck instead a little thorny bush, with which the plain abounds. All this may be part of the judgment that is on the land.

During the afternoon we passed the site of Timnath, where Samson lost his wife and had his revenge on the standing corn of the Philistines. A wretched mud village now marks the spot. I was also shown the town where the Temple or House of Dagon stood, and where the wonderful scene of the image falling before the ark of God took place.

Farther on we came to Lydda, called by the Arabians to-day Ludd. Two points of identification are readily seen—one in the similarity of names, and the other in Acts ix, 38, "And forasmuch as Lydda was nigh to Joppa." I suppose it is seven or eight miles distant. Here it was that Peter healed Eneas, and a great revival sprang up therefrom. I walked through the streets of the dirty and poverty-stricken town where once "dwelt the saints." The houses are constructed of mud and the stones of ancient ruins. The streets, which are narrow-winding alleys in reality, are strewn with litter and filth. The floors of many of the houses, mud-colored and windowless, were often four or five feet below the level of the street. The refuse accumulates well. The things taken in by the eye were revolting in many instances to almost every sense. I felt that Lydda was not such a place in the time of Peter. A great crime has been committed in this country. God's Son was killed not thirty miles from this spot, and the face of Jehovah has been turned from the land for two thousand years. And his vengeance is written in barren fields and naked mountains and long lines of ruins all over this land. What will not happen to a country when God hides his face!

I am struck, however, with the fact that the Jews constitute a small part of the population that partakes of this desolation. I meet twenty Egyptians, Arabians, Syrian peasants, and people who don't know who they are, to one Israelite. All this, however, is in perfect fulfillment of the propheoies of old. The Jew was to be driven into all nations, and the stranger was to enter in and possess the country. Mr. Rothschild is, however, still importing them from Russia and elsewhere. He has five or six colonies between Joppa and Damascus. Here he is settling the poor wanderers, and teaching the boys how to be farmers. I saw one of his colonies in the plain of Sharon.

I notice that every village of any size has its threshing-floor. How often we all met the expression in Holy Writ, and concluded that it was a large, airy room like a barn, with a plank floor, and as substantial a covering. Here my preconceived ideas went to the winds, as they have been going on many things since I left home. It is good to leave home occasionally. The "threshing-floor" is a plot of ground two or three hundred feet square, level as a floor, and occupying the top of a hill, or an elevated piece of ground. I used to wonder why David offered Araunah, the Jebusite, such a price for his threshing-floor for the altar; but, after seeing the size and need of such a place, the wonder departed. The threshing floor at Lydda was an animated scene, although I passed it late in the evening, when the main work was over. Long lines of grain in sheaves were in one part. A number of men were engaged in winnowing the chaff from the wheat in the old-time method of flinging the grain against the wind, while still others were filling sacks.

The cactus hedge abounds. It gets higher and thicker the nearer we approach the Judean mountains. The natives eat the fruit, and I propose trying the same thing in the morning, when the bulby fruit has the dew upon it. The camels eat the leaf, thorn and all, and evidently regard the prickly plants of the hedge and the thorns of Sharon as luxuries. The camel that will eat anything and the donkey that eats little are certainly the animals for this poverty-stricken country.

The Mohammedan, as you know, possesses the land. In a mosque at Lydda, at the hour of sunset, I saw some of them at their devotions. On a piece of matting he prostrates himself, touching the earth three times with his forehead, while he utters what is called the short prayer. He then arises, and, standing erect and motionless, with face to the east, while his eyes are fixed upon a pillar or wall before him, goes through the long prayer, apparently oblivious of the presence of anybody and everybody. The night we passed in Ramleh. It has no scriptural associations, and the most remarkable thing they can relate in matters of the world is, that Napoleon once slept there.

In a few miles I was pointed out the beautiful valley of Bethshemesh, along the side of which the cart, laden with the ark of God, was drawn so wonderfully; the cows, as the Bible says, lowing as they went. The valley, after a while, turns southward and merges into the valley of Ajalon. Here, again, memory is stirred at that bold prayer and demand of faith upon the part of Joshua: "Sun, stand thou still on Gibeon, and thou moon, in the valley of Ajalon." Great was the victory that day over the five kings! They were pursued from Gibeon to Azekah, across and down the valley of Ajalon. The Bible says God took a wonderful part in that battle, for he rained down great stones from heaven upon the enemies of Israel. As I passed down the valley and along the hill-sides, I suddenly began to notice myriads of stones on all sides. Strange to say, I had not thought of the Scripture statement until I saw the stones. In no other part of the country did I see stones like these before me for peculiarity of size and multitude. They were just such as would be used in hurling down upon a great army. I picked up one of the smaller-sized ones, two and a half inches in diameter, for the editor of the ADVOCATE.

An encampment of Bedouins near the road attracted my attention. In walking through it a scene of abject poverty presented itself, while naked children stared and ill-natured dogs barked at me. A blanket stretched on a pole was all the shelter and, indeed, all the home they possess. "Two women were grinding at the mill." It was the same kind of mill used in the time of the Savior. There were two circular stones, the upper stone having a small aperture through which to pour a handful of grain at a time. By an iron handle the woman revolved the upper on the nether stone, and the triturated grain gradually worked out at the surface edges. It was a slow and wearisome work. One of the women, with whom I spoke, said her life was one of misery.

A few miles farther on we began to ascend the mountains of Judea toward Jerusalem. It is true that, no matter how you approach the city, you have to "go up to Jerusalem." At the height of seventeen hundred feet we had a charming view of the plain of Sharon, and the Mediterranean Sea beyond. I can not, in suitable words, convey to you the dreariness of these mountains around Jerusalem. The road runs for twenty miles through and over them, and throughout it is a scene of profound desolation and mournfulness. The mountain-sides show unmistakable signs of having once been terraced from summit to base, and cultivated; but the vineyards are gone, and the terraces are in ruins, and, with the exception of an occasional grove of scattering olives, these noble trees are gone. The mountains themselves, denuded of their once beautiful coverings, stand up and roll on to the distant horizon in bold, bare forms of limestone, rock, and red clay.

Upon the summit and side of one of these hills stands Kirjath Jearim, where the ark of God was carried, and remained so long. Beyond this, and visible for miles, is Mizpeh, where Samuel used to assemble the children of Israel, where Saul was elected, and was found "hid in the stuff." Two miles farther on, and northward of the Jaffa road, is Gibeah. It was near this place that Saul, in such sinful haste, sacrificed to the Lord with his own hand. Samuel had gone to Mizpeh with promise to return; but Saul would not await his coming. When the eye takes in the two places, separated only two miles, something of the dark, impatient spirit of the King of Israel at once impresses the mind. With deep interest did I look upon the places connected with a life of the most brilliant beginnings, and dark and fearful endings, that is mentioned in the Word of God. I rode slowly all day, with my Bible frequently in hand, comparing the land with the Book, and the Book with the land. God certainly made them both. Among the peculiar sudden pleasures of the two days' travel from Joppa to Jerusalem was the recognition of Bible pictures and sayings on all sides. The carob tree brought up one scene, the sight of the two women grinding at the mill another; while near Emmaus I saw an Arabian, a young man, lying near the road "with a stone for a pillow." Jacob and Bethel came immediately to mind.

It is impossible to see Jerusalem as you approach it from the west. A new town is rapidly growing on that side of the city, hiding the wall and ancient buildings from view. Through droves of camels and donkeys, and through crowds of Arabians and Syrian peasants, I entered the Jaffa Gate and found myself, in a few moments, in the Grand New Hotel. In several minutes more I ascended the terraced roof of the building to look upon the city of our God and his Christ. I went up alone, with my heart in my throat. The lofty lookout was near the west wall by the Jaffa Gate, and commanded a widespread view of the city and the "mountains round about Zion." On the left was the Church of the Holy Sepulchre, covering, it is said, the sites of the cross and the tomb. Immediately in front was the unmistakable site of the temple where Infinite Wisdom taught and Infinite Power wrought miracles. Still farther beyond, and lifted high, was Mount Olivet, with its northern and southern slopes, and roads to Bethany, so familiar to the Christian and reader of the Bible. Here was suddenly arrayed before me the sites of the most amazing and important transactions in the history of the world, and, indeed, of the universe. The incarnation, the life and teaching of the Son of God, his crucifixion and death; the resurrection, the ascension, and the descent of the Holy Ghost, were all, in a sense, before me. It was a sudden materializing of spiritual truths before my eyes. It was a startling presentation to the eye of places thought about, talked about, loved and reverenced from the far-off days of childhood, and a far-away country, with but little hope of ever seeing them in the flesh. How would you have felt under the circumstances? What would you or any lover of Christ done? Shall the Crusaders, at the first sight of the distant city, fall upon their faces and knees, with streaming eyes, crying out, "Jerusalem! Jerusalem!"—and the more spiritual follower of the Savior feel no melting of the heart; and shall his cheeks be dry in the city of our God? At first a feeling swept over me that baffled all analysis and description. A pressure, a weight, an awe was upon me as came, I fancy, on Zechariah, when he saw the vision in the temple; or that fell on men of old time when they drew nigh the visible presence of God. And, then, let men call it weakness; let them question the propriety of mentioning such things in a public letter; but somehow I feel that I am not writing to critics, but to friends, and so I say that the sight of these places of the gospel fairly broke my heart, and I bowed my head on the railing before me and wept as I rarely weep in life.

B. CARRADINE.

Mississippi Constitutional Convention Notes.

The convention has spent the entire week in discussing the report of the Judiciary Committee, and have adopted, with sundry amendments, the first twenty-eight sections.

The judicial power shall be vested in a Supreme Court, and such other courts as may be provided for in the Constitution.

The Supreme Court to consist of three judges, any two of whom shall constitute a quorum.

The Legislature to divide the State into three Supreme Court districts, and the governor to appoint, with the advice and consent of the Senate, one judge for and from each district. Term of office, nine years.

Two terms of the Supreme Court to be held annually at the State capital at such times as the Legislature may provide.

No one appointed to a supreme judgeship under the age of thirty years, and must have practiced law five years in the State immediately preceding his appointment.

Circuit judges and chancellors to be appointed by the governor for a term of four years each, by and with the advice and consent of the Senate. Neither shall be under twenty-six years of age, and must be a resident of the State and practicing lawyer for five years before appointment.

Two terms of the Circuit and Chancery Courts each held in every county annually.

Compensation of judges of all the courts to be fixed by law, and not to be increased or diminished during term of office.

Supreme Court clerk elected as other State officers, and for a term of four years.

Circuit and Chancery clerks elected in the respective counties as other county officers, and for a term of four years.

Boards of supervisors and justices of the peace to be chosen or provided for by law, and to hold their office for four years.

The Legislature to establish such other inferior courts as may be necessary.

The attorney general and district attorneys to be elected for four years each, as other State officers are elected, with salaries fixed by law.

All public officers, for willful neglect of duty, or misdemeanor in office, shall be liable to presentment and indictment by a grand jury, and, upon conviction, shall be removed from office, and otherwise punished as may be prescribed by the Legislature.

On Friday, at eleven o'clock A. M., the convention adjourned, probably out of respect for the advent in the city of Barnum and Bailey's Great Show, until seven P. M.

All State officers' terms extended two years.

All county officers from State senator down to constable, four years from next election in 1891.

AITCH AITCH AITCH.

This life is a state of probation and exercise like to that (which prefigured and represented it) of God's people in the wilderness, wherein God leadeth us through many difficulties and hazards, in many wants and hardships, to humble and prove us, in order to the fitting us for another more happy state.—*Burrow.*

Millsaps College Notes.

The indications are that Millsaps College Day is being very generally observed throughout the State. The following is the official report up-to-date:

Edwards Church	$ 16 50
Duck Hill Church	28 70
Meridian Church (notes)	185 00
Meridian Church (cash)	91 50
Meridian Sunday school	22 00
Meridian, West End Church	18 00
Canton	25 00
Macon Sunday-school	5 15
Carrollton Sunday-school	88 00
Wesson	56 00
Bee Lake	30 00
Natchez—Jefferson St. S.-S.	20 00
Greenville	65 00
Winona	11 55
Shubuta circuit	5 25
Holly Springs Church	9 00
Holly Springs Sunday school	5 00
Rodney	22 00
Grenada Sunday-school	15 00
Osyka Church (notes)	109 50
Osyka Church (cash)	16 50
Brownsville	15 00
Greenwood Sunday-school	3 00
Crystal Springs Church	18 00
Crystal Springs Sunday-school	13 50
Bunsville	35 00
Galatia S. S. (Scotland ct.)	6 05
Yazoo circuit	22 30
Bolivar	60 00
Senatobia Sunday school	1 05
Senatobia Church	7 05

The following have been reported to the editor:

McComb City Church	$21 00
McComb City Sunday-school	3 85
Edwards	30 00
Pleasant Grove	42 00
Pachuta	20 00
Como	50 00
Fannin	15 00
Okoloua	20 00
Madison	75 00

Bro. H. M. Ellis writes from Auburn, Miss.: "I have but three churches on my circuit; but there will be four sermons on Christian Education on the twelfth instant, and talks to three Sunday-schools. Will that suit you?" Yes; I like that. The cause has taken hold of that brother.

Bro. T. B. Reagan says: "Please send me some more blank notes by return mail. I want them for next Sunday. I intend to present the cause at all of my churches." I like that universal affirmative.

Bro. George H. Galloway's success at little Osyka, on last Sunday, was gratifying in the extreme. One hundred and twenty-six dollars from that church is a noble expression of the generosity and zeal of that loyal people.

Let no preacher and Sunday-school superintendent fail to take up a collection for this cause. Five cents will pay for a money order, and anything over that amount is worth sending. The Methodists of Mississippi are in earnest about this matter.

A. F. WATKINS.

Get Ready for Work.

By a new consecration.
By leaving Grumbler Alley.
By broad Christian liberality.
By looking on the bright side.
By rebuilding the family altar.
By forgiving all your enemies.
By speaking well of the parson.
By loyalty to the prayer meeting.
By planning large revival results.
By parting company with the devil.
By moving into Thanksgiving street.
By harmonizing churchly differences.
By getting cured of irreligious dyspepsia.
By taking an allopathic dose of sunshine.
By warmly greeting the stranger at church.
By being charitable toward the crooked stick.
By taking a short-cut to every field of usefulness.
By keeping your hump of self-esteem well pollniced.
By going to church Sunday evening as well as morning.
By planning liberal things for the church benevolences.
By hearty co-operation in all legitimate churchly doings.
By paying in advance a liberal instalment of the pastoral stipend.
By showing a warm side to the fine Sunday-school of your church.
By refusing to criticise the pastor in the presence of your family.
By praying and paying in proper proportion and with due regularity.
By making a large allowance for the idiosyncrasies of your brethren.
By calling to see the new minister, and not waiting for him to find you.
By seeing that the parsonage flour barrel contains a few measures of meal.
By being willing to do service in the ranks, if the church does not see fit to make you a major-general.—*Exchange.*

Christian Advocate.

THURSDAY, OCTOBER 23, 1890.

THE HOUR OF COMFORT.

Sometimes there comes within the life,
This checkered life of ours,
So much of loss and pain and strife,
That dim and eye, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day,
And the tired heart grows faint;
Our strength and courage die away,
And lips that have been firm to pray
Can only make complaint.

And life becomes at such a time
An unattractive thing:
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For everyone its pain will be—
Do not despair, but try and see
Some sunshine through the tears.

And know that he whom sorrows teach,
Receives a gift from heaven;
His tenderness some hearts may reach,
To whom the glad in vain might preach,
And joy through him is given.

O, then, be thou a comforter
To some more sad than thee;
And while thou thus dost minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.

—*Selected.*

An Open Letter to "Mirtie."

My Dear Sister: You remember that you insisted early in the year that I should write up Black Hawk circuit for the ADVOCATE; so that you, together with many other of my friends, might know my impressions of my new work. I wanted to comply with your request forthwith, but, of course, I could not write intelligently until I became acquainted with the people and the work; hence the long delay. The Conference year is nearly ended, my protracted meetings are all over, the fourth quarterly meeting just past. I am now well acquainted with my people, and feel that I have something to write that will interest you, and, at the same time, not be speculation. First, the parsonage is located in Black Hawk, Carroll county. Black Hawk is sixteen miles from Carrollton, on the G. P. R. R.; eighteen miles from Valden, on the I. C. R. R.; sixteen miles from Lexington, on the I. C. branch railroad; and sixteen miles from Sidon, on the Y. V. R. R.

So you see we are, so to speak, in a little paradise all our own. We are removed from all the contaminating influences felt by all railroad towns, and close enough for a few hours' drive to give us all advantages of travel in any direction. Black Hawk is small as to size, but large in aspirations—in fact, is the largest little town of my acquaintance. I have five appointments, and the furthest one from the parsonage only ten miles—one four, one six, one eight miles. The church in Black Hawk is almost in a stone's throw of the preacher's home, which is a neat, comfortable frame-building with four large rooms, kitchen and pantry, and all necessary outhouses. Presiding elder's assessment, $104, all paid; assessment for preacher in charge, $800, and this will be paid in full, and every dollar of assessment ordered by the Conference will be paid. The people are very kind to us; but not more so than the people of "dear old Hebron." I say "dear old Hebron," for, indeed, the memories of the kindness of that people will always be treasured by wife and me; we never expect to love any people better. But, to give you an intelligent idea of this people, let me say we have three splendid churches, an organ in two of them; the other two churches not so good. Of one hundred and fifty Methodist families visited, I report sixty-six family altars and one hundred and fifty-five church papers taken. We have six live Sabbath-schools, and one of the best Sunday-school superintendents I have ever known. We have five regular prayer meetings. I have on this work more who will speak out for Jesus in experience meetings and more who will pray in public than any work I ever served. Our meetings this year were a glorious success; and no professional evangelist with us either. Bros. Burroughs, Oakley, Robertson, Howell, Perkins and Sanders and Evans, of our Conference, gave me valuable help, and my brethren of the local ranks did all that I could ask of them. Result of the year's work, about 125 or 130 professions of conversion (many of them members of the church). We have had 85 accessions to the church, baptized 33 adults and 92 children.

On the whole, I will say, "The water has agreed with us." This has been a pleasant year to both wife and I, and we are not only willing to try Black Hawk another year if the Bishop says so, but we are ready and willing to go at his bidding. Ever yours,

B. F. PHILLIPS.

P. S.—If any preacher in the three patronizing Conferences can show a better report in regard to family worship, Sunday-schools, prayer meetings and church literature, all the people would like to hear from him. My people take eighty-five copies of our Conference organ. B. F. P.

Indian Mission.

MR. EDITOR: Please add to my Indian Mission contributions Thomas Norvell, $5, and Mrs. Louisa Allen, $1, postoffice, Green's Creek, Miss.

And, now, I wish to make one more request of the Methodists of Mississippi. Our Annual Conference will be here in about two months, and I want to urge all that intend to help in this great work, to send on their names and amounts by the time of our annual meeting. We don't want the money now; we want names and amounts now, and then be ready to send the money when I call for it. We must do what we can by that time, or, at least, get enough to commence the work, or I will have to turn over what I have, and leave the poor Indians to their fate, so far as we are concerned. Some paid in their money about fifteen or eighteen months ago, and they would not be willing to wait so long; so we must do something right away. And, now, I wish to say that I do not think what others are doing will excuse us at all. We ought to do something for their salvation ourselves—give them the gospel from a Methodist standpoint; for, as I have already said, if the Baptist and Catholic doctrine will do for the Indians, it will do for all, and so we might cease all effort, and let them have the field. But I, for one, do not think it will do; so we had better avail ourselves of this opportunity, and do what we can for their salvation. We have home missions all over the country for the whites, and are making a strong effort to help the negro; and why not have a mission for the Indians? Why let them go down at our doors and be lost, which they are doing every year? Why not organize a mission, and work as hard for their salvation here as in the Territory? *Why not, oh! why not?* Three thousand, or more, in perfect heathenism at our doors, and we making no effort at all for their salvation. "Wherefore he saith, Awake, thou that sleepest." *What will become of us and them?*

Now, we have in cash about $55, and a promise from the Home Mission Board of $20, and then about $230, when we call for it, for the first year; and then about $150 running through five years. I think we might have the missionary at work now, for I am confident if we had a man in the field, I could raise the money quick.

Now, let everybody pray for the success of the Indian Mission, and send amount on postal card to me. We ask the children to help.

A. D. MILLER.

CATO, Miss.

The Mississippi Conference Missionary.

MR. EDITOR: I am just in receipt of a communication on this subject, which I take the liberty of publishing, with the earnest prayer to God that we may *all* go and do likewise. It is from a young friend of mine who is preparing himself for the itinerant ministry. (Parentheses mine.)

Dear Brother: We had a meeting yesterday evening (Sunday) at the college (Centenary) and made a move for a collection of ten dollars to go to assist the Mississippi Conference in sending the missionary, and succeeded in raising twenty-five dollars in cash and subscriptions.

Just think of it! An effort to raise ten dollars resulted in a collection of *twenty-five dollars, two and one half times as much as was asked for.* The first of this year—January, I think—I received a letter from Dr. J. W. Lambuth, Kobe, Japan. He closed the letter with a request that I ask a few friends to send him twenty cents to buy Testaments for the Japanese. At the close of the morning service, the following Sunday, I read the letter and simply stated that I would receive the money and forward it to Dr. Lambuth. Almost as rapidly as I could write the names, I recorded five dollars and ninety cents, and several who happened to be away from church that morning voluntarily came to me and expressed an earnest desire to assist. These two facts show how this cause will take hold of our people when properly presented. May the spirit of the first great missionary, Jesus Christ, move us to come to Conference in December with the $1 200 pledged, and *every charge represented!*

B. F. LEWIS.

JACKSON, Mississippi

Christian Workers Convention.

There will be a Union Undenominational Assembly of Christians at work in the United States and Canada at Hartford, Conn., November 6–12, 1890.

It is convened under the auspices of the Committee for Christian Workers in the United States and Canada, and is the fifth of such meetings which have been held.

The subjects which are to be considered will relate to matters connected with aggressive Christian and benevolent work—more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the gospel.

A large number of earnest and well-known Christian workers, pastors, evangelists and city missionaries from different parts of the United States and Canada will be present, and a varied programme covering many important phases of practical Christian work is being prepared.

A general invitation is extended by the committee to all Christians who may be interested or engaged in practical Christian effort to attend as visiting delegates, with the privilege of participating in the discussions and proceedings.

Reduced railroad and entertainment rates have been provided for all who desire to avail themselves of this privilege.

Full particulars, partial list of subjects, speakers, etc., may be obtained by addressing the secretary, Rev. John C. Collins, New Haven, Conn.

Of the local committee, Rev. H. H. Kelsey, Hartford, is chairman.

Bishop's Fund.

AMOUNTS ASSESSED FOR THE NEXT CONFERENCE YEAR

Southwest Missouri Conference	$1,120
Baltimore Conference	1,680
Virginia Conference	2 800
North Carolina Conference	2,380
South Carolina Conference	1,710
North Georgia Conference	2,730
South Georgia Conference	1,870
Florida Conference	460
Alabama Conference	2,020
North Alabama Conference	1,550
Louisiana Conference	1,240
Mississippi Conference	1 480
North Mississippi Conference	1 590
Memphis Conference	2 240
Tennessee Conference	2 800
Holston Conference	1,260
Kentucky Conference	1,490
Louisville Conference	2.133
St. Louis Conference	2.120
Missouri Conference	1 550
Western Conference	180
Little Rock Conference	930
Arkansas Conference	775
White River Conference	775
Indian Mission Conference	85
Texas Conference	510
North Texas Conference	840
Northwest Texas Conference	900
East Texas Conference	500
West Texas Conference	370
Columbia Conference	90
Pacific Conference	280
Los Angeles Conference	50
Illinois Conference	310
German Mission Conference	150
Denver Conference	90
Montana Conference	45
Western Virginia Conference	460
Cen'l Mex. Miss'n Conference	30
Mex. Bord'r Miss'n Conference	40
Brazil Mission Conference	20
New Mexico Conference	20
East Columbia Conference	20
Japan Mission Conference	20
China Mission Conference	20
West'n N. Carolina Conference	560

The John Wesley Centenary.

On the second of next March it will be exactly one hundred years since John Wesley fell asleep in Christ. It has been justly felt that such a centenary could not be allowed to pass unnoticed. The last Conference appointed a special committee to make arrangements for its commemoration. We publish to-day a spirited appeal from that committee to the people called Methodists in every part of the world. Their interesting and important communication reminds us that since Wesley died the world has witnessed the French Revolution, the Napoleonic Wars, the abolition of the temporal power of the Pope, the emancipation of Italy, the unification of Germany, and, in fact, the creation of modern Europe. Almost the entire history of the United States and our vast Colonial Empire is included within the same period. This century has also been marked by the exploration of Africa and the unveiling of those portions of the globe which had previously been shrouded in impenetrable gloom. Moreover, slavery has been abolished wherever English is spoken, and, indeed, throughout the civilized world. This island has passed through the immense revolution involved in its transformation from a thinly populated agricultural oligarchy into a multitudinous industrial democracy, with gigantic colonial dependencies in every quarter of the globe. We need not dwell upon the miracles accomplished by modern science with the assistance of steam and electricity. In a word, the hundred years which have passed away since Wesley died are, without controversy, the most wonderful and eventful in the history of this planet. Religious progress has not kept pace with the swift rush of scientific, industrial, and political advance. Nevertheless, some memorable chapters have been added to Christian history. For the first time since the Reformation the Protestant Churches have realized the transcendent importance of foreign missions, and have organized the evangelization of the heathen on an unprecedented scale. In all these great world-movements Methodism has played a not insignificant part. The document before us justly claims that Methodism is one of the "potent factors" of nineteenth century history. When Wesley died there were between three and four hundred thousand Methodists in the world. To-day there are about thirty millions, including representatives of nearly every land, from the yellow Chinaman in the East to the red Indian in the West. But, far beyond its own direct numerical growth, Methodism has leavened every church and every land with evangelical fervor and missionary enthusiasm. Under God, the principal instrument of this vast revival of primitive Christianity was the man who died on March 2, in the year 1791. It was most desirable, it was morally inevitable that the centenary of such a man's death should be commemorated.—*Methodist Times*, London.

The wages that sin bargains for with the sinner are, life, pleasure, and profit; but the wages it pays him with are, death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*Dr. South.*

From the Work.

ST. TAMMANY CAMP MEETING.

I had the pleasure of attending the St. Tammany Camp Meeting, which closed Wednesday night, September 25. I think it was a good camp meeting, the effects of which will be promotive of great good in that section of country. The preaching was of a high order, intellectually and spiritually. The preachers appeared to be in earnest, and held up a high standard of Christian experience. The church was rather cold and backward at the start, but she caught the holy fire and went to work by assembling together in the woods to pray, and going out into the congregation to talk to and persuade sinners to the altar-place. The conversions were generally bright and demonstrative, the old-fashioned sort; when they got the blessing they would sing it out. Mr. Editor, I don't like those kind of conversions that the parties appeared to be ashamed or sorry they got it. I don't know the number converted, but a good many, I think. The meeting closed late at night; yet it looked like they wanted to stay there forever, loth to go away. The young people marched through the campus singing, as I thought, the sweetest songs I ever heard. I have been acquainted, more or less, with that country for thirty-five years, and can say I know no part of our country that has improved in every particular as that, and it is largely attributed to Bro. Ellis, a local preacher, who is now closing out his fourth year on that pastoral charge, and that camp meeting together, he being the originator of the meeting. Bro. Ellis lives in the hearts of his people; but, dear me! how the preachers do live in that country. There were two Quarterly Conferences held on the camp ground. I find quite an improvement in finances. There were three pastors present; neither of them have received up to this time one hundred dollars, yet they appeared to be as happy as princes. Well, they may be; for the first year I was a presiding elder, years ago on the work, that is now divided into two pastoral charges, they paid their pastor three cat-squirrels and a half-bushel of potatoes. He was with us at the camp meeting. What a change since then! I witnessed one of the grandest scenes at the close of the camp meeting: After the people had been called upon several times for money I thought them pretty well drained. Bro. Ellis got up and said he wanted to test their religion; see how deep it was. If it had not got down to their pockets, it would not do; that there was a very poor widow on the ground; she was the purest and the best; she had four helpless children; three of them were badly afflicted. Now, you who want to give her anything for Christ's sake, come up, put your money down on this table. What a rush!—the preachers leading the way, and soon that table was covered with money, while some sang, some shouted! What a glorious close of a camp meeting! The benediction was pronounced; but songs and shouts went on. That country is settled up with Germans; they are religious and thrifty, and will turn that piney woods into an Eden, and if they can keep Bro. Ellis there, it will not be long; but he has some brave and noble young men with him in the blessed work.

A. B. NICHOLSON.

SHILOH CAMP MEETING.

About one year ago the tent-holders of the Shiloh Camp Ground resolved to enclose the ground with a wire fence, and adopt the gate-fee system; so they appointed a committee for the purpose of getting up the fence, which they did well; and when we met this year, on September 26, we found the ground much improved, and the fence in waiting to receive us; and, I am glad to say, we had the best order (almost perfect) and the best meeting we have had for years. We had a large crowd enough for the gate fee to pay for the fence ($160) and all other expenses, lacking $5, which was raised, and everything paid in full. We also resolved and reappointed the same committee to get up a hotel and place to take care of the horses by next year, and several resolved to build tents; so you may expect to hear from Shiloh Camp Ground in the future.

And, now, I want to thank the following brethren for faithful and efficient services rendered at our meeting just closed: Rev. P. A. Johnston, our presiding elder; and Revs. D. P. Bradford, I. L. Peebles, J. F. Robinson, L. Kendall, T. J. Miller, C. C. Griffin; Father Adams, from Madison county (I failed to get his given name); Dr. R. Burton; and last, but not least, Bro. T. B. Holloman, from Canton station, Mississippi Conference, came in the last day. We want to see him again. We had fine preaching all the time. I do not believe we had a sorry sermon at all; had some very fine sermons. Hope all the brethren will be with us next year.

We received ten members and baptized nine children, and the church wonderfully revived. "Bless the Lord, O my soul!" A. D. MILLER.

LECOMPTE AND BOYCE CIRCUIT.

I would like to give an outline of ten months' work on this new field, or corners of the old fields, rearranged. What was Lecompte and Boyce has added to it Pineville, Lemothe's and Camp Ground. At Pineville we have at this date thirteen accessions and a flourishing Sunday-school. At Lemothe we have organized a society of thirty members with a good Sunday school. At Lecompte we have moved steadily on, with hope bright and courage strong. At a way-side-place, called Brashier's Store, which was kindly loaned us for the purpose, we have had a good Sunday school, and now have secured land and lumber and are building a neat school-house for the community. Several have joined the church in this community. At Lemothe's, where Bros. Beard and White (B. F.) have sown the good seed, the harvest is ripening beautifully. At Rapides Camp Ground (where Bro. C. M. Lyons last year in the wild forest selected and built this rustic tabernacle to God's glory) we have had a most gracious revival. There was no especial outburst or acclaims of joy, but there was an illumination upon many faces which indicated the Holy Ghost within. Thirty-one accessions and forty bright conversions; many of whom now lead in public prayer; and songs of praise may be heard almost everywhere. While we give to God all the glory, we gratefully remember the efficient assistance of Revs. T. B. White and A. D. McVoy, Jr., of Mansfield (who secured five girls for the college, with several soon to follow), J. T. Sawyer and F. N. Parker, of New Orleans; William Wimberly, of Plaquemine; J. F. Foster, of Simmsport, C. M. Lyons, of Columbia; George Jackson and B. F. White. Mrs. B. F. White was a factor for good in the service of song. Bro. E. G. Hunter, a convert of last year, thrilled the audience with his evidence of the good of religion. At Boyce we have had a refreshing from the Lord. Bro. J. M. Beard was with us, and, though had rain and physical difficulties, eight were added to the church, old differences forgotten or buried, and a momentum forward that we trust will land us all in heaven.

S. H. WHATLEY.

ROCKY SPRINGS CIRCUIT, MISSISSIPPI CONFERENCE.

On the third Sunday in September I began a meeting at Rocky Springs, and continued four days, resulting in seventeen accessions to the church and much spiritual good to the membership. Quite a number were heard to pray in public who never did such a thing before. Rev. J. M. Morse, of Carthage station, did all the preaching. He has assisted me in four of my meetings this summer, and has completely won all hearts. My people say they want him as their pastor when I am moved, and his say they want me when he is taken from them; so you see we can not be located this winter on the ground of "unacceptability."

Last Saturday I began a two days' meeting at Hickory Ridge. Rev. N. J. Roberts, of Utica circuit, came out and preached two sermons for me, and took three members into the church. Yesterday I preached twice, and had seven accessions to the church. Up to date I have received 159 members.

Prospects are fair for paying every cent of the preacher's salary and all other collections. I think I will have a full report. These people would do much better if some Bishop, editor, or agent would come and preach to them. Our Conference has two agents—one for the Conference Endowment Fund, and the other for Millsaps College. We also have an editor in New Orleans, and a Bishop at Jackson, Miss.; but we never see any of them.

Now, Mr. Editor, don't you think we do well to have a *big revival* and get all our collections without seeing any of our "*big guns?*"

I want to tell you of two members I have on this circuit. The first is a good sister, who has been an acceptable member of the Methodist Church for sixty-two years, and says she has never complained of the church, nor the church of her.

The second is a good brother who is well qualified for the stewardship. On one occasion he argued with a man five weeks for ten cents for the church, and never got mad, nor made the man mad. I write these things as they were told me. I think these are two remarkable characters. V. D. SKIPPER.

PALMER CAMP MEETING.

The Palmer Camp Meeting closed on Friday morning, October 10. We had a grand and a glorious time. The good Lord was with us from the first service to the close of the meeting. I never have seen greater displays of divine power in all the past. His power was expected and looked for by a great many good people on the Whittington circuit for some time before the meeting commenced. There seemed to be more interest manifested than ever before. I never have seen more earnest workers for the conversion and salvation of souls than I witnessed at this camp meeting. The good Lord heard the prayers of his people, and he sent down great reviving and convicting and converting power. I never have heard more earnest and soul-searching preaching than I heard at this camp meeting.

We had with us five itinerant preachers. Rev. J. B. Walker, D. D., from New Orleans, La. It is not necessary to state to the NEW ORLEANS ADVOCATE how he preached, for he is known far and near as a powerful preacher. There were four of our Mississippi preachers with us: A. B. Nicholson, George H. Anders, H. C. Brown and M. L. White. They all did good preaching. There were eighty conversions and twenty-two accessions to the church, and a great number of backsliders reclaimed. There was a large attendance at this camp meeting from first to the close; and we had splendid, good order all through the meeting. The Whittington circuit is in good working order at this time. We had a good meeting at all the churches on the circuit before camp meeting. The circuit is somewhat behind, financially; but the good people say that they will clear the decks before Conference. To God be all the glory!

J. H. HOLLAND, P. C.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

LEAH OF JERUSALEM. By Edward Payson Berry. A. D. F. Randolph and Company, New York. For sale by Wharton, 5 Carondelet St., New Orleans.

This is a story of the time of Paul. It is something wonderful how in these days writers are weaving romances out of the characters and incidents of the sacred scriptures. Whether this is a "good sign" or not, it evidently shows that the "holy writings" are influencing men in many directions. The story of this book is told with thrilling interest, and keeps you enthusiastic to the end.

RHYMES FOR LITTLE READERS. A new color book. Lithographed from original water colors by Miss A. W. Adams. Oblong 4to, $1. Boston: D. Lothrop Company.

In Rhymes for Little Readers Miss Adams has produced a distinctively American "color book," and one that will be voted as every way delightful by the small folks of the nursery. The choice in material includes some of the well-remembered jingles that have now become classic, but the main feature of the book—the pictures—are full of life and spirit without that redundancy of color that sometimes makes the child's picture book something too vivid in tinted inks.

A SON OF ISSACHAR. By Eldridge S. Brooks. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $1 25.

This is a romance of the days of the Messias. In the preface, the author says: "To those who muse over the marvelous story of that greatest of all gifts to the world—the Word made flesh—who would know what was the immediate effect of his mission upon those among whom he walked and labored, this story of a brave, yet uncertain, a desiring, yet wavering, soul is presented as one of the possibilities of a time that was filled with uncertainties, and of a people as unready to accept as they were unfitted to comprehend the divine opportunity proffered them." That sentence tells the story of the book.

PERIODICALS.

—BIBLIA, for October, is full of papers relating to Egypt and Palestine. Charles H. S. Davis, Meriden, Conn. Price, $1 a year.

—WOMAN'S MISSIONARY ADVOCATE, for October, sustains the reputation it has achieved, and goes on its way gladdening souls and awaking our women to an enthusiastic appreciation of missionary opportunities and privileges. May it increase more and more! Publishing House, Nashville, Tenn. Price, fifty cents a year.

—The HOME-MAKER begins a new volume with October, and is now edited by Mrs. Croly (Jennie June). The present number is well filled. Home Maker Company, New York. Price, $2 a year.

—The QUARTERLY REVIEW. Barbee and Smith, Nashville, Tenn. Price, $2 50. The October number is before us. J. M. Wright contributes a paper on Usury and Usury Laws; Preparatory Education is from the pen of Charles H. Curd; Family Religion is from Thomas A. Seals; E. D. McCreary writes on Three Decades of Evolution; William E. Edwards on Egoism versus Scripture; Crawford Jackson on Three Dispensations of Christian Experience. The Editor's Table has four valuable articles. This is an unusually good number of this valuable periodical.

—DEMOREST'S FAMILY MAGAZINE, for November, takes us all around the world. Starting at Wellesley, by simply turning the leaves we are transported to "The Land of the Lapps," and the numerous illustrations and vivid descriptions make us quite familiar with these queer people; then the illustrated serial story carries us to China, and we complete the circuit by visiting the seals in Alaska and Greenland, taking a little diversion by the way in reading "Chat" about society doings, and enjoying in imagination so many good things told about in "Home-hold," that we wish Thanksgiving were already come. In fact, if you want to be amused with good stories, learn how to keep house and make it beautiful, how to keep well, or anything else that you want to know, take our advice and send your (subscription only $2 a year) to W. Jennings Demorest, 15 East 14 street, New York.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON V.—November 2.

JESUS ACCUSED.

Luke xxii, 54-71.

GOLDEN TEXT.—*He was wounded for our transgressions, he was bruised for our iniquities*—Isa. liii, 5.

TIME.—Midnight, between Thursday and Friday of Passion Week.

PLACE.—The court of the high-priest's house, and the council-chamber of the Sanhedrin.

54. Then took they him—Rather, *seizing him*, with roughness. *And led him*—With his hands bound, probably behind his back. (John xviii. 12.) *Into the high-priest's house*—The actual high-priest was Joseph Caiaphas (another form of Kephas), son-in-law of Annas. The trial of our Lord by the Jews was in three phases: (1) Before Annas; (2) before Caiaphas; (3) before the entire Sanhedrin at dawn. Each trial might be regarded as supremely important. *Peter followed afar off*—"To see the end." If he had followed *closely*, not one of these temptations would have come with the same force.

55. And when they had kindled a fire—It is well known that the nights in Palestine, especially in the early year, are often very cold. We can not, therefore, be surprised at the servants warming themselves in the open court, while Peter, assuming as well as he can the appearance of an indifferent observer, takes his place in the midst of them, in order to be able to see and be witness in the immediate vicinity. *Hall*—Court. *Sat down among them*—That is, among the servants of the high-priest—sat in the middle of a group composed of the very men who had just been engaged, more or less directly, in the arrest of his Lord.

56. As he sat by the fire—Literally, *by the light, or blaze*, as in Mark xiv. 54. This, of course, threw the features of the disciple into bold relief. *A certain maid*—Apparently the portress (John xviii. 17), who had meanwhile been relieved, and who, after a brief gaze, recognized Peter as the man whom she had admitted. *This man was also with him*—Minute as the reminiscence is, it is interesting to note that it is through St. John's narrative that we get the explanation of the "also." St. John had already been seen and known as a disciple of Jesus.

57. Woman, I know him not—"Nor do I understand what you mean." (Mark xiv. 68.) The "woman" should come last. Peter—who has been described as "consistently inconsistent"—showed just the same kind of weakness many years later. It was temperamental. (Gal. ii. 12, 13.) The accounts of these denials by the evangelists are (as St. Augustine says of their narrative generally) "variations, but not contrary." They are capable of perfectly easy and perfectly natural reconcilement, and are a valuable proof of independence.

58. After a little while—The trial before the sacerdotal committee naturally took some time, and they were awaiting the result. *Another said him*—Of this second denial St. John says: "They said to him" (xviii, 25); and as the portress was sure to have gossiped about him to the girl who relieved her at her post, the *second* denial was due to his being pointed out by the second maid to the group of idlers who were hanging about the door, one of which was prominent in pressing the charge against him.

59. About the space of one hour after—To St. Peter it must have been one of the most terrible hours of his life. *For he is a Galilean*—This they could at once tell by the misplaced gutturals of the provincial dialect which betrayed him;" that is, pointed him out.

60. The cock crew—Rather, *a cock*. It crew for the second time.

61. The Lord turned, and looked upon Peter.—St. Luke alone preserves this most touching incident. Jesus must have looked on his erring apostle either from the chamber in which he was being tried, if it was one of those chambers with open front, or else at the moment when the trial was over, and he was being led across the court-yard amid the coarse insults of the servants. If so, the moment would have been one of awful pathos to the unhappy apostle.

62. And Peter went out—A testimony for the depth of his repentance, and of his longing for solitude, is found in the fact that after this, in the whole history of the Passion, we no longer discover the slightest trace of him. *And wept*—Not only "shed tears," but "swept aloud;" and, as St. Mark says, "the continued weeping." It was more than a mere burst of tears. *Bitterly*—St. Mark says *epibalon*, which may mean "when he thought thereon," or "flinging his mantle over his head."

64. Prophesy, who is it that smote thee?—The words derived their point from the fact that the officers had blindfolded (literally, *covered his head*) their prisoner. Was he able, through his supernatural power, to identify those who smote him?

66. As soon as it was day—The oral law decided that the Sanhedrin could only meet by daylight. The three synoptical evangelists agree that a meeting of the Sanhedrin was held at day-break. *Elders...chief priests... scribes*—The three constituent parts of the Sanhedrin. The Sanhedrin was the successor of the great synagogue, which ended with Simon the Just. *Where they met* is uncertain. *Their council*—*Synedrion*; from which the word Sanhedrin (spelt sometimes Sanhedrim) is derived. It gloried in being a mild tribunal, but was now an extremely degenerate body, and unworthy of its earlier traditions. The Jewish authorities had lost the power of inflicting death; they could only pass sentence of excommunication, and hand over to the secular arm.

67. Art thou the Christ—Literally, *if thou art the Christ, tell us.* The object of the Sanhedrin was somewhat different from that of the priests in the house of Caiaphas. They had only succeeded in establishing (by a most illegal personal appeal) a charge of constructive blasphemy. But blasphemy was not a charge on which a Roman could pronounce a capital sentence. Hence, in order to get Christ crucified, they needed a charge of *treason*, which might be constructed out of his claim to be the Messiah.

68. And if I also—I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked him, before he gives an answer to it; and as such they form an original and most valuable feature in the report: "It is with no view to examine and believe that you ask this question; nor, were I to attempt to educe from your own mouths my innocence, would you answer me or release me. I am well aware of the intention of this question, but the time is come for the confession to be made. Henceforth," etc.

69. Hereafter shall the Son of man sit—Rather, *but from henceforth shall the Son of man be seated at.* Our Lord seems at last to have broken his silence in these words. In order to end a miserable and useless scene. The words would at once recall Dan. vii, 13, 14; see John i, 51. "Hereafter," or "from henceforth." The kingdom is here spoken of as being about to be immediately inaugurated, since our Lord's cross is regarded as the first step to the throne of his glory.

70. The "I am" has something of the same significance as in John viii. 24, 25; viii. 58. The silence was broken as they expected. "He was indeed what the words they had uttered implied, the Son of God, sharing in the Father's eternity, the Head of an everlasting kingdom. No words in the whole gospel records are more decisive against the views of those who would fain see in our Lord only a great moral teacher, like Socrates or Ookya Mouni. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be much more than this; to be all that the most devout Christians have ever believed him to be. At such a moment, when men stand face to face with seeming failure and with death, dreams and delusive claims, for the most part, melt away. Here claims that men have presumed to think of as delusive were strengthened and intensified, and reproduced in the calmness of assured conviction.

71. We ourselves have heard—We have heard him profess himself the Son of God; he is therefore guilty of blasphemy, and, as an impostor pretender to a divine mission, we must proceed against and condemn him to death. Thus they proceeded as far as they could; he must now be dragged before Pilate, as the Jews have no power to put him to death. His trial before Pilate is related in the subsequent chapter.

Boils and Pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing and enriching the blood, and at the same time it gives strength to the whole system.

Sensible Advice.

Dear Brother: You ask for some hints as to your course. The opportunity to learn Hebrew and Greek during your youth was denied you, nor can you repair the deficiency now; what, then, are you to do? I answer that the evil, though great, is not irreparable. John Bunyan did not know a word of the original languages of Scripture, yet he was a more effective preacher than any scholar of his day. True, you are not a Bunyan, but you may emulate his spirit and methods. Hence, in complying with your request, I have to say that the great requisite is to be master of the English Bible, and have it at finger's end. The way to do this is, first, to know its contents. This you can gain by reading it through once a year for at least five years—not for critical or devotional purposes, but simply to know what it contains. Three chapters a day will accomplish this. Read carefully, and at the close take five minutes to find out what you have gotten by the reading, what new truths, precepts, promises, images or fine expressions, have come before you.

The next thing is to get a true idea of the meaning, purpose and special usefulness of the separate books of the Bible. Take a month for each one and set apart half an hour a day for the study. Learn the object of the book, its division, its character in itself and as part of the whole, and whatever else you can fall in with. Write down in your own words what conclusions you have come to, and why. This will systematize and clarify your views, and help you to understand other matters. Then you are to take a part of each day for critical study. Have the Revised Version side by side with the Authorized, and always compare them. Use a good reference Bible and get what help you can from related Scripture. If you have a commentary, consult it. If not, go to work yourself. Ask first what does this verse (or passage) *mean*, and think a good while before giving it up as too much for you (as the Apocalypse is for most of your brethren). Then ask what does it *teach*, and here be honest and fair, not forcing matters. When you have learned what a passage means and what it teaches, you know it and not before. The next point is to put in your memory wherever of the Bible impresses or attracts you. 'Tis a great thing to have divine words at call. Then get your matter for sermons out of the Bible—such portions as occur to you in your reading. And when you have a text treat it fairly, deducing from it only such things as you suppose it was intended to teach.

Do not be ashamed to be "a man of one book." It is no end of a book, and will give you all you need. Your business is to know it and push it home upon your people. Do not stop to prove it, but, assuming it as God's Word, set it forth, showing its meaning and its application. Get your illustrations out of the Bible and your own experience and observation. Pray much and often for divine help. Preach to yourself before you preach to the people. Have unbounded faith in the Author of the Word, and remember that you do not go to the war at your own charges.—*Christian Intelligencer.*

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

The Great Theme.

It is sweet to preach the gospel, but it is not easy. It is no child's play to be like the wise householder that brings things new and old out of his treasure. But it is very easy to preach about secular things and the happenings of every-day life. Some men have a great reputation because of their bold utterances on the sins of the day, and they have great followings when they preach on the "Press as a Civilizing Agency," and topics like that. It is easy to grow eloquent about the saloon and the gambling houses and the snares set for the feet of the young. It is easy to denounce the shallowness of politics or the baseness of municipal rule, or the soullessness of the corporations. But to preach the gospel of Jesus Christ with a perennial freshness is not easy. "Who is sufficient for these things?" To come, one's self hardened, to lighten the burdens of others; to come, tormented with convictions, to be a guide and a light to others; to step into the pool of men's unholy passions and to seek to cleanse them by the tenderness of the Savior; and to do this all the time, holding one's self apart from temptations to please them, or amuse them, or entertain them; to do all this demands a whole man and him entirely consecrated to his work. The difficulty does not lie so much in the innumerable variations of the same great truth of salvation, that are required both by the frequence of preaching and the multiform needs of many people; but in holding one's self down to the "one thing" of preaching Christ. He is the answer to every anxious query. He is the satisfier of every troublous doubt. He is the bearer of every pressing burden. He is the sweet of all life's bitterness. He is the consoler of every crushing sorrow. He is the inspiration of every laudable effort. He is the reward for every sacrifice. He is God's wisdom and God's power given to every One that believeth—B., in *Christian Advocate.*

"One Was Likest God."

Miss Fanny Gary, daughter of Judge Gary, of Chicago, a young lady of wealth and position, lately worked for two weeks in a Division street tailor's shop, from seven o'clock in the morning till six at night, as a substitute for a consumptive girl, who could obtain her needful holiday only on condition of having a competent seamstress in her place, which, until Miss Gary insisted on taking it, she found it impossible to do.

How rare is that sweet charity which seeketh not its own, but another's good; but ever and anon the annals of humanity are enriched with instances of kindness and self-forgetfulness which have their inspiration from him who though he was rich, yet for our sakes became poor, that we through his poverty might have everlasting life." The world has yet an infinite deal to learn of the meaning of love. Few have passed beyond the stage of an experience or motive that does not have its end and substance in the question, Wherewithal shall I be fed or clothed? While the poor consumptive girl was having her holiday in the glad wood or by the wave, that other, "likest God," was also keeping holiday in a glad heart that wrought another's happiness.

There are rare and pleading opportunities offered every life to do some office not unlike this; if not in kind, at least as much to the real purpose and tenor of nobility. The poor ye have always with you. Many would love to break an alabaster box of ointment on the white feet of the Bridegroom if he were present in bodily form. But he is not; he is gone away. If to the least of his little ones it be done, it is done to him. Gold and garlands on the altar are good; but food for the hungry and ministry to the suffering are better than sacrifice.—*Los Angeles Christian Advocate.*

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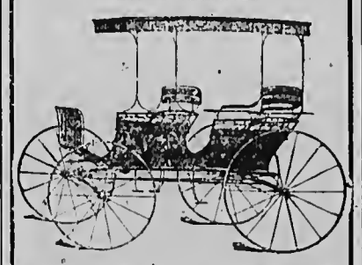

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No. 6 Coast....9:05 am	No. 2 Lim. Ex..8:15 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, OCTOBER 23, 1890.

The annual meeting of the Publishing Committee of this paper will be held in this office, October 29, 1890.

The Delay—Fire.

Monday morning, about one o'clock, a fire was discovered in the ground floor of 110 Camp street. Before the firemen could get the fire under control, 110 Camp street, occupied by Aitken & Co., was completely destroyed. The office of the *German Gazette*, 108 Camp street, was seriously damaged, and our building, 112 Camp, was much injured. The roof was completely destroyed, and the type and fixtures of the *Familienfreund*, Dr. Abrens' paper, is a total loss, there being no insurance. Our type-room and press-room and editor's and publisher's offices were completely drenched with water. Whatever loss we have sustained is completely covered by insurance. Our readers will excuse the appearance of our paper when they learn that we were compelled to have the press-work done outside of our office. There necessarily has been a delay in getting out this issue; but we have made all arrangements for the future, and the paper will continue to be published, we hope, without farther interruption.

Since the above was written we have been informed that the damage to our building is estimated by the insurance company at $1,375, and that $275 will cover all damage to press and type and office furniture.

A Little Calculation.

A brother writes that since he has been taking the ADVOCATE he has paid for it about fifty dollars, and wants to know if we can't let him have it now for one dollar a year. Let us make a little calculation. In each number of the paper there are five pages of good and solid reading matter. In one year this amounts to 260 pages. During this time the brother has been taking the paper he has had 6,500 pages of good reading matter, for which he has paid $50. We think this is the cheapest reading the brother ever had. To satisfy ourselves on this point, we went into Bro. Van Valkenburgh's book-store and priced several books, and this is the result: One book equal in reading matter to six numbers of the ADVOCATE was marked $1 50; another book equal to eight numbers of the ADVOCATE was marked $2 50, and another book equal to five numbers of the ADVOCATE was marked $1 50. From this we see, by a little figuring, that if the brother had paid for the ADVOCATE at the same rate, he would have paid about $15 a year. In the 25 years he would have paid $375, whereas he has only paid $50. So that really we have made the brother a present of $325 in 25 years.

Look at it another way: The reading matter in one volume of the ADVOCATE is equal to eight and a half volumes of Dr. Clarke's "Elijah Vindicated." In 25 years this would run up to 212 volumes, which, at the market price of that book—$1 50—would amount to $318. Yet the ADVOCATE, with the same amount of reading matter, costs only $50 for the same time. Verily, we think we can not afford to give the brother any more than we are giving him. Thirteen dollars a year is about as much as we can stand.

Christ in You.

"This is a great mystery," but it is a great fact. It is the greatest of all mysteries and the greatest of all the facts of consciousness. The mystery deepens with every effort put forth for its solution, and yet the fact is revealed in greater prominence in the consciousness by every effort to solve the mystery. The very mystery that enshrouds the fact is the best evidence of the existence of the fact. In the ancient tabernacle, the visible shekinah was evidence of the mysterious presence of the invisible God. In the human tabernacle, the mystery of "Christ in you" so emphasizes the fact of Christ's presence to the consciousness that it can never be doubted. The fact once experienced silences every questioning and dispels all doubting. An apostle describes his conversion as simply the discovery of this fact of consciousness. He says: "When it pleased God *to reveal his Son in me*." The truth is, there can be no mistaking the revelation of a fact to the consciousness, no matter how mysterious the fact may be.

Speaking of his disciples in his prayer to the Father, our Lord said: "*I in them* and thou in me." When Paul stood up before Ananias and received the blessing of regeneration, he realized not only that he was made a "new creature," but that he was made a "new creature in Christ Jesus." The regenerative process was a double work to him. He was himself renewed, and Christ was formed within him at the same time. His dead spiritual nature was revived by the breath of the Spirit, and his spiritual life vitalized by the touch from the inflow of Christ's life. So profoundly was Paul convinced of this great fact that never for one moment did he question its existence in himself. It was the fountain of all his enjoyment, the incentive to all his work, the alleviation in all his toil and the consolation in all his distress. The one and only boast of this great, humble, brave spirit was: "Christ liveth in me." In all his preaching, in all his writing this mysterious fact of Christian experience challenges attention by its bold prominence. The continual refrain, sounding out above every note of joy, above every tone of sorrow, is, "Christ is all and in all." Indeed, so much was Paul impressed with the greatness and preciousness of this fact of experience, that he sees the whole wealth of redemption concentrated in it. He speaks of it as "the riches of the glory of this mystery, which is *Christ in you*, the hope of glory."

From all this it is plain that "Christ in you" is the essence of religion; that it is the only religion worth anything to the individual. This is so because it is the only religion that touches the inner nature—the consciousness—and impresses upon it the indubitable fact of its presence, and causes it to respond in testimony to that fact. As far as the individual is concerned, "Christ in you," testifying to the human spirit of its renewal, is the only ground of hope, the only foundation for peace of soul. All other testimony is weak. All other religion is as the "baseless fabric of a dream."

"Who Appoints the Committee?"

In the economy of our Methodism, pastors are made responsible for the administration of Discipline in the charges they are appointed to serve; and it is their duty "to receive, try and expel members, according to the provisions of the Discipline." Hence the law says: "The preacher in charge shall appoint three discreet members, who shall investigate the report or accusation;" and in case a trial is deemed necessary, then "the preacher shall appoint a committee of not less than five, nor more than thirteen." In both cases the committees are to be *appointed* by the preacher, and he may not raise these committees in any other way. The law is mandatory It says it shall be done this way.

In the case of a traveling preacher it is the duty of the "presiding elder in the absence of the Bishop to call together as many traveling preachers as he shall think fit—at least, three—to investigate the report or accusation." If the Bishop is present, it is his duty to "call together" this committee. If the accused is a presiding elder, then the "Bishop shall appoint a committee."

One of the duties of a Bishop is to "suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs." We have seen what it directs to be done.

It appears from the foregoing that the power and duty of appointing committees of investigation and of trial inheres in the preacher in charge, in the presiding elder and in the Bishop. In the first-named because they are appointed by the last named, by the Bishops.

The law nowhere provides for the raising or appointment of a committee of investigation or trial by a Church, Quarterly, or Annual Conference. If a committee is called for in any case, it is to be appointed by the Bishop, presiding elder or preacher in charge. This is the law, and it has been the practice of the church from its organization down to this time. No amount of sentiment, political, religious or secular, should be allowed to override the law and usage of the church and make it practically inoperative, a dead letter on the book.

It is eminently wise and proper that the jury be selected by an umpire who is, or supposed to be, impartial. In the case of members of the church, the law places this responsibility on the preacher in charge; and in the case of preachers, it puts the responsibility on the Bishop or on his representative, the presiding elder. It is not wise in any man, or body of men, to assume responsibility clearly placed on another; and it is weak and sinful for any man, or body of men, not to shoulder responsibilities with which they have been specially charged.

This is a good time for young men who desire the office of a Bishop, and covet the best gifts, to consider the duties and responsibilities of Bishops. It is a great office, full of honor, but it is one full of care and of grave responsibilities.

GILDEROY.

Our Papers.

St. Louis Advocate: We would not undervalue any advance which may have been made in our organism or machinery—but something must be done to keep the fires burning, or we will lack the power to move the machinery. The secret of our life and power is in the genuineness and depth of our experience. And in this is not our church to-day drifting away from that of our fathers? It is vain to point to how much may be given to missionary, educational and other good causes. We rejoice in the advance along those lines. But such things are not *of themselves* infallible evidences of advance in Christian life, much less can they take the place of vital experience. "These ought ye to have done, and not to leave the other undone." We would not restrain the gift of one dollar or recall one missionary, but rather multiply them. But we do believe that there is a great demand to look where we are drifting in our religious experience, and that something must be done on this line. We are in sympathy with what our Bishops said of the class meeting: "Its revival, if it be possible, would be an incalculable gain to the church." We do not advise the revival of this or that stereotyped form of class meeting—God in the history of the church does not exactly repeat himself. But we would sound the alarm that the *spiritual* condition of the church demands attention; and say it is vain to multiply machinery in other directions if the one agency which looked to Christian experience falls into disuse. We need the class meeting—or it may be God's will to give us something better along the same line.

Nashville Advocate: That fine, indefinable quality that we call spirituality, is an indispensable requisite to a successful ministry. It is not a natural endowment, a refined temperament, subtlety of intellect, charm of manner, cultured eloquence. It is a grace bestowed—being "filled with the Spirit." It is often seen and felt in crude, ungainly, uncultivated natures, whose only opportunities for high, refining associations have been found in their communings with God. It lends itself to the rudest form of speech, provided only that the speaker has the prophet's call, and speaks consciously under a divine impulse. It is the power of the pulpit. If it be wanting, all else is "sounding brass or a tinkling cymbal." Many a preacher of to-day, seeking in the science and current literature of the time the material and polish of style that he thinks necessary for his impressive and attractive sermons, neglects the secret place where a few hours' communion with God would furnish him with revelations that would blaze through the mind and conscience of his congregation like the light of the coming judgment, and impart to him a wisdom and spirit like that of Stephen, which none of the people could withstand. This is attainable by every man called of God to this ministry; and he who is without it should halt awhile and wait in God's secret places until he be endued with the power from on high.

Alabama Advocate: A discourse is measured by its weight, not by its length. A brother was asked: "How long does your pastor preach?" "Thirty minutes, measured by what he says; sixty by the time he consumes," was the answer. A day of such preaching is not a day of great preachers. Sermonic prolixity is unpardonable, is an imposition against which sensible audiences ought to protest. There is but one explanation of the gaseous emptiness of these "long-drawn-out" harangues—a lack of preparation. The old brother who found himself "in the brush" and "just 'hollered' out of it" is a case in point. It is a trite saying, but none the less true, that what is worth saying in public is worth the most thorough preparation. The preacher who goes into the pulpit with an empty head will soon find himself preaching to empty pews. The man of the nineteenth century wants ideas, not fuss and sweat. Perspiration can never be substituted for inspiration. An hour spent in incoherent and tedious rambling over a subject that has never been thought out, is an insult to an intelligent audience. It is time to do away with the old Hardshell idea that the mouth has only to be opened for the Lord to fill it. Thorough preparation will make most of our sermons about half as long and about twice as thick and about five times as interesting. Suppose you try it.

Alabama Advocate: The truth is, somebody ought to write a book, yes, a whole book, on the Ethics of Methodism. It is a fruitful subject, but has hardly been written on at all. Our people ought to be shown what are the obligations created by our system of doctrine, by our ecclesiastical system, and by the two as they have been providentially correlated. At present, we are working mostly in the dark, at haphazard, as occasions suggest; and will never get out of this boyish way of doing things until we rise up high enough to see all our obligations at one view. Then we will lay down our lines and build thereon for milleniums and not for decades. Until we do this, we will go on as we have been doing, building and pulling down, like little children amusing themselves with mud-houses. The country is now settled, and it is time for the church to stop experiments and makeshifts. In every respect, let us in the future build for permanancy, and let us regard as permanent what we now have; and let us "strengthen the things that remain," so that they will not be shaken by any contingency of war or peace in the days to come. Particularly let us build up our colleges, male and female, and make them really great institutions.

The Interior: But the Sabbath is in its essence a different day from the rest. When God blessed it and hallowed it he mingled something with the time that makes it different. We used to say that light and heat were immaterial things, but later discovered that they were in some way constituents of materiality. So while we would not regard the glory of God as a material emanation, yet we do not doubt its absolute reality. Now, it seems to me that he put a real element of his own placidity into the Sabbath, and into all nature. The lake dimples and shimmers below me as it did not yesterday. A leafy birch beyond my window seems to be in the enjoyment of serene happiness. A crossbill sits with his red breast to the sun more quietly than usual. I think if we would listen and observe and reflect, we would find that the Sabbath has a sanctity of its own, quite independent of any use we may make of the day; that it is *in esse* a different day from the others. I have no doubt that in saying this my readers will respond: "Yes, that is true. I have often been impressed with it myself." God's laws are all parts of nature—they are the souls of things. There would be a seventh-day Sabbath though there were no decalogue—indeed, there was before the decalogue was framed. The ancient Akkasians observed it long before Abraham made his journey from Ur to Jericho—a thousand years before Sinai. There is a great deal more in the observance of the Sabbath than mere obedience to a command. It is putting ourselves in harmony with ourselves and our surroundings. It is escaping hurtful and disagreeable jar and collision with moral, physical and spiritual forces.

Texas Advocate: In the study of the events in the gospel narratives we fail of the best results if we do not learn the principles of the Christ-character. It is the Christ-character of which the events in his life are the revelations that we should endeavor to know and attain for ourselves. A perfunctory imitation of the conduct of Christ will amount to little in the estimation of the value of one's life. It is the inner character revealing itself in conduct that counts. Conduct on any given occasion similar to that of Christ will go for naught by any true test of the worth of life unless it be produced by a Christ-like character.

Florida Advocate: The Battle Creek Adventist publications are misleading. The Adventists have mistaken time and again the period of our Lord's coming, have misinterpreted Holy Scripture so badly that open failure has been the result in many instances, and yet they imagine that the world ought to accept their teachings after so much blundering. Their position about the Sabbath is wholly untenable, a mischievous delusion; it does no good, but unsettles a few by disturbing fancies and creates controversy and bad feeling. Their books ought not to be kept in the house.

Mid-Continent: A sad case of hide-and-seek in morals has been developed. Christian nations are denouncing the slave trade of Africa; meanwhile sending them ship-loads of rum and gin. Some Arabs recently held a convention in Khartoum denouncing the liquor traffic and threatening that all persons found engaged in it should be sold as slaves. Their language is very emphatic as they bitterly inveigh against the "Christian nations which obstinately inundate the country with their infernal liquor."

If no special passage in your life be so conspicuous as to arrest any man's attention, let your character, as a whole, make an impression for the truth. Let its weight, however little, press everyone it touches away from the wrong and into the right.—*Dr. Charles F. Deems.*

"Methodism is the leading religion of the English-speaking world."

Notes.

Our *Missionary Reporter*, for the current month, is full to overflowing with interesting, entertaining and instructive missionary reading. Have you subscribed for it yet? It is only fifty cents a year. It will do you great good to expend *five dimes* a year that way. Try it; and if it don't, why, then, you can spend them in some other way.

The *St. Louis Christian Advocate* thus defines loyalty to the Methodist Church:

Loyalty does not consist in merely being subject to its discipline, though that is a part of it, but in being in spiritual accord with those great scriptural principles which were under that mighty movement called Methodism, of which John Wesley was the providential leader.

According to the official figures, the population of Louisiana is 1,116,828 being an increase of 176,828, or 18.82 per cent., since 1880. According to the same figures, the population of Mississippi is 1,284,887, being an increase of 153 290, or 13.55 per cent., since 1880. Thus it is seen that Louisiana has gained 23,592 more inhabitants in ten years than Mississippi.

In calling their people to the observance of "self-denial week," this year, the Salvation Army officers use this language in their circulars: "We call for your help to carry the tidings of redeeming love to the poor and the lost, to the uncleansed and the unloved and the uncared for 'in all the world.' We claim that help in the great Master's name." Does not that remind us of the message Jesus sent to John?

Before he left for St. Louis, Dr. Carradine laid a souvenir of Palestine on our desk. It is a soft, whitish rock from the valley of Ajalon, and is a little larger than a hen's egg. The Doctor was good enough to inform us that it was one of the rocks with which the Israelites pelted the Philistines, and that he gave it to us to throw at all Philistines who seek to invade the ADVOCATE office. Let all such know, then, that we are prepared for them.

Edwin Arnold's new poem, "The Light of the World," will have an introduction by Richard H. Stoddard. It will be illustrated with reproductions (by special arrangement) of Hoffman's celebrated pictures of the "Life of Christ," and by a portrait of the author. The poem will be also copiously annotated. Funk and Wagnalls, New York, have the control of the American edition. This edition will be issued some time this month, and prior to the publication of the poem in Europe.

The Bishop of Cork, at the unveiling of the Berkely memorial, said:

The world can not afford to forget its great thinkers, much less afford to forget one such who was of us and dwelt amongst us. The great thinkers of the world live in the result of their thoughts. They are few in number. The workers and toilers of the world are many, those who use the thoughts of others and build with them are many, the popularizers of the thoughts of others are many, but those whose thoughts mark a distinct step in the general progress of knowledge are few.

A contributer to one of our exchanges, writing on the force of illustrations in preaching, gives this incident:

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fire-place in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said, "You need not say a single word, sir; I'll be there on Wednesday night."

Ten rich women in New Jersey resolved that they would each find one mother, poor, burdened with family cares, and extend to her personal sympathy and helpfulness. Many are the cheering messages now entering ten humble homes, many the rough places smoothed by actual loving service, and continually is felt the reflex influence, the experience that "it is more blessed to give than to receive." Thus, twenty homes are lifted up into the light.—*New York Observer.*

Sister, whether you are rich or poor, you can do just that same work in your own neighborhood and earn the reward of a happy heart, happy for having alleviated the sorrows and smoothed the cares of one fellow-sufferer. Will you rejoice in the reward?

The Young Men's Christian Association seems to be growing at a steady pace. There are now 1 341 associations, with a membership of 213,000; these have 205 buildings, valued at $8,352,910; the total amount of property is $10,400,000. There are 1,095 secretaries and assistants. Over $1,600,000 are contributed annually for local work and $102,000 for general work. There are 302 college, 82 railroad, 10 German, 36 colored, and 11 Indian Associations. There are 1,031 Bible training classes, 1 537 weekly prayer and praise meetings. There are 511 libraries with 422 912 volumes; 731 reading-rooms; 368 gymnasiums; 145 literary societies and 178 boys' departments.

Personal and Otherwise.

The Christian man who employs a *woman* at a dollar a day to do work for which he would have to pay a *man* three or four dollars a day, had better bible his Christianity under a bushel.

Rev. C. McDonald, presiding elder of Woodville district, gave us a call last week. He is winding up affairs on his district preparatory to the meeting of Conference, December 17.

Rev. T. K. Faunt LeRoy, our pastor at Ruston, La., was in the city last week in attendance upon the meeting of the Confederate Veterans' Association. Bro. Faunt LeRoy served in the army as captain and major of artillery, and is, therefore, a veteran. He preached acceptably to our Felicity Street congregation last Sunday morning.

Three newspapers in Jackson, Miss., have been consolidated: *Commonwealth, New Mississippian* and *Farmers' Day*.

Dr. D. C. Kelley was tried at the late session of the Tennessee Conference for abandoning his work, and suspended for six months.

McKendree Church, Nashville, has nine local preachers, nine trustees and forty-two stewards. Well officered as to numbers!

That was a terrible sentence in Judge Chrisman's speech in the convention the other day! Did you notice it? It was this:

"Some of our people are as much debauched by whisky money as Louisiana people are by lottery money."

Poor Louisianians! Poor Mississippians! Rich Lottery! Rich saloon!

The chief of police of this city was assassinated last Thursday night within a few steps of his own door. Several parties are implicated, and have been arrested. The fact of such a horrible crime caused a thrill of horror in the community. The fact that the most important officer should be thus shot down arouses on all sides the deepest indignation. It is hoped that the perpetrators of this dastardly crime will be brought to speedy justice. The conviction before the courts and the hanging of a few of the murderers in this city will do more to stop such crimes than anything else.

Notice.

The trustees of Millsaps College will meet in Jackson, Miss., Thursday, December 4 1890, at half-past nine A. M. THOS. J. NEWELL,
Secretary.

Postal Card Reports.

—Rev. T. S. West writes from Wesson, Miss.: "Millsaps College Day observed; the collection taken—cash, $52—which will be forwarded to the treasurer."

—Rev. W. W. Cammack writes: "We observed Millsaps College Day at Fannin; raised fifteen dollars in cash. This makes seventy-five dollars in all given to the college by this charge."

—S. Hilbert, superintendent Methodist Episcopal Sunday-school at McComb, Miss., reports: "The collection yesterday for Millsaps College amounted to $21 85. Of that amount the Sunday-school gave $3 85."

—R. L. Campbell, Prof. Payne Institute, Augusta, Ga., writes: "Payne Institute has just had its most successful opening. We are crowded now, with more to follow. Oh! how we need more room and more teachers."

—Rev. H. P. Gibbs reports from Pleasant Grove, Miss.: "Educational Day was celebrated at Pleasant Grove yesterday. Collection, $42. Will celebrate at other places this round, and report results from entire circuit."

—Rev. E. H. Caey writes from Como, Miss.: "Cash collection for Millsaps College yesterday, $50. Bros. Shands and Newell were with us. A fine impression made for the college. The speeches of yesterday will tell for good in the days yet to come."

—Rev. D. G. W. Ellis writes: "Millsaps College Day was observed on the Madison circuit, resulting in seventy-five dollars cash and subscriptions to be paid first of November, next, I may add something to it before I forward it. Other collections behind, but hope to bring them up."

—Rev. R. A. Burroughs writes from Okolona station, North Mississippi Conference: "I preached on the subject of Christian Education yesterday, and our collection was $26. Our church at Okolona has given about $700 to Millsaps College. Church in a fine condition; have received during the year 50 members. All the collections will be in full by Conference."

—Rev. J. H. Evans writes from Williamsburg, Miss.: "We are moving up on this new work made out of an old one, and I think will be able to come up to the Conference with a good report; collections all promised and, I hope, will be in full. Four new churches on the way: two of them finished, except the painting; the others lack ceiling on the inside. Forty additions to the church this year."

—Rev. T. W. Lewis writes from Winona, Miss.: "Rev. M. L. Blanton assisted me nearly two weeks in a meeting here. We had some six accessions, and a good meeting in the church. The influence left after the meeting is splendid. Some of our people did not attend, and hence missed the benefit the meeting would have been to them. I have received 98 into the church here by letter and in profession of faith during the twenty-one months I have been pastor. We trust the church is in a better condition now than it has been, though there is much coldness here yet. Why is it that our little Southern towns are so cold and selfish? We ought to be the best people on earth. We observed Millsaps College Day."

—Rev. W. J. Porter, writing from Farmerville, La., says: "The Lord has blessed me most wonderfully this year. After nine days of continued services, we closed a union meeting at the little town of Marion (fourteen miles north of Farmerville), Sunday night, October 12. There were quite a number of conversions, eighteen accessions, with two other applicants for membership. Sunday evening, Bros. Calaway and Ward, Baptist ministers, with the writer, officiated alternately in the same pool until we had baptized thirteen in the name of the Holy Trinity. We organized a Methodist Church, with nine members, with more to follow. There was an offering of over sixty dollars, divided among the preachers, and four new subscriptions for the ADVOCATE."

—Rev. J. H. Brown writes: "The sixth and last protracted meeting on Water Valley circuit, North Mississippi Conference, closed on Sunday, October 12; the Lord having been with us in great power. About seventy professed faith in Christ, and eighty or more were added to the church, and more to follow. Church greatly revived and a number of family altars established. 'Not unto us, O Lord, not unto us, but unto thy name give glory.' The camp meeting—joint interest of Water Valley station and circuit—was a success; thirty or more professions of conversion. Dr. Newell, of Grenada; Dr. Sims, of Oxford, and Dr. McLaurin, agent of the American Bible Society, were present a portion of the time and did excellent preaching. Much improvement has been made in building and repairs. A new tabernacle will be built soon."

—Rev. H. M. Young, writing from Jonesboro circuit, North Mississippi, says: "We have had sixty conversions on the work, and thirty two accessions to our church, with more to follow. We had an excellent meeting at the Camp Ground Church, with eight accessions. We were assisted here by Rev. L. A. McKeown, who did faithful and efficient work. We had a good meeting at Ebenezer Church; eleven conversions and eight accessions. At Faulkner, the most difficult point on the work, we had a wonderful revival. Our presiding elder, Rev. W. S. Lagrone, assisted us four days, preaching earnestly and effectively. After nearly a week's labor, the revival wave burst forth, and in less than three days more than a score and a half of souls were converted. In the latter part of the meeting we were also assisted by Rev. S. C. Bass, pastor of Cumberland Presbyterian Church. We have had a good year on the Jonesboro circuit. There has been a good revival throughout the charge. To God be all the glory!"

—Rev. H. M. Banks, Spring Creek charge, Louisiana Conference, writes: "I wish to say that the Spring Creek Camp Meeting was a glorious success from first to last. Eternity will only tell the good accomplished of 1890. The Holy Ghost carried the truth in the hearts of the people, convincing many of sin, righteousness and of the judgment to come. May God bless those dear brethren who labored so faithful in word and doctrine. Bro. Blocker, of Plaquemine, was with us from the first service to the last, preaching, praying and singing in the spirit of the Master to the conviction and conversion of sinners and to the edification of believers. Bro. S. H. Cooper was with us for three days doing good work for the Master. Bro. Cooper is so well known and so much beloved on Spring Creek that his very presence is a source of comfort to many. Bros. George Jackson and S. H. Whatley came to our assistance on Sunday morning, adding much to the interest of the meeting. The results of the meeting so far as known were twenty-five conversions, seven accessions by profession and two by certificate, and such an upbuilding of believers as will never be known till eternity shall reveal it. The camp-meeting interest on Spring Creek has been greatly revived. Some thought that the camp meeting ought to die out, because of some disorderly persons who disturbed the peace of the worshiping people; but they begin to see that there is more power in the living God than in an arm of flesh, because in answer to prayer God put his hook in the enemy's mouth and quieted him in such manner that the work of God went on, and Satan and his emissaries were driven from the camp, and peace was upon Israel. I think I will be able to bring up all the collections ordered by the Conference, and the chances are good for a full salary for the preacher. Praise the Lord for all his benefits to the children of men! We have baptized a goodly number of children during this year. God bless the lambs!"

—Rev. H. M. Evans reports from Adams circuit: "We have finished our Ebenezer and Beulah protracted meetings, and at both the Lord gave us gracious and fruitful revivals. Rev. F. M. Keen, of Amite City, was with us in our Ebenezer meeting after Monday, and rendered most excellent help, for which we heartily thank him. Our church at that place was greatly stirred and many backsliders reclaimed. We closed with half the congregation praising God, and Bro. Keen pronounced it the best meeting he was ever in. There were seven accessions and many more conversions. This church, with its sixty odd members, now has a young people's prayer meeting in addition to the regular one, a Woman's Missionary Society of twenty members, and almost every family, its altar. The brethren have just re-covered the church and now talk of ceiling it. Our Beulah meeting was about as good. Dr. Bethea, from our local ranks, gave most valuable assistance here, God bless him! One special and glorious feature was a pardon service, at which all the quarrels of the members were settled and dropped and brotherly love renewed in the hearts of all. Here there were five young men received and put to work in the Lord's vineyard. The number of professions was in excess of the number received by far, but can not be remembered. The prayer meeting was revived and many family altars erected. Another result of this meeting was a subscription for the building of a new church; the present one being very old, ugly and uncomfortable. The amount subscribed during the meeting is almost sufficient to meet the demands, and a new church will soon be a reality. We praise God from whom these and many more blessings are flowing! Pray for us, that we may be proved faithful and zealous."

Dedication.

On Sunday, October 12, Bro. Oakley, of Columbus, was with us at Sidon, and dedicated our new church. He preached to the perfect satisfaction of everybody present, and everybody went away delighted. He had a collection of $200 to raise before he could dedicate the church; but everything was raised and the "decks cleared," and the work was soon complete. The good people of Sidon will long remember Bro. Oakley's visit, and will be glad to have him come back some other time.

The preacher in charge was not able to attend the dedication on account of having the measles. He hopes to be at the next dedication on his charge, which will not be long off. We expect to have good houses of worship on the Belzoni circuit.

W. H. SANDERS, P. C.

Church Dedication.

At Pachuta, on the line of the N. O. and N. E. R. R., in Clarke county, Miss., Sunday, October 12, 1890, it was my pleasure to solemnly dedicate to the service of God a very handsome frame building, costing $800. The Lord's Supper was administered to a goodly number of communicants. Millsaps College was not forgotten; $20 being contributed in cash. In the afternoon a Woman's Auxiliary Missionary Society was organized. At night five persons applied for church membership. The meeting goes on under Bro. W. B. Hines' leadership. Credit is due John E. Hurd, John E. Johnson and J. C. Bass, the Building Committee, and Sister Emma Johnson for their untiring assistance.

T. L. MELLEN.

Notice.

To Applicants for Admission on Trial into the Traveling Connection in the North Mississippi Conference:

The Examining Committee will meet you in Grenada at three P. M., on Monday, December 8, 1890. We desire you to be well prepared for this examination. You will find the required course of study in the appendix to the Discipline. In the "ordinary branches of an English education," your examination will be confined to spelling reading, English grammar, arithmetic and geography. Let all our young preachers who aim at the itinerant ministry first secure as full an academic preparation as they can.

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Church Dedication.

Wednesday, October 15, in Jasper county, Miss., about four miles northwest of Heidelberg, I dedicated Philadelphia Church—a new house of worship begun last year and completed this. I was assisted in the services by Revs. B. S. Rayner, R. F. Witt and J. W. Chambers. The Building Committee was composed of F. C. Thornton, H. A. James and A. McLellan. The neat, well-ceiled, comfortably seated little church—25x40 feet, valued at $660—reflects great credit on the committee, the people and the preacher in charge.

T. L. MELLEN, P. E.

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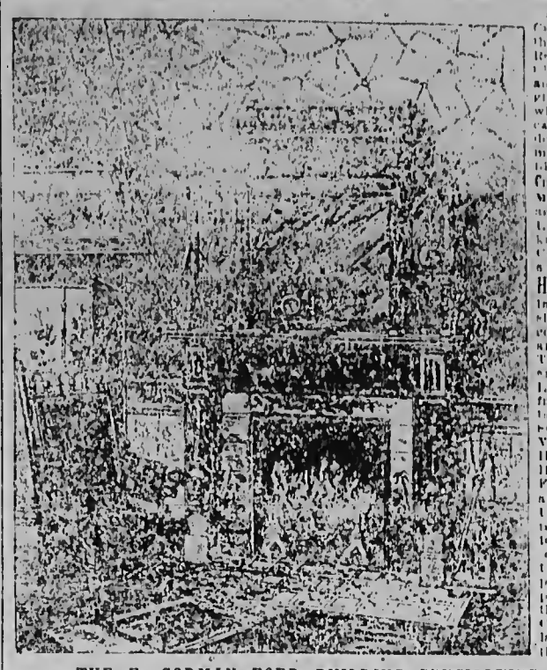

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Marriages.

HOLT—LAMON.—At the residence of the bride's father, June 25, 1890, by Rev. J. A. Bowen, Mr. J. H. Holt and Miss Virgie Lamon, all of Aberdeen, Miss.

HOUGHTON—HOUGHTON.—At the residence of the bride's father, June 26, 1890, by Rev. I. A. Bowen, Dr. L. L. Houghton of Vernon, Texas, and Miss Annie Houghton of Aberdeen, Miss.

FRANKLIN—TAUBERT.—At the residence of the bride's father, October 7, 1890, by Rev. J. A. Bowen, Mr. C. Franklin, dec., and Miss Maggie A. Taubert, all of Aberdeen, Miss.

BUTLER—BELL.—At the residence of Mr. J. A. Bell, August 27, 1890, by Rev. V. D. Skipper, Mr. A. E. Butler, of Rolling Fork, and Miss N. B. Bell, of Rocky Springs.

ANTHONY—THOMPSON.—At the residence of the bride's father, September 15 1890, by Rev. V. D. Skipper, Mr Russell Anthony and Miss Nora Thompson.

SPIER—McKENZIE.—At the residence of the bride's parents, October 9, 1890, by Rev. V. D. Skipper, Mr. Albert M. Spier, of Pequena county, Miss., and Miss Mary E. McKenzie, of Illmo county, Miss.

BARBER—LEPER.—In the Methodist church, Newton, Miss., October 1, 1890, by Rev. W. S. Isbell, Mr. Theodore S. Barber to Miss Cordie L. Leper, all of Newton, Miss.

WALL—GAINEY.—In the Methodist church in Amite City, La., October 1, 1890, by Rev. F. M. Kern, Mr. Iverson J. Wall to Miss Martha L. Gainey, both parties of Livingston parish, La.

Obituaries.

Notices of less than thirty-five lines of ten words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When persons desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GROVES—JAMES ALSTON GROVES was born in Elbert county, Ga., September 25, 1798 and died at Brown's, Dallas county, Ala., June 30, 1890. He graduated with honor at Columbia, S. C.; was admitted to the bar and practiced law at Washington, Ga., in partnership with O. H. Prince. He married Mrs. Tabitha Beall, who lived only a few years after their marriage. He then removed to Kosciusko, Miss., where he married the widow of Judge Mitchell, with whom he lived thirty or more years. He then married Mrs. Johnson, and removed to Opelousas, La. She lived after this marriage only two or three years. He leaves no children. In December, 1889, or early in January, 1890, he came to live with his nephew—Dr. Joseph A. Groves—at Brown's, Ala., where the writer first met him. The deceased professed religion in early life and joined the Methodist Church, which relation he continued to sustain until the time of his death.

In his latter life he was licensed to preach. In many respects Bro. Groves was a remarkable man. He attained considerable eminence as a jurist; was a strong advocate of the temperance cause, and as opportunities presented he would deliver lectures on the subject of total abstinence. He was gifted in prayer and delighted in religious conversation. He had a strong memory and possessed much valuable Methodist history, having lived nearly a century. He died full of faith in God.

J. C. JOHNSON.

DAY—Little LILLIE BELLE, aged five years five months and one day, daughter of Bro. R. D. and Sister F. L. Day, died very suddenly of congestion, August 23, 1890, at her parents' home, near Wesley Chapel Church, Franklin county, Miss. She was christened in the faith of the Methodist Episcopal Church, South, by Rev. N. B. Young in 1888.

Dear loved ones: "Let not your hearts be troubled: ye believe in God, believe also in me. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself." Jesus has made manifest this blessed promise by coming and receiving unto himself in his Father's house with many mansions the spirit of precious little Lillie. Sorrow not, but seek refuge in a sympathizing Jesus. Hear him speak to thee: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you."

CHAS. W. CRISLER, P. C.

COSTLEY—VERNA KATIE COSTLEY, daughter of John T. and Katie C. Costley, was born November 18, 1880, and died near Fayette, Jefferson county, Miss., August 29, 1890. Her mother died three years ago. Since that time she has lived with her grand-parents. She was a good-disposed child, and belonged to the Sabbath-school, which she loved dearly. Was a sufferer for months, but was called off very unexpectedly; only confined to her bed one day and night. When death came she was at first alarmed, and asked all to pray for her. When told that she must pray, she did so, and received an answer to her prayer at once. Her dying testimony was very affecting; kissing everyone good-bye, asking them to meet her in heaven. She leaves a father, two sisters and one little brother and many friends and relatives to mourn her loss.

R. B.

ABNEY—Mrs. ELIZA ANN ABNEY, daughter of Christopher and Catherine Talum, was born in Jasper county, Miss., March 16, 1840, and died August 23, 1890. She was happily married to Mr. J. P. Abney, December 22, 1857, and lived a happy life with him. Sister Abney was greatly loved by all that I ever heard speak of her. She was a member of the Methodist Church, and by her kindness proved that she was a Christian. She died of catarrh of the head, and for six months prior to her death she suffered a great deal. But her suffering has ended. She has left a husband and eight children to mourn her departure. "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!"

PASTOR.

NEWSOM—The following resolutions were adopted by the Quarterly Conference of Scotland circuit, Mississippi Annual Conference, August 13, 1890:

Whereas, God, in his infinite wisdom, has removed by death from our midst our young brother, the Rev. T. F. NEWSOM, who was twenty-three years old, and at the time of his death was going to school in the eastern part of the State, preparing himself for active duties in his Master's vineyard (He had been licensed to preach one year ago, but the Master called, and said, "Come up higher;" "You have been faithful in a little, I will make you ruler over much. Enter thou into my joy"); we desire to express our appreciation of his sterling worth as a member of our church, his noble Christian character and his untiring devotion to the cause he loved so well, that of being an humble servant in the work of saving souls and doing good among his fellow-men; therefore, be it

Resolved, That while we bow with humility and reverence to the will of him who doeth all things well, we feel that in the death of our brother the church has lost one of its most useful and consecrated members.

Resolved, That we shall ever hold in memory the true manliness and exalted Christian character of our departed brother, and shall revere with gratitude his kind and fraternal spirit and his power as a minister of the glorious gospel of Jesus Christ.

Resolved, That we tender his bereaved family our deepest sympathies, and pray Almighty God that their sorrows may be lightened by the comforting presence of the Holy Spirit, strengthen their hopes of a happy reunion in the bright beyond, where parting is no more.

JOHN C. WILKINSON, Sec.

BARWICK—When persons have advanced in life even to middle age, death does not seem so sad; but when called away in the very bloom of a bright, promising life, our hearts are saddened. Mrs. ETHEL BARWICK (nee Brown) was born October 26, 1871, in Madison county; moved to Rankin county when quite a child, where she grew up to model womanhood. She was married to Mr. Edward Barwick in 1889. After only six months of happy union she was called away March 1, 1890.

Having joined the church when young, and fully appreciating the obligations assumed, we are not surprised to know that when the end came it was peace. She told her husband she was going to leave him, and requested them to sing at her burial, "Asleep in Jesus," and "God be with you till we meet again." May God bless the lonely husband and loving relatives, who miss dear Ethel

A FRIEND.

MONTGOMERY—My sister, Mrs. S. K. MONTGOMERY died at her residence, near Pickens, Holmes county, Miss., on September 11 1889 aged sixty-eight years. She was born and reared in the Methodist Church by her Methodist preacher-father, Rev. Peter James, in the days when the life of the preacher was something different from what it is now. She was left a widow during the war, with five young children entirely dependent on her. With Christian faith and heroism her entire life from then until her death was devoted to them. The last year of her life she lived an invalid, borne with Christian meekness. Her death leaves but two of us on this side the "river."

PETER JAMES.

GALLOWAY—On August 23 the mortal remains of MARY LOUISE, daughter of G. W. and F. E. Galloway, was buried at the family cemetery, near old Madisonville, Madison county. Her life was short; but her gentle disposition won all hearts.

Father, mother, sisters and brothers, another tie calls you heavenward. Let us strive to meet our loved ones over there."

AUNT SALLIE.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.—*Hebrews xiii. 20, 21.*

Medicine Not an Exact Science.

"This alone is certain; there is nothing certain." This is especially true in medicine. There is no honest physician who will warrant a cure, or say with certainty, "I can heal you." All that he can do is to use the means in his power and "spare no pains." Still, if any remedy has proved efficacious in many cases, curing obstinate and chronic ailments, one is justified in giving encouragement and recommending its use. Such a remedy is Compound Oxygen. The result of years of labor and study, it has proved eminently successful, and is recommended, not only by patients, but by many physicians who use it in their practice, and also in their own families. One of our patients writes: "I need not attempt to describe the state of one who suffers from insomnia. It is enough to say, I know by experience. For many months I did not sleep more than three or four hours out of the twenty-four, could not work, and lost forty pounds in weight. Now I no longer lose flesh, can work, and best of all, can sleep. I not only say, "Blessed is the man that invented sleep," but, "Blessed be the man that invented Compound Oxygen." DRS. STARKEY & PALEN:—"I used your Compound Oxygen Treatment for very serious trouble with my throat and lungs. At the end of five months I found myself a well man." WILLIAM PENN NIXON.

Mr. Nixon is widely known as the editor of the Chicago *Inter-Ocean*. We can furnish you with hundreds of testimonials. Write us and we will send, free, our brochure of 200 pages, containing abundant evidence, a history of Compound Oxygen, records of cases, and a great deal of valuable and interesting reading. Address DRS. STARKEY & PALEN, 1520 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Enables a Miserable Dyspeptic to Eat Bacon, Cabbage and Turnips.

Case of Mr. C., stated by Dr. John C. Coleman, a retired Surgeon of the United States Navy, Scottsburg, Va.

"Mr. C. was for years a sufferer from DYSPEPSIA, unable to eat Meat or Vegetables, living upon TEA and CRACKERS, BREAD and MILK, and Other Similar Articles, which were frequently thrown off in an undigested state. The use of BUFFALO LITHIA WATER for some eight weeks enabled him to eat with impunity BACON, CABBAGE and TURNIPS, and resulted in his restoration to robust health."

Water in cases of one dozen half-gallon bottles, $5 F. O. B. here.

THOMAS F. GOODE, Proprietor,

Buffalo Lithia Springs, Va.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - $[illegible]
CASH ASSETS, December 31st, 1887, - - - - $413,800 [illegible]
CASH ASSETS, December 31st, 1888, - - - - $459,360.[illegible]
CASH ASSETS, December 31st, 1889, - - - - $510,581.[illegible]

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'

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JOS. DAYLE, ANDREW STEWART, E. BORLAND W. T. HARDIE
JNO. BARKLEY, CHAS. CHAFFE, J. BORN, THOS. SEFTON

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37 CARONDELET ST., Cor. GRAVIER ST.,

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Dwelling and Sugar House Risks Especially Solicited

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Crescent Insurance Co'y.

Incorporated as a Mutual Company in [illegible]
Reorganized as a Stock Company in 1869

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1869. POLICIES issued on Desirable Fire Risks. ANNUAL and TERM

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OF NEW ORLEANS

54 CAMP STREET 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and large paid up capital, affords complete security to its assured. Losses promptly adjusted and paid.

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Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, F. J. Woodward

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y

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CAPITAL AND SURPLUS, - - - $300,000

Fire, River and Marine Insurance Solicited.

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New Orleans, La., March 30, 1885

GRANT'S FURNITURE STORE

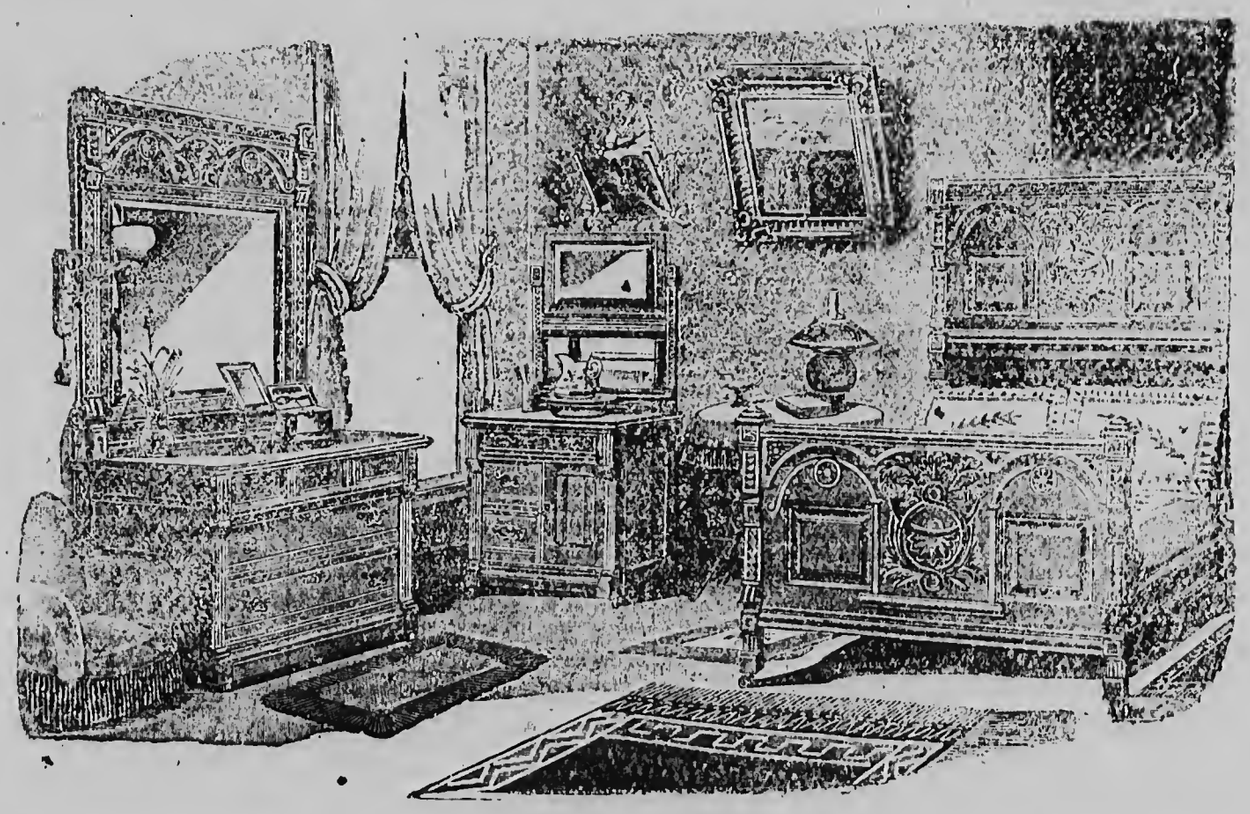
NEW STORE, AT 28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $45 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments and every grade of goods from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs and, as I have only purchased from manufacturers whose goods I have been selling for the past six years, it is safe to guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Clarke, at Winifred	Oct. 25, 26
Shubuta, at Shubuta	(Tho.).. 30
Lakeville, at Vernal	Nov. 1, 2
Winchester, at Winchester	(Wed.) 5
Wahalak and State L., at Waynesboro	(Th.) 6
Union circuit, at Union	8, 9
Hickory station	(Thes.).. 18
Hopewell ct., at Pleasant Grove	(Th.) 20
DeKalb	22, 23
Binnsville, at Binnsville	(Ines.).. 25
Paulding	29, 30
Lauderdale	Dec. 6, 7
Marion, at Lockhart	(Th.).. 11
Meridian, at First Church	13, 14
Meridian, at West End	(night).. 13, 11

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 15, and all other official members for Ques. 2. Church Registers and Church Conference Records not brought at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Woodville station	Oct. 25, 26
St. Helena at Centreville	Nov. 1, 2
Bayou Sara, at Sprowtel	8, 9
New River, at Magnolia	11
E. Baton Rouge	13
F. Feliciana, at Olive Branch	15, 16
Amite City at Amite City	22, 23
Livingston, at Ollie	29, 30
Zachary and Popkin, at Zachary	Dec. 6, 7
Clinton and Bayou Sara, at Clinton	10
Jackson station	13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Martin, at Pine Ridge	Oct. 25, 26
Rolling Fork	Nov. 2, 3
Anguilla, at Anguilla	4
Mayersville, at Mayersville	9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Rodney, at Rodney	26, 27
Merriville, at Oak Grove	29, 30
Ocean, at Pilot	Dec. 6, 7
Bertland, at Cantrell	(Mon.).. 8
Rocky Springs, at Rocky Spring	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at Sharon	Oct. 25, 26
Camden, at Thoma town	Nov. 1, 2
Silver Creek, at Lake City	8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton	(Sat.).. 29
Yazoo circuit, at Tranquil	(mn.).. 30
Yazoo City	Dec. 6, 7
Bentonia and Dover	(Tues.).. 9
Jackson, First Church	(Wed. night).. 10
West Jackson	(Thurs. night).. 11
Spring Ridge	13, 14
Canton	(Monday night).. 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Vaucleave, at New Prospect C. G.	Oct. 25, 26
Moss Point station	Nov. 1, 2
Scranton, at Scranton	3, 4
Pearlington, at Pearlington	8, 9
William's, at Bethel	(Sun. P. M.) 15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit, at Galloway Chapel	Dec. 6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Nesbota, at Hastera Chapel	Oct. 25, 26
Union, at Union	26, 27
Carthage circuit, at Liberty	Nov. 1, 2
Carthage station, at Carthage	2, 3
Hillsboro, at Oak Ridge	4
Mt Rose, at Mt Zion	8, 9
Raleigh, at Raleigh	9 10
Walnut Grove, at Scotland	15, 16
Westville, at Pleasant Grove	22, 23
Shiloh, at Salem	29, 30
Trenton, at Folkville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Beauregard, at Beauregard	Oct. 25, 26
Wesson station	26, 27
McComb, at McComb	Nov. 1, 2
Adams, at Adams	8, 9
Smithdale, at Tunnult	9, 10
Franklinton, at Magnus	15, 16
Chilas Grove, at Chilas Grove	(Wed.). 19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Pleasant Grove, at Pleasant Grove	Dec. 6, 7
Lebanon at Blue Hill	13, 14

W. S. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Lagrange circuit, at Matheston	Oct. 25, 26
Chester circuit, at Salem	Nov. 1, 2
Walnut circuit at Walthall	8, 9
Sturges circuit, at Sturges	15, 16
Tammico circuit, at Pleasant Grove	20
Starkville circuit, at Steels Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Belzoni	(Sa., Su.).. Oct. 25, 26
Richland	" " Nov. 1, 2
Kosciusko and D., at D	" " 8, 9
West, at Emory	(Wed.).. 13
Poplar Creek	(Sa., Su).. 15, 16
Newport	" " 22, 23
Kosciusko circuit	(Thurs.).. 27
Ethel, at Tabernacle	(Sa., Su.).. 29, 30
Weir	(Wed.). Dec. 3
Sallis, at Sallis	(Sa., Su).. 6, 7
Winona	(Mon).. 8

J. J. WHEAT P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Mt. Pleasant	Oct. 25, 26
Early Grove	Nov. 1, 2
Pine Mountain	8, 9
Shawneetown	15, 16
Ripley	22, 23
Corinth station	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. H. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Hillsboro, at Montpelier	Oct. 25, 26
Smithville, at Brooks Chapel	Nov. 1, 2
Shannon, at Troy	(Fri.).. 4
Pontotoc, at Pontotoc	(Thu.).. 6
Centenary and Wesley Ch., at Houston	8, 9
Sparta, at Sparta	(Wed.).. 12
Buenavista at Buenavista	15, 16
Ebenezer, at South Chapel	(Wed.. 19
Okolona circuit at Bon Chapel	22, 23
Athens circuit	26
Prairie at Prairie Chapel	29, 30
Tremont	(Wed.).. Dec. 3
Fulton and Smithville	(Fri.).. 5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Coffeeville	Oct. 25
Lafayette	26
Bayview	27
Hernando circuit	Nov. 1, 2
Mt. Vernon	8, 9
Coldwater District	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 23
Cockrum	29, 30
Chulahoma	Dec. 6, 7

E. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Brooklin	Oct. 26
Clarkadale	29
Fr ar's Point	Nov. 2
Belen	9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

R. M. STANDEFER, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada circuit	Oct. 25, 26
Grenada	26, 27
Abbeville	Nov. 1
Oxford	2
Carrollton circuit	8, 9
Banner	13
Plasboro	15, 16
Atlanta	18
Cherry Hill	19
Coopoli	22, 23
Coffeeville	29, 30

J. W. PRICE, P. E.

CORINTH DIST.—FOURTH ROUND.

Blackland circuit	Oct. 25, 26
Guntown circuit	Nov. 1, 2
Corinth circuit	8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Mansfield, at Mt Zion	Oct. 23
Caddo at Frankstip	25, 26
Wesley, at Wesley	31
Coushatta, at Coushatta	Nov. 1, 2
Vaiden, at Bell vue	7
Scott's Bossier at Haugh on	8, 9
North Bossier, at Plain Dealing	11
Shreveport	15, 16
Alexandria	20
Many	21
Natchitoches	22, 23
Red River at Campobello	26
Mansfield	29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Farmerville, at Farmerville	Oct. 25, 26
Haynesville, at Colquit	28
Homer, at Homer	30
Minden, at Minden	Nov. 1, 2
Gleasland	4
Ringgold	8, 9
Sparta	11
Saline	13
Gansville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Shumesport, at Melville	Oct. 25, 26
Bayou Rueff, at Chicot	20
Spring Creek, at Camp Groun	Nov. 1, 2
Sugartown	5
Boyce and Lecompte, at Pineville	8, 9
Hodgeway, at Hickory Grove	(Tu.).. 11
Alexandria	15, 16
Centerville	18
Black River	(Fri.).. 21
Vidalia and Trinity	22, 23
Columbia	29, 30

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Arthur	Oct 23
Lake Charles	25, 26
Sabine Mission	29, 30
Sulphur Mine, at Calcasieu	Nov. 1, 2
Grand Chenier, at Leesburg	8, 9
Opelousas	15, 16
Washington	22, 23

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine and Donaldsonville	Oct. 23
Cross Tete and False R., at Arbroth	Nov. 2
Moreau street	9
Baton Rouge	16
Craps street	23
Carondelet Street	30

CHAS. F. EVANS P. E.

DELHI DISTRICT.—FOURTH ROUND.

Providence, at Providence	Oct. 25, 26
Floyd, at Floyd	Nov. 1, 2
Richland, at Rayville	8, 9
Waterproof, at Waterproof	15, 16
Harrisonburg, at Harrisonburg	22, 23
Winnsboro	(Mon.).. 24
West Monroe, at West Monroe	29, 30
Monroe	(Mon).. Dec. 1

J. D. HARPER, P. E.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

THE SUN.

FOR

1891.

Some people agree with THE SUN'S opinions about men and things, and some people don't; but everybody likes to get hold of the newspaper which is never dull and never afraid to speak its mind.

Democrats know that for twenty years THE SUN has fought in the front line for Democratic principles, never wavering or weakening in its loyalty to the true interests of the party it serves with fearless intelligence and disinterested vigor. At times opinions have differed as to the best means of accomplishing the common purpose; it is not THE SUN'S fault if it has seen further into the millstone.

Eighteen hundred and ninety-one will be a great year in American politics, and everybody should read THE SUN.

Daily, per month,	$0.50
Daily, per year,	6.00
Sunday, per year,	2.00
Daily and Sunday, per year	8.00
Daily and Sunday, per month,	0.70
Weekly Sun, one year,	1.00

Address THE SUN, New York.

NEWS OF THE WEEK.

DOMESTIC.

The United States Express Company has issued peremptory orders to allow its agents not to receive money, tickets or lists of drawings from the Louisiana Lottery Company, or in any way to assist in the transaction of the Lottery business, and says that any statement that the company is acting to the contrary is false.

The matter of most interest to the army now awaiting the action of Secretary Proctor is the promulgation of regulations to carry into effect the recent act of Congress providing for the examination of officers before promotion and for lineal instead of regimental promotion. He has already taken the subject under advisement.

The Democratic members at the capital are jubilant over the prospects of the next House. They state that the prices of food have risen to such an extent since the new tariff, that old wages are hardly able to scoure them, and the laboring classes in the North are not slow to voice their dissatisfaction. The proposed Force bill has also made the South a unit again.

Secretary Blaine has received a dispatch from Minister Ryan at the City of Mexico, announcing that the Mexican republic will adopt the recommendation of the International American Conference with regard to uniform system of weights and measures.

The Treasury Department has prohibited the importation of hides of cattle from Australia, Belgium, Denmark, England, France, Germany and other European countries where contagious diseases now exist, unless the importer proves conclusively that the hides were thoroughly disinfected before shipment.

Secretary Blaine has received information from the United States minister to Russia to the effect that the alleged persecutions by the Russian government of the Jews is totally without foundation.

Acting Land Commissioner Stone has issued a circular calling attention to the fact that the number of entries have decreased from 252,479 in 1888 to 106,163 in 1890, and the cash receipts have increased in the same time from $147,000 to $176,229.

The anarchists of Chicago will commemorate on November 11 the death of Spies, Fisher, Engel and Parsons, who were hung on that day three years ago. The programme as outlined includes a visit to the anarchists' graves at Waldheim. A large hall will be secured for memorial exercises, and arrangements will be made for a big street parade.

The Department of State has been officially notified that an Industrial Exhibition will be held at Lyons, France, in the year 1892, in which the departments of silk and electricity will be open to exhibitors from all nations. A cordial invitation is extended to all American exhibitors.

FOREIGN.

Messrs. Wm. O'Brien and John Dillon, who succeeded in evading the Irish police with the intention of proceeding to America to lay the cause of Ireland before the people of that country, were in Paris on October 16. Mr. O'Brion said the sole object in refusing to face his accusers to the end in Tipperary was to keep his engagement to speak in aid of the Irish cause in America. He was confident that the mission to that country would meet with success. The nationalist party were in perfect accord, and Ireland had implicit confidence in Mr. Parnell. After reaching America, Dillon and O'Brien will separate. The former will visit the Northern and Eastern States, and O Brien the Western and Southern.

The Canadian papers have taken a decided stand against the McKinley Tariff bill. There are threats of retaliation all along the line.

It is rumored that Italian troops have occupied Kassala despite the refusal of England to recognize Italy's claims to that point. The Sultan has notified the British minister that his consent as suzerain will never be given to the surrender of Kassala to Italy, and that the Porte expects England either to evacuate Egypt or protect the integrity of Egyptian territory.

A meeting of the Northern Conservative Union was held at Newcastle on October 17, and was attended by 4,000 persons. Among those present was Mr. Balfour, Chief Secretary of Ireland, who was presented with a number of addresses. He was given an enthusiastic welcome by the meeting.

A papal encyclical to the Italian bishop strongly protests against the government's violating the liberty and rights of the papacy and Catholicism, and accuses the government of reversing modern society and asks the prayers of the faithful.

During the first two weeks of October, 486 cases of cholera and 259 deaths from the disease have been reported in Spain. There is still a daily average of six deaths in Valencia, but the epidemic shows a general steady decline.

The Sultan has surrendered to Germany, for the sum of 4,000,000 marks, his sovereign rights over that portion of the East African coast which is leased to the German East African Company.

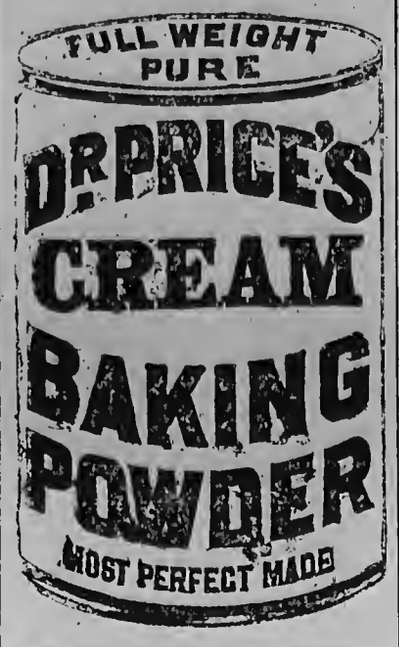
The Emperor William evinces deep interest in the socialist congress at Halle, and is reported to have said that the socialists must prove themselves worthy of liberty or they would again be deprived of it.

The employers of Sydney have refused to meet the strikers at a conference, asserting that the latter broke their agreement and coerced the free men, to whom the employers owe a debt of gratitude.

Don Carlos has been ordered to leave Italy owing to his recent claim made from Venice that he was King of Spain.

The crew of a Yankee fishing schooner rescued from destruction a British torpedo boat in the Gulf of St. Lawrence, which had been abandoned by H. M. S. *Pelican* during a terrible storm on October 12.

"I often prescribe Johnson's Anodyne Liniment for Erysipelas," said a physician to us.



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NEW YORK. CHICAGO. ST. LOUIS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 1-16	@ — —
Ordinary	8 9-16	— —
Good ordinary	9 1-16	— —
Low middling	9 7-16	— —
Middling	9 13-16	— —
Good middling	10 3-16	— —
Middling fair	10 9-16	— —
Fair	11 5-16	— —
Galveston middling	9 13-16	— —
Mobile middling	9⅝	— —
Memphis middling	9⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	4⅜	— —
Common	1	— —
CENTRIFUGAL:		
Seconds	4	4⅛
Prime yellow	5¼	5⅜
Gray white	5⅝	5 11-16
Choice white	6⅜	6
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	4⅞	5
Fair	4¾	4¾
Prime	— —	5¼
Rough, ℔ bbl	3 00	4 50
Polish, ℔ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 85
Fancy	4 87½	5 00
Choice	4 10	4 10
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	2 75
Cream meal	— —	3 25
Grits	3 25	— —
Hominy	— —	3 50
GRAIN, ETC.		
CORN:		
White, ℔ bushel	62	63
Yellow	— —	64
Mixed No. 2	— —	63
OATS:		
Western	— —	50
Texas rust-proof	— —	— —
BRAN:		
℔ cwt	8.4½	— —
HAY:		
Prime	14 00	15 50
Choice	16 50	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	11 75
Prime Mess	— —	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6¼	6½
Sides, short rib	6	6⅞
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6	6⅛
Sides, long clear	6	6⅛
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18	— —
TEAS:		
Choice	40	1 00
No. 1	— —	— —
BUTTER:		
Western Creamery	27	28
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6½	6⅝
OILS:		
Coal, bbls	8½	— —
Coal, cases	14½	15
Cotton seed, crude	28½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	6 00	8 00
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 75	3 00
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	8	— —
Jute, 1¾ lb. ℔ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	9½	11½
TIES:		
℔ bundle	1 40	— —
SUNDRIES		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 25	3 50
Chickens, Southern	3 50	4 00
Young	2 50	2 75
Turkeys, Southern	8 00	9 00
EGGS:		
Western	20	21
Southern	21	22
WOOL:		
Lake, ℔ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ℔ lb	— —	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ℔ ton	9 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ℔ lb	— —	2
Sulphuric acid	— —	2

—Times-Democrat, October 22.

If Christ has been brought into everything, then that day is a long one before God. If Christ has not been brought into it, then, indeed, has it been a short one, no matter with what else it may have been filled up.—*Whitefield.*

For pain in the joints, rheumatism and gout, Salvation Oil has no equal. Price, 25 cents.

Weekly Clearing-House Statement.

The following table, compiled from dispatches from the clearing houses of the cities named, shows the gross exchanges for last week, rates per cent. of increase or decrease, as against the similar amounts for the corresponding week in 1889:

New York	$312,971,407	Increase	2 5
Boston	167 477,334	Increase	1.5
Chicago	91,193,000	Increase	28.2
Philadelphia	77,431,512	Increase	2.7
St. Louis	23,102,940	Decrease	1.4
San Francisco	20,166 534	Increase	9.7
Pittsburg	15,142,894	Increase	28 5
Baltimore	15 127 851	Increase	12.9
Cincinnati	13 43 .930	Increase	10 6
Kansas City	9,5e0,138	Decrease	3.3
Milwaukee	9,940,040	Increase	37.1
Buffalo	9 078 128	Increase	100 0
New Orleans	11,572 782	Decrease	4 3
Galveston	3,702,604	Increase	137 5
Louisville	7,799,836	Increase	11 7
Detroit	6,578 992	Increase	23 0
Minneapolis	8,875 360	Increase	25 2
Cleveland	5 547 235	Increase	19.1
Omaha	5 831,265	Increase	24.4
St. Paul	5,329,617	Decrease	1.0
Providence	6 581,000	Increase	11 9
Columbus	3,278,100	Increase	10.5
Duluth	2,325 407	Increase	59.8
Dallas	3 128 408	Increase	291.0
Richmond	2 285 628	Increase	2.6
Indianapolis	4 651 546	Increase	67.1
Fort Worth	1,740,075	Increase	198.8
Peoria	3,010 247	Increase	35.6
Hartford	2,159 874	Increase	7.0
Washington	1,680 620	Increase	24.6
Memphis	2,464 949	Decrease	7.5
Portland, Me	1 417,370	Increase	14 5
Worcester	1,414 9 3	Increase	11 0
New Haven	1 4 .,594	Increase	15 0
Springfield	1,563,617	Increase	1 2
Norfolk	1,819,147	Increase	55.2
Seattle	1,196,793	Decrease	6 3
Tacoma	1,242,311	Increase	114 6
Sioux City	1,105 000	Increase	51.3
Wilmington	892 602	Increase	2.4
Wichita	778,965	Increase	16 2
Grand Rapids	865,123	Increase	15 8
Birmingham	634,356	Increase	8 5
Des Moines	726 073	Increase	6 9
Chattanooga	611 000	Increase	69.2
Los Angeles	654,264	Decrease	1 9
New Bedford	741 872	Decrease	21 5
Lexington, Ky	699,075	Increase	52.7
Topeka	408,875	Increase	8.2
Montreal	9,750 614	Decrease	7.8
*Houston	9,197,870		
*Salt Lake City	1,561 940		
Total	$1,327 967,317	Increase	6 6
Outside New York	$14,795 910	Increase	13 5

*Not included in totals; no clearing-house at this time last year.

Cotton Movement of the United States

Secretary Hester's weekly New Orleans Cotton Exchange statement shows that the rapid rate of marketing the cotton crop had been fully kept up during the past week.

The amount of the crop brought into sight during the season to date is 1,725,(3), against 1,507,950.

The movement since September 1 shows: Receipts at all United States ports 1,448 013, against 1,229,101 last year.

Foreign exports thus far for the season have been 838,698, against 664,808 last year, an increase of 173,890 bales. This indicates a gain during the past seven days in the excess as shows at the close of last week of 23,826 bales.

The total takings of American mills, North and South, thus far for the season have been 337 000, against 309,093 last year.

Including stocks left over at ports and interior towns from the crop and the number of bales brought into sight thus far of the new crop, the supply to date is 1 796 373 bales, against 1 571,413 last year.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

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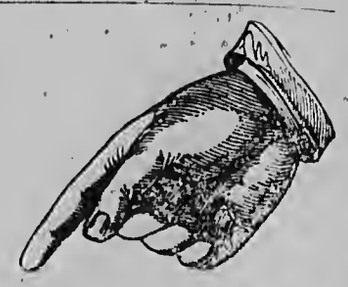

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Christian Advocate.

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Letter No. 25.

THE WONDERFUL HORIZON OF JERUSALEM—THE ABSORBING THOUGHT OF CHRIST—A SABBATH IN JERUSALEM—WHAT IS BEING DONE TO SAVE THE JEW—THE REASONS FOR FAILURE.

There is no horizon like that which encircles Jerusalem. Whether standing on the house-top, looking over at Mt. Olivet, or sitting on the side of Olivet, looking down upon Jerusalem, the same wonderful horizon is before you. It is an horizon marvelous, not so much in the natural features which it encompasses—although distinguished in this regard—but in the amazing transactions which have taken place therein. No other spot on earth has been as much honored as Zion, and no other landscape has beheld as stupendous scenes as that upon which I, with absorbed interest, am daily looking. It has beheld the infancy, the childhood and manhood of Jesus Christ. It was the great platform for the incarnation. It looked upon his face, echoed to his voice, witnessed his miracles; beheld his wonderful death, and shuddered as it did so; and gave him the flowery field and mountain-slope, from which he stepped into heaven. This same horizon, a glorious circle of the promises of God, received through the center of its blue and wavy outline the Holy Ghost. He, the Comforter and Sanctifier, descended here. In a word, in the midst of this horizon redemption was achieved. The salvation of man was accomplished—a work immutable, eternal in its character, that is to fill heaven with saints, souls with happiness and holiness, and crown the Triune God with increasing glory forever.

I find, in moving about the city, that the Savior is the absorbing thought. I thought, before I started on my trip, that I would dwell much on the life and deeds of David, Solomon, and a host of other scriptural characters. But it has not been so. True, you take note, for a moment, of this arch, that cave, or yonder spot, as connected, in some way, with Bible worthies; but, all the time, the heart's attention is trembling like the polarized needle, and is restless until it is fixed again on Christ. I see him, in a sense, everywhere. His figure fills the landscape. He has taken up city and surrounding mountain and valley, and stamped his name and image upon them. His life has written itself upon the rocks and roads. His presence descends as gently as the light and abides, without any sunset upon this sacredly historic place. No sword of enemy, or speech of infidelity; no effort of mind can separate the thought of the Son of God from Jerusalem.

My first Sabbath in this city was begun pleasantly, with the waking thought, "I shall spend the Lord's day in the city of our God." The pleasure was continued by a prolonged look at the Mount of Olives from the roof of the hotel at an early hour. At eleven, or somewhat before, I attended service at the Church of England Mission Chapel, near the Jaffa Gate. It was blessed to worship in the same city where Christ himself had preached, and the Holy Ghost had fallen upon the church. At three in the afternoon I worshiped in an "upper room" near the Damascus Gate, with a small band of American people who have colonized here, they say, in obedience to divine impression. There was no preaching, but mainly singing and prayer, conducted by themselves. They evidently have forgotten the Word which says that it pleases God "to save the world by the foolishness of preaching." Nothing I noticed takes the place of the preached Word. These people are really excellent in heart and life, but are being betrayed, I understand, into several serious errors. Two of which I mention are, the giving up of the Lord's Prayer and the forsaking of one of the Christian sacraments. I noticed in the little assembly, as visitors, two turbaned heads, and three others that wore the red fez cap. This meant the presence of Mohammedanism in the form of Arabians and Syrians. Five o'clock found me in what I believe to be the true Calvary, and concerning which I will write a special letter. It is a spot that is receiving every year an increasing attention. At six o'clock I was walking in the neighborhood of Bethany, and after that I returned by the upper road over the brow of the Mount of Olives, and, sitting down under an old olive tree on the side of the mountain, spent a while looking down upon the city of Jerusalem. It was a sacred hour, and so the night found me there; and when I arose to descend the hill, the moon was shining. I remembered, as I passed Gethsemane, and walked across the brook Kedron and up to St. Stephen's Gate, that it was on a moonlight night that Christ was arrested, and that it was along this road, and through this gate, or its predecessor, that he was led bound to the palace of Caiaphas and judgment-hall of Pilate. As I entered the gate and passed into the city, suddenly "two beggars," aged and ragged, rose up suddenly before me, hobbling on crutches, and jabbering in shrill voices to each other in the most discordant and unintelligible jargon. Such a spectacle of wretchedness I scarcely ever looked upon before; and the moonlight failed to soften, but actually heightened the appearance of misery, and made them look even less like human beings. Involuntarily, as they brushed near me, I felt a shrinking from them, but instantly had this rebuking thought: that if Jesus had been in my place, he would have gone up to them, laid his hand upon them, and said, "What would ye that I should do unto you?"

There are only two Protestant Churches represented in this great missionary field—the Church of England and the Lutheran. Besides them, however, there is a London Missionary Society that has a work going on; with what success I could not learn. A Jew, said to be converted, is also laboring among the natives; but when I understood that he regarded the Savior as the son of Joseph, I doubted his conversion and the results of his work. The Wesleyan Church and the Northern Methodist Church, with all their aggressiveness, are not found in this field. The Church of England has two buildings, or preaching-places—one inside the walls of the city, and the other outside where Jerusalem is spreading westward and northward. The first is attended by English-speaking people, and the second by the natives. This church, together with the Lutheran, is trying to reach the children through schools and the teaching of trades; but it is hard to reach the Jewish children. Two stories are told me in regard to the conversion of the Israelites. Some say they are being reached; others that they are not. Those that are called converted have not impressed me very profoundly. They seem to be in fear of each other, and one poor band of the descendants of Jacob gave up receiving help from Christian people "for fear of the Jews." A Jew, who told me that he was a Christian, I noticed shut up his little shop on Saturday, and what he sold, did so in a secret manner. Doubtless, he is a descendant of Nicodemus.

There are several things that, to my mind, militate against the salvation of this people. One is the type of Christianity we have reigning here in Jerusalem. I can not see in what respect the Catholic, Greek and Armenian Churches are superior to the Mohammedanism around them. The degrading superstitions, the lying miracles, the senseless mummery, endless and lifeless ritualistic forms, and the sight of the priests themselves, is sufficient to drive the Hebrew from such a church that professes to be of Christ.

Again, there is no preaching here! As certainly as the Bible is true, men are to be saved through preaching of the Word, with the Holy Ghost sent down from heaven. Singing is not the divinely ordained method; chanting does not bring souls to Christ; whining out a ritual through the nose never broke a heart or stirred a sleeping conscience. The whine, like an ecclesiastical lullaby, actually puts to sleep. All these things we have in abundance in Jerusalem, with howling priests and swinging censer. None of these things can move the Jew. He, thousands of years ago, had better—a greater temple, a more richly clothed priesthood, longer liturgies, more incense, and louder chanting. It is gospel preaching that is wanted. It was the preaching of the Savior that woke up this people. It was the preaching of Peter and Paul that swept in thousands of converts, and it was the preaching of Wesley and Whitefield that swept England and America as a wind sweeps and bends a wheat field. And it is this kind of preaching that is wanted here, and that we have not got.

One Sunday morning I heard a talk of twenty-five minutes, in which the sermon was full of painful pauses, and the minister perfectly unmoved by his subject. On another Sabbath in this city I listened to a little essay that was complimentary in its character of Nathaniel, which lasted just fifteen minutes. Preaching is what Jerusalem needs. A man full of the Holy Ghost, and who can stand up in the pulpit full of love to God and man, and can strike out from the shoulder at his audience without a thrill of fear, such a man, I believe, would see a crowded house, and conversions Sabbath after Sabbath.

The movement here upon Islamism and Judaism, while something is being done, is not the aggressive march of apostolic days. The church to-day—and I mean by that the Protestants—are moving down on the heathen nations with spelling-books and shoemakers' awls and carpenters' chisels. In this indirect method they propose to capture the world. Think of Paul and Peter opening day-schools, and teaching the children in Ephesus and Corinth various mechanical excellencies in wood and leather, in the sinuous endeavor to reach the parental heart, and, finally, the population at large. Instead, they flung themselves boldly into the midst of seething multitudes, and held up Christ, while the Holy Ghost fell, and men were pricked to the heart and found salvation. When Christ enters the hearts of these people of the East, that entrance of divine light and life will put a stop to mendicancy and indolence, and make a real man out of what was before simply the shape of a man. Meantime the Lord stands watching us, as he waited four thousand years in the world in its effort to save itself without Christ. And now he tarries to behold this educational and trade charge upon the powers of darkness, and the spiritual estrangement of man from God. What has it done? Did not an apostle gather in more in a day than we do now in a year? How long will it take us to capture the world for Christ and to sweep into the millennium, at the rate we are now going? Take a piece of paper and figure it out.

There may be another reason suggested by the reader why the Jew is not reached and saved here and elsewhere, and that reason is, that the judgment of darkness is still upon him.

I have reached the limits of my letter, and can only say this briefly: That the providence of God seems to be at work in bringing his people back to Jerusalem. Half the population of the city to-day is Jewish, and they are still coming. Again, God is inspiring interest all over the world in behalf of this people. Not only Jewish gold, but Christian money is invested here in their behalf. Not only a merchant in New Orleans, but prominent men elsewhere are seeking in various ways to ameliorate their most deplorable condition in this city. All this is certainly of God.

Last, let me say that I stood, several evenings ago, in the Jews' Wailing-Place. I saw fully two hundred, with the Old Testament in their hands, poring over its pages with unmistakable devotion. I heard the sobs of men as they repeated the words of God and buried their faces against the temple wall. I saw two long lines of aged women bending, as they sat on the stones, over the Bible, while their tears fell plentifully upon its pages. As I saw this, and more, I felt that here was not hardness of heart. I remembered since that they did not weep in the time of Christ after this manner. And it occurred to me that if the gospel could be properly presented now, if Jesus could be offered to a heart-broken people, they might now accept him.

B. CARRADINE.

The Kelley Case.

This case has become famous. Some time during the summer Dr. Kelley left his church in Gallatin, Tenn., and entered upon the canvass of the State as a candidate for governor. At the recent session of the Tennessee Conference the complaint was made that the Doctor had "abandoned his work." A committee was appointed to investigate the facts and report to the Conference. This committee reported that, after having examined into the case, they thought a trial was necessary. The report was rejected by an overwhelming majority. Whereupon Bishop Hargrove appointed a second committee to investigate the case, and this committee brought in a report that a trial was necessary. Then a committee of trial was appointed, and, after having gone over the case, reported Dr. Kelley guilty as charged, and suspended him from the ministry for six months. With one exception, as far as we can see, the presiding Bishop conformed to the law of the Discipline. That exception was in allowing the Conference to vote on the report of the Committee of Investigation, when that committee had reported a trial necessary. We do not think the law contemplated a vote in such a case. We present this summary of the law in its application to the case as given by a "Methodist Layman" in the *Nashville American:*

It is further claimed that the charge, as preferred by Mr. Wynn, was too informal, and indeed was no charge at all, but rather an inquiry addressed to the chair for information. That may be true of his first remark, but immediately afterwards, and before any action had been taken under it, he explained that he meant to arrest Dr. Kelley's character and to put the Conference upon inquiry concerning it. But it is really of very little consequence whether what Mr. Wynn said was a technical arrest or not. The Discipline, section 251, says: "When a traveling preacher is under report of immorality, or accused thereof in writing, signed by a minister or a member of our church, if it be in the interval of the Annual Conference, the presiding elder, in the absence of a Bishop, is to appoint an investigating committee," etc. At section 256 it provides: "When the accusation is preferred during the session of the Annual Conference it shall be referred to a committee of three traveling elders for investigation, who shall report to the Conference whether or not they judge a trial necessary."

From this it will be observed that if a mere report comes to the ear of the presiding elder or the Bishop he shall proceed to appoint a committee. The plain letter, as well as the reason of the case, therefore, made it the duty of the Bishop, if he had heard the report that Dr. Kelley had left his work, to appoint a committee to examine the case, even had Mr. Wynn remained silent. There can be no reasonable doubt of his duty in the premises. The same procedure is provided for in all grades of the church courts.

In the case of local preachers, section 267, it is made the duty of his pastor, upon a report of immorality, to appoint a like committee. So, of section 276, in case of laymen. In all cases of immorality the Discipline requires the officer charged with the disciplinary oversight of the delinquent to take notice of reports even where there are not written charges, and upon his own motion to appoint a committee.

It may be objected here that Dr. Kelley is not charged with immorality, and that therefore the laws quoted are inapplicable.

The General Conference of 1890, in adopting the report of Dr. Kelley's committee, quoted at length above, distinctly places the conduct of Dr. Kelley in the category of immoralities, and distinctly provides that it shall be proceeded against as such.

The second and third questions proposed above have perhaps been sufficiently answered in the foregoing answer to question No. 1. Not only was no vote of the Conference necessary to authorize the appointment, but I think a careful examination of the law, collating it with the acts providing for trials of others than traveling preachers, will convince the candid investigator that the Bishop makes the appointment not as president of the Conference, but by virtue of his office as Bishop, and that the act of appointment would have been equally valid if it had not been performed from the chair or in the presence of the Conference at all. Indeed, it is nowhere written that the investigating committee shall be members of the Conference to which the accused belongs, though the uniform practice, I am informed, is to appoint them from that body.

The fourth question raised is: When the report of the first committee was rejected, had the Bishop discretionary power to appoint another?

I have been unable to appreciate the difficulty that exists in the minds of some upon this point. The Discipline plainly says: "If the Conference differ in judgment from the committee a new committee may be appointed to inquire into the facts and report." The power that appointed the first committee is here clearly given the right to appoint another, and if the Bishop believed that due enforcement of the law lay in that direction he could not, without infidelity to his obligation to the church, refrain from appointing it. This committee sustains the relation of a grand jury to the case. The first indictment was summarily quashed without objection to its form or substance, and without inquiring into the facts. It showed a determination on the part of the Conference to "deny the case a trial by the committee." The Bishop displayed on the side of law and for the vindication of the church an equal determination that "trial by committee should not be denied." And so, in a most laudable exercise of a discretion which was, to a conscientious officer of the church hardly a discretion at all, he appointed a second committee.

The second committee having returned an indictment, was it the province of the Conference or of the Bishop to appoint the committee of trial?

The Discipline gives in this immediate connection no intimation as to how this should be answered. I find no authoritative statement as to what has been the practice of the church, but in McTyeire's Manual, page 263, it is stated of committees generally: "Committees are appointed by the president unless the general rule or special order of the assembly otherwise designates."

In the case at bar there is no general rule, and as the committee is not one raised by a special order of the Conference, but under express provision of the Discipline, it devolves upon the presiding officer to make the appointment under the rule as stated in the manual.

By analogy and comparison, however, with other provisions for the appointment of similar committees, it becomes quite evident what is the policy of the church upon this subject. In the case of a layman the preacher in charge, *i. e.*, that ecclesiastic who is responsible for the enforcement of discipline in his case, appoints the committee of trial (Discipline, section 277). Probationers and local preachers are tried before the Quarterly Conference, which, being composed of few persons, sits as a body without the interposition of a committee. Private members and traveling preachers, therefore, are the only persons tried by committee in the inferior bodies, and if the procedure is based upon principle, the same rule would govern in the case of the preacher that holds in the case of the layman. I am told, by well-informed preachers, that the uniform custom in the Annual Conference is for the president to appoint committees of trial. It does not appear why Dr. Kelley's case should be made an exception from the customary procedure.

The Bishop, having assumed the right to appoint this committee, was it an abuse of power on his part to appoint a majority of said committee from among those who voted to ratify the report of the investigating committee? It was "not a theory, but a condition," that confronted Bishop Hargrove at Pulaski. Notice had been served upon him through the public prints by one of the most influential presiding elders in the Conference, that one hundred and twenty-five ministers in the Conference, unmindful of their thrice-repeated vow of obedience to the Discipline of the church, stood ready to override the law and defy the lawfully appointed expounder of it in their determination to prevent even an inquiry as to whether it had been violated. A test vote had been taken and the almost absolute accuracy of Mr. Duncan's count of noses had been verified.

Another presiding elder, over his own signature, had proclaimed that having heard an official episcopal construction of law averse to the accused, he had, therefore, determined to report "nothing against him." With almost a whole Conference thus in revolt, did it not become the chief law officer of the church, sworn to maintain its discipline, to look about for the "faithful few among the faithless?" When your civil judge sends out the sheriff to summon a venire of jurors does he direct him to bring those who respect the law or those who despise and defy it? Whom did the Methodist Church expect Bishop Hargrove to appoint upon this committee; those who stood by their political chieftain or those who had sworn to stand by the church?

It has been objected that the majority of the committee were not competent to serve, because they had expressed opinions adverse to the accused. The objection is asinine. Had not the minority expressed opinions in his favor, and were they not equally disqualified?

The fact is, the vote on the investigating committee's report was not an expression of opinion, and would not have disqualified them from serving on a jury under the most rigid rules of the common law. The question presented to the Conference in voting upon the report of the committee was not, "Is Dr. Kelley guilty; but if Dr. Kelley is guilty of violating the law of the church should he be made to answer for it?" One hundred and sixteen said: "No, he shall not answer for it, even if he is guilty, and for fear he may be guilty, we will not inquire into it." The twenty-five said: "Let him answer." There was no place in the question for an expression as to his guilt or innocence, except inferentially, and inferentially one hundred and sixteen members of the Conference believed him guilty, for if they had not, they would have demanded a trial that his innocence might be established. Four of them, when forced to answer upon their honor as Christian gentlemen, declared by their verdict how well grounded were their fears. Packed jury, indeed! The majority was made up of men who had openly proclaimed their devotion to the enforcement of the law, and the minority of men whom the Bishop knew would be true to their ordination vows when directly confronted with duty, no matter how disagreeable it might be.

Before entering upon a discussion of the particular issues made, it is necessary to a right understanding of the subject that some explanation be made of the relation of the Bishop, or superintendent, to the Annual Conference, and of both to the General Conference, the supreme legislative body of the church. These relations are admirably set forth by Bishop McKendree, one of the greatest and wisest of the Methodist fathers, in the following extract from his writings (see McTyeire's Manual of the Discipline, p. 37):

"The superintendents are chosen by the General Conference, are the repositories of executive power, and are held responsible as overseers of the whole charge. By calling upon them, the administration, in every part of the work, may be brought under the inspection and control of the General Conference. But if the power of superintending the work were taken from the Bishops, they must be released from the responsibility; and if they should be released, there would be no person or persons accountable to the General Conference for the administration; and consequently, the connection between making rules and enforcing them would be dissolved. The legislative body would then have no control over the executive, no power to enforce their rules or laws. The several Annual Conferences are under the control of general rules, enforced by responsible superintendents, so that if a preacher should depart from the discipline or doctrine of the church, it is the Bishop's duty to correct, remove from office or bring him to trial, according to discipline."

The college of Bishops in 1811 made the following deliverance on the subject of the Annual Conferences:

"These are subordinate organizations with their powers clearly defined and limited in the form of discipline. Their rights and privileges are strictly chartered, and out of the record they have no jurisdiction. To those bodies the president (the Bishop) sustains, as an executive officer, a peculiar and important relation. He presides not merely to preserve order and decorum, but with an official oversight, to guard against innovations and to bring forward the business as prescribed by the Discipline, and see that it is done according to the law of the church" (Episcopal Address, 1811, Journal Gen. Conf., p. 155).

In 1840 the General Conference said:

"The president of an Annual Conference has the right to decline putting the question on a motion, resolution or report, when, in his judgment, such motion, resolution or report does not relate to the proper business of a Conference; provided, that in all such cases the president, on being required by the Conference to do so, shall have inserted in the journals of the Conference his refusal to put the question on such motion, resolution or report, with his reason for so refusing; and provided, that when an Annual Conference shall differ from the president on a question of law, they shall have a right to record their dissent on their journals, but there must be no discussion on the subject" (McTyeire's Manual, p. 21, sec. 8).

Having thus defined the powers, duties and responsibility of the Bishop or superintendent, let us proceed to an examination of the questions growing out of the proceedings at Pulaski:

1. Was the character of Dr. Kelley duly "arrested" according to law?

2. Was it the duty of the Bishop to proceed to the appointment of a committee of investigation without a vote of the Conference?

3. Whose duty was it to appoint the said committee?

4. When their report was rejected by the Conference had the Bishop discretionary power to appoint another, and if so, was that power prudently exercised in appointing another committee?

5. Was it within the province of the Bishop or of the Conference to appoint the committee of trial?

6. The Bishop having assumed the right to appoint it, was it an abuse of power on his part to appoint a majority of said committee from those who voted to approve the report of the investigating committee recommending a trial?

(*Continued on Fifth Page.*)

Christian Advocate.

THURSDAY, OCTOBER 30, 1890.

LIFT A LITTLE.

Lift a little! Lift a little!
Neighbor, lend a helping hand
To that heavy-laden brother,
Who for weakness scarce can stand.
What to thee with thy strong muscle,
Seems a light and easy load,
Is to him a pond'rous burden,
Cumbering his pilgrim road.

Lift a little! Lift a little!
Efforts give one added strength,
That which staggers him when rising,
Thou canst hold at full arm's length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God that makes lives differ,
Some from wailing, some from song.

Lift a little! Lift a little!
Many they who need thy aid:
Many lying on the roadside,
'Neath misfortune's dreary shade.
Pass not by like priests and Levites,
Heedless of thy fellow-man;
But with hearts and arms extended,
Be the good Samaritan.

Columbus District, North Mississippi.

Nineteen charges in a district give ample scope for material, but leaves little leisure to a presiding elder for writing. Nineteen charges mean nineteen consecrated men at the helm, putting all the force of example, of teaching, and of administration, into the propagation of the gospel of our Lord Jesus Christ amongst the people. Around them gather the good men and women—those who genuinely love God and seek his glory—to help forward this grand, aggressive enterprise of saving the world through Christ. With us, as elsewhere, there is a mixture of the evil and the good, even in the church—the wheat and the tares. But they are not often mistaken, even by men of the world. Doubtless the church militant will never be free from erratic and unsound members, and wicked persons who creep in unawares. Only the omniscient Lord can make the complete expurgation. Whatever forbearance and patience may be endured by the church towards offending members, in order to save them, pulling them out of the fire, our official ary ought to be of "men of solid piety, who both know and love the Methodist doctrine and discipline." This the preachers and the presiding elder on Columbus district are trying to secure. There is large room for improvement along all the lines of Christian work. We need to quicken our pace to keep even with the demands upon us. Many of us are well-nigh asleep, and have no adequate sense of the responsibilities that are upon us. Doubtless we preachers need a more intense appreciation of the work we have to do, and a deeper experience of saving grace. We can do nothing well unless we daily walk with God. Our baptism must be that of the Holy Ghost and of fire. Then we shall speak to the people the wonderful works of God.

There are marks of improvement in this district—in the building of new churches, the repair of old ones; the building of one parsonage, and the repair and furnishing of more; in the increased attention to Sunday-schools and to family religion. It is too soon to tell how the financial figure will stand. Our crops have been seriously injured, and this is likely to depress collections; though the hope is, that our people will see that a minimum demand shall not be allowed to fail, for there is left ample to pay all that is asked. The preachers have given their whole time and energy to their flocks, excepting only here and there a short incidental absence, and those exchanges of labor which are made in protracted meetings. Nearly every church in the district has had such a meeting. This itself makes a severe draft on the time and energy of the preacher, and forbids summer vacations. Some of these meetings have resulted in very little addition to the membership, but have witnessed great spiritual improvement in the church itself. In some places the whole community has been moved—sinners converted, members *converted*, or moved into higher life, and the moral tone and convictions of the people elevated. In most cases these meetings have been held by the pastors with such help as they could get from brother pastors. The results show the presence of evangelical and evangelistic power in our itinerant ministry. The power of the Holy Spirit is with our preachers and people when they look to him. In some others of these most fruitful meetings the Rev. Joe Jones was present, and conducted almost all the services by invitation of the preacher in charge. All these preachers, and most of the people who heard Bro. Jones, approved his ministry. At first many are shocked and offended at Bro. Jones' rough and coarse expressions. Some few of these good persons remain offended, and go away to say hard things about the evangelist, and seem to show tempers sometimes that are far worse than Bro. Jones' words. These friends, however, are very zealous for the Lord's house and the decencies of his holy service. They do not know how to approve killing Philistines with the jaw-bone of an ass, or saying, "Ye generation of vipers," to the crowd. But most of Bro. Jones' hearers go back again and again. They soon come to see that the meaning he has in his expressions is good; that all his aim is to win men to Christ; that every blow he makes is to crush evil and to defend virtue. He pleads for a pure life, a genuine devotion to Christ, fidelity to Christian obligations, liberality in supporting the institutions of the church—her ministry, her missions, etc. All who observe his walk testify that he lives a Christian. He uses expressions which most people wish he would leave off, and think are blemishes; but we must remember that rough, coarse words, if they are used with pure intentions and in the service of truth, may not be offensive to God, though they may be to our literary taste. Suppose he be the Lord's man for a good work; suppose he draws men from the sinks of sin that I could never reach, and leads them to Christ, and I find them washed, hating their old ways, choosing the people and the service of God, and walking now as other Christians walk—what shall I say? Will it not be becoming in me to rejoice in the good he does, though he work not after my manner, and though I could by no means adopt his? These preachers who have had Bro. Jones to help them are willing to have him again—among them Dr. J. D. Cameron and Dr. T. C. Wier; and the people who have heard him will again crowd the churches for the benefit of his ministry. By their fruits ye shall know them.

The time for our Annual Conference session draws near. When the reports are all in we can see more accurately what has been done. O! may our work abide the Master's test, and receive his "Well done!"

W. T. J. SULLIVAN.

Barnum & Bailey's Show and Circus at Jackson, Miss.

Barnum & Bailey's great show and circus, more properly termed "Barnum & Bailey's great demoralizer," exhibited at this place to-day to an innumerable host of all colors, hues, shades and conditions of men, women and children, from the infant on its mother's knee to the gray-haired centenarian with one foot in the grave and the other just on the brink. They came from the country, from the hills and the hollows, from the wooded vale and the broad spreading plain; they came from the hamlet, from country village and from the densely populated city; they came in crowds of tens and twenties and hundreds; they came on foot, on horseback, in wagons, in buggies and carriages and in road carts by the dozens. They commenced coming on Thursday evening and filled all the hotels and boarding-houses in town, and on Friday morning before the break of day every road leading into the city was thronged, and long before the parade began at eleven o'clock, Capitol and State streets presented a seething and surging mass of humanity, high and low, rich and poor, black and white, all mixing and hurrying with breathless haste towards one general destination—*the parade*.

It is said by the oldest inhabitant (who is always on hand on memorable occasions) that such a vast crowd has never been seen in Jackson before.

The Constitutional Convention that has been in session here since August 12, last, adjourned at eleven o'clock A. M. until seven P. M., whether in deference to the show and circus or through some other motive I have no means of knowing; suffice it to say, *it did adjourn*. This convention is costing the State between $600 and $700 per day; now just how much *this adjournment* cost the State it will not take much of a mathematical calculation to ascertain. It is said that the members were at the show and circus in force, but that they had more respect for it than for the convention, as they kept *silent* during the entire performance. When the convention was in a "row" over the question of adjournment to go to the show a sprightly young member from one of the river counties raised the point of order, that "if the members only wished to adjourn to see the show, it was unnecessary, as there were already in the house and then on the floor a *Campbell*, a *Bird* and any quantity of *asses*." The president, being a good presiding officer, decided "the point well taken"—but the convention adjourned nevertheless and went. All classes, shades and professions were well represented there. The churches of all denominations were on hand in force; officers and members alike caught the contagion and seemed to vie with each other in their endeavors to see who could take the largest number of their neighbor's children and poor little orphans to see the animals(?). (Children are always in demand when "shows" come around. Some old maids had quite a number of their neighbor's "little darlings" looking at those "wonderful animals" that generally accompany *circuses*.)

Many church members who have struggled with poverty all their lives, and have ever been too poor to pay anything towards the pastor's salary, suddenly became rich and bought one-dollar tickets for the "old woman and all the little ones" to go to the show. Many a dollar was spent for tickets that should have gone to the purchase of shoes and clothing for the hungry and naked children of these same church members, or their pastor. One old Baptist brother said he went because he had "rheumatiz and was feeling poorly," when his wife told him to go, and the "fun" that he would have would revive and make him feel better. Thus it is from the days of Adam the sins of man are laid upon the woman. But the old brother lost his dollar—didn't see any fun, his rheumatiz got worse, and he went home a sadder, a madder and a sicker man than before he went.

And thus it is the bonnetless girl and the shoeless boy must so remain, perhaps, through all the winter. The money that should have gone to supply these wants has been carried away by this rapacious horde of "public demoralizers." Jackson and the surrounding country are several thousand dollars poorer now than this morning. Many heretofore good men and women were induced to attend and forced to see and hear things that had it been anywhere else their feelings would have been shocked beyond expression; and, no doubt, they now feel ashamed of the company they were in at the circus. The dirty jokes of these wicked men should not be heard by ladies and gentlemen whose names are on the church register, who profess to be followers of the meek and lowly Jesus, and whose presence is frequently seen around the communion table in the house of God.

If church members would not patronize the show and the circus, they would not dare to come among us, leaving in their tracks the seeds of immorality and vice as thick as thistle seeds, whose disastrous effects eternity alone can reveal.

AITCH AITCH AITCH.

Public Education.

A correspondent of the ADVOCATE, of October 15, signing himself "St. Bernard," comments on my communication on public education in your paper of two weeks previous. He and I agree on the question of public schools; but he does not know it. My previous article set forth the plea for Christian people taking hold of the public-school system as being cheaper and more possible for universal education than private schools, and that with universal education the mental fertility would be such as to offer a more profitable harvest in the evangelical field to thus pay the Christian workers for the time and care bestowed on the upbuilding of the masses, though they might never be beyond the church flock. This had direct reference to the public schools of the State in contradistinction to the private schools. I cited the expense of the public schools as being twelve dollars to fourteen dollars, and private schools as costing forty to fifty dollars per annum.

"St. Bernard" interprets this to mean higher education, and cites that the higher education at the State colleges costs from sixty-five to seventy-five dollars per student. He claims that I and other writers on this subject always make this mistake. The mistake is not mine, but his. I wrote strictly in behalf of the children, and not of State institutions of Louisiana as against our private and denominational colleges. The colleges must, with universal education secured by the economical method of public schools, be more than crowded in the next few years with those who seek higher education; while with only meagre common schooling going on among the people, and that at great expense, the colleges, both State and undenominational, must struggle to fill their classes. The cost of twelve to fourteen dollars *per capita* was even higher than it should have been as an average for the State, because it is well known that New Orleans has among the finest public-school systems of the United States, and it only cost them $11 68 per attendant; and the country schools cost much less, and should not average, for the very best, more than two-thirds the cost in New Orleans, or about eight dollars per child for nine months. Thus it will be seen that private tuition is, at least, five times greater than public education, and, therefore, far more difficult in giving universal education.

The public schools are but the vehicle of the people for good, and, therefore, will be what the people make them or demand of them; hence my appeal to the Christian people to make them ample for universal education, which is impossible from private schooling. "St. Bernard" refers to the tax spoken of in my first article. I must elaborate that idea, so that it may be understood that the matter is with the people and that they must act. The finest school systems of the Northern and Eastern and Western States are secured by local taxation, which amounts to $8 50 to $1 50, contributed by the State from direct taxation.

To illustrate this point: Louisiana, as a State, in 1889, gave $165,000 to public education. Had the people given eight and a half times as much more, we would have had $1,567,500 from taxation instead of $165,000 from State and $96,000 from local taxation. If we want what others have, we must work for it and pay for it as they do. With the revenues available from other sources, our school finances added to the above amount from taxation (like other States) would have amounted to $2,149,500, which would have been enough to educate in the public school eighty per cent. of our children, while only forty-two per cent. of the total children of the United States are in the public schools. Is there not work in this subject to enlist our most humane sympathy and demand our most earnest effort in behalf of universal education?

"St. Bernard" refers to the morals of the public-school teacher, and suggests that it be made a perquisite to employment that they be free from gaming, drinking and profanity. The law on the subject covers his point. They are not required to be church members, as that would be the State interfering in religious matters; but the law does require the superintendent of each parish to make an examination of all teachers employed, as to good moral character. If any immoral teachers are employed, it is good grounds for complaint and public action by the people.

Again I beg the Christian people to take hold of the public schools and make them a success.

CADDO.

Public Education.

I have read with much interest the articles in the ADVOCATE under the above head. Of a truth, no subject so much concerns the safety of a State as her schools. A large per cent. of the youths of our country receive no training worth the name outside the school-room. They get no lessons in the line of morality, duty or citizenship save from the lips and example of some "good Samaritan" teacher. I speak from several years' personal observation in some dozen counties of my State.

Therefore, the opportunities and responsibilities of our teachers are infinite. Yet I am frank to say our schools fall far short of what we have a right to expect of them. This failure results from two causes. First, a mistaken notion as to the true mission of public schools. Second, the inefficiency of our teachers. The college professor, sitting back in his dignity, occasionally delivering a learned (?) lecture, and doing but little real teaching, says that the primary object of all schools of the lower grades is to prepare for the college and university. He claims that the curricula of these lower schools ought to be arranged with reference to the "higher courses." What an ideal No school ought to be preparatory to another. Prepare a pupil to enter college! My dear teachers, stop all this, and prepare your pupils for life. Teach them the fundamental principles of true manhood and citizenship, and if they never see a college they will be "heroes in the fight." The work of every school ought to be perfect and complete in itself; if not, then it is a failure. That teacher and that school that fail in this is unworthy of support. I know I am treading soil made sacred by the customs and traditions of ages.

Another equally false notion of the mission of the public schools is that they ought to teach a fixed number of subjects, and impart a definite amount of information. One's education is usually gauged by his acquaintance with text-books, and his ability to repeat from memory unrelated facts and rules. The true aim of all school work is to make *men* and *women*. Stop the cramming process and teach the pupil to think and investigate for himself. Schools never make scholars, but they do turn out a host of hopeless and helpless creatures whom I will not dignify by the term *man*. No man is educated until he has learned to think. I care not how wide is his acquaintance with books, his course of study is fruitless unless his mind is trained to concentration and abstraction.

The second cause of failure is widespread and almost universal. It will always be there until a higher estimate is placed upon the services of the hardest-worked and poorest-paid servant of the commonwealth. Truly we need more and better teachers, but we will never have the *better* ones till we pay them a salary that will justify the thorough preparation.

As teachers, let us get out of the old beaten tracks, and gird ourselves for a new race. The dawn of a brighter day is upon us.

W. N. LEWIS.

KILMICHAEL, Miss.

If thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thyself is not to displease the best; and the way to displease the best, is to please the most; if thou canst fashion thyself to please all, thou shalt displease him that is *all* in all.—*Quarles*.

From the Work.

THREE MONTHS ON RICHLAND CIRCUIT.

Conference is coming, and then the hearts of some will be glad and others sad. To one who has never "gone up, bringing his sheaves with him," this Conference is of special interest. Of course, Mr. Editor, they will not expect everything full and running over from a "stripling." There is a good deal of truth in what "ye seniors" have said about young preachers. In July this circuit was left without a preacher, and Bishop Galloway laid his hand gently upon my head, and said, "Go and occupy." I have realized—in part, at least—what it is to be in charge of a circuit. A want of experience has pressed upon me heavily, but "I have done what I could." Of the three churches which we occupy, two have been repainted. One has been supplied with hymn books. We have organized one new Sabbath-school, which is doing well.

Rev. F. A. Whitson, of the Okolona circuit, came down and helped us at Richland. He did acceptable preaching, and made lasting impressions.

This circuit has been served by some of the ablest men our Conference has had. J. M. Boon, who now is heard in Brooklyn Avenue, Kansas City; G. W. Bachman, our efficient coiporteur; J. F. Evans, now at Vaiden; Thomas Cameron, of Batesville; Dr. Adams and Bro. Barcroft, of sacred memory—all have been here. They have done much to put this circuit to its present good standing.

At this writing the collections are being raised with fair promise of full report at Conference. Last year Richland circuit made a fine showing. Only 140 members were reported, and the Minutes show that $750 were paid the preacher, $107 the presiding elder, about $240 to the different Conference causes. We find the total to be about $1,100, or about $8 *per capita*. This is a good showing.

Since July six have been dismissed by letter, and only two have been received—one by profession and one by restoration. Within the bounds of the circuit the country is sparsely settled; but the people here are good, and can sympathize with a preacher. Several hundred dollars have been raised on the circuit for Millsaps College. The ADVOCATE is read and appreciated by our people. We are working and praying for the Master's smiles.

E. S. LEWIS.

PICKENS, Miss.

SPRING CREEK CAMP MEETING.

This annual gathering of God's people in the parish of Rapides came on last week and this, and, aided by several ministers—Revs. S. H. Cooper, S. H. Whatley, — Fenn, George Jackson, and the writer; also assisted by the local ministry and many good workers, with Bro. Banks, the faithful pastor, in the lead—the pure Word of God was preached, and a volume of song and fervent prayers went up to the Hill from whence cometh our help. The outside crowd did not behave very well, yet much better than for years past; and the good tenters and others feel very hopeful of better decorum after this. While only a few persons joined the church, some twenty-five were converted, and the church greatly built up.

Spring Creek Camp Ground is beautifully situated, with a commodious tabernacle, and an abundant supply of fine water and pine knots. It seems to be the "hub" of the Spring Creek circuit, and, if properly encouraged and worked up, will most certainly continue to grow in power and usefulness. A more generous and fervent people I have never met at camp meeting than the supporters of this encampment have proven to be. The country is fine and *full* of the best class of citizens, and red-hot with Methodist fire when given a half chance.

Brethren of the ministry, I, for one, believe in rallying to the help of that community and country, and I see a large field white unto the harvest. Let us not neglect a good people because the pines are numerous, large and long, and because we have hills to drive over to reach the camp ground. They are, indeed, an appreciative people, and they are God's property.

We were especially delighted to meet our good old brother, Isaac Ryan, and his excellent wife, who had just gotten in from a few years' sojourn in Texas. Bro. Ryan is a great Methodist, full of good works, and is much needed in that country.

R. M. BLOCKER.

RAYNE, La.

RIPLEY, MISS.

Our meeting at New Albany closed last Sunday night. We were ably assisted by Bro. Joe Jones, who preached twenty-two sermons for the whites and two for the colored folks in eight days. Though it was late in the season, the audiences were very large, composed of all the denominations represented in our county. God was with us from the beginning, and both saint and sinner are stirred as never before. Joe Jones speaks with no uncertain sound, uses no insinuations, but speaks as a man sent of God—direct to the heart. No man ever came into our midst who so agreeably disappointed the people. The press in some parts had represented him as being anything else but a gentleman, a Christian, an able preacher. So hundreds came out through curiosity, but before one day would pass away they unanimously would exclaim, "How this man has been misrepresented!" His sermons were eminently heart-searching, plain, pointed and practical. It was no trouble for him to find out the sins we were afflicted with, and he spared no time or pains in looking after them all. The leading idea in his sermons to the church is doing something for God and humanity. His sermons on principle, on thought, on love in families, on bringing the children into the church early, on parents' watchfulness over their families, on prayer and trust in God, are among the best we ever heard. Bro. Jones is awfully in earnest, full of love to God and his fellows. No man sympathizes more with the sinner in his fallen condition, no man more ready to do for the poor than he, and no man more ready to defend the right and fight the wrong on all occasions than he. We have a forward movement on all the lines of Christian duties. To say that our people were pleased with Bro. Jones, would but faintly express it. Bro. Gilreath, his traveling companion, who leads the singing, contributes no small share to the success in these meetings. We think a low estimate, as one of the results of the meeting, will be fifty additions to the different denominations—the Methodists twenty-five, and the others fully as many. Other results can not be computed in this life. We bid these brethren God-speed.

D. W. BANKS.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE STORY OF SCOTLAND. By John Mackintosh, LL.D. G. P. Putnam's Sons. New York. For sale by Eyrich, 130 Canal St., New Orleans. Price, $1 50.

This is another one of "The Story of the Nations" series, and is a brief history of Scotland from the earliest times to the present century. The early history of most nations is enveloped in legends and myths, and Scotland has its legendary story touching the origin of its inhabitants. Scotland is one of the few countries that were not entirely subjugated by the Roman arms. For eight years the great Roman general, Agricola, endeavored in vain to bring the Scots and Picts in subjection to the Empire. From that time on to the present the history has run on, showing some of the most determined and daring exploits ever accomplished by any people. It has been a land of romance and song, of military prowess and religious freedom, of intellectual achievement and moral progress. The author has told "the story of Scotland" in a charming manner.

PERIODICALS.

—The CHAUTAUQUAN, for November, is full, and it is cheap at $2 a year. T. L. Flood, Meadville, Pa.

—CASSELL'S FAMILY MAGAZINE, for November, has a good table of contents. The Miscellaneous Papers are especially good. Cassell Company, New York. Price, $1 50.

—The LADIES' HOME JOURNAL is a marvel of interest and entertainment and cheapness. It has an immense amount of reading matter for $1 a year. Curtis Publishing Company, Philadelphia.

—OUR DAY is a record and review of current reform. It is edited by Joseph Cook, assisted by an able corps of men and some woman—Miss Willard. The price is $2 50 a year. Our Day Publishing Company, Boston.

—WIDE AWAKE is bright and beautiful with its rare stories and pictures. The boys and girls that are not charmed with this monthly—well, we have never seen them yet. Price, $2 40 a year. D. Lothrop Company, Boston.

—DEMOREST'S FAMILY MAGAZINE, for this month, has Student Life at Wellesley College, by a Wellesley Girl, a very interesting and entertaining paper, beautifully illustrated. In the land of the Lapps, by A. Farley, gives a graphic account of the strange ways of a strange people. Besides these two leading papers there are many others, able and interesting, all making up a number of great value. W. Jennings Demorest, New York. Price, $2 a year.

—The MAGAZINE OF ART, for November, opens with a photogravure of "The Shipwrecked Sailors" from the famous Dutch painter, Josef Israels. This is followed by a biographical and critical paper on the Israels, father and son, by David Coal Thomson; Love's Rubicon is a short poem, by Kate Carter; The Modern Schools of Painting and Sculpture, by Claude Phillips, has four illustrations; Degas: the Painter of Modern Life, is by George Moore. Cassell Publishing Company, New York. Price, $3 50.

—Every reader of the November number of the QUIVER will be interested in the opening article, which is a sketch of the life and work of Mrs. Elizabeth Prentiss, the author of that popular book, Stepping Heavenward. All mothers will be interested in Charlotte M. Mason's account of Our Willful Boy, because the author tells how willfulness may be overcome. A Tale of a Dutch Hero is the first of a series of papers on heroic subjects by "Peveril" the author of In the Good Old Days. There are serials continued, there are short stories and there are poems, making in this one number sufficient variety to please all tastes. Cassell Publishing Company. Fifteen cents a number; $1 50 a year, in advance.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary Phillips & Hunt, New York.)

LESSON VI.—November 9.

Jesus before Pilate and Herod.

Luke xxiii, 1-12.

GOLDEN TEXT.—*Then said Pilate to the chief priests and to the people, "I find no fault in this man."*—LUKE xxiii, 4.

TIME.—Thursday of Passion Week.

PLACE.—Palaces at Jerusalem.

1. Whole multitude—It seems probable that the chief priests, elders, scribes, and captains of the temple, together with their servants and dependents, made up the "multitude" mentioned here. The common people were generally favorers of Christ; for this reason the Jewish rulers caused him to be apprehended in the night, in the absence of the people.

2. Perverting the nation—This was the *first* head of indictment, and had the advantage of being perfectly vague. *Forbidding to give tribute*—This charge was utterly false, but was closely connected with the partly true charge which immediately follows. The enemies of our Lord vary their accusation in accordance with the court before which they plead; before the Sanhedrin it is blasphemy; before Pilate it is treason. This was a complete falsehood; but a *political* accusation was necessary for their purpose, since a heathen would not have listened to any religious accusation. The mixture of religion with politics is always perilous to truth and sincerity. This was their *second* charge. *Christ a king*—The word "king" is an explanation to bring the case under the head of treason. Yet they must have been well aware that this charge was all the more false in spirit from being true in letter; for Christ had always refused and prevented every effort to make him a temporal king. This was their *third* charge.

3. And Pilate—We learn from John that the same question was put by Pilate and answered more fully, in consequence of which Pilate twice pronounced Jesus innocent. (John xviii, 38; xix, 4.) This explains the sentence of acquittal in ver. 4, which is scarcely intelligible without it. *Art thou the King of the Jews?*—Luke narrates the trial very briefly. The Jewish priests had expected that on their authority Pilate would at once order him to execution; but, on the contrary, he meant first to hear the case, and asked them what accusation they brought, refusing to accept their bare assertion that he was a "malefactor." Pilate only attends to the *third* charge, and asks Christ this question on the Roman principle that it was always desirable to secure the confession of the accused. We see from St. John (xviii, 33) that Jesus had been led into the Pretorium while his accusers stayed without; that he had not heard their accusations (xviii, 34) and that Pilate was now questioning him at a *private examination*.

4. I find no fault in this man—This conclusion, which sounds so abrupt in St. Luke, was the result of the conversation with Pilate in which Jesus said, "My kingdom is not of this world." It had convinced Pilate of his innocence, and he expressed his conviction in this unhesitating acquittal. According to John xviii, 36-38, Pilate did not say this till after our Lord had declared to him that his *kingdom was not of this world*, and probably not till after he had found on examining witnesses (ver. 14) that all their evidence amounted to no proof of his having set up himself for a temporal king.

5. Teaching throughout all Jewry—This reference to our Lord's teaching throughout Judea is explained by Luke's account of the interval between the departure from Galilee and the arrival at Jerusalem; it coincides very strikingly with the statement of St. John. The charge of "beginning from Galilee" probably rested upon the crowds that had followed him on his last journey to Jerusalem, and may have been intended to remind Pilate of the revolt of Judas of Galilee.

7. Herod's jurisdiction—Pilate's object may have been (1) to get rid of the responsibility—or, at least, to divide it—by ascertaining Herod's opinion; (2) to do a cheap act of courtesy which might soothe the irritation which Herod, as well as the Jews, felt against him. Herod lived at Tiberias and Pilate at Cesarea. During the immense assemblage of the Jewish feasts the two rulers had come to Jerusalem, Pilate to maintain order, Herod to gain popularity among his subjects by a decent semblage of conformity to the national religion. At Jerusalem Herod occupied the old palace of the Asmonean princes. *Who himself also was at Jerusalem*—It was, of course, no strange thing that the Tetrach of Galilee, professing Judaism, should come up to keep the passover in the holy city. And it is clear he kept a kind of court there, and his so-called Herodian rabbis with him, and was attended by his troops. Up to this time he had remained in sullen seclusion, and no visits of courtesy had been exchanged between him and Pilate.

8. It must have been a deep aggravation of Christ's sufferings to be led bound amid coarse attendants through the densely crowded streets.

9. He answered him nothing—We can hardly help asking ourselves what were likely to have been among Herod's questions. Did the Prisoner who stood before him really claim to be a King? Did he proclaim himself as the Christ? Was he John the Baptist risen from the dead? If not, who and what were his earthly parents? The unbroken silence of the accused must have been strangely impressive at the time, and is singularly suggestive when we remember how he had answered Caiaphas when he had been adjured in the name of the living God. He had spoken to Pilate in the tones of a sad gentleness. To Herod alone, the incestuous adulterer, the murderer of the forerunner, he does not vouchsafe, from first to last, to utter a single syllable. A murderer of the prophets, who was living in open and flagrant incest, and had no higher motive than mean curiosity, deserved no answer.

10. And vehemently accused him—They were now bent on securing their purpose, and perhaps feared that Herod's well-known superstition might rob them of their prey; especially as he was much less afraid of them than Pilate was, having strong influence in Rome.

11. Set him at nought—Treating him not as a criminal, but only as a person worthy of contempt. *Arrayed him in a gorgeous robe*—Literally, *bright*; a robe of white tissue of some kind richly embroidered with silver. It probably means a *white* robe, for it was the custom of the Jewish nobility to wear such. In such a robe Herod, by way of mockery, caused our Lord to be clothed. But the nobility among the Romans wearing purple, for the most part, Pilate's soldiers, who were Romans, put on Jesus a purple robe (John xix, 2), both companies following the custom of their own country, when, by the way of mocking out Lord as a king, they clothed him in robes of state. *Herod with his men of war*—His body guard. *Sent him again*—This involved a second distinct acquittal of our Lord from every political charge brought against him. Had he in any way been guilty of either (1) perverting the people, (2) forbidding to pay tribute, or (3) claiming to be king, it would have been Herod's duty, and still more his interest, to punish him. His dismissal of the case was a deliberate avowal of his innocence.

12. Pilate and Herod were made friends—The cause of the quarrel is uncertain; apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in sending Jesus to him, and again waived by Herod in sending him back. *They were at enmity*—Perhaps in consequence of the incident mentioned in xiii, 1. This is the first type of Judaism and heathenism leagued together to crush Christianity. Neither Pilate nor Herod cared or thought anything about our Lord's religious character or mission.

Bishop's Fund.

AMOUNTS ASSESSED FOR THE NEXT CONFERENCE YEAR.

Baltimore Conference	$1,680
Virginia Conference	2,800
North Carolina Conference	1,500
South Carolina Conference	1,710
North Georgia Conference	2,730
South Georgia Conference	1,870
Florida Conference	460
Alabama Conference	2,020
North Alabama Conference	1,550
Louisiana Conference	1,240
Mississippi Conference	1,480
North Mississippi Conference	1,590
Memphis Conference	2,240
Tennessee Conference	2,800
Holston Conference	1,260
Kentucky Conference	1,490
Louisville Conference	2,133
St. Louis Conference	1,120
Southwest Missouri Conference	1,120
Missouri Conference	1,550
Western Conference	180
Little Rock Conference	930
Arkansas Conference	775
White River Conference	775
Indian Mission Conference	80
Texas Conference	510
North Texas Conference	840
Northwest Texas Conference	900
East Texas Conference	500
West Texas Conference	370
Columbia Conference	90
Pacific Conference	280
Los Angeles Conference	50
Illinois Conference	310
German Mission Conference	150
Denver Conference	90
Montana Conference	45
Western Virginia Conference	460
Cen'l Mex. Miss'n Conference	30
Mex. Bord'r Miss'n Conference	40
Brazil Mission Conference	20
New Mexico Conference	20
East Columbia Conference	20
Japan Mission Conference	20
China Mission Conference	20
West'n N. Carolina Conference	1,340

Church papers please copy.

Tedious Sermons.

"How long does your pastor preach?" "Thirty minutes, measured by what he says; sixty by the time he consumes." There was no fault-finding. The pastor had no stauncher supporter. His place was never vacant. From the announcement of the text until "Let us pray," he was all attention. Yet he witnessed to a fact and expressed a conviction. He would not have all sermons thirty minutes long; some, he confessed, were short at an hour. But he would have men know what they wished to say, say it, and quit. Prolixity comes from many things. Chiefly, perhaps, from lack of preparation. Bishop Morris used to say: "Any one can preach a long sermon; only the student can preach a good sermon in thirty minutes."

"Does your pastor always preach that well?" "Yes, he prepares carefully; he is no pulpit-pumper." A friend of ours used to say that he was necessarily vociferous when he was unprepared. Rambling, incoherent, tedious must he be who presumptuously opens his mouth in the pulpit expecting it to be filled. It is surprising how the bulk of the loose hay is reduced by the press. Very few sermons an hour long but can be compressed to their advantage into half that time.

The next cause is included rightfully in the former; namely, a violation of the rule of unity. We bring in many things that belong equally to other subjects. The point is lost in expansion. Like an unhelmed ship, we drift with the winds.

Again, the habit of repetition wastes time. A statement is made. It is repeated negatively. Over and over again the changes are rung upon it, until a dozen repetitions are inflicted before advancing to the next, which is similarly treated. This vicious practice and its twin, padding, can, indeed, make a mountain of a mole-hill. It is quickly detected and universally despised.

Doubtless some misread the example of the fathers. In the olden time, when opportunities to hear the gospel were few, it became the minister to follow St. Stephen's example and declare at once all the oracles of God. Hence the fathers sometimes preached for three hours. But if any one imagines that their sermons were unbroken oil, let him read them. Models they are of perspicuity, logical force, evangelistic fervor. But opportunities now are as frequent as then rare. Hence the need of long sermons has disappeared. A well-prepared sermon by the presiding elder, effectively delivered, at his quarterly visitation, may seem brief, although an hour long; but sermons of that length by the regular pastor become a weariness to the most loyal flesh.

The habit of tarrying long at our sermons grows upon us with advancing years. Much of the unacceptability of old ministers is due to this. Brethren, try the half-hour gauge. Be prepared and animated, and quit at thirty minutes, whether you are through or not. Our word for it, your congregations will double and your hearers will forget that you are old. Try it. Fourteen solid hours in immediate preparation for thirty minutes before the people!—*Western Christian Advocate.*

The Size of Heaven.

Some men are great on statistics. They love to figure out results. Sometimes they direct their mathematical talent toward working out Bible problems. Frequently their calculations are very unreliable and fanciful, as they get far beyond their depths of comprehension, but occasionally their figuring displays surprising ingenuity, and serves to confirm faith in Scripture statements. Recently one of our own countrymen, Captain J. B. Sharkley, a measurer of vessels in the Boston Custom-house, has been using his calculating genius in an attempt to arrive at the size of heaven as based upon the measurement given in Rev. xxi, 16: "And he (the angel) measured the city with the reed, twelve thousands furlongs. The length and the breadth and the height of it are equal." Most readers are content with an acceptance of the fact as here stated and realize not its significance as expressive of vastness of extent. Our Boston statistician, however, sees in it and helps us to see in it by means of his calculations, a city of extensive dimensions, capable of holding billions of people. He says: "Twelve thousand furlongs—7,920,000 feet; cubed—497,793,088,000,000,000,000 feet. Reserving one-half of this space for the throne and court of heaven, and one-half of the remainder for the streets, we have 124,198,273,000,000,000,000 rooms. We will suppose the world did, and always will contain 900,000,000 inhabitants, and that a generation lasts 31½ years, making in all 2,970,000,000 every century, and that the world will stand 1,000,000 years, or 10,000 centuries, 29,700,000,000 inhabitants. Now, suppose there are 100 worlds like this, equal in number of inhabitants and duration of years, a total of 2,970,000,000,000,000 persons, there would be more than 100 rooms, 16 feet square, for each and every person." This is certainly interesting figuring and shows that there is ample space in heaven for vast myriads. Inspiration, however, describes the redeemed as a "multitude that no man can number." The God who so declares will find in his "many mansions" not only an abundance of room for them, but a fulness of joy, magnificence of residence and perfectness of existence.—*Presbyterian, N. Y.*

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If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii. 1.*

For bruises, sprains and scalds, nothing equals Salvation Oil, the pain-eradicator. 25 cents.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—*Hebrews xiii, 20, 21.*

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The Liver

When out of order, involves every organ of the body. Remedies for some other derangements are frequently taken without the least source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—H. K. James, Dorchester, Mass.

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"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills

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on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."—C. F. Alston, Quitman, Texas.

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Vicksb'g Ex....6:00 pm	Vicksb'g Ex....8:00 am
B. Rouge Ac...10:30 am	B. Rouge Ac...3:50 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 3 Coast....3:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail. 9:00 am	No. 42 Fast Mail. 7:00 pm

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THURSDAY, OCTOBER 30, 1890.

A goodly number of complaints have reached us in regard to the delay of our paper last week. We expected such, because our readers, many of them, could not learn of the fire that so disarranged our work until they read the account of it in our paper. We have worked under very great difficulties; but the business tact of the manager and the indomitable pluck of our foreman and his assistants have enabled us to come out on time this week. We thank our friends for their patience and sympathy.

The Centenary College of Louisiana.

MR. EDITOR: A printed circular gotten up in Alexandria, La., has reached me by mail, as I suppose it has many others in Mississippi and Louisiana. In this circular it is set forth, as so many reliable facts:

1. That a college is about to be established in Mississippi which will deprive Centenary of two-thirds of its support and patronage.

2. That it will become necessary to remove Centenary from Jackson, La., and to establish it at some other point.

3. That it could be used for an insane asylum, and the proceeds of the sale of it used elsewhere.

4. That "a further endowment of one million of dollars will almost certainly be secured from a source that can not now be mentioned, provided an eligible location is chosen."

5. That that location will be Alexandria and its vicinity, being the best and most central for such college.

6. That $50,000 paid, at the rate of one-fourth every six months ($12,500) "will accomplish what is desired."

Along with this there comes a subscription paper headed, "Whereas, Centenary College is situated inconveniently, and it is thought the building Millsaps College will greatly injure said Centenary College; and, whereas, we believe it will be to the best interest of said college to sell the buildings and improvements at Jackson, and rebuild at a more central place; and, believing that Alexandria, Rapides parish, is the best place for the location of said college," etc.; therefore, we agree to give the amount opposite our names, etc. Also a telegram appeared in the *Picayune*, about September 12, giving notice that "a public meeting, at the invitation of Rev. B. F. White," had been held in Alexandria, and "a gentleman had subscribed twenty acres of land, three miles from the town, for the early establishment of a Methodist college," in view of "the fact that it is confidentially believed that a wealthy lady of our State has determined to donate $1,000,000 to such an institution," etc.

I need not say that I was somewhat overwhelmed at such an array of statements and purposes affecting the welfare of Centenary and education generally in Louisiana and Mississippi. I have been a trustee of Centenary for forty years and president of its Board of Trustees for almost a quarter of a century. Having labored with many of its friends all the time to maintain it in its integrity and usefulness as an institution of learning, you will not think it strange that I was quite taken aback at the zeal and voluntary assumption of the Rev. B. F. White, in his bold attempt to shape the future policy of the Louisiana and the Mississippi Conferences in respect to this venerable institution. The more so, because the last year of the college was decidedly the most prosperous year in its history since the war, having matriculated one hundred and thirty-seven students, and its income having doubled that of any other year. Whether this was owing to the increased interest in denominational education, excited by the friends of Millsaps College or a general improvement in the financial condition of our people, which enabled them to send their boys to college it is not easy to determine; but such is the fact.

After the war Centenary had a hard struggle for life, but meanwhile did a grand work in educating probably five hundred young men who otherwise would not have been educated. Fifteen thousand dollars or more was raised to repair its buildings, and since then, from time to time, amounts have been contributed by its friends, enough to put the buildings in first-rate order. It is entirely out of debt. It has no scholarship unsatisfied. It is within four miles of one of the largest trunk railroads in the South, putting it in convenient connection with New Orleans, Baton Rouge, Natchez, Vicksburg, Jackson, Memphis, with Shreveport by the Texas Pacific at Baton Rouge, and with Bastrop by the Northwest at Natchez, with two trains running each way daily. It has the finest college buildings in the entire South excepting, it may be, those at Vanderbilt, which include its hall capable of an audience of 3,500 persons; two wings, each 190 feet long, two stories high, all built substantially of brick, with pillared fronts and rooms which can accommodate 200 students. Over and above all, a centre building four stories high, with ornate facade of twelve columns, each 50 feet high, making in all a front of over 700 feet; a campus of full 60 acres. On commencement occasions it commands an audience such as no college in this State or any other Southern State does command.

These are items of importance, and to them may be added that during the past two years the endowment of the college has been largely increased, and is swelling every day. But beyond all else, the college possesses a record of sixty-five years as an institution of learning, honorable and reliable beyond estimate. Its alumni have everywhere added to its fame, not to mention the thousands of young men who have attended its halls and classes for longer or shorter periods, now scattered all over the South. This record is its chief glory: one not to be surpassed and not easily obliterated by possible successes in other possible directions.

The endowment of "one million of dollars" which will *almost certainly be secured from a source that can not now be mentioned*, which "it is *confidentially believed a wealthy lady of our State has determined* to donate" for the early establishment of a "Methodist college," as the telegram has it, has been flitting before the excited mind of our good brother until he almost realizes it as an actual fact, though it be as yet but "*confidentially believed.*"

A million of dollars could hardly be detained in Alexandria for such purposes; but if it can be, there will be no need with such a sum at command of destroying Centenary in order to establish there an institution of the highest kind. There is plenty of room in Louisiana, without putting down one school to build another, for all the means that can be brought to bear upon the training of her youth. Seamen have a very good saying, which all of us would do well to adopt, viz: "Never let go one rope till you've got hold of another."

The Louisiana Conference, with the Mississippi, will, I trust, properly estimate the mischief that such rash movements and publications do to our institution of learning when started by parties who have not been especially entrusted with the welfare of the educational interests of the Conference. The president of Centenary, Dr. Hunnicutt, informs me that this agitation, fermented and furthered by these circulars and this telegram, all from one source, has been greatly in his way in his recent efforts to secure an increase in the endowment of the college. I have waited until I could be better informed of the matter before making this statement in behalf of the Board of Trustees of Centenary College.

Yours truly,

J. C. KEENER,
President of the Board.

Mississippi Constitutional Convention Notes.

The convention is still dragging along; when it will adjourn remains yet to be seen; but probably about the tenth or fifteenth of November.

The following sections of the Legislative supplemental report have been adopted during the past week:

The powers of the government of the State of Mississippi shall be divided into three distinct departments, and each of them confided to a separate magistracy, to-wit: Those which are legislative to one; those which are judicial to another, and those which are executive to another.

No person or collection of persons, being one, or belonging to one, of these departments, shall exercise any power properly belonging to either of the others, except in the instances in this Constitution expressly directed or permitted. The acceptance of an office in either of said departments shall of itself and at once vacate any and all offices held by the persons so accepting in either of the other departments.

No appropriation bill shall be passed by the Legislature which does not fix definitely the maximum sum thereby authorized to be drawn from the treasury.

The Legislature shall meet at the seat of government, in regular session, on the first Tuesday after the first Monday in January, of the year A. D. 1892, and every four years thereafter, and in special session on the first Tuesday after the first Monday in January of the year 1894, and every four years thereafter, unless sooner convened by the governor. The special session shall not continue longer than thirty days unless the governor, deeming the public interest to require it, shall extend the sitting, by proclamation in writing to be sent to and entered upon the journals of each house, for a specific number of days, and then it may continue in session to the expiration of such time. At such special session the members shall receive not more compensation or salary than ten cents mileage, and a *per diem* of not exceeding five dollars; and none but appropriation and revenue bills shall be considered, except such matters as may be acted upon at an extraordinary session called by the governor.

Also the following:

The rate of interest on the fund known as the Chickasaw School Fund, and on other trust funds for educational purposes, for which the State is responsible, shall be fixed and remain at six per centum per annum from and after the close of the fiscal year 1891, and the distribution of said interest shall be made semi-annually on the first of May and November of each year, as long as said funds are held in trust by the State.

The Legislature shall not remit forfeiture of franchise of any corporation now existing, nor alter nor amend charter thereof, nor pass any general or special law for benefit of such, except on condition that said corporation shall thereafter hold its franchise subject to the provisions of Constitution.

All existing charters or grants of corporate franchise under which *bona fide* organizations have not taken place at the adoption of this Constitution, shall be subject to the provisions hereof, and all such charters under which *bona fide* organizations shall not take place and be commenced in good faith within one year from the adoption of this Constitution, shall thereafter have no validity unless a *bona fide* organization shall take place thereunder and business be commenced within two years from the date of such charter or grant.

The Legislature shall pass laws to prevent abuses, unjust discrimination and extortion in all charges of express, telegraph, telephone, sleeping-car and railroad companies, and shall enact laws for the supervision of railroads, express, telephone, telegraph, sleeping-car companies, and other common carriers, by commission or otherwise, and enforce such laws by adequate penalties to the extent, if necessary for that purpose, of forfeiture of their franchise.

No railroad hereafter constructed in this State shall pass within three miles of any county seat without passing through the same, and establishing and maintaining a depot therein, unless prevented by natural obstacles. Provided such towns or its citizens shall grant the right of way through its limits, and sufficient ground for ordinary depot purposes.

Provision shall be made by general laws whereby cities and towns may be authorized to aid and encourage the establishment of manufactories, gas works, water works and other enterprises of public utility, not including railroads, within the limits of said cities or towns by exempting all property used for such purposes, from municipal taxation for a period not longer than ten years.

No railroad or other transportation company shall grant free passes or tickets, or passes or tickets at a discount, to members of the Legislature, or the members of the Board of Equalization, or any State, district, county or municipal officers. The Legislature shall enact suitable laws for the detection and prevention of violations of this provision.

All charters granted to private corporations in this State shall be recorded in the county in which the principal office or place of business of such company shall be located.

The exercise of the right of eminent domain shall never be abridged, nor so construed as to prevent the Legislature from taking the property and franchise of incorporated companies, and subjecting them to public use the same as the property of individuals; and the exercise of the police powers of the State shall never be abridged, nor so construed as to permit corporations to conduct their business in such a manner as to infringe the equal rights of individuals or the general well-being of the State.

The Legislature shall, by appropriate legislation, provide for the protection of the employees of all corporations doing business in this State from interference with their social or political rights by said corporations, their agents or employees.

AITCH AITCH AITCH.

Wouldest thou that thy flesh obey thy spirit? then let thy spirit obey thy God. Thou must be governed, that thou mayest govern.—*Augustine.*

Giving, and Giving Up.

The call of Bro. B. F. Lewis, in your issue of September 25, has the ring of a clarion note. It has been approved in a later issue by several brethren, and, doubtless, many more like myself have been saying "Amen!" in their hearts. The idea of a missionary supported directly by the members of our Conference ought to cause "the thoughts of many hearts to be revealed." I suppose all admit that ministers ought to be ensamples to the flock in *giving* as well as in other Christian graces. But how shall we best bestow our gifts on God's cause so as to illustrate this essential principle? For many years it was the custom among us to give up to the full measure of our ability (and sometimes beyond our power) at the missionary anniversary meetings, swelling the collection often to threefold its natural proportions. Later the idea has obtained among us that it is better to give in our congregations, or to make up their deficits in the report to Annual Conference. It strikes me that Bro. Lewis' suggestion opens a more excellent way than either. It affords a means of giving, easily observed by all without ostentation, and without encouragement to laxity among our laity in the matter of bringing up their assessments. It will also initiate a new and holy emulation among the brethren of the Conference to do what we can *personally* to pay for the privilege of preaching the gospel in home fields rather than in the dark and dangerous regions to which some are willing and ready to go if only the means be provided. That the need is urgent none will deny. I forbear to dwell on the many open doors and white harvest fields. These are constantly brought to our minds by the thrilling letters of our own Lamhuth and his younger brethren in the true apostolic succession. Verily, Ethopia and the Islands of the Sea are stretching out their hands to us. The question is, Will we, for the sake of those whom Jesus died to save, *give up* some cherished habit, amounting to an *idol*? The stain of self-indulgence ought to paint a lasting blush on the cheek of ease-loving ministers. How can we represent him who, in order to go about doing good, endured heat and dust, hunger and thirst amid homeless wanderings, unless we *deny* ourselves and follow him.

Let us show to the world and to our lay brethren "the proof of our love" to the missionary cause by this practical and practicable mode of expression. There is no calculating to what proportions this work will grow if we of the Mississippi Conference set the example at our approaching session by raising enough among *ourselves* to send out one missionary, who shall hereafter be sustained by our annual contributions. Oh! that all the active brethren might "lay by them in store," and bring up to Conference, at least, ten dollars for this object. I, for one, enter my subscription, and hope that the number of the names of such will fill a column within the next few weeks. Occupy the time and space, brethren, not waiting one for another. And may we not hope that at our annual meeting some capable soldier of Jesus Christ from our own ranks may say, "Here am I; send me"? So may we, in a double sense, send forth a Mississippi Conference missionary to the foreign field!

Yours in this hope,

J. P. DRAKE.

Dr. Austin Phelps, late professor in Andover Theological Seminary, died recently at Bar Harbor, Me. He was professor in the seminary since 1848, and was an author of repute, having published "The Still Hour," "The New Birth," "Theory of Preaching," and other popular works.

Personal and Otherwise.

Bishop Keener dedicated a new church in Mobile, Ala., last Sunday.

The increase in the subscribers of this paper has averaged a thousand a year for the last three years.

Give the article on the first page, entitled, "The Kelley Case," a careful reading. It seems to us to be a very good exposition of our church law as applicable to the case in hand.

Bishop Galloway passed through the city last week *en route* to Texas to hold his Conferences. The Bishop has been unwell for several weeks, but looks like he could do any amount of work.

We have worked under great difficulties this week. With the cinders and dust from the debris of the fire, and with carpenters hammering and hallooing around us, we have had a dusty and noisy time; but we begin to see the end.

Bro. Phillips is earning a reputation. The *St. Louis Advocate*, after quoting our "personal" in regard to his work for the papers, says: "We do not know when we saw a better report on the paper question." Bro. Phillips' zeal is "provoking many;" and may they be as successful as he!

One of our city pastors received a letter from a prominent preacher in another part of the country, and in the letter was a request that a pair of monkeys and a pair of parrots be sent him. Has that preacher members who will only "shell out" when "the show comes to town:" See article, on second page, by "Aitch Aitch Aitch."

The *St. Louis Advocate*, speaking of Dr. Carradine's first sermon in his new charge in that city, says:

The audience was large, and, of course, very solicitous. Looking from the pulpit into the upturned faces of that immense audience, it was easy to read anxiety, curiosity and restful, confident hope. Dr. Vinell, who had been filling the pulpit since Conference, introduced Dr. Carradine in his usually felicitous way. Dr. Carradine announced for his text, Rom. xiv, 12, "Every one of us shall give account of himself to God." Notwithstanding the subject was an old and hackneyed one, the sermon was one of the freshest and most suggestive we have heard in many a day. It was evident the Doctor was making no special effort to introduce himself; one could easily see a larger amount of reserve force. His ministry, if that is a sample, will be *fresh*, vigorous, forceful and spiritual.

Notice.

The trustees of Millsaps College will meet in Jackson, Miss., Thursday, December 4, 1890, at half-past nine A. M.

THOS. J. NEWELL,
Secretary.

Attention.

Rates to the Louisiana Annual Conference at Monroe, December 3, are as follows:

Southern Pacific road—Full fare to Cheneyville going, and one-third from Cheneyville returning.

Texas Pacific road—Round-trip tickets from place of embarkation to Shreveport, at four cents per mile.

L. N. O. and T. road—Full fare coming and one-third returning.

Queen and Crescent road—Full fare coming, and one-third fare returning.

Steamboats—"The Ouachita Consolidated Line" will give round-trip from New Orleans at $12, and other points in proportion.

Please remember that a certificate that you have paid full fare coming should be obtained from the agent of whom you purchase tickets, and of the agent of each line.

Parties from New Orleans and Baton Rouge, coming on the L., N. O. and T. railroad, can purchase tickets to Monroe, and the certificate of agent will be honored by the agent at Monroe and one-third fare tickets returning sold. Those living at other points, however, will purchase tickets to Vicksburg, and there of Queen and Crescent to Monroe. Those living on the Southern Pacific will purchase tickets to Cheneyville on terms already indicated for that road, and at Cheneyville buy round-trip tickets to Shreveport, and there get ticket of the Queen and Crescent to Monroe.

Remember that you must get a certificate that you have paid full fare from every agent of whom you purchase a ticket, except on the Texas Pacific. Over this road you purchase a round-trip ticket.

Round-trip tickets over the Texas Pacific will be on sale December 1 and 2, and will continue good until the tenth. On the other routes certificates may be issued as early as November 27, and reduced rate be given to the twelfth.

These, brethren, are the principal lines of travel to and from our Conference. There are, however, two or three short lines from which I have not yet heard, but will give their terms as soon as I can get them.

Please pay special attention to the above, that there may be no trouble in obtaining the reduced rates offered by the different lines of transportation.

THOS. J. UPTON.

The Kelley Case.

(Continued from First Page.)

First, then, as to the initial step:

Dr. Kelley complains that his character was not arrested in due form as required by the Discipline, and he bases his complaint upon the following sections:

Sec. 52. Ques. 7. What method is recommended in the examination of the life and official administration of the preacher?

Sec. 54. Ans. 2. Let the name of every preacher be called, and let his presiding elder, or some other member of the Conference, state whether or not there be any complaint against him. If there be none, he may retire, and the Conference may make further inquiry concerning him, and pass his character without vote.

Sec. 55. Ans. 3. If there be a complaint, and the preacher has been advised of it, let it be stated to the Conference, and let the accused have the privilege of replying. He shall then retire, and the Conference shall determine by vote whether or not his character shall pass. (Discipline, page 48.)

These sections were enacted in 1858.

In 1890 (last May) the General Conference amended Section 263 in such a way as to operate as a repeal of the law of 1858, Section 55, in so far as it applies to the case of a preacher who has left his work. By that amendment it is provided that "such cases shall not be denied trial by committee." Observe that this amendment is not designed to save to the accused the right of trial by committee, but that it provides that the case can not be disposed of by a vote in open Conference, but must go to a committee. That such is unquestionably the interpretation to be put upon this amendment is evident from the circumstances of the case of trial that gave rise to it. A member of the Los Angeles Conference left his work and quit the Methodist Church. He did not appear at the ensuing session of the Conference, and treated its process with contempt. His character was duly arrested when his name was called, and, after a statement of the facts, he was, by vote of the Conference, expelled.

The General Conference, in reviewing the administration of the Bishop who presided in that case, pronounced the above procedure as in accord with the usage in such cases, but declared it unconstitutional, and to prevent a like occurrence in future, amended the law as above stated. Now, let it be observed: the act of maladministration complained of did not consist in denying the accused a right of trial by committee, for he had not demanded it nor been present at the trial. The complaint, therefore, was that "the case had been denied trial by committee."

This is of importance because it is claimed by Dr. Kelley that the design of the amendment is to give the accused the option of trial, either by the committee or the Conference, as he may elect.

As I intend to refer to this action of the General Conference again in the course of this article, I here quote it at length, noting the fact in this connection that Dr. Kelley was a prominent member of the committee which drafted it, and is himself the author of a part, if not all of it:

"The Committee on Episcopacy offer their report on the records referred from the Los Angeles Conference.

"The journal of said Conference shows the suspension and expulsion of a preacher in open Conference by motion and vote without the forms of trial provided in our Discipline, and prescribed for the trial of preachers charged with immoral conduct.

"It is to be noted that different steps and processes are to be followed according to the grade and class of the offense, but the final judgment is the same—the offender, if not reformed or cured, must be expelled; and always after formal trial and conviction before suspension or expulsion.

"It is, indeed, doubted whether one class of offenders need he or can be treated in this way. A refusal to perform the work assigned to an itinerant makes an offense of a peculiar kind. And when a suspension has been adjudged as a penalty for such refusal, it is an aggravation of guiltiness for such a preacher to treat with contempt the sentence by continuing to preach in defiance of the verdict against him. For such sinning, in such way, it has been claimed the process of punishment is and ought to be summary.

"Your committee is aware that the course pursued by the Los Angeles Conference was long the law and usage of the church. Formal trial by the existing methods was unknown until a comparatively recent date. In other years, before 1886, all preachers whom tried were arraigned before the open Annual Conference, and the case was determined, after the pleadings were over, by verdict, motion, and vote.

"Was this peculiar offense of violation of ordination and contempt of authority placed in another category than other sins demanding Conference recognition and treatment? Your committee does not thus judge, but hold that in every case the offending preacher should be subjected to the process of trial by committee according to law, and that this grade of offense is so high as to properly class it with immoralities.

"Such is their judgment, which is hereby delivered in the form of a resolution offered for your adoption:

"'*Resolved*, That in the items referred to this committee in the journals of Los Angeles Conference, the rulings accord with the decisions of the college of Bishops, but in the opinion of this committee this ruling infringes on the fifth restrictive rule, and that law which undertakes to specify the cases that should be referred to a committee of investigation and of trial should be amended.

"The committee propose to remedy the defect in the law by adding to the Discipline the following language: 'Provided, such cases shall not be denied trial by committee.'

"J. W. HINTON, Chairman.

"JAMES ATKINS, Secretary."

The evident effect of this amendment was to take such offenses as that which Dr. Kelley stood charged out of the category of those that may be disposed of summarily under section 55, for, if taken up under that section and to the question, "Shall his character pass?" an affirmative answer were given, the effect would be to "deny such cases trial by committee."

This amendment is not designed to ourh the power of the Bishop alone, bnt operates upon the Conference alse, and likewise forbids it to deny to the "case" a trial by committee. It is to be observed that the language of the amendment is not worded so as to save the "right" of trial by committee, but rather to prescribe that as the only process to be resorted to.

I think these considerations make it clear that the amendment of 1890 was designed to take cases of the kind under consideration out of section 55. If so, then the objection as to want of notice is likewise disposed of.

Postal Card Reports.

—Rev. M. J. Miller reports from Trenton circuit, Mississippi Conference: "I preached a sermon last Sunday at one of my churches on the subject of infant baptism, and at the conclusion received four members and baptized eleven children and two adults. Does that look like infant baptism is dying out? What our people need is to have the subject presented to them as it is in the Bible."

—Rev. L. W. Wood writes from Bay St. Louis, Miss.: "Just home from Salem Camp Meeting, where I saw and felt the power of God. I fully realize the meaning of the words, 'They were all filled with the Holy Ghost. Scores converted. Thank God for camp meetings! Our church at Bay St. Louis is a model church, 'in that it makes its collection and pays its pastor even when he is absent.' Pray for us."

—Rev. N. J. Roberts writes from Utica, Miss.: "In obedience to Bishop Galloway's request two of my churches observed Millsaps College Day. The Sunday-school at Utica Church gave on that day $7. The agent presented the claims of the college at this place, and secured in cash and subscriptions about $250 in April. After preaching at Bear Creek, on the second Sunday, I presented the claim of the college to a small congregation, and received, in cash and subscription, $33. Two other churches yet to hear from."

—Rev. H Bradford writes from Meadville, Miss.: "Have held two meetings on my circuit with the following results: At Meadville, 13 accessions to our Lodge of Good Templars; at Oak Grove, no accessions, but the church strengthened. At Noho we have had 11 accessions at our regular services; no protracted meeting at that appointment this year. This is my third year on this work. During these years we have built one church, have another under good headway, have repaired the third, and have added several features to make the fourth comfortable and attractive. We have 4 well-organized Sunday-schools, 3 singing classes, 3 Ladies' Aid Societies and one active temperance organization, whose influence is being felt for good all over the county."

—Rev. William G. Evans writes from Minden, La.: "Our meeting at Sibley (Lano's Chapel) was a grand success. Bro. Lallance and his good wife were with us, and both did good work. He preached with power, and she held up his hands and helped us greatly in the singing. We continued there for nearly two weeks. There were several very bright conversions. Two brothers took up the cross of public prayer and the whole community was deeply stirred. Our Quarterly Conference, the next Saturday, showed the whole work to be in a very healthy condition, and with a fine prospect of meeting all the Conference claims. The meeting at Sanders' School-house was still in full blast, Bro. Wren, a local preacher, at the wheel. I preached for him, Saturday and Sunday nights, to very fine audiences, and there was a genuine revival spirit manifest. The two meetings resulted in about 12 accessions. These meetings are the last of the year, but the revival and the 'season' goes on. The spirit is still with us."

Paine Loan Fund.

Over $1,500 are still due us on notes and subscriptions made to this Fund by parties living in the State of Mississippi, nearly every dollar of which is past due. We need the money in the conduct of our business, and have made repeated applications for its payment. We are very anxious to close up all these accounts before the approaching Conferences in that State, and respectfully and earnestly request all parties indebted to send what they owe to me by their pastors when they start to the sessions of their respective Conferences, or remit earlier to

DAVID MORTON, Cor. Sec.

705 West Chestnut St., Louisville, Ky.

Namesakes of Bishop Marvin.

We want, for a worthy purpose, the names and addresses of namesakes of Bishop Enoch M. Marvin, or their parents. You will oblige us by sending all you know by return mail.

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Reported previously	$52 06
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General Conference Notice.

At its late session the General Conference re-enacted the existing plan for its entertainment during session, May, 1894; and pursuant to its provision the undersigned were appointed a committee "to select a place for holding of the ensuing session (taking action on this point as early as practicable), and negotiate for railroad rates and hotel fares from those places inviting the General Conference." Subsequently to the adoption of the Plan of Entertainment the following resolution was adopted—viz:

Resolved, That it is the sense of this Conference that the action to-day shall not be construed as declining to accept the hospitality of any city which may give the Committee on General Conference Entertainment satisfactory assurance of ample, comfortable, and gratuitous entertainment for the next session of the Conference: and provided such offer of entertainment be accepted by the committee, no assessment shall be made on the church for Board of Delegates during Conference session.

The committee has been organized with E. W. Cole, chairman, and Rev. T. M. Finney, D. D., secretary; and has ordered this public notice, inviting application for the seat of the next session of the General Conference.

The Plan of Entertainment provides that the Book Agent shall make the estimate of expenses, and assess the same upon the Conferences during the year 1891; and for this purpose it is necessary that the selection of the place for holding the session shall be determined as early in that year as practicable, and not later than the first of May. All applications are to be forwarded to the secretary at his office in St. Louis, Mo. They should contain full information concerning railroad connections, class of hotels and hotel rates, location and size of room for the session and committee-rooms, and such other *data* as may be deemed pertinent respecting the accommodation of the business of the Conference and entertainment of delegates.

E. W. COLE,
T. M. FINNEY,
J. C. COURTNEY,
A. G. BROWN,
I. T. FANT.

Missionary Meeting.

The Missionary Conference of the Greenville district met in Rosedale, October 8, at 3 P. M. Mrs. Somerville (the district secretary) opened the meeting with Scripture reading; Bro. Shumaker offered a prayer, after which Bro. Woolard welcomed the members of the Conference with beautiful and appropriate words. Mrs. Somerville responded; also addressed the delegates and visitors.

Conference being called to order by Mrs. Somerville, business proceeded. Roll of auxiliaries called, and responded to by delegates or letter: Greenville, Indianola, Bolivar, New Salem, Jonestown, Lula, Brooklyn, Greenville "Lilies of the Delta." After announcements meeting closed with benediction.

At 8 o'clock our dear Sister Hargrove was to have delivered one of her beautiful and impressive talks, but she was called home on account of sickness. Bro. Standefer (always ready for an emergency) came forward, and in an earnest talk renewed our zeal in the work so near and dear to each of our hearts.

Mrs. Somerville then addressed the audience on "Woman's Work for Woman," in beautiful, earnest and impressive words, calling on the women of Rosedale for their help in this part of the Master's work. The meeting closed with prayer and song, "God be with you till we meet again."

The next day we left for home, happy because we had been doing the Master's work, and had the glad news to report a new auxiliary with thirteen members.

To Bros. Woolard, Standefer and Shumaker we return our heart-felt thanks for their kind assistance in the work; also to the people of Rosedale for their kind hospitality while in their beautiful city.

MRS. D. C. MONTGOMERY,
Rec. Sec.

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Dr. Wm. B. TOWLES, Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia. Former Resident Physician, Hot Springs, Va.:

"I feel no hesitancy whatever in saying that in GOUT, RHEUMATIC GOUT, RHEUMATISM, and in all diseases of URIC ACID DIATHESIS, *I know of no remedy at all comparable to* BUFFALO LITHIA WATER.

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The Late Dr. Wm. F. CARRINGTON, Resident Physician, Hot Springs, Ark., Surgeon (retired) U. S. Navy, Surgeon Confederate States Navy, Medical Director Army of Northwestern Virginia:

"The BUFFALO LITHIA WATER, Spring No. 2, has signally demonstrated its remedial power in GOUT, RHEUMATIC GOUT, RHEUMATISM, URIC ACID GRAVEL, and other maladies dependent upon the URIC ACID DIATHESIS."

Dr. T. B. BUCHANAN, Resident Physician, Hot Springs, Arkansas:

"Send me five cases BUFFALO LITHIA WATER, Spring No. 2. I have made use of this Water for GOUT in my own person and prescribed it for patients similarly suffering with the most decided beneficial results. I take pleasure in advising GOUTY patients to these Springs."

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Thomas F. Goode,

Buffalo Lithia Springs, Va.

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FOR

1891.

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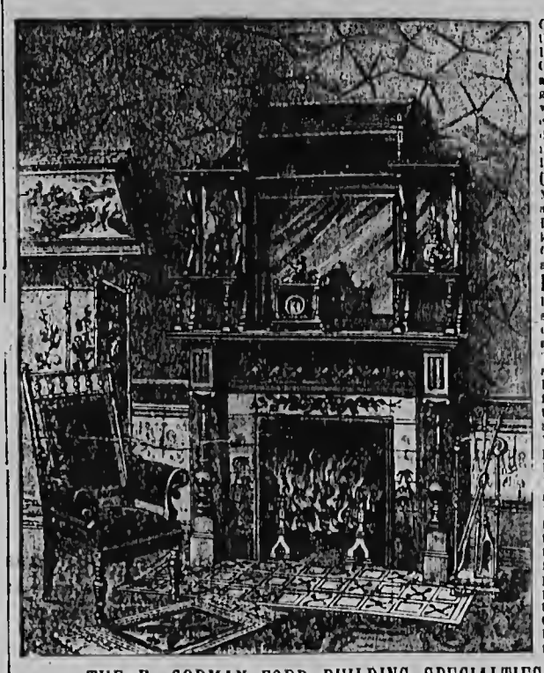

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Our Young People.

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face is clear as the sky;
And whoever he meets, on lanes or streets,
He looks him straight in the eye
With a fearless pride that has naught to hide,
Though he bows like a little knight,
Quite debonair to a lady fair,
With a smile that is swift as light.

Does his mother call? No kite or ball,
Or the prettiest game can stay
His eager feet as he hastes to greet
Whatever she means to say;
And the teachers depend on this little friend
At school in his place at nine,
With his lessons learned and his good marks earned,
All ready to toe the line.

I wonder if you have seen him too,
This boy, who is not too big
For a morning kiss from mother and sis,
Who isn't a bit of a prig;
But gentle and strong, and the whole day long
As merry as a boy can be,
A gentleman, dears, in the coming years,
And at present the boy for me.

—*Harper's Young People.*

Six-year-old Logic.

Baby was sick and mother had sent all around town to find the doctor, but he was nowhere to be found. When father came home mother told him about it. Said he: "Why didn't you send to the bar room? I guess you would have found him there."

Charlie R. was standing by and heard the conversation, but made no remark. Some days later the little fellow was out with his mother, and they chanced to pass a saloon. Said he: "Let's go in there, muvver, and see what they are doing."

She replied: "Oh! my son, that is a wicked place, where men drink whisky and lose their senses, and play cards and lose their money, and I hope my little boy will never, never go in such a place."

Still some days later, while eating his supper, he thought very seriously for some minutes, and, finally putting down his spoon, he said: "Muvver, when I was coming from school to-day a boy told me that that wicked place where men lose their souls was a bar room."

"Yes, dear; what of that?"

"Well, didn't faver say when baby was sick that the doctor might be at the bar room?"

"Yes; what then?" said mother, becoming more interested.

"Well, if the doctor was in the bar room, and the bar room is that wicked place where men lose their senses, then I wouldn't have that doctor, for I don't believe he could make baby get well."

He had stored away all the evidence as he received it:

(1) Father said the doctor was at the bar room.

(2) Mother said a certain place was wicked, and that men there drank whisky, and lost their senses, and

(3) A boy wiser in the ways of the world than himself told him that this certain wicked place was a bar room.

He now brought it all before the bar of his own innocent heart, weighed it, and brought in his verdict: "I wouldn't have that doctor."

Oh! that we could all reason as clearly as this little six-year-old temperance lecturer. Verily, "out of the mouths of babes and sucklings," etc. S.

Push.

A young man, who, for want of other employment, had been assistant to a surgeon for a time, was riding out into the country from San Francisco to forget the operation he had just assisted at. The company in which he had gone to California in 1849 had disbanded, and each man started in for himself. So our hero, whom we will call Frank, was not settled as to what he would do. He didn't like the surgeon's business, and he was looking for something that he could engage in with less injury to his feelings. As he passed a new block of buildings going up not far from the city, whom should he meet but Blake, with whom he had sailed from Callao to San Francisco.

"I've taken the contract to paper these buildings, and I want some help."

"I'm your man," responded Frank.

So it was arranged that Frank, who knew just where the paper could be had, should share the job with Blake, and they would divide profits. Blake was an upholsterer by trade. Frank had never hung a roll of paper in his life, but he had seen his mother paper the walls of his early home, and he thought he could learn. Blake at once busied himself in hiring hands to help put the paper on, while Frank bought and carted the materials. When the walls were papered, the young firm got the contract of carpeting the floors and hanging curtains at the windows. Then they set up an office in the city, and their business increased until before many years they had the largest upholstering establishment on the Pacific coast. They imported from Paris, London and other European cities, and had a large trade with New York. The fires that desolated their city repeatedly burned them out two or three times, but they began again, and at last prosperity was won.

Frank's motto was: "What man has done, man may do," and he had the courage to push and push till the doors through which he wished to pass stood wide open.—*New York Christian Advocate.*

Going up to High C.

One afternoon, Ethel attended a matinee where there was much fine music. On the way home she heard her mother remark to another lady that one of the singers, a noted tenor, sang unusually well.

"Yes," said the lady, "he went up to high C without making any fuss about it."

Ethel often heard music talked about at home, so that she knew that "high C" meant one of the upper notes on the musical scale within the compass of the human voice, but so high that some singers could not reach it. Therefore she asked no questions.

A few weeks afterward Ethel went into the country for a visit. On the morning after her arrival at the farm she got into the chicken yard, where she caused much commotion among the fowls. The hens cackled and the roosters screeched, while she chased them hither and thither to her heart's content, thinking it fine fun.

"Oh! I've had a lovely time playing tag with the chickens!" she told her mother afterward, and she added, "I 'most know that gray rooster went up to high C, but he made a dreadful fuss about it."—*Youth's Companion.*

Many cases of scrofula and other blood diseases are hereditary, and difficult to cure. But we wish to state positively that Hood's Sarsaparilla does cure scrofula in every form. The most severe cases have yielded to this medicine when all others failed.

The New Juvenile Missionary Paper.

Boys and girls, have you seen the *Little Worker*, the new eight-page, illustrated juvenile missionary paper, published at the Southern Methodist Publishing House, Nashville, Tenn., by the ladies of the North Georgia Conference, Woman's Foreign Missionary Society? If not, send 25 cents and get a copy for a whole year. It will just make your eyes dance. Send quickly, so as to get the first issue.

Wolff's ACME Blacking

IS WATERPROOF. A HANDSOME POLISH. A LEATHER PRESERVER. NO BRUSHING REQUIRED. } Shoes can be washed daily.

Used by men, women and children.

Quite a surprise to you? Well, I heard so much of TRADE PIK-RON MARK AGAINST THAT GOES ON BUT NOT THROUGH. TRY IT. I concluded to paint this floor with it. Aint it a big improvement?

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON will ornament your windows as well as your floor. Try it on glass, china, metal or any article you want to paint.

Household.

She Resigned.

"You see how it is, my dear," he said, taking her soft hand which had never done very hard work, and patting it reassuringly; "I'm poor—only a thousand a year, dear—and we shall have a struggle to get along at first—"

"I don't mind that, in the least," she interrupted, stoutly, rubbing her cheek softly against his hand.

"And," he pursued, graciously having allowed her interruption—"we shall have to come down to strict economy. But, if you can only manage as my mother does, we shall pull through nicely."

"And how does your mother manage, dear?" she asked, smilingly—but very happy—at the notion of the mother-in-law cropping out already.

"I don't know," replied the lover, radiantly; "but she always manages to have everything neat and cheerful, and something delicious to eat—and she does it all herself, you know! So that we always get along beautifully, and make both ends meet, and father and I still have plenty of spending money. You see when a woman is always hiring her laundry work done, and her gowns and bonnets made, and her scrubbing and stove-blacking done, and all that sort of thing—why, it just walks into a man's income and takes his breath away."

The young woman looked for a moment as if her breath was also inclined for a vacation; but she wisely concealed her dismay, and, being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, so went to her house for a long visit the very next day. Upon the termination of this visit, one fine morning John received, to his blank amazement, a little package containing his engagement ring, accompanied by the following letter:

"I have learned how your mother 'manages,' and I am going to explain it to you, since you confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy maid, a cook, a nurse, a kitchen gardener and a general slave for a family of five. She works from five in the morning until ten at night; and I almost wept when I kissed her hand—it was so hard and wrinkled, and corded, and unkissed! When I saw her polishing the stoves, carrying big buckets of water and great armfuls of wood, often splitting the latter, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!'—and she sat down with a perfectly dazed look, as if I had asked her why the angels didn't come down and scrub for her. 'Why—John'—she said in a trembling, bewildered way—'he works in the office from nine until four, you know, and when he comes home, he is very tired, or else—or else—he goes down town.' Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the wood; if she must scrub, he must carry the water; if she must make butter, he must milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is an 'excellent manager.' I do not care for such a reputation, unless my husband earns the name also; and, judging from your lack of consideration for your mother, I am quite sure that you are not the man I thought you were, or one whom I would care to marry. As the son is, the husband is, is a safe and happy rule to follow."

So the letter closed, and John pondered; and he is pondering yet.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75 cents per bottle. Sold by all druggists.

Scientific.

How an Ocean Cable Is Made.

Let us see what a submarine cable is, and how it is made. To do this a visit must be made to the enormous factory on the banks of the Thames, a few miles below London. Here the birth of the cable may be traced through shop after shop, machine after machine. The foundation of all is the conductor, a strand of seven fine copper wires. This slender copper cord is first hauled through a mass of sticky, black compound, which causes the thin coating of gutta-percha applied by the next machine to adhere to it perfectly, and prevents the retention of any bubbles of air in the interstices between the strands, or between the conductor and the gutta-percha envelope. One envelope is not sufficient, however, but the full thickness of insulating material has to be attained by four more alternate coatings of sticky compound and plastic gutta-percha. The conductor is now insulated, and has developed into "core." Before going any further the core is coiled into tanks filled with water, and tested in order to ascertain whether it is electrically perfect, *i. e.*, that there is no undue leakage of electricity through the gutta-percha insulating envelope.

These tests are made from the testing-room, replete with beautiful and elaborate apparatus, by which measurements finer and more accurate than those even of the most delicate chemical balance may be made. Every foot of core is tested with these instruments, both before and after being made up into cable, and careful records are preserved.

After the core has been all tested and passed, the manufacture of the cable goes on. The core travels through another set of machines, which first wrap it with a thick serving of tarred jute, and then with a compact armoring of iron or steel wires, of various thickness according to the depth of water in which the cable is intended to be laid. Above the armoring, in order to preserve the iron from rust as long as possible, is applied a covering of stout canvass tape thoroughly impregnated with a pitch-like compound, and sometimes the iron wires composing the armor are separately covered with Russian hemp as an additional preservative against corrosion.—*Scribner.*

Paper Barrels.

After three years of experimental work an English company has succeeded in producing barrels which are able to compete favorably with barrels made of wood. The paper barrels are used principally for the carriage of gunpowder, mining fuses, fruit, flowers, molasses, paint, cement, matches, asbestos, dyes, chemicals, sugar and extract of meat. The materials used in making the barrels are waste paper, cardboards and (for the better quality) old sacks. When cardboard is used, it is soaked or boiled for six hours and afterward treated in the same manner as the other raw material. This is carefully sorted and put into a rag engine, or beater, where it is beaten and torn to pieces by a series of knives for about an hour and a half. It is afterward mixed with water until a pulp of sufficient consistency is gained. This is rolled, joined, shaped and dried, and the barrel is finally covered with hoops. Before the tops and bottoms are put in the barrels are painted with a waterproof composition made of linseed oil and rosin for ordinary purpose barrels, and with a special varnish where they are used for food products. The standard size made is sixteen and one-half inches diameter by twenty-eight inches long. The prices at which these barrels can be produced enables them to compete favorably with the wooden barrels, a wood barrel costing thirty-four cents and a paper one twenty-eight cents. One great feature is, that there is no waste with the process, all "wasters" being eaten up into pulp again.—*Pittsburg Dispatch.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Diarrhœa, Dysentery, Cholera, Flux.

Magnire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

PARSONS PURGATIVE PILLS

Make New, Rich Blood!

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. ONE PILL A DOSE. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. DR. I. S. JOHNSON & Co., 22 CUSTOM HOUSE ST., BOSTON, MASS.

MALARIA

OVERCOME BY

DR. KING'S

Royal Germetuer.

NEW ORLEANS, Sept. 2, 1890.

I have been for several years constantly subject to malarial fevers. The best medical treatment has failed to remove from my system the malarial poison that produced them. I have had to use an average of forty grains of quinine per week for years. The fevers would invariably return in a few days, if it was discontinued. The quinine was doing great harm to my nervous system, but I had to keep it up as my only hope. Recently I commenced using Dr. King's Royal Germetuer. It has done me more good than all the medicine I have ever taken. I have not had a fever since commencing its use, nor found it necessary to take a dose of quinine. It has toned my nerves, built up my strength and given me a buoyancy and healthfulness of feeling that I have not known for years. My experience justifies me in saying that this wonderful remedy is all that is claimed for it, if not more.

GEO. G. GARNER.

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Marriages.

FANT—GATLIN.—At the residence of the bride's parents, in Johnston Station, Miss., October 16, 1890, by Rev. W. B. Lewis, Mr. Joe L. Fant, of Columbus, Miss., to Miss Minnie L. Gatlin.

ARMSTEAD—LOPER.—At the residence of the bride's father, Newton, Miss., October 16, 1890, by Rev. Irvin Miller, Mr. E. P. Armstead to Miss Ella Loper.

RUFUS—MARTIN.—At the parsonage, in Amite City, La., October 18, 1890, by Rev. F. M. Keen, Mr. Joseph Rufus to Mrs. Rebecca Martin.

WHITE—BILLINGS.—Near Sallis, Miss., October 14, 1890, by Rev. J. T. Moody, Mr. W. V. B. White to Mrs. Annie Billings.

MURPHY—WHERRY.—In the Methodist Church, Durant, Miss., October 15, 1890, by Rev. J. T. Moody, Mr. P. H. Murphy to Miss Cornelia E. Wherry, both of Durant, Miss.

GILBREATH—TRICHEL.—At the church, in Marthaville, La., October 12, 1890, by Rev. W. F. Henderson, Mr. W. A. Gilbreath to Mrs. E. R. Trichel, both of Marthaville, La.

NOBLE—HOOD.—In East Baton Rouge parish, La., October 12, 1890, by Rev. Wiley Brown, and at his residence, Mr. Thomas W. Noble and Miss Eva M. Hood.

JONES—GRANT.—At the home of the bride's father, Oak Ridge, Miss., September 10, by Rev. W. B. Dominick, Mr. E. D. Jones, of Carlisle, Miss., and Miss Nannie Grant.

GRAHAM—COLE.—At the home of the bride's father, Oak Ridge, Miss., October 9, by Rev. W. B. Dominick, Mr. Russell Graham and Miss Minnie Cole.

LORRAINE—BROWN.—In Monroe, La., October 8, by Rev. Thomas J. Upton, Mr. George W. Lorraine and Miss Mary E. Brown, all of Monroe, La.

VINSON—GIBSON.—In the Methodist Church, Monroe, La., October 22, by Rev. Thomas J. Upton, Mr. Robert B. Vinson and Mrs. M. H. Gibson, all of Monroe, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, two cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WILSON—Mrs. JANE J. WILSON was born in Charleston, September 30, 1811, and departed this life in New Orleans, La., September, 1890, near seventy-nine years of age; like well-ripened grain when reaped for the heavenly harvest. She was twice married, but outlived both her companions, and spent the last seventeen years in the home of her devoted daughter, Sister Dillon. She joined the Methodist Episcopal Church, South, in 1867. She well knew and loved to talk of the old men and leaders of our hosts in South Carolina. She had a cheerful temperament, and looked at the bright and hopeful aspects of things, and did not attempt to climb before she got to them. She could, doubtless, repeat with comfort the beautiful lines of Addison:

"Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart
That tastes those gifts with joy."

Her last illness continued some eight months, but she heroically endured with cheerful patience, and, like Paul, often said, "It is far better to depart and be with Christ." She loved and often talked of old South Carolina and its pleasant memories; but she more desired "the Summerland of Song." Her sun went down in smiles, and she is now among the saved and blest. Loved ones deplore her loss, but hope to meet again.

J. B. WALKER.

LAMKIN—On July 4, at eight o'clock A. M., Bro. JAMES ALEXANDER LAMKIN passed away in perfect peace at his home at Midway, Hinds county, Miss., after a protracted and painful illness. His Christian life was exemplary, and his dying testimony satisfactory, saying to his family and friends, a few hours before his departure, that he was ready and willing to go. Bro. Lamkin was born in Georgia, May 28, 1828; moved to Mississippi in early life; was merchandising in Beauregard during the noted cyclone which devasted the town a few years ago, in which he received severe personal injury, besides being bereft of his entire worldly possessions, even his house being blown away. He afterward removed to Midway, where he remained until death.

He leaves a wife and adopted son to mourn his loss; but, thanks be to the God of all grace, they do not mourn as those who have no hope, but with the bright prospect of ere long meeting him on that blissful shore, where parting is no more. May the God of all comfort comfort them amid their sore bereavement!

WM. T. BEALL, P. C.

BIRCH—Mrs. SARAH BIRCH (*nee* Flanagin) was born October 5, 1815, in the State of Arkansas. United in matrimony to John Birch in April, 1832. In 1835 they came to St. Helena parish, La.; in 1878 she joined the Methodist Episcopal Church, South, under the ministry of Rev. J. S. Parker, and died June 5, 1890, in the full assurance of a glorious immortality beyond the grave, as she assured her children and loved ones who stood around her bedside in her last moments, that God, for Christ's sake, had pardoned her sins and she was going home to heaven.

Aunt Sallie, as she was familiarly called, lived a widow for some time, as her husband had preceded her to the eternal world several years. One son had also crossed the cold stream before her. She leaves four sons and a host of grandchildren behind to mourn their loss. She was very much devoted to her children, and they will miss her very much; but they mourn not as those without hope; and God grant that her sons and grandchildren may so live here that in the end they will all be prepared for a happy meeting in the sweet by-and-by.

H. C. NEWSOM.

SMITH—FANNIE CHAMBERS, consort of Palmer Smith, died August 9, 1890. How sadly we lament the demise of so true a Christian, so good a friend! This itinerant will miss her cheering welcome, her warm handclasp, her generous hospitality and her Christian sympathy. The church and the community miss her happy influence; the children feel the lack of mama's Christian example—the need of her godly teaching. The church and the world are poorer since her death; but we have good reason to believe she has been made a partaker of "the unsearchable riches of Christ." She knew him whom to "know aright is life eternal," who said, "He that believeth in me though he were dead, yet shall he live."

The last enemy that shall be destroyed is death. What havoc does death leave behind him! It is nature's curse, calamity and close. Man was constituted immortal. It is the corroding curse of sin that brings this exquisite framework, so fearfully and wonderfully made, to be the prey of worms and the companion of the dust. Death takes the mother from the babe of her bosom, the wife from her beloved husband, the soul from the body; but there, in the case of a Christian, the tyrant must stop—it can not take a believer's soul from a believer's God! When our sister died it was really death that died, and that groan which seemed the physical evidence of her departed spirit was but the first sound of the marriage bell which intimated her union and communion with God and with the general assembly of the saints above. There is not a grave dug in the clay of old Pisgah Churchyard over which the Christian can not say, "My Lord first lay there." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Death only separates from a communion characterized by a thousand intermingling infirmities, and introduces into a bright and happy day where friend shall rejoice again in friend and parent in child. Surely we can bear the momentary severance of the passage for the glorious reunion, the blessed meeting upon that sunlit shore that lies beyond it. We are not to sorrow as those who have no hope, for if we believe that Jesus died and rose again, even so them which sleep in Jesus shall God bring with him." Be of good cheer. The Christian's suffering is paternal; the blow that smites most severely is inflicted by the hand which was nailed to the accursed tree. The cup even when bitterest, is filled with love in disguise, and not with wrath in the least possible degree. Not one blow reaches you, my brother, which has not been meted out by the wisdom and love of him who has taught us to say, "Our Father who art in heaven." "Not only so, but we glory in tribulations also."

I will pray the Father, and he shall send you another comforter; he shall teach you all things and bring all things to your remembrance. "Let not your heart be troubled," for "I am with you alway, even unto the end of the world." Remember then whom you serve, who watches over you, and what treasures you may draw from him. Some few years hence we will meet our loved ones in that better clime, where every pulse will be a wave from that ocean of joy and felicity which is around the throne of God and of the Lamb forever.

PASTOR.

WHITEFIELD—Mrs. JENNIE ELIZA RAYNE WHITEFIELD was born in New Orleans, La., June, 1846. She was the daughter of our late and lamented friends, Bro. and Sister Rayne, of precious memory. She was cradled in a household of faith, in the lap of domestic piety. In her girlhood she remembered her Creator, and sought his pardoning love and regenerating grace. She attached herself to the church of her parents—the Methodist Episcopal Church, South—and lived acceptably in its communion until our Father called her from the church militant to the church triumphant. For ten years and more she was united in marriage to our Bro. Joseph Whitefield, who lives to mourn his greatest earthly loss.

Her health for years past has not been the best, and has caused her much solicitude and suffering. She died suddenly of an apoplectic or paralytic stroke at her home at Shuqualak, Miss., in her forty-fourth year. As she lived in habitual preparation for her final call, she could not have been greatly surprised to find herself suddenly in the spirit world, among the glorified.

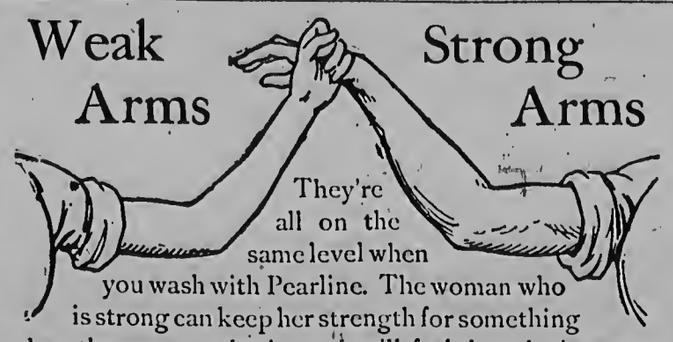
She was endowed with a good share of common sense and practical wisdom. Though a modest woman, she was firm in her convictions. She was hospitable and generous and diligent in her duties; a true and sympathizing friend, a good daughter and sister, and a faithful wife. Friends and brothers and sisters and husband mourn their loss, but sorrow not as those who have no hope. With her it is well, well forever!

J. B. WALKER.

BROWN—Our friend and sister in Christ, Mrs. RACHEL BROWN, is no more among us; "not suffered to continue by reason of death." She was born in London, England, in 1818. She married in 1837. She joined what is now the Moreau Street Church in 1841, before the Flat Boat Church was built, in some hired room. She assisted in building the Moreau Street Churches, and was a constant attendant and diligent worker in that charge for thirty-one years. In 1872 she removed her membership to the Felicity Road Church, in which she continued a beloved and acceptable member for eighteen years, until she ascended to the church triumphant. For some twelve or fifteen years she was a punctual teacher in the Felicity Sunday-school and helped many children to a better understanding of the Holy Scriptures. She was a constant and devout attendant upon all the services of the sanctuary, the class and prayer meetings and the preaching of the Word. She was an active member of all the benevolent societies of the church, and helped to build the present new and beautiful Felicity Street Church. She was a thankful and cheerful Christian, diligent and faithful in all the relations of life. For two years she was a great sufferer, but unmurmuring and resigned. Her end was peace; her home is heaven. We mourn, but rejoice in hope.

J. B. WALKER.

Weak Arms Strong Arms



They're all on the same level when you wash with Pearline. The woman who is strong can keep her strength for something else; the woman who is weak will feel that she is strong. It isn't the *woman* that does the work—it's PEARLINE.

So it is with the clothes. They needn't be strong. The finest things fare as well as the coarsest. They all last longer, for they're saved the rubbing that wears them out. Work was never so easy—never so well done. And *safe*, too. Nothing that is washable was ever hurt by Pearline. *If it were otherwise—do you think we would continue to sell enough Pearline yearly to supply* every family in the land with several packages.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled. 182 JAMES PYLE, New York.

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No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54

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COME unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matthew xi, 28, 29, 30.*

ESTABLISHED 1868.

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CAPITAL AND SURPLUS, - - - $500,000

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, F. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, F. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade.

New Orleans, La., March 20, 1889.

GRANT'S FURNITURE STORE

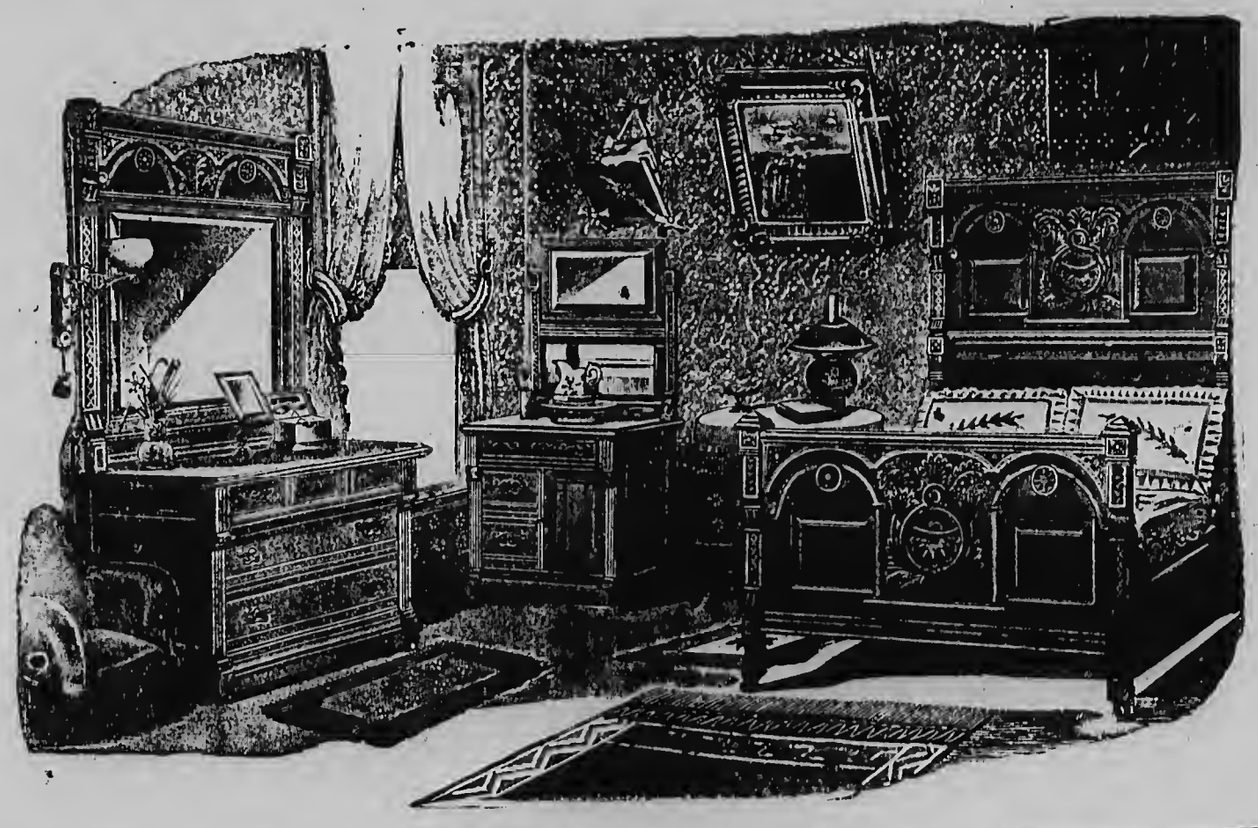
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Leaksville, at Vernal	Nov.	1, 2
Winchester, at Winchester	(Wed.)	5
W. and State L., at Waynesboro	(Th.)	6
Union circuit, at Union		8, 9
Daleville station	(Tues.)	18
Hopewell ct., at Pleasant Grove	(Th.)	20
DeKalb		22, 24
Binnsville, at Binnsville	(Tues.)	25
Paulding		29, 30
Lauderdale	Dec.	6, 7
Marion, at Lockhart	(Th.)	11
Meridian, at First Church		13, 14
Meridian, at West End	(night)	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST. — FOURTH ROUND.

St. Helena, at Center	Nov.	1, 2
Bayou Sara, at Slaughter		8, 9
New River, at Magnolia		11
E. Baton Rouge		13
E. Feliciana, at Olive Branch		15, 16
Amite City, at Amite City		22, 23
Livingston, at Clio		29, 30
Zachary and Pipkin, at Zachary	Dec.	6, 7
Clinton and Betoville, at Clinton		10
Jackson station		13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork	Nov.	2, 3
Anguilla, at Anguilla		4
Mayersville, at Mayersville		2, 10
Sunflower, at Campbellsville		15, 16
Warren, at Oak Ridge		22, 23
Roxie, at Roxie		26, 27
Meadville, at Oak Grove		29, 30
Utica, at Utica	Dec.	6, 7
Burtonton, at Carlisle	(Mon.)	8
Rocky Springs, at Rocky Springs		13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Camden, at Thomastown	Nov.	1, 2
Silver Creek, at Lake City		8, 9
Flora		15, 16
Mt. Olivet, at Mt. Olivet		22, 23
Benton	(Sat.)	29
Yazoo circuit, at Tranquil	(Sun.)	30
Yazoo City	Dec.	6, 7
Bentonia and Dover	(Tues.)	9
Jackson - First Church	(Wed. night)	10
West Jackson	(Thurs. night)	11
Spring Ridge		13, 14
Canton	(Monday night)	15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Moss Point station	Nov.	1, 2
Scranton, at Scranton		2, 3
Pearlington, at Pearlington		8, 9
Williamg, at Bethel	(Sun. P. M.)	15, 16
Columbia, at Columbia		22, 23
Mt. Carmel, at Mt. Carmel		29, 30
Augusta circuit, at Galloway Chapel		Dec. 6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Carthage circuit, at Liberty	Nov.	1, 2
Carthage station, at Carthage		2, 3
Hillsboro, at Oak Ridge		4
Mt Rose, at Mt Zion		8, 9
Raleigh, at Raleigh		9 10
Walnut Grove, at Scotland		15, 16
Westville, at Pleasant Grove		22, 23
Shiloh, at Salem		29, 30
Trenton, at Polkville	30,	Dec. 1
Marvin		6, 7
Forest and Morton, at Morton		14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb, at McComb	Nov.	1, 2
Adams, at Adams		8, 9
Summit, at Summit		9, 10
Franklinton, at Magus		15, 16
China Grove, at China Grove	(Wed.).	19
Scotland, at Bethel		22, 23
Providence, at Providence		27
Bowerton, at Kehoboth		29, 30
Pleasant Grove, at Pleasant Grove	Dec.	6, 7
Lebanon, at Blue Hill		13, 14

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Chester circuit, at Salem	Nov.	1, 2
Walthall circuit, at Walthall		6, 9
Sturges circuit, at Sturges		15, 16
Tampico circuit, at Pleasant Grove		20
Starkville circuit, at Steele Chapel		22, 23
Brooksville circuit, at Brooksville		28
Crawford circuit, at Artesia		29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Richland	(Sa., Su.).	Nov. 1, 2
Kosciusko and D., at D		8, 9
West., at Emory	(Wed.).	12
Poplar Creek	(Sa., Su.).	13, 16
Newport		22, 23
Kosciusko circuit	(Thurs.).	27
Ethel, at Tabernacle	(Sa., Su.).	29, 30
Weir	(Wed.).	Dec. 3
Sallis, at Sallis	(Sa., Su.).	6, 7
Winona	(Mon.).	8

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Early Grove	Nov.	1, 2
Pine Mountain		8, 9
Shawnee		15, 16
Byhalia		22, 23
Cornersville		29, 30
Hickory Flat	Dec.	2
Ashland		4

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton, at Brooks Chapel	Nov.	1, 2
Shannon, at Troy	(Tu.).	4
Pontotoc, at Pontotoc	(Thu.).	6
Houston and Wesley Ch., at Houston		8, 9
Sparta, at Sparta	(Wed.).	12
Buenavista, at Buenavista		15, 16
Ebenezer, at Soule Chapel	(Wed.	19
Okolona circuit, at Boon Chapel		22, 23
Athens circuit		25
Prairie, at Prairie Chapel		29, 30
Tremont	(Wed.).	Dec. 3
Fulton and Smithville	(Fri.).	5
Aberdeen station		6, 7

AMOS KENDALL, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Pleasant Grove	Nov.	1, 2
Mt. Vernon		8, 9
Coldwater Mission		13
Arkabutla		15
Moon Lake		16
Lewisburg		22, 23
Coldwater		29, 30
Chulahoma	Dec.	6, 7

E. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Abbeville	Nov.	1
Oxford		2
Carrollton circuit		8, 9
Banner		12
Pittsboro		15, 16
Atlanta		18
Cherry Hill		19
Tocopola		22, 23
Coffeeville		29, 30

J. W. PRICE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Friar's Point	Nov.	2
Belen		2
Jonestown		12
Lula		16
Robertson		19
Rosedale		23
Glen Allen	Dec.	1

R. M. STANDEFER, P. E.

CORINTH DIST.—FOURTH ROUND.

Guntown circuit	Nov.	1, 2
Corinth circuit		8, 9
Ripley and New Albany		15, 16
Ripley circuit		20
New Albany circuit		22, 23
Jonesboro circuit		29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Coushatta, at Coushatta	Nov.	1, 2
Valley, at Bellevue		7
South Bossier, at Haughton		8, 9
North Bossier, at Plain Dealing		14
Shreveport		15, 16
Anacoco		20
Many		21
Natchitoches		22, 23
Red River, at Campobello		26
Mansfield		29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Minden, at Minden	Nov.	1, 2
Gibsland		4
Ringgold		8, 9
Sparta		11
Saline		13
Gansville, at Antioch		15, 16
Vernon, at New Prospect		22, 23
Arcadia, at Arcadia		26
Ruston, at Ruston		29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Camp Gronnd	Nov.	1, 2
Sugartown		5
Boyce and Lecompte, at Pineville		8, 9
Holloway, at Hickory Grove	(Tu.).	11
Alexandria		15, 16
Centerville	(Tu.).	18
Black River	(Fri.).	21
Vidalia and Trinity		22, 23
Columbia		29, 30

B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Sulphur Mine, at Calcasieu	Nov.	1, 2
Grand Chenier, at Leesburg		8, 9
Opelousas		15, 16
Washington		22, 23

JNO. A. MILLER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Gross Tete and False r., at Arbroth	Nov.	2
Morgan Street		9
Baton Rouge		16
Craps Street		23
Carondelet Street		30

CHAS. F. EVANS P. E.

DELHI DISTRICT.—FOURTH ROUND.

Floyd, at Floyd	Nov.	1, 2
Richland, at Rayville		8, 9
Waterproof, at Waterproof		15, 16
Harrisonburg, at Harrisonburg		22, 23
Winsboro	(Mon.).	24
West Monroe, at West Monroe		29, 30
Monroe	(Mon.).	Dec. 1

J. D. HARPER. P. E.

The Shortest Way.

"Ever go the shortest way to work: Now the shortest is according to nature." It is self-evident that the shortest and most natural way to reach the sonroes of disease is by inhaling some vitalizing agent or remedy, which, breathed into the lungs in the same manner as the air, but richer in ozone, is absorbed into the blood and distributed over the whole body. Our experience of over 20 years, having treated 55,000 patients with the Compound Oxygen, has convinced us that this wonderful vitalizing agent meets all requirements. The medical faculty are generally averse to the use of advertised remedies. This adds still greater importance to the fact that over one thousand physicians are using it in their practice.

We are permitted to refer to numerous patients, whose names and testimonials are to be found in our brochure of 200 pages, giving a history of the discovery, nature, and results of Compound Oxygen. Numerous records of cures in all chronic diseases. Brochure sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

NEWS OF THE WEEK.

DOMESTIC.

The biennial convention of the Fenian Brotherhood was brought to a close at Patterson, N. J., last week. The session lasted three days. More than 200 delegates were present, representing all sections of the United States. By far the most important action of the convention was the unanimous indorsement of a recommendation of the general secretary, abolishing the secret oath of the organization. Hereafter all the transactions of the Brotherhood will be open and the public will be free to attend all meetings.

The two national campaign committees have practically finished their work of sending out documents. They are now on hand only to answer letters and meet such eleventh-hour demands as may be made upon them for information. Each committee has sent out enough documents to paper the land over, and if the 60,000,000 people who make up this nation are not educated on the tariff, the pension, the silver, and the Federal election questions by November 1, it will not be the fault of the committee.

It is said that a bill passed the lower House of the Choctaw Council depriving all citizens of the Choctaw Nation, who take the oath to become citizens of the United States, of the right to vote, hold office or sit on juries in that nation.

The committee having in charge the erection of a statue of President Chester A. Arthur, in New York City, has given the commission of the work to the sculptor, Ephraim Kaiser, who is now at work upon the model. The statue will be completed in about two years and will cost $25,000.

At the session of the Supreme Council of the Scottish Rite Masons, in Washington City, among those elected to receive the thirty-third degree were: Charles A. Hotchkiss, Texas; C. F. Buck and W. T. Benedict, Louisiana, and Col. R. de Clairmont, Guatemala.

The American mail sent out on the *City of New York* on her recent trip eastward, was for the first time on record ready for delivery in London on the seventh day after leaving New York.

President Harrison is having a hard time of it in trying to decide what to do about calling an extra session of Congress. There is no longer any doubt as to his own preference. Personally, he is strongly in favor of an extra session, and if he dared he would call one to-morrow. Furthermore, he is exerting all his influence to unite the Republican party on this question and on the affirmative side of it.

A most disastrous fire occurred in Mobile on October 26. The scene of the fire was the extreme northern end of the city, and includes, besides the destruction of between 7,000 and 8,000 bales of cotton, eight warehouses, three cotton compresses, large cotton-seed oil mills, the big ice factory, the Mobile fertilizer factory, two large wood and coal yards, three steamboats and a box factory. No lives lost. The business losses are estimated at $1,000,000.

Gold fields have been discovered in the Arbuckle Mountains, Chickasaw Nation. The mines there are said to be the richest ones ever known.

The first motion to secure final action from the Supreme Court of the United States on the question of the constitutionality of the New York electrical execution law was made in the Supreme Court on October 27. It was moved that the case be advanced and set down for a speedy hearing.

FOREIGN.

Germany and Austria are still irresolute as to future action in retaliation for the American tariff. Austria is helpless in this respect, as she has nothing to retaliate with, and exclusion of American products from the empire would hurt America very little, while the American market for Hungarian wines has greatly expanded of late years.

The Bank of Spain has contracted with the Bank of Paris for a three months' loan of 100,000,000f. The security given for the loan by the Bank of Spain consists of redeemable Spanish 4 per cent. bonds. The bank still refuses to give discount facilities. It even declines to discount the paper of the best houses in Madrid.

The tariff is much more severe upon Germany than at first appreciated. The German manufactures for the American market are mostly of inferior goods, upon which the tariff is heaviest.

Chancellor von Caprivi will meet Signor Crispi, the Italian Prime Minister, at Monza, on November 8, and will present King Humbert with an autograph letter from Emperor William. The interview, besides aiming at the establishment of personal relations between Gen. Von Caprivi and Signor Crispi, will concern the settlement of the intrigue in the Austrian court in favor of the Vatican against the Italian government.

Signor Crispi demands that he be allowed to deal with a freer hand with matters relating to the Vatican. Another Italian grievance is the avoidance of Emperor Francis Joseph to return King Humbert's visit to Vienna. Emperor Francis Joseph offered to go to Turin, but King Humbert declined to receive him anywhere except at Rome.

The Count De Paris continues to create the greatest enthusiasm in Montreal, and on October 24 large crowds congregated at different points as he passed to visit the religious institutions. It is estimated that fully 20,000 people cheered him at the depot on arrival. His first visit in the city was to the archbishop. The city has fairly gone wild over him. The French papers praise him most highly.

The Russian government has closed the Catholic Churches in the districts of Volkini and Podolki, and also the Dominican monastery in the town of Ostrog.

Two thousand and ninety-eight congratulatory telegrams, containing upwards of 74,000 words, have passed through the Berlin office for Count von Moltke, on the occasion of the ninetieth anniversary of his birthday, which was observed as a national holiday throughout Germany.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8	— —
Ordinary	8½	— —
Good ordinary	9	— —
Low middling	9⅜	— —
Middling	9¾	— —
Good middling	10⅛	— —
Middling fair	10½	— —
Fair	11¼	— —
Galveston middling	9¾	— —
Mobile middling	9⅝	— —
Memphis middling	9⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4⅜	4 7-16
Good fair	4⅛	4¼
Common	— —	— —
CENTRIFUGAL:		
Seconds	4	4 13-16
Prime yellow	5¼	5 5-16
Gray white	5½	5⅝
Choice white	5⅝	5 7-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	4⅞	5
Fair	4½	4¾
Prime	— —	5¼
Rough, ₱ bbl	3 00	4 50
Polish, ₱ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 35
Fancy	4 87½	5 00
Choice	4 10	4 10
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	2 75
Cream meal	— —	2 25
Grits	3 80	3 85
Hominy	— —	3 50
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	64
Yellow	— —	— —
Mixed No. 2	— —	65
OATS:		
Western	— —	51
Texas rust-proof	— —	— —
BRAN:		
₱ cwt.	97½	1 00
HAY:		
Prime	13 50	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	— —	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6¼	6½
Sides, short rib	6¼	6⅞
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6⅛	6¼
Sides, long clear	6⅛	6¼
GROCERIES.		
COFFEE:		
Prime	21¾	— —
Fair	21	— —
Common	18	— —
TEAS:		
Choice	40	1 00
No.	— —	— —
BUTTER:		
Western Creamery	27	28
Western Dairy	16	17
Common	— —	— —
LARD:		
Refined	6½	6⅝
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Colton seed, crude	24½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	8 00	10 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	— —	3 00
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	8	— —
Jute, 1¾ lb. ₱ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	2 25
Chickens, Southern	3 50	3 75
Young	2 50	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	20	21
Southern	— —	22
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	— —	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, October 28.

Oh, the folly of trying to restrain an evil by government tariff! If every gallon of whisky made, if every flask of wine produced should be taxed a thousand dollars, it would not be enough to pay for the tears it has wrung from the eyes of widows and orphans, nor for the blood it has dashed on the Christian church, nor for the catastrophe of the millions it has destroyed forever.—*Rev. T. DeWitt Talmage.*

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
Nov. 5.	N. W. Texas	Abilene	Key.
" 5.	Central Mexico.	City of Mex.	Haygood.
" 12.	Virginia	Lynchburg.	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19.	North Alabama	Birmingham	Granbery.
" 19.	Arkansas	Eureka Sp's	Fitzgerald.
" 20.	German Mission.	Houston, T.	Haygood.
" 26.	W. N. Carolina.	Concord, N.C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina.	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 8.	Little Rock	Monticello	Fitzgerald.
" 8.	North Georgia.	Washingt'n.	Hargrove.
" 10.	North Carolina.	Wilson, N.C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi.	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia.	Macon, Ga.	Haygood.
" 17.	White River,	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello.	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Until the drink factor is eliminated from the problem there can be no successful solution of the wage question, or any other question that relates to the betterment of the working classes. Any system of social reform that does not take full cognizance of the vast and awful waste of property and human life caused by the drink traffic fails at the vital point and can not succeed. As long as the saloon and gin palaces crowd the streets of our cities and towns, so long are poverty and misery the inevitable condition of vast multitudes of our people. Universal peace, happiness and prosperity are not possible in a country that knows such a thing as the saloon.—*New York Mail and Express.*

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As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold vegetables left to rot in the earth, rise up again with new life and vigor; or a worm, to all appearance dead, change its nature, and that, which in its first being crawled on the earth, become a new species, and fly abroad with wings. —*Berkeley.*

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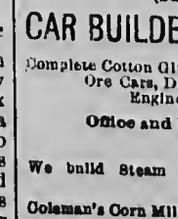

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Letter No. 27.

THE DEBRIS OF JERUSALEM—A STREET FOUND FIFTY FEET UNDER THE CITY—PILES OF RUBBISH HIGHER THAN THE WALLS—THE STRIFE BETWEEN THE LATIN AND GREEK CHURCHES—THE CUSTOM OF SUPPORTING THE NATIVE CHURCH MEMBERSHIP—THE WAY MOTHERS CARRY THEIR CHILDREN—A TOUCHING SPECTACLE.

I had often heard of the piles of rubbish in or, rather, on the old Jerusalem; but not until I came and saw for myself could I realize what I had read on the subject. So deep are these accumulations in some places that it is impossible to tell how far beneath is the ancient city level. Not long since rubbish to the depth of twenty feet was removed by workmen for the purpose of securing a foundation of a hospital, when suddenly they came upon an arched opening. It proved to be a sky-light in the vaulted ceiling of a street that lay thirty or forty feet below. I went down to view it, and stood wondering and solemnized as I looked down upon a city thoroughfare along which people walked in the time of the Savior. It was a kind of Pompeii spectacle.

Another case, equally remarkable, occurred in the excavations made under a monastery. The ancient floor made bare in that place is fully fifty feet below the first rubbish that was removed.

One evening, in a walk on Mt. Zion, and inside the walls, I was amazed to see that the rubbish of ages had so accumulated that there were piles which now overtopped, by several feet, the walls of the city, which, at that point, are fully thirty feet high. The words of the prophecy, uttered six centuries before Christ, rush upon the recollection, "Jerusalem shall become heaps!" Let the skeptic come and see for himself, and be convinced. God has various ways of burying cities out of sight. The sluggish waves of the Dead Sea tell of one way; the black lava of Vesuvius, twisted in grim handwriting on the plain, tell of another; and the debris and ruins of the centuries speak of another.

This rubbish, or debris, of Jerusalem has a curious effect upon the traditions manufactured by the Greek and Latin Churches in regard to sacred localities. For instance, you are pointed to the house of Veronica and the lowly home of the Wandering Jew, where, according to the resistless testimony of the rubbish, these houses, if they ever existed at all, are to be found forty or fifty feet below, and must necessarily be out of sight. At another place on the Via Dolorosa they show you a deep impression on a rock in the wall, made, these churches affirm, by the hand of Christ as he rested for a moment under the burden of the cross. But the voice of the rubbish of Jerusalem says this is impossible, the Savior was not of gigantic stature, and if he rested at all, it was on a spot forty feet beneath the traditional site. Sometimes "a voice that whispers from the dust" does good.

One of the sad spectacles in Palestine, and that hurts Christianity to the heart, is the hatred and strife between the Latin and Greek Churches. This bitterness is seen in various respects. One way is in their dispute and struggle over sacred places. If there is a holy site in a village or town, immediately these two churches contend for its possession, or set up rival churches in different quarters of the town, both affirming that the true site is under their church roof. So in Jerusalem there are two places of the Ascension of Christ—one Greek and one Latin; in Bethany two places where Christ met Martha and Mary ere he proceeded to the grave of Lazarus—one on the left of the road, believed in by the Latins; and another on the right, believed in by the Greeks. In Nazareth they have two places where the angel Gabriel made the announcement to Mary of her coming motherhood—one on the north quarter, held by the Greek Church; and the other on the southern quarter, owned by the Romanists. Besides this, there are two Mounts of Transfiguration and two Gethsemanes—one Greek and the other Roman. And thus it is all over the land. When all the evidence goes to show that one of these churches is correct, then the discomforted one makes up for its loss by an abundance of sacred relics, traditions and sites of other scriptural occurrences. It is amazing to see how many important things have occurred on one little spot of ground after it gets a church roof over it. The effort to outdo each other in traditions and in the exhibition of sacred relics is painfully evident. If the Roman Catholics show the impression of Peter's foot on a paving-stone, the Greeks promptly exhibit the impress of Elijah's whole form on a bed of rock near Bethlehem. If the Greeks show a footprint in stone on Mt. Olivet, the Roman Catholics point you to a handprint in the rock on the Via Dolorosa.

The strife between the two has been evidenced in a far more serious way than I have yet mentioned. That way, sorrowful to relate, has been bloodshed. To-day a Turkish soldier stands in the Chapel of the Nativity, in Bethlehem, and a Turkish guard is posted in the Church of the Holy Sepulchre, in Jerusalem, for the purpose of keeping peace between two churches that call themselves Christian.

Can not the reader see what harm is wrought to Christ and his cause by such a state of things. Of course, we know that this is only a nominal Christianity; but the sad thought is that the Turk and the Syrian can not distinguish between the nominal and the real, the formal and the spiritual. They look at this spectacle, and say, "If this is Christianity, then we prefer our own religion."

A curious thing that prevails here is the church's support of its membership. A vast majority of the native members, if not all, are substantially helped by the ecclesiastical organizations to which they belong. A Syrian told me that his house cost him nothing, inasmuch as his wife, being a Catholic, received it from that church free of rent, and that all the other churches did the same. On making inquiry of the American consul, he confirmed what the man had said, saying that it was the custom of the Latin, Greek and Armenian Churches alike. I learned that it was quite common for the native members to change their church relationships from the Latin to the Greek, and *vice versa*, the only reason for the change being the offering of some superior material advantage by one over the other. One man left the Greek Church because he was offered, free of rent, a better tenement by the Church of Rome. I leave you to imagine the effect of all this upon the religious character of this people. Truly they are the descendants in spirit, if not in flesh, of the multitude that followed Christ for the sake of the loaves and fishes.

I can conceive of but two causes that bring this state of things about. One is the poverty of Jerusalem. Once silver abounded here like the stones in her streets; but to-day she is the poorest of all cities. Mendicancy abounds, and her inhabitants are supported as in no other city in the world. The Greeks, Latins and Armenians all support their members, while Jewish philanthropists abroad send help to multitudes of Israelites here, who are barely able, with all the help they receive, to keep soul and body together. The other cause is church pride. Each one of these rival organizations desires a large following—large religious retinues, so to speak—in their chapels and churches; and to obtain this following in Palestine requires, it seems, the "loaf-and-fish" policy.

I have been much interested in the way that mothers carry their children in this country. I wrote you how they were bundled in shawls in Scotland, and peeped out on the world like a bird from its nest. When I reached Egypt, and studied the phenomenon of baby-carrying there, my surprise was enhanced. I saw there a mother walking on the high-road, with her child of fifteen or eighteen months sitting astride her left shoulder, while, with his little hands, he clasped the maternal head. Next day this scene was outstripped near the pyramids, where I saw a mother carrying one child on her right arm, while a second child was astride of her left shoulder—a kind of second story. This was a pyramid of a different sort from the one I was visiting, and filled me with a profound pity. But it remained for my surprise to reach its climax in Palestine. One day, while riding around the walls of Jerusalem, I passed a woman who had just come out of St. Stephen's Gate, and was walking toward the country. She was carrying a coarse white sack, or bag, on her back, the ends of which passed over her head something like an halter. As she passed me, I heard the cry of a child, and, seeing nothing of the baby-kind in her arms, had my attention directed to the fact that the child was in the bottom of the sack, midway between the mother's head and heels. On closer investigation I discovered that the bag was simply a large white cloth, with the four ends gathered together and passed around the mother's forehead.

But this is not all. The next day, as I passed out of the Jaffa Gate, I saw a woman standing in front of a street-stall, buying something. She had a large burden on her head, and, in addition, from that same loaded head was suspended the cloth sack which I now recognized as a baby receptacle, and from which issued the stentorian yells of a youngster upon whom the sun was shining too fervently for his comfort. The woman was doing four or five things at the same time. She was carrying a load of something—I could not tell what—upon her head, and balancing it as well. She was, beside this, carrying a good-sized baby in the head-suspended sack, and she was buying something at the little shop, and, as she did all these things, she swayed her body back and forth to quiet the child! The crowning wonder was, that the woman did not seem to realize that her lot was a hard one; nor was there a sign of impatience in one of her movements. The heart was all the more melted at the spectacle of silent, patient suffering.

B. CARRADINE.

Kentucky Correspondence.

BY JOSEPH H. COTTRELL, D. D.

Of course, you will have no lack of expressions of regret for the mishap from the burning of the ADVOCATE office, and for the destruction of Dr. Ahrens' paper; but allow, from abroad, a sincere expression of interest and sympathy. I rejoice that the insurance will cover all, and that there will be no hiatus in the issuance of the ADVOCATE. It is associated with all the years of my itinerant life, and under each editorial dispensation it has been instructive. I am up by a good fire this morning at two o'clock. "I, myself, will awake early." This life of insulation, of separateness—or whatever else it may be termed—has its compensations. To be altogether uninterrupted; to have, with my books and journals, just as many hours of the day and the night as I please—is it not to be utilized? I refrain, however, from saying more of this, and will turn to what prompted me to this present writing. The editorial page of the ADVOCATE, containing the mention of the fire that delayed that issue, I've just read with special satisfaction. The editorial leader, "Christ in You," presents the doctrine most felicitously. It is just that that qualifies for all to which each is obliged. Each soul, from the genesis of its being, hath such *nexus* with the Word as that *he*—not *it*—is available for "righteousness, sanctification and redemption." Out of a Christian infancy we may develop a Christian boyhood and girlhood, and thence a Christian manhood and womanhood. Dr. Ahbey has served, through his catholic concept of the kingdom, very greatly to the advantage of our Zion. He took me to task once for saying that when one would show me a hen that lays rotten eggs, I would show a woman who bears babes answering the Calvinistic description; but he repeated, substantially, the same idea, only in a different way. Richard Watson says that "guilt is a concomitant of sin." If that be an unqualified fact, it follows that if there be sin in infants, there is guilt. But our theology does not allow that. No guilt attaches to an infant. Is it, therefore, void of sin? By no means. The term "sin," as used by Paul, has two significations. It signifies, sometimes, the limitations inevitable to the finite; that which was the occasion—not the cause—of Adam's transgression; that which was occasion of the fall of any other intelligences of the universe, that were agents. Sin or depravity, as morally or spiritually reprehensible, does not account for disobedience, for transgression. Adam was not depraved; but he disobeyed. So with the devil.

But this has been gone over and over enough. I merely touch the subject here, as at a tangent, because it obtrudes itself irrepressibly, in connection with this most delightful doctrine of gracious ennoblement. But for the grace of God, in Christ Jesus, there could be no volitional movement of any soul Godward. *But* for the attraction of gravitation, no one could stand on the earth. What need for the "butting?"

And now I've gone and written so lengthily on this as to have little space for saying what I wished to say anent the article—editorial—which prompted me to this essay. It gives the case pertinently, perspicuously, and—well, I do not say it for sake of the alliteration—powerfully. The Christ idea, as divine and altogether ennobling, is the central one of religion. In perfecting holiness we just put aside—we abandon—each habit, as it is discovered to be in anywise a hinderance to devotion and usefulness; and we come into all the measures of love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, and such like. This, only, is living! This, only, is knowing!

FRANKLIN, Ky.

The Franchise Ordinance.

Now that the Mississippi Convention, by a large vote, has refused to modify or change the franchise ordinance, first adopted by that body, we give our readers the full text of that now celebrated ordinance, "without note or comment."

Sec. 1. All elections by the people shall be by ballot.

Sec. 2. Every male inhabitant of this State, except idiots, insane persons and Indians not taxed, who is a citizen of the United States, twenty-one years old and upwards, who has resided in the State two years, and one year in the election district or in the incorporated city or town in which he offers to vote, and who is duly registered as provided in Section 3 of this article, and who has never been convicted of bribery, burglary, theft, arson, obtaining money or goods under false pretenses, perjury, forgery, embezzlement or bigamy, and who has paid on or before the first day of February of the year in which he shall offer to vote, all taxes which may have been legally required of him, and which he has had an opportunity of paying, according to law, for the two preceding years, and who shall produce to the officers holding the election satisfactory evidence that he has paid said taxes, is declared to be a qualified elector; provided, any minister of the gospel in charge of an organized church shall be entitled to vote after six months' residence in the election district if otherwise qualified.

Sec. 3. The Legislature shall provide by law for the registration of all persons entitled to vote at any election, and all persons offering to register shall take the following oath or affirmation: "I, ——, do solemnly swear (or affirm) that I am twenty-one years old, and that I will have resided in this State two years and in —— election district of —— county one year next preceding the ensuing election" (or if a minister of the gospel in charge of an organized church, two years' residence in the State and six months in said election district), "and am now in good faith a resident in the same, and that I am not disqualified from voting by reason of having been convicted of any crime named in the Constitution of this State as a qualification to be an elector; that I will truly answer all questions propounded to me concerning my antecedents, so far as they relate to my right to vote, and also as to my residence before my citizenship in this district; that I will faithfully support the Constitution of the United States and the State of Mississippi; and will bear true faith and allegiance to the same; so help me God." Any willful and corrupt false statement in said affidavit, or in answer to any material questions propounded as herein authorized, shall be perjury.

Sec. 4. A uniform poll tax of two dollars is hereby imposed on every male inhabitant of this State between the ages of twenty-one and sixty years, except persons who are deaf and dumb or blind, or who are maimed by loss of hand or foot, to be used in aid of the common schools and for no other purposes; said tax to be a lien only upon taxable property; provided, however, that the Board of Supervisors of any county may, for the purpose of aiding the common schools in that county, increase the poll tax in said county, but in no case shall the entire poll tax exceed in any one year three dollars on each head. The payment of the whole poll tax imposed is declared to be a qualification to vote; provided, further, that no criminal proceedings shall be allowed to enforce the collection of the poll tax.

Sec. 5. On and after the first day of January, A. D. 1892, the following qualifications are added to the foregoing: Every qualified elector shall be able to read any section of the Constitution of this State; or he shall be able to understand the same when read to him, or give a reasonable interpretation thereof. A new registration shall be made before the next ensuing election after these qualifications are established.

Sec. 6. Electors in municipal elections shall possess all the qualifications herein prescribed and such additional qualifications as may be prescribed by law.

Sec. 7. Prior to the first day of January, A. D. 1892, the elections by the people in this State shall be regulated by an ordinance of this convention.

Millsaps College Notes.

The following circular letter will be sent out, as soon as possible, to all subscribers to the Millsaps College Endowment Fund, whose notes mature within the next sixty days. It is commended to the attention of the Mississippi readers of the ADVOCATE, and to any others who may be interested. It is very desirable that our friends will not wait for the personal notification of the maturity of their notes; but, acting upon this notice, will remit to the treasurer at their earliest convenience.

JACKSON, MISS., —— —, 1890.

Dear Brother: Your note to the Millsaps College Endowment Fund for $—— is due December 1, 1890. It is urgently requested that these notes be paid promptly, in view of the meeting of the Board of Trustees, December 4, and the sessions of the Conference shortly thereafter. If possible, send forward the amount before December 1, that it may be embraced in our report. Remit to R. W. Millsaps, treasurer, Jackson, Miss., and your cancelled note will be returned.

Prompt attention on the part of subscribers will enable us to push forward the college to an early completion, and thus meet the most pressing obligation now upon our church in the State of Mississippi.

Trusting that this important matter will receive your prompt attention, I am, Yours truly,

A. F. WATKINS.

MILLSAPS COLLEGE DAY.

The following reports have been received from our Millsaps College Day service since my last report:

Brandon	$ 18 90
Natchez, Wesley Chapel	40 00
Bolivar	20 00
Flora	20 00
Homewood	1 22
Sandersville	75
Liberty	5
Waynesboro	6 40
Binnsville	4 00
Batesville	14 25
Amite circuit	72 00
Holmesville	3 00
Topisaw	1 15
Hazlehurst	75 00
Enterprise	10 00
Black Hawk	50 75
Anguilla	10 00
Valden	16 10
Aberdeen Church	194 40
Aberdeen Sunday-school	11 85
Summit	25 00
Vicksburg, Crawford Street	70 00
Vicksburg, Crawford St. S.-S.	8 40
Vicksburg, South	13 50
Vicksburg, South, S.-S	2 10
Indianola	5 00
Jackson	40 00
Jackson Sunday-school	10 00
Pleasant Valley	2 00
Austin	5 00
Yazoo circuit	16 00
Adams circuit	14 10
Natchez, Jefferson Street	28 75
Courtland circuit	31 00
Sartartia	31 15
Columbia	13 50
Columbia Sunday-school	3 25
Payne's Chapel	6 80
Black Hawk	30 15
Grenada circuit	11 55
Bahala Chapel	2 90
Georgetown	8 75
Providence	10 35
Bentonia	20 00
Arcola	11 35
Gallman circuit	7 50
Hamburg circuit	10 00
Magnolia	6 65

The brethren will please send in their reports at once. Don't wait to see that other party. Much is gained by promptness, and an incomplete report can easily be supplemented.

A. F. WATKINS, Agent.

Attention,

Rates to the Louisiana Annual Conference at Monroe, December 3, are as follows:

Southern Pacific road—Full fare to Cheneyville going, and one-third from Cheneyville returning.

Texas Pacific road—Round-trip tickets from place of embarkation to Shreveport, at four cents per mile.

L., N. O. and T. road—Full fare coming and one-third returning.

Queen and Crescent road—Full fare coming, and one-third fare returning.

Steamboats—"The Ouachita Consolidated Line" will give round-trip from New Orleans at $12, and other points in proportion.

Please remember that a certificate that you have paid full fare coming should be obtained from the agent of whom you purchase tickets, and of the agent of each line.

Parties from New Orleans and Baton Rouge, coming on the L., N. O. and T. railroad, can purchase tickets to Monroe, and the certificate of agent will be honored by the agent at Monroe and one-third fare tickets returning sold. Those living at other points, however, will purchase tickets to Vicksburg, and there of Queen and Crescent to Monroe. Those living on the Southern Pacific will purchase tickets to Cheneyville on terms already indicated for that road, and at Cheneyville buy round-trip tickets to Shreveport, and there get ticket of the Queen and Crescent to Monroe.

Remember that you must get a certificate that you have paid full fare from every agent of whom you purchase a ticket, except on the Texas Pacific. Over this road you purchase a round-trip ticket.

Round-trip tickets over the Texas Pacific will be on sale December 1 and 2, and will continue good until the tenth. On the other routes certificates may be issued as early as November 27, and reduced rate be given to the twelfth.

These, brethren, are the principal lines of travel to and from our Conference. There are, however, two or three short lines from which I have not yet heard, but will give their terms as soon as I can get them.

Please pay special attention to the above, that there may be no trouble in obtaining the reduced rates offered by the different lines of transportation.

THOS. J. UPTON.

A Thrilling Scene.

A writer in the *Wesleyan Christian Advocate*, who signs himself "L. W.," giving an account of the Tennessee Conference, gives this vivid sketch of the tilt between Bishop Hargrove and Dr. Kelley:

When the Kelley case was announced, the stillness on the Conference floor was oppressive. You could not have heard a pin fall, even on your pew though—unless it had been a linchpin. Still there was dense quiet.

"Nothing against him!" said the presiding elder, when Dr. Kelley made a report.

Then George W. Winn, the Julius Cæsar of the Conference, and, perhaps, its most useful man, rose and preferred complaint against Dr. Kelley.

The fight that followed was magnificent. The Bishop with the law, but without the Conference; Dr. Kelley with the Conference, but without the law. The attitude of Dr. Kelley, who was fighting to keep out of committee of trial, was, save when he, under temporary loss of self-control, refused to obey the gavel, a grand spectacle. His independence and brain were never seen to better advantage.

On the other hand, the chair was at the height of presiding ability. No living man could have ruled that storm of politics and personalism with greater skill and power. The Bishop never lost his poise. Despite discourtesy and insult, he held the gavel with steady hand, and put this case where it belonged—in committee. His ruling was just and impartial. If there was mistake anywhere, it was in allowing a vote on motion to nonconcur in the report of a committee saying a trial was necessary. The man who melted the Conference to tears when he talked of the children, was unmelting steel in the flame center of this politico-personal volcano.

The verdict of committee, "guilty;" the penalty, "suspension for six months." Having been a member of the committee, it would be out of propriety to go into the trial on its findings. It is to be hoped, however, that our preachers will find work enough hereafter without leaving the pulpit to reform the State. Heaven save us from politics in the pulpit, and the pulpit in politics. The success of the gospel requires neither of these expedients.

Christian Advocate.

THURSDAY, NOVEMBER 6, 1890.

SOMETIMES IN QUIET REVERY.

BY THOMAS MACKELLAR

Sometimes in quiet reverie
When day is growing dim,
The heart is singing silently
A sweet, unwritten hymn

The strains are not to measure wrought,
By cunning of the mind,
But seem like hymning angels brought
From heaven, and left behind.

The misty hills of bygone grief,
Once dark to look upon,
Stand out like blessings in relief
Against the setting sun.

The rain may fall, the wind may blow;
The soul, unhindered, sings,
While, like the bird 'neath sheltering bough,
She sits with folded wings—

A brief and pleasant resting space,
A glance at Heavah land,
Before she girts herself apace
For work that waits the hand.

Then giving thanks to him who poured
Refreshments in her cup,
She hears the calling of her Lord,
And takes her labor up.

—*Woman's Journal.*

A Dream.

BY JOS. H. COTTRELL, D. D.

About the first of October, 1890, I had a dream that affected me most surprisingly, and effected in my mind a thorough realization of what the power was in the teaching of Jesus which caused the common people to hear him in such delight. I had, in my dream, preached to a company with some effect, and I had come to another occasion of ministration—a company surrounding me, as I stood on the ground, ready to begin discourse. Just as I began, a little negro boy walked out from my left, and took his stand a little to the left of the front of me, looking with earnest, ingenuous inquiry into my face, as if he were reading therein the message I was, verbally, to deliver. His expression of countenance so simplified my being, and rendered deliverance of the gospel message so perfectly as if it exuded from me like as fragrance comes from a rose, that I surprised myself; and I felt that what is termed preaching, as distinct and different from simplest recital, is obstructive of the power of the salvation message. I took a seat, and the teaching seemed just to articulate itself; and all was so matter-of-course like—so perfectly at one with the natural environment of trees and grass and sunlight and other phenomena—that, instead of any weariness or exhaustion, there was the effect of replenishment and rest; and as if spoken out of the depths of spirit-life, or as if by an inspiration known, the secret of the power of the message, as delivered by Jesus, was that in simplest conversation he imparted the knowledge which cleansed and strengthened and gladdened the common people. Whether I dreamed it, or whether it was my first waking thought, I can not say; but this emphasized itself as the net product of the dream: In preaching, let there be such simplification and naturalness as will adapt the message to the narrowest capacity in the audience, and it will be all the more powerful and refreshing to such as are best instructed and richly cultured. As one "must become as a little child" to enter the kingdom, even so must there be childlikeness in deliverance of the word of wisdom. Of course, this childlikeness is by no imitation of children, but spontaneously; and unconsciously to him whose genuineness of interest on behalf of those he seeks to profit, he is as a message-bearing son from a father to the others of the children. An affectation of this, in tone of voice, form of expression, or in bodily bearing, is better denominated childishness than childlikeness; and from that there is recoil, everyone having intuitive perception of the counterfeit. Indeed, the true philosophy of living is to just live along through the unfolding mystery which heightens the surprise, but makes no explanation of our being, or of that which is its counterpart, objectively; retaining all the genial freshness of childhood by keeping off from any strut and out of all candidacy, but for such increment of knowledge, continuously cumulative, as ripens us into wisdom.

FRANKLIN, KY.

Taking Collections.

MR. EDITOR: I see, in the *Nashville Advocate*, of recent date, an article, in which the writer criticises the action of our Annual Conferences in grading our preachers by the amount of money they collect, and by other material signs of success. I think that his ground is well taken, because there is a growing tendency at our Conferences to rate a preacher entirely upon such a basis, without due reference to the spiritual part of his work, and the peculiar local conditions which surround him. The number of collections to be taken by the preachers is so great (and is constantly increasing) that our people are getting to look at us in the light of tax-gatherers, and thus a wall of prejudice is raised up between the man of God and his flock which he finds it hard to overcome. It strikes me that this matter of "serving tables" ought to be left in the hands of the Board of Stewards, who ought to do the collecting for all the different objects for which collections are made on that work—for presiding elder, preacher in charge, and Conference collections; the whole amount to be divided *pro rata* between them all. In this way the collecting of money would be taken out of the hands of the preachers and placed in the hands of the stewards—where, it seems to me, it properly belongs—and the preachers would be free to preach the "unsearchable riches of Christ" without being (unjustly, it may be) reproached with the charge "of always asking for money." Another benefit arising from this system would be that the stewards would inform themselves on the subject of these collections, and thus become identified with the church in advancing these objects; but some man may object that the stewards would not do the work as faithfully and persistently as the preachers. I admit that that might be the case; but, perhaps, even that might be a blessing. To collect money from an unwilling congregation by constant appeals from the pulpit, and pressing the point until, from sheer force of overpowering facts and logic, a man is compelled to give, is to me a way of doing this work that will react on us and cause our congregations to be hard of hearing, and hard-hearted as well. The Bible says, "God loveth a cheerful giver." If he don't love any other kind, there is a great many that "no man can number" whom the Lord don't love. I admit that our collections may fall off in quantity, but it will be made up in quality, inasmuch as God will add his blessing to the amount given. Do you think that God blesses a mean, stingy man's gift? I don't. I believe it is like dropping a rotten grain of corn into a hill; it never sees the daylight. If the prayer of the wicked is an abomination to the Lord, why shouldn't his money be also? In this way the preachers would indicate their tacit interest in the Conference collections, inasmuch as they would share *pro rata* with the other collections. They (the preachers) could exhort the stewards, and co-operate with them in their plans as to the manner of taking these collections; but it would all be a voluntary work on the part of the church. The stewards could do a good part of this work privately, as they are generally acquainted with the financial status of their members, and thus avoid public collections. I don't see a single instance where a public collection was taken by Paul or Peter, or any of the disciples. On some of our works the people are poor, under mortgage; some have large families to support on poor land by their own labor, children to be sent to school, churches and school-houses to be built at home; so as to hold our own. Yet, notwithstanding the preachers from such circuits are expected to do all this home work, and report all collections in full, if he fails in this, the preacher is dubbed a "poor stick," and sent to another work, just like the one he had, to see what success he may have on that. I believe in sending our best preachers to the mission stations and to our hardest works, and us little fellows to the big stations, to see if we will not then be able to bring up our collections. If the Conference won't do this, I hope they will not leave the other undone, as I am very much afraid I will not bring up my collections in full at the next Conference. Very truly,

ONE AMONG MANY (PREACHERS).

The Press and the Anti-Lottery Bill.

The cry of rage among the papers which have drawn quarterly on the Lottery for heavy advertising bills, supplying themselves for several years past (by this means) with what was otherwise lacking to enable the editors to "get a living out of the business," is amusing. Then there are a few which started out just after the adjournment of the Legislature in hope of "making a pile" out of the Lottery, by advertising its frauds and boosting its hypocrisy, which are not to be overlooked.

The first class remind us of a young dog—a puppy—taken from its dam "when its eyes open." Few people are ignorant of its howlings, not so much from a sense of mother-love or want of liberty, as from the absence of its daily and natural food.

The other class is like a boy who finds a bird in his first trap, and on his grasping it by the tail, and feeling the tingle of success run through his soul, realizes his failure—he has the tail, but the bird is gone.

"The liberty of the press" is not what is hurting these people; nor "the censorship of the press." It is the absence of the money for the advertisement. These papers raised no such howl about the "liberty of the press" when the Anti-Obscene Literature bill passed Congress, although a number of papers had to suspend on account of it. When glass and live animals, liquids, etc., were ruled out of the mails, why did they not then, or since then, raise a cry of warning against the infringement of the "liberty of the citizen"? This idea of personal liberty is a very dear one and sacred in the heart of every true patriot. But when the health or morals of the masses is to be impaired by the continuance and exercise of one's liberty, that moment personal liberty must yield to the general good. If any two functions of government have been fully and clearly passed upon by the courts, and thoroughly incorporated in American polity, it is:

1. That the government must protect the health of its citizens.

2. That the government must protect the morals of its people.

To fight against these two functions of government is to dig under the main pillars of the polity of our great Union. The course pursued by the Lottery papers all over the country is both unsound in principle and unpatriotic in practice.

J. A. PARKER.

BATON ROUGE, LOUISIANA.

Mars and Jupiter.

Mars, the fourth planet in order of distance from the sun, is conspicuous in color and brightness, being decidedly red. Its average distance from the earth is 48,600,000 miles. A planet is said to be at opposition when the earth is on a line between it and the sun. When Mars is at opposition about the same time that it is nearest the sun, its distance from us is reduced to 35,000,000 miles. These *favorable oppositions* occur in the latter part of August at intervals of fifteen or seventeen years. The last one was in 1877, and the next will be in 1892. The so-called fixed stars are themselves vast distances apart, though they seem so close together; and they are classed, chiefly for convenience, into groups called constellations. The planets are spoken of as being *in* certain constellations because they *appear* to be so; and it must be borne in mind by those inexperienced in astronomy that the planets are not really among the stars, but move through space at even greater distances from the fixed stars than they are from each other. The nearest star to the earth, so far as has yet been ascertained, has a distance of about 200,000 times our distance from the sun. Mars now appears in the constellation Sagittarius, and is moving eastward among the stars with an average orbital velocity of fifteen miles a second, or three-fourths that of the earth. In February it was in the constellation Libra (where Venus has been for several weeks past), and until April 22 moved *eastward*, getting far into the next constellation, Scorpio. About May 27 this same planet appeared above the eastern horizon just after sunset, but near the western border of Scorpio; and during June it seemed to move *westward*, again appearing in the constellation Libra. During the month of July it again moved eastward, and by the close of August was making another journey through Scorpio. By the end of the year it will have passed on eastward, successively, through Sagittarius, Capricornus and Aquarius. The retrogression of Mars during May and June was not due to any real backward motion of the planet, but to an apparent motion caused by the rapid motion of the earth and its position relative to Mars. The surface markings of this planet have attracted much attention, and it is hoped that at its next favorable opposition in 1892 some additional information will be gathered by the great telescopes.

The planet Jupiter ranks next to Venus in brilliancy, although its mean distance from the sun is 483,000,000 miles, and its minimum distance from the earth 369,000,000. The size of a planet has no dependence on its distance from the sun. The volume of Mars is one-seventh that of the earth, while Jupiter's diameter is about eleven times the earth's, making its volume 1,300 times that of our planet. Jupiter is larger than all the other planets of the system taken together. With a telescope of eight inches aperture and a magnifying power of 300, the surface of this planet appears covered with a great number of interesting features, which rapidly shift across the disc on account of the planet's swift rotation, for it turns on its axis once in a little less than ten hours. While the earth has only one moon attending it, and Mars only two (which are invisible except by the aid of powerful instruments), Jupiter has four, all of which may be seen with a small telescope.

Like all the other planets, Jupiter moves constantly eastward in its orbit, though with little more than one-half the velocity of Mars. It has been in the constellation Capricornus since February, and will remain in it during the remainder of the year. The planet began its retrograde motion on May 30, and completed it on September 28, so that it now appears to be moving eastward in its natural course among the stars. But since Mars moves so much faster than Jupiter, it is evident that these two planets will soon be passing through the same constellation, which will occur early in November; and during that month Mars will pass Jupiter and enter Aquarius, the constellation next east of Capricornus. However close to each other the two may seem, their orbits have an average distance apart of 341,000,000 miles. What a wonderful and perfect system of worlds is this through which we are being hurled! Surely such admirable arrangement must be, as was stated by Newton, "the work of an intelligent and most powerful Being." "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

J. M. SULLIVAN.

CENTENARY COLLEGE.

The Mother of the Salvation Army.

Mrs. Booth, the greatest Methodist woman of this generation, has passed away. We call her a Methodist, for a Methodist she was born, a Methodist she was reared, and a Methodist she would have been to this hour but for the folly and intolerance of those who, at a critical moment, drove her and her future husband out of the fold, and so deprived Methodism of one of the great original spiritual forces of the nineteenth century. What an irony there is in history! What subtle sarcasm lies in the fact that Wesleyan Methodism drove out William Booth for preaching the gospel on a South London common, and the Methodist New Connexion sacrificed his services because their wise men refused to see that he was manifestly called of God to be an evangelist! As we stand by the death-bed of Mrs. Booth, and realize what a world-center of gracious influence that family has become, it is difficult to avoid bitterness when we remember that all that might have been Methodist.

Nothing about Mrs. Booth was more lovely and admirable than the pre-eminent importance which she always attached to the training of children. Faithfully she has dealt with many a fashionable and many a titled mother—for her ministry was far more influential in the high places of the land than most people are aware—but always, whether rich or poor, the burden of her message has been the same, "Get your children saved!" And it is a very remarkable fact that every child of hers was saved, and soundly saved, at an early age. Grace is not hereditary, but all the Booths have been effectively called to the Christian ministry. Other men have founded religious organizations; the General and his wife alone, in the history of Christianity, have roared a family capable of carrying on the work when they pass away. The family is, perhaps, more unique than the Army itself. Each child was dedicated to God from the first, and the whole of its training was directed to the end of making it a Salvation soldier. But Mrs. Booth's last word on the whole matter strikes the true note. "Try," she said to a friend as she was very near her end—"try and raise up mothers. Mothers—mothers are the want of the world!" What the Salvation Army will do without its mother remains to be seen. She was at once its inspiring soul and its restraining genius. Caution and practicability were distinguishing notes of her character.

Mrs. Booth had a kindly feeling toward Methodism to the last. The General has up to this day. He can never forget that he was once a Wesleyan Methodist, and this filial feeling sometimes finds unexpected vent, to the no small astonishment of some who forget that when Methodism is bred in the bone, it never leaves a man as long as he lives. The younger generation, naturally enough, do not share that sentiment. Methodism is to them like any other of the churches. But it will always be more to the General, and it was always more to Mrs. Booth. Methodists will unite even more heartily than the rest of the Christians with the Salvation Army in paying homage to the departed saint. There is to be, we hear, a great memorial service in Olympia on Monday. Then on Tuesday there will be the great funeral procession through London to Abney Park Cemetery, where, in the midst of the graves of the officers who have been buried there, the Army mother will be laid to rest. There will be no need to wait for the centenary to make her tomb a fitting pilgrim-shrine for the faithful who will come from the East and the West, and from the North and the South, to call her blessed. Blessed, indeed, she has been—blessed in her life and blessed in her death.

Amid all the sorrow and loss we can not but rejoice that her mortal anguish is at an end forever. She was the Whitefield of the new Methodist movement, and supplemented her husband's organizing genius with sacred oratory of the most fervid and persuasive type. Mr. Stead, in his touching tribute to her memory, informs the public, for the first time, that the extraordinary internal revolution by which the Salvation Army is now, for the first time, adopting the programme of social Christianity, is mainly due to Mrs. Booth. She exerted over her husband a socialistic influence similar to that by which John Stuart Mill's wife weaned him from excessive individualism. Mrs. Booth, above all, did more than anyone else to recover and vindicate the scriptural right of woman to be a prophetess, a preacher of righteousness. John Wesley re-established the right of the layman to preach. Catherine Booth rendered the same inestimable service to woman. It is delightful to notice how unanimously all sorts and conditions of men are now agreeing to lay tributes of affectionate gratitude upon the grave of this holy and blessed woman. It is a pity that such expressions of sympathy and approval are so often withheld until the object of them needs them no more. How that gentle and sensitive heart would have valued a little more kindness amid the distressing conflicts of the fading past! But it is ever thus. We curse and atone our benefactors, and then we utter beautiful sentiments over their dust. It is not so in heaven, where Catherine Booth is now rejoicing.—*Methodist Times*, London.

The Text and the Sermon.

The universal custom in our Protestant Churches is to announce a text at the commencement of a sermon. The text is usually a single verse out of the Bible, sometimes only a part of a verse. But we hear a good many sermons that seem to have very little connection with the text, and it may be in order to start the inquiry, What is the relation of the one to the other?

The original idea of preaching was the exposition of the Word. Our Savior, in his first sermon in the synagogue at Capernaum, read a prophecy from Isaiah, and gave an explanation and application of it. We don't believe that when the people went home that day, and somebody who was not present asked somebody who was, "What was the text?" he answered: "Somewhere in Isaiah, I think. I don't just remember where, or the words, but it was a splendid sermon." Our impression is that those Capernaum hearers never forgot the text. The "gracious words" of the preacher imprinted the inspired words of the prophet deeply and indelibly.

Now if a text is essential to a sermon, it ought to be more than a motto or a figure-head. The sermon ought to grow out of the text. It ought to be the expansion and application of the truth contained in it. The preacher selects an inspired statement. This is the authority he presents for what he is going to say. "Hear, ye people, the Word of the Lord," is the spirit of the announcement. And having thus claimed and secured attention by appealing to the highest authority in the universe, shall he abuse the confidence of his hearers by ventilating his own theories and fancies? Paul wrote to Timothy: "Preach the Word." Do you think that Timothy, in obeying this injunction, ever got up a sermon on Mephibosheth, text II. Samuel ix. 13: "And was lame on both his feet"? A famous preacher once used these words as a motto for a lecture on the utter failure of all men's efforts to walk uprightly. There was a fall, like that of this man's nurse when he was a child, and as a consequence all the sons of Adam are lame on both their feet. It was an ingenious way of introducing the doctrine of depravity. But who can believe that the story of the lame prince was recorded for any such purpose. The hearers of such a sermon might go away with a high appreciation of the ingenuity of the speaker, but not with deep and solemn impressions of the truth.

Yet in selecting a text, it is well to try to arrest the attention. There are texts that have been preached upon so often, the moment they are announced the hearer loses his interest. He says to himself: "Just the old story over again. I've heard it a hundred times, and I'll think of something else while he is talking." All the splendid texts in the Bible are not familiar to the average hearer. And it is easy for the student of the Word to find in it things new as well as old.

A fine illustration of this is Henry Melville's sermon on the Well of Bethlehem. (II. Samuel xxiii, 15 17.) There is here no clap-trap, no play upon words, but from a striking incident in David's life great practical lessons are drawn.

When the preacher stood up in St. Mary's Church at Cambridge to tell that large and intellectual audience how men should obey God, and instead of announcing as his text, "Thou shalt love the Lord with all thy heart," he read that story of the three warriors who loved David so, that when they heard him express a wish for water from the well of Bethlehem, they broke through the lines of the enemy and brought it at the peril of their lives, curiosity was awakened. "What is he going to make out of that story?" each one asked himself. And when, in the unfolding and the application, they saw that it was an inspired parable, the impression, no doubt, was deep and abiding. But the preacher makes a great mistake who selects a striking and unusual text, and then fails to bring out of it, fairly and clearly, some important truth.

The preaching of a text does not mean ringing the changes upon it, but unfolding it. It is, in a certain sense, the title-page of the sermon. And if the sermon falls below the expectation it awakens, there is a reaction of feeling on the part of the hearers. They go away not impressed by the truth, but criticising the preacher.

Some of us, when boys, were tempted by flaming handbills to pay for admission into some pretentious sideshow on general training day. How mean we felt when we found that the bills outside were far more artistic and interesting than the performance inside. So a man feels when a text is announced with a flourish, as if the preacher had struck a new bonanza in the Bible mine, and lo! the ore brought out is of the lowest grade.

The story of how Dean Swift preached a text is familiar. He was called upon to present the interests of a benevolent institution, and take up a collection. Having read the verse, "He that giveth to the poor, leudeth to the Lord," he said: "If you like the security, down with your dust." That was better than to overlay and obscure the text with commonplace platitudes for half an hour.

A talented, but eccentric friend, sometimes puts his text at the end of his sermon. He begins with a proposition, proves it, draws conclusions from it, builds a pyramid of statements and demonstration, until he arrives at a logical climax. The climax he finds a proof-text for, and that is the text of the sermon. He says: "Now, brethren, you see from what we have established in this discourse, that 'The soul that sinneth, it shall die,' as the Lord declares in Ezekiel xviii, 26." This brother preaches to his text, and not from it. But the impression made upon his hearers is that the Bible is not authority with him unless he can establish the truth of its statements by a process of reasoning. In this he enacts the part of an advocate and not the part of an ambassador. It is the preacher's business to tell men what our Lord says and not to show them that he had a right to say it. He should preach the Word, and not put it as a label upon his own speculations.

—*Obadiah Oldschool*, in *Interior*

From the Work.

BLUFF CREEK CAMP MEETING.

The Bluff Creek Camp Meeting, announced in the ADVOCATE some weeks ago, was enterprised and taken into hand at too late a date and too busy a time to build a camp ground for this year; but the evangelical pastor, Dr. J. R. Whittington, determined to make a beginning; so he called brethren together, and they put up a commodious bush arbor, and seated it with temporary seats, and began at the time announced—Saturday night, October 18—and continued until Sunday, October 26—dropping out two rainy days—when we closed with the most encouraging results: twenty-four persons were received into the church, and about as many, or more, professed faith in the Savior. The last service was one not to be forgotten. Thirteen persons presented themselves for reception, some of whom were to be baptized, when quite a number of parents brought their children to be baptized, and Father Jones, pastor at Clinton, came forward and baptized the children, and then the adults; then the vows of membership were taken by the applicants, and we adjourned to meet again next year (D. V.) under more favorable surroundings. I feel safe in saying that a permanent camp ground at that place is only a question of time.

This camp ground—prospective—is most beautifully located in the southeast corner of East Feliciana parish, and ten miles southeast of Clinton, La., and within from six to ten miles of ten Methodist Churches, served by five different pastors. The proposition is for these five different pastoral charges to unite and build a grand union camp ground, which, I think, will be done another year. If so, you are hereby invited to attend, and preach in your native parish, and represent the ADVOCATE to the people of four parishes at one time and place. The following ministers were present, and took part in the services, viz: Bro. Whittington, the pastor; Bro. Jones, pastor at Clinton, La.; Bros. Carroll, Hodges, and Van Valkenburgh, Jr., local, and myself. To God be all the praise!

P. HOWARD.

GREENSBURG, LA.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—ST. NICHOLAS, for November, contains the initial chapters of stories by J. T. Trowbridge and Noah Brooks. These are favorite writers with our young people, and we know these stories will greatly delight them. There are many other good papers in this number, and the pictures are exquisite. Century Company, New York. Price, $3.

—Herbert Spencer leads off in POPULAR SCIENCE with an interesting article on the Origin of Music. Prof. I. C. Mendenhall writes on The Relation of Men of Science to the General Public; Arthur Kitson contributes a paper on The Logic of Free Trade and Protection; Prof. Lockyer writes The History of a Star, and Alfred R. Wallace discusses Human Selection. These are followed by other papers of interest. D. Appleton and Company, New York. Price, $5.

—The CENTURY, for this month, opens with an interesting paper on a little-known country entitled An American in Thibet, by W. W. Rockhill. A Legend of Old New York, by Anna E. King; Early Victories of the American Navy, by Edgar S. Maclay; The Printing of the *Century*, by Theodore L. DeVinne, and The First Emigrant Train to California, by Gen. John Bidwell, are all notable articles. Century Company, New York. Price, $4.

—The MISSIONARY REVIEW OF THE WORLD, for November, opens with a strong article by Secretary Dr. Ellinwood on the Duty of Christendom to the Jews. Dr. A. T. Pierson follows with a long and powerful paper on The Wonderful Story of Madagascar, in his series entitled The Miracles of Missions. The shorter papers are full of interest, and the translations from foreign missionary magazines highly instructive. The Intelligence and Correspondence Departments are full of good reading. The Editorial Notes are unusually full. Annual reports of more than a dozen missionary societies, and a monthly bulletin of latest news from the entire mission field, rounds out a number that can not fail to interest, inform and inspire the friends of missions everywhere. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; in clubs of ten, $1 50. Specimen numbers, 20 cents.

PAMPHLETS.

A New Theory of Baptism. By Rev. L. R. Downing. In this treatise the author argues that baptism is an antiquated canon of the Jewish Church, and its name is transferred to the cleansing agency of the Holy Spirit.

—Erudia—The Foreign Missionary to Our World. By Rev. William Allen Barbee and Smith, Nashville, Tenn. Price, $1. Some very good doctrine is given in the form of an allegory, which is, at the same time, very pleasant reading.

The mind, by a sort of natural magic, raises the ghost of a departed pleasure, and makes it appear without any dependence upon space or time. This almost omnipresence of an advantage, is a circumstance of value; it gives opportunity for use and repetition, and makes it so much the more own's own.
—*Robert Hall.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON VII.—November 16.

JESUS CONDEMNED.

Luke xxiii, 13-25.

GOLDEN TEXT.—*For the transgression of my people was he stricken.*—Isa. liii, 8.

TIME.—Midnight.

PLACE.—Court of Pilate, Jerusalem.

13. Called together the chief priests—We may infer from the greater fullness with which St. John relates what passed between our Lord and Pilate that hero, too, his acquaintance with the high priest gave him access to knowledge which others did not possess. We learn from him (I) that in his first conversation with the accusers Pilate endeavored to throw the *onus* of judging upon them, and was met by the ostentatious disavowal of any power to execute judgment (John xviii, 28-32); (2) that the single question which St. Matthew records was followed by a conversation in which our Lord declared that, though he was a king, it was not after the manner of the kingdoms of the world. (John xviii, 33-38.) The impression thus made on the mind of the governor explains the desire which he felt to effect, in some way or other, the release of the accused.

14. The I le emphatic: *You* bring a charge, *I*, after a public examination, find it to be baseless.

16. I will, therefore, chastise him—This was the point at which Pilate began to yield to the fatal vacillation which soon passed into guilt and made it afterward impossible for him to escape. He had just declared the prisoner absolutely innocent. To subject him, therefore, to the horrible punishment of scourging merely to gratify the pride of the Jews, and to humble him in their eyes, was an act of disgraceful illegality which he must have felt to be most unworthy of the high Roman sense of "justice." He was the unconscious fulfiller of prophecy. (Isa. liii, 5.) The restless eagerness of his various attempts to secure the acquittal of Jesus is brought out most forcibly by St. John.

17. The gospels are our sole authority for this concession, which is entirely in accordance with Roman policy.

18. Barabbas—The choice of Barabbas by the mob was not spontaneous; it was instigated by these priestly murderers. The guilt of the crucifixion rests mainly with the priests, because it was mainly due to their personal influence. At this stage of the trial Barabbas may have been led out, and the choice offered them as between "Jesus Bar-Abbas" and "Jesus which is called Christ" as they stood on the pavement side by side. Barabbas, St. John (xviii, 40) and St. Luke (xxiii, 19) and St. Mark (xv, 7) say that he had taken a prominent part with some insurgents in the city, and that he, with them, had committed murder in the insurrection. The last-recorded tumult of this kind was mentioned as connected with Pilate's appropriation of the Corban. It is so far probable that this was the tumult in which Barabbas had taken part; and the supposition that he did so has at least the merit of explaining how it was that he came to be the favorite hero of the priests and the people.

19. And for murder—Nothing is known of Bar-Abbas, but it has been conjectured from his name that he or his father belonged to the order of the Sanhedrists, who therefore desired his release. If he had been a follower of Judas of Galilee, or engaged in the riot against Pilate about the use of the *Corban*, he would enlist the sympathies of the people also. *Who*—The word implies "a man of such a kind," that, etc.

20. Spake again to them—Rather, *called unto them again.* He did not make them a second speech, but simply called out again his question as to their choice.

21. They cried—The word implies a continuous cry of increasing vehemence. The *vox populi* was in this instance *vox diaboli. Crucify him, crucify him*—This wild and terrible outcry was provoked by Pilate's unjust question to them how he should deal with Jesus. After this it was quite vain to say, "Why, what evil hath he done?" Yet even in yielding he can not refrain from irritating them with the expression, "your king." It was something more than a mere taunt. It was due to a flash of genuine conviction that the prisoner before him was greater and nobler than the greatest and noblest Jew he had ever seen.

22. The third time—We can only obtain from all the four evangelists, and especially from St. John, a full conception of the earnestness with which Pilate strove to escape from the necessity of what he felt to be a needless crime. He was evidently deeply impressed, and the impossibility of doing right must have come upon him as a terrible Nemesis for his past sins. It is very noteworthy that he took step after step to secure the acquittal of Jesus. 1. He emphatically and publicly announced his perfect innocence. 2. He sent him to Herod. 3. He made an offer to release him as a boon. 4. He tried to make scourging take the place of crucifixion. 5. He appealed to compassion. St. John shows still more clearly how in successive stages of the trial he sets aside (1) the vague general charge of being "an evil doer" (xviii, 30); (2) of being in any seditious sense "a king" (xviii, 39); (3) of any guilt in his religious claims (xix, 12). He only yields at last through fear (xix, 12), which makes him release a man guilty of *the very crime* for which he delivers Jesus to a slave's death. The fact that Pilate's patron Sejanus had probably by this time fallen, and that Tiberius was executing all connected with him, may have changed Pilate's fears. He knew that an accusation of high treason (under *Lex Majestatis*) was generally fatal.

23. The voices of them and of the chief priests prevailed—St. Luke here omits the flagellation (Matt. xxvii, 26) and the derision and mock homage of the soldiery; the scarlet sagum and crown of thorns; the fresh terror of Pilate on hearing that he called himself "the Son of God," and the deepening of that terror by the final questioning in the Pretorium; the "Behold your King!" the introduction of the name of Cæsar into the shouts of the multitude; Pilate's washing his hands; the last awful shout, "His blood be on us and our children;" and the clothing of Jesus again in his own garments. See Matt. xxvii; Mark xv; John xviii, 19. To suppose that there was a *second* scourging after the sentence is a mistake.

24. Gave sentence—The two technical formulæ for the sentence of death would be—to the prisoner, *Ibis ad crucem*, "Thou shalt go to the cross;" to the attendant soldier, *I miles, expedi crucem*, Go, soldier, get ready the cross.

The Silent Pastor.

The religious paper is a *silent pastor.* The editor does not ring the door-bell and wait for some one to ask him in, take his hat and to invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman, to be opened at pleasure, and examined by each one at any time, morning, noon or night. His communications and instructions are given to the whole family together, or to one or more at a time, in the parlor, the dining-room, the kitchen, or the bed-room. When the family have received all he has to communicate, and are so edified and pleased as to desire him to visit some distant friend, he will go to the post-office and into the mail, and visit another family and repeat everything to all that can hear or read.

Our silent pastor is not sensitive in regard to the reception and treatment he meets. He never hears any criticism, however loud and severe. He knows not whether he is kindly or rudely dealt with. He stays where any one puts him, and is ready to do his work when desired. If he is in fellowship with any one, and the child cries, or the bread is likely to burn, or the horse is to be fed, or the floor to be swept, or it is necessary to go to market, or church, or the cars, he waits patiently and is ready again to communicate when asked for.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the criticism and meaning of the Scriptures, church history and Christian work, missions and Sunday-schools, temperance and the Sabbath, literature, education, art, science and government, vice and sin, and whatsoever is useful in this life and that which is to come. Every wise head of a family should welcome his visits. Whose shuts him out does his own soul an injury and denies his family knowledge, culture and the bread of life.

The silent pastor never goes alone. He taketh seven or more other spirits with him, generally wiser than himself. He can have his choice of silent co-pastors—Baxter and Doddridge, Chalmers and Whitefield, Alexander and Plumer, Cuyler and Hall, "C. E. B." and "Pansy," and others to fellowship to mention, as many as he chooses and such as suit him each week, with everything new at every visit. Verily, such a silent pastor and his silent co-laborers ought everywhere to be cordially welcomed, and other pastors should encourage him by every means in their power.—*Herald and Presbyter.*

THEATER SEED.—Moral teachers aside, the testimony of police and of criminal court judges and officers proves the theater to be the lock of strength of the demon of impurity. Generations of experience prove that the financial success of theatres is in exact proportion to their allowance on the stage of what should not be seen or heard by those who would be pure in heart.

As plain as the fiery handwriting once on the palace wall of a Babylonian monarch are the recorded warnings of a considerable number of actors and actresses that the theater is no place for those who would remain pure in thought and life.

Great actors and managers have also put themselves on record as unwilling that their own wives and children should attend theaters. When asked for counsel they have with equal emphasis advised young men and maidens not to fit themselves for the stage. For many and startling facts under this head, see a little book on theatres by Joseph Leeds, of Philadelphia. It should be in the library of every Sabbath-school and pastor and Christian worker. It is for sale at the Methodist Book Rooms. Still, notwithstanding these clouds of witnesses, the theater thrives.

It is no doubt correctly claimed that theatres could not be sustained without the patronage of those who profess to believe the Bible—persons who are members either of their churches or of their congregations and Sabbath-schools.—*G. M. Powell, in Sunday School Journal.*

THE MODEL MAN.—A live Christian takes abundance of exercise. "If the stars did not move," said Horace Bushnell, "they might rot in the sky." Assuredly, too many members in our churches are dry-rotted with utter inactivity—like some of the old frigates chained up to the dock in yonder navy-yard. One essential to a good working Christian is *staying power.* We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to; but "well doing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-headed, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community. He is prayerful; he is patient; he is persevering; he is philanthropic; he is powerful with the indwelling of the Holy Spirit. These five *P*'s constitute the model of the live Christian.

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Live Prayers.

After a prayer meeting, at which a female had been among those who spoke aloud in prayer, a person slightingly observed, "As for that woman, she could pray all night."

"Yes," replied a devout friend, "and I do not doubt that she has often done so."

This was a first-rate reply. Of how few could it have been spoken? Yet those who are much in prayer alone are those who pray to the purpose in the assembly. You can tell the other sort, however ready their utterance. It is as per usual. It is parroty; too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could sleep from "Our Father" to "Amen" under such a performance. Yet it is very good and proper. There is nothing the matter with it except that it is dead—dead as the woman's child, which neither of the two mothers cared to own in Solomon's court. O for more living children! we mean true, crying, struggling prayers. These can only come from those who in private wrestle and weep and prevail.

An occasional break-down is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. O that some of our brethen would or could break down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer meetings, things can not much improve. O for deliverance!—*C. H. Spurgeon.*

Ripeness in Character.

One mark is *beauty.* Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with surpassing loveliness and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is *tenderness.* The young green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is *sweetness.* The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church; we drag her before us, and condemn straightway. But when our virtues become more mature I trust we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another, and very sure, mark of ripeness is a *loose hold of earth.* Ripe fruit easily parts from the bough.—*Spurgeon.*

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IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Colossians iii. 1.*

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It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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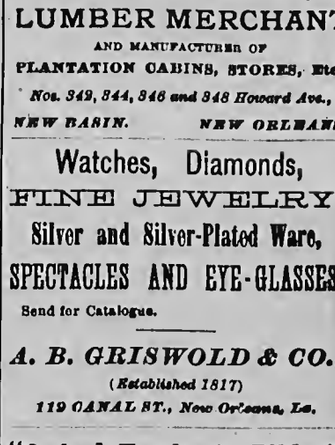

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, NOVEMBER 6, 1890.

Briefs.

Mr. Gladstone has made quite an elaborate speech at Dundee on the McKinley Tariff bill as it will affect England. He argues that while it may damage the English trade in one instance, it will encourage and help it in nineteen instances. The principal harm from the McKinley Tariff will be in the United States. He said, "The harm to English commerce will be fractional compared with that done to the people of the protected country."

The West London Mission has had a phenomenal success. It was started three years ago, "without a building, without a penny, and without a member." It now has 827 members and 251 on trial. The *Methodist Times* says: "In a part of London where three years ago we had no congregation at all we had, last Sunday night, at least, 5,000 persons in actual attendance, and probably an equal number who could not get in." One who is well acquainted with the work done, says: "The mission positively throbs with spiritual vitality." Oh, how we wish we could report such a work in progress in this great wicked city! "Is the Lord's hand shortened that it can not save?"

The Publishing Committee met in annual session, last week, to look over the Advocate affairs. They found matters in a better condition than they have been for a long time. The increase in the number of subscribers since last meeting has been very gratifying indeed. The standing of the Advocate in the business world is A 1. The committee made provision for additional editorial force just as soon as the finances will justify the appointment. If everybody will help in the collection of outstanding dues, and in the enlargement of the subscription lists, that time is not far in the future. The editor, publisher, business manager and committee are all more hopeful of the future than ever before.

The meeting of the committee was a most harmonious one. The annual address will be found in another column, and it speaks for itself.

The best endorsement of the editorial and business management of a paper is a steadily growing subscription list; an endorsement that means more than cheap talk or fluent resolutions. This paper has had such endorsement for the last three years, having added *one thousand* each year to the number of its subscribers. To secure this increase there has been no religious or business clap-trap resorted to. There has been no offer of premiums, such as chromos, sewing machines, new books or big dictionaries in order to induce persons to subscribe. The paper has presented itself on its merits alone, and it has steadily gone up from less than 4,500 subscribers in November, 1887, to 7,350 in November, 1890. If that is not endorsement of a good solid sort, then we don't know what endorsement is. Now, let the good work of endorsing go on, and the effect will be seen in a paper still more worthy of endorsement, for the more money we have the more merit we will show.

Notice.

The trustees of Millsaps College will meet in Jackson, Miss., Thursday, December 4, 1890, at half-past nine A. M.

Thos. J. Newell,
Secretary.

Annual Address.

The Publishing Committee of the New Orleans Christian Advocate send greetings and congratulation to the readers of these columns scattered abroad throughout Louisiana, Mississippi and other States. Our annual meeting, on October 29 of the current year, was marked by the excellent good feeling and delightful brotherly intercourse of the members. To do the best for the church through the instrumentality of our cherished Advocate was the sincere desire of all. We believe the Lord guided us to right conclusions. The field was carefully surveyed, and free, full conference had with the workers.

It was known abroad that the editor, Dr. C. W. Carter, would present his resignation. The committee recognized the grave responsibility and difficult task of filling his place. It was a happy fulfilment of their responsibility and a joyful relief to their task when they secured the continuance of Dr. Carter in the editorial chair. We have sincere pleasure, therefore, in announcing to you that the brother who has so well presided over the columns of this Advocate, for the four years now ending, will still greet you here and give to you the service of his strong, clear, fitting words to aid you in your Christian life and work. The committee, by unanimous vote, recognized the ability and fidelity of Dr. Carter in his editorial course, and pledged their co-operation in making the paper more useful and giving it wider circulation.

The publisher, Mr. J. G. Grant, submitted a very excellent report of the business affairs of the Advocate. The recent fire produced no stoppage in the issuance of the paper. All damage to house and material was covered by insurance and will be speedily repaired. This report states that three years ago the number of subscribers to this paper was 4,500, now it is 7,049—more than 3,000 gain—1,300 of this have come in this year. All current expenses are met. Full credit is given to the business manager, the Rev. D. L. Mitchel, who has been so laborious and efficient in his department, and whose valuable service is to be retained in the business office.

The committee carefully considered the question of employing an assistant editor. The editor, the publisher and the committee are all earnestly in favor of having such an assistant. The lack of means is the only thing in the way of engaging one. If the large balance due the Advocate on subscription were paid, or even nearly paid, this need would at once be supplied. With a man from Mississippi aiding Dr. Carter in the editorial work, and free to move out amongst the people, the pulse of the paper would be quickened, greater variety given to the forms of its work, and more personal intercourse between workers and readers. Other advantages would follow. If those who owe the Advocate for its weekly visits to them would pay up, not only could an assistant editor be employed, but the paper could be and would be enlarged so as to give more space for reading matter. The editor now uses all that is allowed by contract. Most readers forget that advertisement is required to meet the expense of a paper. Our friends will see at once that this is a co-operative enterprise, requiring the prompt action of subscribers to enable the workers to do their part. We are all engaged here in the endeavor to put a sound, religious and ecclesiastical literature into the homes and hands of our people. We can not overestimate the need or value of such a literature. Let us urge upon all concerned that this Advocate is less a necessity to those who produce it than to those who read it and to whom it should go. Its friends will be gratified at the increase of its circulation. Let our aim be 10,000 subscribers within the next year—paid-up subscribers. Why not? If proper steps are taken, and we will all work with energy, the end will be achieved.

W. T. J. Sullivan,
For Committee.

A Word with the Reader.

It has been known for some time that the editor intended to resign his position when the Publishing Committee held its annual meeting. The committee met last week, and the editor tendered his resignation. He did this because he conscientiously believed that some one else would do the work better than he was doing it. The committee looked at the matter from all possible standpoints and discussed the situation thoroughly, and finally requested the editor to withdraw his resignation and continue on in the work. Under such circumstances the editor did not feel that it would be the proper course for him to insist that his resignation be accepted, and he withdrew it. So he is continued in the editorship.

The editor thinks he has some appreciation of the good opinion the committee has of him, however undeserved that opinion may be, and he is very grateful for the resolution passed by a rising vote in the committee, that "we record our confidence in his ability and fidelity in his office and warmly appreciate the spiritual and literary tone of his work." But what suited him better than anything else was this: "*We pledge him our best efforts to aid him in the great enterprise under his control.*" We are always thankful for help, and trust that all the readers of the Advocate will lend us their aid in sending out a paper worthy of our great church in Mississippi and Louisiana. We can not do this without the co-operation of our readers. We need them more than they need us. We need their sympathy. We need their special prayers. We need their help in extending the circulation of the paper. On this line everybody can do something. And when everybody does as well as can be done, then everybody will see a paper worthy of ourselves. The paper is yours, reader, to make or to mar.

The editor casts himself in confidence upon the constituency of the Advocate, and, with implicit faith in God, he has buckled on the harness for another term of service.

Confused.

There are some few things that we "can't get the hang of." We won't do like our brother of the "Great Central"—that is, speak "hypothetically," for our case is an actual fact, and it is the fact that confuses us. Here is the case: The Methodist preacher professes to be called of God to the *work* of the ministry. If he believes what he professes, then he must believe that God will give him the necessary furnishing to enable him to do that work. If he don't believe this, then he must believe that God is tyrannical, for he has called the preacher to do what *he* will not qualify him to do. It won't do to believe that God is a tyrant. If God has called him and placed within his reach the necessary furnishing, then he must believe that, if he is a diligent man, he can do whatever God wants him to do. Now, the object of the ministry is to do the work of a minister in such a manner that sinners may be saved. Then the man that is called of God can do this very thing. The call of God implies this much, or else God is unwise. But we can not conceive of an unwise God.

Now, here is where our confusion comes upon us. This man, who is called of God and furnished with qualifications necessary to enable him to preach the gospel to the salvation of sinners, takes it into his head that he must send off for an evangelist to do the work which God has called *him* to do. We confess that this action confuses us, and we find ourselves asking such questions as these: Has the preacher lost faith in his call? Has he lost his call? Why should a man who is called of God to save sinners call in another man to do his work? Is not the whole thing a confession of weakness? Does it not imply, "I can't do what God thinks I can do"? And does not that confession amount to an accusation that God is both unwise and unjust? Does it not exhibit more faith in the evangelist than in the Christ, who says to every called man, "I am with you always even unto the end"? What must God think of that servant who sends off for another man to come and do his work?

We confess that we are in a labyrinth! Will some one unroll the clew which we may take hold of and find our way out?

Work at Centenary College.

Mr. Editor: You ask what we are doing at Centenary. We are working like bees; but you are too far off to hear the hum of the hive. We are laying up in store, I trust, a good supply of precious things against the time to come. We are trying to teach the young men committed to our charge to know some things and to think of a great many things, and especially of "the one thing needful." All our nine professors and teachers have been busy in their departments, and are teaching, they say, with more satisfaction than ever before. We are trying to combine education with indoctrination. We strive to develop mind under the leavening and transforming influences of the gospel, so that all our students may not only learn classics and sciences, but also have the mind which was in Christ Jesus.

Our more than one hundred students are pretty evenly divided between the two literary societies—the Franklin and the Union. They take great interest in these societies; have their halls handsomely carpeted and beautifully lighted, and conduct their debates every Friday night with much better order than is sometimes had in the Congress of the United States, if what the newspapers say of Congress is true. These societies are invaluable adjuncts to the work of the college. Besides the college library, which contains several thousand valuable books, each of these societies has a library of its own.

The Young Men's Christian Association is well maintained, is largely attended by the students and is a great moral power among them. The Y. M. C. A. have, in addition to their comfortable room for worship, a well-fitted reading-room and a library of new and choice books gotten together in the last two years.

Our students are all required to attend church every Sunday morning by a law of the college—a law which, I am glad to say, is rarely ever violated. They also attend church at night voluntarily. Being good listeners, they, with the citizens of Jackson, who are almost all church-goers, make a congregation to whom it is a real pleasure to preach. (Even Christ, you know, *could not work* in some places.)

Our Sunday-school is a delightful one and is going on unto perfection. The students of the college voluntarily attend it largely. We have in it a class studying the Greek Testament, taught by Prof. Wiley, who is almost as familiar with the Greek in which Christ spoke as he is with his own native tongue. I look upon the Sunday-school as the flower of the church, the latest and highest formal development of Christianity. In its constituency, (the church including the children) in its purpose (to study solely the Word of God) and in its government (solely by the law of love) it is the most heavenly assembly to be found on the earth.

Most of our students are members of the church, and they all board in Christian families. Some of them lodge in the free rooms at the college, others board altogether in private houses; but they all eat at private tables at which ladies preside. Nothing is more apt to refine a man's manners than the habit of taking his meals at the table of a lady.

We have been looking to-day for a visit of the Press Association of Louisiana, and did not know but that we might have the pleasure of seeing your wise-looking face among them. Considerable preparation had been made to welcome and entertain them; but as rain began falling shortly after midnight, and has continued all day, I suppose the association did not leave Baton Rouge, and you may not have left your comfortable sanctum.

We have had no serious case of sickness so far. Altogether we have great cause to be grateful, and go forward with our work. Let the church pray for us and strengthen our hands. Our buildings are constantly undergoing improvements (slowly, for want of money). We hope and wait for the quarter of a million needed to make Centenary what she ought to be and what her friends desire to see her.

W. L. C. Hunnicutt.

[That "wise-looking face" is certainly good.—Editor.]

The Lord Thinketh upon Me.

By J. H. A. Ahrens, D. D.

This is a charmingly divine forget-me-not. Intend to wear it in the button-hole of my wedding garment while I sojourn here below. Men may forget, forsake us, but our heavenly Father is more devoted to us than even a mother to her offspring. He assures: "I will not forget thee."

If we would think less of ourselves, think not more highly of ourselves than we ought to think, God would think more of us, would think better of us, would think well of us.

The heart shrinks from being forgotten. "Think of me!" we say at parting. "Remember me!" is the tearful refrain. It is so soothing to realize that here and there we occupy an honored place in the cogitations of some fellow-men. We deem it a great honor to the departed when a monument is being erected in commemoration of their worth.

God thinks of us even as fond parents think of their absent children. Letter succeeds letter. A visit is promised and made. In the Bible our heavenly Father gives us information, instruction, admonition, advice, warnings, encouragement. He even visits us; sups with us, and we with him.

God thinketh upon us, to provide for our wants. Did Samuel's mother think of her son, annually preparing suitable habiliments for him? Did Abraham think of his nephew when he hurried to his relief? Did Jesse think of his sons, enlisted under Saul's banners, when he sent David with edibles to the camp? Even so the Lord thinketh upon us. He thought of Israel in Egypt, and brought deliverance; thought of Daniel; and shut the lion's mouth; thought of Jacob, with a stone for a pillow, and cheered him with a vision; thought of Peter, Paul and Silas, and set them free.

So in our afflictions. The Lord thinketh upon us in our poverty, sickness, bereavement, distress. He arranges for comfort, for relief.

God thinketh upon us with solicitude and anxiety. Knows of our impending danger, threatening peril. Not less perturbed than affectionate parents whose sons are participants in their country's bloody fray. Not less concerned than the fisher's family, when a fierce storm is madly raging, while father is out at sea. Not less grieved than loving children, when the physician assures that mother's sickness is a serious one. He knows what fierce antagonism we encounter in working out our soul's salvation; knows what dread storms of temptations threaten discomfiture; knows what besetting sins may prove the "wooden horse" to our fathers of faith. What the Lord said of Ephraim, he says of everyone of his children: "I do earnestly remember him still; my bowels are troubled for him; I will surely have mercy upon him."

The aged are frequently afflicted with a feeling of loneliness. Forgotten! Solitary remnants of former decades. Friends departed; unknown; unappreciated by the present generation. The Lord thinketh upon you. Hear him: "Even to hoary hairs will I carry you." Though Job had to complain that even his familiar friends had forgotten him; in the Lord's cogitations he was vividly present.

Forgotten? Our name is written in the book of life. Forgotten? Anyone touching us toucheth the apple of our heavenly Father's eye. Forgotten? "Ask, and ye shall receive." Forgotten? We are heirs of God and joint-heirs with Jesus Christ.

The King of Holland has been declared incapable of governing on account of long-continued ill-health. The parliament made this declaration by a vote of 109 to 5. The council of state has been temporarily invested with regal powers. There are a few other kings "incapable of governing," but it has not yet been officially "declared."

Notes.

Let the preacher never forget, that he who has power with God also has power with men. That is, successful preaching is measured by power with God.

The Mississippi Convention decided *against* submitting the Constitution to the vote of the people. Is it a Constitution adopted by the people? If so, when did they adopt it? If not, is it a Constitution at all?

When a Bishop and cabinet find more trouble in providing for men than they find in filling appointments, it is time for the church to stop and do a little thinking. We have more big men than we have big appointments, it seems.—*Alabama Advocate.*

If these "big men" were, for several years to come, provided with big country circuits, and would look upon it as a "special providence," they would do the "biggest work for the church" they have ever done!

Don't forget the time of our Conference sessions: Louisiana, at Monroe, December 3; North Mississippi, at Grenada, December 10, and Mississippi, at Canton, December 17. Pray that God will make these sessions occasions of great spiritual awakening and converting power. Pray that the preachers may receive "power from on high" for the work of the ministry. Pray that the church work may be so mapped out that the coming year may be one filled with brilliant successes for the cause of our Lord.

The preacher will soon be going to Conference. He has, doubtless, done the best he could. He has richly earned his "allowance." Is he going to Conference with *part* of that "allowance" unpaid? Would it be *honest* in you to suffer him to go without all? You *promised* so much; if he receives less, have you kept your promise? If you have not kept your promise, you had better try some other religion than that which tries to satisfy Christ with only part payment of just debts! Such a religion won't take you one step towards the kingdom of righteousness!

Personal and Otherwise.

The revival that begins in the pulpit will travel to the pew.

Dr. R. A. Young has been superannuated. It is said he is preparing to take another trip to Europe.

Dr. David Gregg, of Boston, has been called to succeed Dr. Cuyler as pastor of Lafayette Avenue Church, New York.

Two Japanese preachers—Y. Yoshlokah, and M. Datto—were received on trial in the Pacific Conference at its last session.

We are sorry to learn that Bro. J. W. Malone, of Minter City, is quite sick with fever. We trust his illness will be of short duration.

If one-half our agents were as successful as the pastor of Black Hawk circuit, this paper would soon have *ten thousand* subscribers!

As it sometimes happens that a man's intuitions are nothing more than his prejudices, it won't do to pay too much respect to them.

Port Gibson, Miss., is to furnish the bricks to build the United State Court building in Monroe, La. What is the matter with the clay banks of Ouachita?

The Non-Partisan National Women's Christian Temperance Union are called to meet in national convention in Allegheny City, Pa., November 19, 20 and 21, 1890.

Bishop Granbery has reached home from his episcopal tour in Brazil, and reports our work in that great country as encouraging. He now resides at Ashland, Va.

The *Pacific Methodist* and the *Los Angeles Christian Advocate* have been consolidated into the *San Francisco Christian Advocate*. So says the *Pacific Methodist*, of October 23.

Rev. H. R. Singleton, of the Pacific Conference, has been transferred to the Mississippi Conference. We welcome Bro. Singleton back to Mississippi, and trust that his new move may promote the Master's cause.

Our Northern Methodist exchanges are characterizing Bishop Ninde as the St. John of their Episcopal Board. We have heard a prominent man in our church speak of Bishop Key, as "the John Fletcher of Southern Methodism."

Bro. Burroughs requests us to say that the twenty-six dollars raised at Okolona, Miss., on Millsaps College Day were contributed by the Sunday-school at that place. That is a Sunday-school that will do as an example in giving.

Rev. H. P. Walker, who was elected by the General Conference editor of the *Pacific Methodist*, has resigned, and the Book Committee elected Rev. J. W. Boswell, formerly assistant editor of the *Nashville Advocate*, in his place. Dr. Boswell is a good man for that place.

Dr. Woodrow, of the Presbyterian Church, seems to be a sort of second edition of "Banquo's ghost." He has been "downed" time after time, and yet will not stay down. His application for admission to Charleston Presbytery was promptly refused on the ground that he has not changed his views on evolution, and we believe he has appealed to a higher body. So we are to have the same thing over again.

The Northern Methodist press is overflowing with views, pro and con, on the question of admitting women to the legislative councils of the church. We believe a majority of the papers favor admitting the women. The *New York Advocate* seems to be the champion against the sisters. Dr. Buckley characterizes the proposed change as "unnecessary, unreasonable, unnatural and unscriptural." There is some fine writing being done on both sides; but if we may judge from the "straws flying about," we would say, the sisters are going to win.

Several weeks ago we published a lengthy account of the new air ship. Progress is being made in this important matter. The Mount Carmel Aeronautic Navigation Company has been organized with thirteen directors, representing Chicago, Grand Rapids, Columbus, New York and Birmingham, England. The directors are all millionaires, and so the company will have no lack of funds, and, as they have faith in the feasibility of the experiment, we may soon see flying machines in plenty "floating on the ambient air." When that comes to pass, good-by to the circuit rider. What shall we call him then?

Notice.

I shall be glad for all who are due the ADVOCATE in my charge to settle with me or the ADVOCATE office, as I shall leave for Conference on November 27, and desire at that meeting to close up the ADVOCATE accounts to date in my circuit.

Yours in the Lord,

R. M. BLOCKER.

RAYNE, La., Nov. 1, 1890.

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to revivify and restore gray hair to the color of youth.

Literary Notes.

Mr. E. W. Kemble, who has earned a special reputation as an illustrator of Southern life, has made a series of peculiarly sympathetic illustrations for Richard Malcolm Johnson's new novel, "Widow Guthrie," which is to be published shortly by D. Appleton & Co.

A volume will shortly be issued by Albert & Scott, of Chicago, consisting of the three great essays on Friendship by Cicero, Bacon and Emerson. It will be printed and bound in an attractive style as a gift book, and will be a most appropriate token of friendship for the season.

The Baker & Taylor Co., 740 and 742 Broadway, New York, announce that they have purchased from Robt. Carter & Bro. the electrotype plates of the following books of Dr. Cuyler, which they will hereafter publish: God's Light on Dark Clouds, The Empty Crib, Pointed Papers for the Christian Life, Stray Arrows, Pierson's Crisis of Missions; Ryle's Expository Thoughts on the Gospels, 7 volumes; Morell's History of Modern Philosophy.

Mother, Home and Heaven; Golden Thoughts on; Edited by Rev. Theo. L. Cuyler, D. D. and others. 454 pages. Illustrated. Price $2 75. Gilt edge in a box, $3 50. Agents wanted. E. B. Treat, publisher, 5 Cooper Union, New York. This is among the choicest of the many beautiful gift books. It is appropriate at all times and places and suitable to every condition in life. By its popularity it has already reached a sale of 200,000 copies. In reviewing holiday books, the New York *Herald* says of it:

Of all the books of the season, not one has a name more beautiful or more suggestive than the one now before us. It is but fair to say, however, that the volume is not unworthy of the name it bears. It is not an original book, but it is better than original books usually are, for it is a collection of approved literary gems, of the choicest things, which have been spoken or written, in prose or in verse, on the choicest of all themes. Over four hundred authors have been laid under contribution, and the selections have been made with excellent taste.

Postal Card Reports.

—Rev. George W. Huff writes from French Settlement, La.: "Good service here last Sunday. The good Lord just came and blessed us and revived the church and gave us six accessions to the church. We then asked for our Conference claim, which was willingly paid. We are few in number here, but we are showing our faith by our works, all the same."

—Rev. G. E. Greene writes from Vernon, La.: "We have received six into the church since my last report, three by baptism, two by letter and one on profession of faith. Two new prayer meetings started. I talk for the ADVOCATE, and now and then get a subscriber. Forty dollars cash has been raised to repair Vernon Church, and more to come."

—Rev. J. R. Whittington writes: "The Bluff Creek Camp Meeting came to a close Sunday evening, October 26; and a grand meeting we had. These grounds are within four hundred yards of Bluff Creek Baptist Church, that was once one of the strongest Baptist communities in all this country; and I am told thirty years ago the Baptists here numbered ten to one Methodist; but to-day we number three to one. Let the grand old Methodist ship roll on, and, in the language of Wesley, 'whosoever will, let him come.' Ten Baptists—that is, members and of that persuasion—joined our church, and I am told that many more are on the fence. At no distant day this will be one of the best camp grounds in the Mississippi Conference. It is in the midst of a large country, in which there are 2,400 Methodists. Let all the praise be to Israel's God."

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery, suffering from scrofula, salt rheum or some other form of impure blood. Hood's Sarsaparilla is a great blood purifier which gives physical liberty.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

"No other Weekly Paper gives so great a Variety of Entertaining and Instructive Reading at so low a price."

THE YOUTH'S COMPANION

Announcements for 1891.

Only a few of the many Remarkable Announcements of Authors and Articles engaged for the Sixty-fourth Volume of THE COMPANION can be presented in this advertisement. The Publishers will be pleased to send the Complete Prospectus together with Specimen Copies of THE COMPANION on application.

Illustrated Serial Stories.

The Serial Stories to be published during the year will be of unusual interest and variety. They will be Finely Illustrated.

Nepigon: Vivid, realistic, full of bright Incidents and stirring Adventure; by C. A. Stephens.
Through Thick and Thin. A stirring story of Boy Friendship; by Molly Elliot Seawell.
Suleika. How an Arabian Horse was won and saved; by Hjalmar Hjorth Boyesen.
Kent Hampden. A Boy's Effort to clear his Father's Reputation; by Rebecca Harding Davis.
The Heygood Tea Service. A Picture of Life in the South; by Elizabeth W. Bellamy.

Army Life and Adventure.

By Generals of the United States Army.

A Phenomenal Scout; Gen. O. O. Howard, Com. Div. of the Atlantic.
Reading Indian "Sign;" Gen. John Gibbon, Com. Dept. of the Columbia.
Hunting Large Game; Gen. John R. Brooke, Com. Dept. of the Platte.
In Big Horn Canon; Gen. James S. Brisbin, Com. First U. S. Cavalry.

Naval Life and Adventure.

By Admirals of the United States Navy.

Adventures of a Middy in San Domingo; Admiral David D. Porter.
Powder Monkeys and their Peculiarities; Rear-Admiral S. B. Luce.
A Chat about Samoa; Rear-Admiral L. A. Kimberly.
Overland in a Man-of-War; Rear-Admiral J. H. Gillis.

Some of the Eminent Contributors.

Lord Coleridge, Chief Justice of England.

Hon. Hannibal Hamlin. Marquis of Lorne. J. Norman Lockyer.
Gen. Oliver O. Howard. Lady Constance Campbell. Theodore Roosevelt.
Admiral David D. Porter. C. A. Stephens. Camille Flammarion.
Carl Lumholtz. Madame Albani. Rev. Lyman Abbott.
Pres. Seth Low. Justin McCarthy. Walter Besant.
Jules Verne. "Jenny June." Max O'Rell.

College Athletic Sports.

By Harvard, Princeton and Yale Captains.

College Boat-Racing; by the Capt. of the Harvard crew, R. W. Herrick.
Foot-Ball at Princeton; by the Captain of '89, Princeton, E. A. Poe.
Base-Ball: Strange Ways in which Matches have been Lost and Won; by the Captain of the Yale Nine, A. A. Stagg.

How to Choose a College.

Four Articles of great value to any young man desiring a College Education;

The President of Columbia University, Pres. Seth Low.
The former President of Cornell University, Hon. Andrew D. White.
A former Professor in Oxford University, Prof. Goldwin Smith.
The President of Amherst College, Pres. Merrill E. Gates.

The Latest Discoveries in Science.

This Series of Papers is designed to explain in as simple a manner as possible the results of the most recent researches of the greatest Specialists in Science. They will be fully illustrated.

THE STARS; by J. NORMAN LOCKYER, F. R. S., of South Kensington Museum.
THE MOON; by Prof. E. S. HOLDEN, of Lick Observatory, California.
THE EARTH; by Prof. N. S. SHALER, of Harvard University, Cambridge.
THE OCEAN; by CAMILLE FLAMMARION, the French Astronomer.
THE SUN; by Prof. C. A. YOUNG, of Princeton University.

Trades and Occupations.

A Series of Papers describing the characters of the leading Trades for boys and Occupations for girls. They give information as to the apprenticeship required, the wages to be expected, and the qualities needed to ensure success in the trade or occupation.

Marquis of Lorne, Princess Louise.

The Marquis of Lorne has contributed an extremely interesting account of Life among the Highland Peasantry of Scotland, illustrated by drawings made expressly for THE COMPANION by Her Royal Highness the Princess Louise.

The Editorials each week will give a comprehensive View of the important current Events at Home and Abroad.
The Children's Page contains charming Stories; Pictures, Anecdotes, Rhymes and Puzzles, adapted to the youngest Readers.
Household Articles will be published frequently, giving useful Information in the various Departments of Home Life—Art Work, Fancy Work, Embroidery, the Decoration of Rooms, the Care of Plants, Cooking, and Hints on Housekeeping.

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She bounds correctly all the States,
And tells what each one's size is.
In class she will not prompt a friend,
For she doesn't believe in telling;
She heeds the rules from end to end,
And never fails in spelling.
"She's just as odd as odd can be!"
Say all the school of Esther Lee.

She keeps her room as neat as wax,
And laughs at Peter's mockings;
She mends Priscilla's gloves and sacques,
And darns the family stockings;
She dusts the sitting-room for Kate,
She cares for baby brother;
She fashions balls and kites for Nate,
And runs for tired mother.
"She's just as odd as odd can be!"
Say all at home of Esther Lee.

For little crippled Mary Betts
She saves her brightest pennies;
She never, never sniks or frets
If she doesn't beat at tennis.
With happy words she is sure to greet
Children in lowly by-ways;
She guides unsteady, aged feet,
Across the bustling highways.
"She's just as odd as odd can be!"
Say all the town of Esther Lee.

A Note to the Children.

A juvenile missionary paper—*The Little Worker*—issued expressly *for you* by the North Georgia Woman's Missionary Society, is ready, waiting for you to send for it to come to see you. It is an eight-page paper, beautifully printed and illustrated, and you will be delighted to read its stories and pleasant letters. Send twenty-five cents without delay to Miss Sallie V. Stewart, Oxford, Ga., and you will receive your paper regularly. Do not put it off, but send for it at once. What a nice present to send to some little friend!

SUSIE C. STONE,
Rec. Sec. Ex. Com.

OXFORD, Ga., October 24, 1890.

A Society for the Prevention of Cruelty to Mothers.

"Can you help me a few minutes, Marion?"

"I would like to, but I don't see how I can." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a guild meeting; and get back to my German lesson at five o'clock."

"No, you can't help me, dear. You looked worn out yourself. Never mind. If I tie up my head, perhaps, I can finish this.

"Through at last," said Marion, wearily, giving a finishing touch to "The Development of Religious Ideas among the Greeks," at the same time glancing quickly at the clock. Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising, but the startled girl saw bending over her mother's pale face two angels, each looking earnestly at the sleeper.

"What made that weary look on this woman's face?" asked the stern, strange-looking angel of the weaker, sadder one. "Has God given her no daughters?"

"Yes," replied the other, "but they have no time to take care of their mother."

"No time!" cried the other. "What do they do with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know they are letting the one they love most slip from my arms into yours. Those grey hairs come from over-work, and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses and pansies on the velvet or satin."

The dark angel frowned.

"Young ladies must be accomplished now," explained the other. "Those eyes grew dim sewing for the girls, to give them time to study ancient history and modern languages; those wrinkles came because the girls had not time to share the cares and worries of every-day life. That sigh comes because the mother feels neglected and lonely, while the girls are working for the women in India; that tired look comes from getting up so early, while the poor exhausted girls are trying to sleep back the late hours they gave to study or spent at the concert; those feet are so weary because of their ceaseless walk around the house all day."

"Surely the girls help, too?"

"What they can. But their feet get weary enough going around begging for the charity hospital and the church, and hunting up the poor and sick."

"No wonder," said the Angel of Death, "so many mothers call me. This is, indeed, sad—loving, industrious girls giving their mothers to my care as soon as selfish, wicked ones!"

"Ah, the hours are so crowded, "said Life, wearily." Girls who are cultured, or take an active part in life, have no time to take care of the mother who spent so much time in bringing them up."

"Then I must place my seal on her brow," said the Angel of Death, bending over the sleeping woman.

"No! no!" cried Marion, springing from her seat; "I will take care of her if you will only stay!"

"Daughter, you must have nightmare—wake up, dear. I fear you have missed your history class."

"Never mind, mama, I am not going to-day. I am rested now, and I will make those buttonholes while you curl up on the sofa and take a nap. I'll send word to the guild professor that I must be excused to-day, for I am going to see to supper myself, and make some of those muffins you like."

"But, dear, I dislike to take your time."

"Seeing you have never given me any time. Now, go to sleep, mama, dear, as I did, and don't worry about me. You are of more consequence than all the languages, or classes in the world."

So, after having been snugly tucked in a warm afghan, with a tender kiss from her daughter, usually too busy for such demonstration, Mrs. Henson fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying, restless day and generation," Marion soliloquized, as she occasionally stole a glance at the sleeping mother. "After this, what time she does not need I shall devote to outside work and study. Until she gets well restored I will take charge of the house, and give up all societies except one—that I'll have by myself, if the other girls won't join Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later one remarked to her: "We miss your bright face so much, Miss Marion. You seem to have lost all your ambition to be highly educated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."—*Sheltering Arms.*

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A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Household.

Amusements in the Home.

Amusements may be, and ought to be, such as will aid in developing and up-building a child's manliness or womanliness. Again, they may be such as will prove an injury to the tastes and character of the child. Even the simplest forms of amusement may have in them the one or the other of these tendencies. A child's earlier playthings or games may have much to do with educating and training his eye and ear and hand and voice and bodily movements. They ought all to be watched, and shaped accordingly. This truth is a fundamental one in the kindergarten system, and a study of the methods of that system may be of service to a parent who would learn how to guide a child in his amusements in this direction.

Peculiarly is it important that a child's amusements should not have in them any element of *chance*, as tending to give him the idea that his attainments or progress in life will depend in any measure upon "luck." From his play with building-blocks or with jackstraws, up to his games of ball or of chess, every movement that a child is called on to make in the sphere of his amusements ought to be one in which his success or his failure is dependent on his skill or his lack of it. A child may be harmed for life by the conviction that his hope of success in the world rests on that "streak of good luck" which seemed to be his in the games of chance he played in boyhood. And a child may be helped for life by the character which was developed by him in his boyhood's games of skill. It was an illustration of this principle, when the Duke of Wellington pointed to the play-ground of Eton, and said: "It was there that the battle of Waterloo was won."—*Sunday-School Times.*

THE LITTLE CHILDREN THAT ARE GONE.—Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss! It is impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.—*Chicago Advance.*

AN IMPORTANT STUDY.—Women who have had any experience will understand the balancing and adjustment, the sifting out of the unnecessary, and the careful combination of simplicity and beauty, which must be done if the prosaic process of living is to be clothed upon with refinement. Every woman needs to make a study of her own situation; what she may have to begin with; what she can afford to buy; what she can do by her own handiwork to lift the atmosphere of the home above the work-day thoughts. Nerve-wear is steady from day to day, appetite becomes capricious, the hunger of health is lost, and the sauce of life is lacking. A bowl of flowers trembling with dew, in the center of the table, a fresh napkin under the neat slices of bread or enveloping the hot toast, the pretty blue or gray vinework on the china, gives a zest, takes off the roughness, renews hope and creates a feeling that life after all is a pleasant road.—*Selected.*

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Scientific.

Effects of Eye-Strain.

The influence of the eye-sight upon intellectual work is more recognized each year by educators both in this country and Europe, and some of the most important discussions among both teachers and physicians bear upon this subject. One of the most lucid articles treating of the varied kinds of eye imperfections is "Eye-strain in connection with headaches, neuralgia and nervous disturbances," contributed to *Babyhood* by Dr. J. M. Mills, in the New York Opthalmic and Aural Institute. The most common causes of annoyance and suffering are far-sightedness, having its origin in the position of the principal focus of parallel rays of light behind the retina; near-sightedness, in which the parallel rays of light are brought to a focus in front of the retina; astigmatism, due to the irregular curvature of the cornea and insufficiency or weakness of the muscles of the eyeball. It is useful for both parents and teachers to recognize the seriousness of the symptoms of strain due to any of these forms of eye-imperfections. From far-sightedness come easy fatigue of the eye, aching sensation in the eyeballs, finally persistent and obstinate muscular irritation and burning pain. The eye-strain is felt more particularly at the end of the week. Near-sighted people suffer equal discomfort from working any length of time. Dr. Mills adds that near-sighted persons squint or blink in order to see at a distance, and that those "dreamy eyes 'that haunt me ever,' about which amorous swains become poetic, are usually near-sighted, the dreamy or staring appearance being due to the fact that they see imperfectly at a distance." Patients with astigmatism suffer very often and severely with headaches, dizziness, "flickering," and other nervous complaints. Those whose eyes are impaired by muscular weakness have headache, pain over the eyes, neuralgia, dizziness, nausea, and vague nervous disturbances. So serious is the effect of any imperfection in the eye that the examination of the eyes of children of school age would seem to be imperative. Many children have been rebuked for stupid neglect of and disinclination for study, when they are simply unable to endure the eye-strain. Many have been forced from intellectual labor to less congenial occupation through the neglect of eye imperfections. The seasonable remedy of the oculist is so practicable that its benefit should not be denied the poorest school-child.—Boston *Journal.*

METEORITES.—Meteorites are particularly interesting because they comprise the only material coming to us from outer space. In consequence of the striking phenomena resulting from their rapid passage through our atmosphere, making them appear like balls of fire visible at great distances, sometimes exploding with such violence as to be taken for earthquakes, their falls have been noticed and recorded since the earliest times. The accounts, however, were so imbued with superstitions, and so distorted by the terrified condition of the narrators, that in most cases the witnesses of the event were laughed at for their supposed delusions, and it was not until the beginning of the present century that men of science and people in general began to give credit to such reports.

The earliest authentic records of stones falling from the sky are to be found in the Chinese annals, which go back to 644 B. C., and between that time and 333 A. D., Biot has traced sixteen distinct occurrences. In Europe, a meteorite is said to have fallen in Crete as far back as 1478 B. C.; but Greek history can not be depended upon for events earlier than 700 B. C. A most probable fall, in 705 B. C., is mentioned by Plutarch; while Livy, in his History of Rome, gives an account of a shower of stones which fell on the Alban Mount about 652 B. C., and which so impressed the senate that they decreed a nine days' solemn festival.—*Popular Science Monthly.*

L. A. C. Hatfield Anger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

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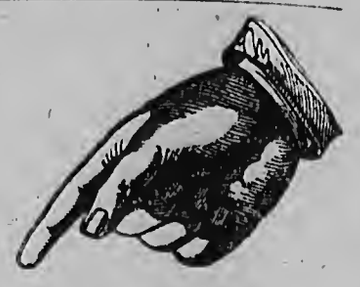

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The Magic Self-Lighting Pocket Lamp. No toy nor jim-crack, but a real genuine lamp in *nickel case*, size of pocket watch and so; burns one hour; quickly re-filled. ☞ One live agent wanted in every town. *Somebody will make* $100 *a week with it.* Sample and outfit and 1000 extra lighters sent prepaid for $1. If you write and mention this paper, will tell you how to get one for nothing. Address Retail Department of Rochester Lamp Co., 37 Barclay Street, New York.

PIANOS ORGANS SUMMER SALE 1890

SUMMER OFFER

BUY in August, September, or October and pay when crops are sold. Spot Cash Prices. The Lowest known. Just a little cash down, balance December 15th. No Interest. Our entire stock—any make—price or style. BEST Summer offer we ever made.

Write for Circular—
SUMMER OFFER 1890

LUDDEN & BATES,
SAVANNAH, GA.

25,000 SOLD

For introduction we will sell the Ladies' Friend Washer at cost (where there are no agents). Ten days trial. Agents make $5 to $10 per DAY. FREE Reconstructed, nothing like it; does not excel in quality and quantity of work. Circulars free. B. L. BATES & BRO., DAYTON, O.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

NEYLAND—Oh! the sadness and sorrow that was brought to the hearts of parents, relatives and loved ones by the sad Angel of Death in taking from our midst one of our noblest, one of our purest, one of our brightest angels of love, Miss SALLIE NEYLAND. Miss Sallie was the daughter of Mrs. E. A. and Mr. K. H Neyland, who reside in Wilkinson county, Miss. She was born September 11, 1869, and died June 17, 1890, aged twenty years nine months and six days.

Miss Sallie joined the Methodist Episcopal Church, South, at the age of eleven, and was converted at the age of fifteen. She lived a devoted Christian life up to her death—yes, she fought the good fight of faith, she finished her work; hence there is laid up for her "a crown of eternal life." Miss Sallie was not of that kind who served the Lord at church and abroad only; but her life was a constant walk with Christ, living a Christian at home as well as abroad. She proved her religion by her works; "hence she has rejoicing in herself, and not in another." Miss Sallie was one of the most cheerful girls that I ever knew. At all times she was cheerful and lively—yes, she constantly wore a smile on her face. To my mind all these are tokens of the joy, peace and happiness that is within the heart, which are the fruits of the ever-abiding Spirit of Christ.

Her ways were amiable, her disposition sweet and lovely. She was amiable with all that she knew. Amaranthine love had she for her dear lovers. She was pure and noble in all her ways; her aim being to ameliorate. She was an obedient, loving child to her parents. Hence possessing all these amiable qualities, it made her the joy of her parents, the favorite of her family, the light of her home. All that knew her loved her; consequently, there are many who mourn her death.

Some say that it is wrong to grieve after the dead who die in the Lord; but we are told that Christ wept at the grave of Lazarus. If Christ wept over the dead, then how can they, who are comparatively weak with Christ, restrain from weeping over their dear loved one. The consolation that they have who feel her loss the most is, "that all things work together for good to them that love and serve the Lord."

Miss Sallie was a bright and shining light on earth; but she is now a brighter and a more glittering light in heaven. But her light now shines on many of our pathways, guiding us to heaven. She is also to many a precious treasure in heaven; "hence their hearts are there also." The words of comfort that we give to parents, relatives and loved ones are these: Though she can not come back to them; yet—glorious thought!—they can go to her.

May the Lord help us all to meet her in the city of the New Jerusalem, the home of the pure, the good and the blest; there we shall be reunited in new bonds of love, to part never more.

UNO ILLANQUE AMAVIT.

BARRINTINE—Sister ELIZA C. BARRINTINE was born March 15, 1851, and died September 4, 1890. She was born of God some time in 1868; was married to J. M. Barrintine, December 20, 1869; joined the Methodist Episcopal Church, South, in 1875, and proved a consistent member until the day of her death. She has left a devoted husband and seven children to mourn her departure; but in the depth of their sorrow they look forward to the meeting by and by. The husband and the two oldest children are consistent and zealous Christians, and we trust the younger children will cross over on the Lord's side as they come to the years of accountability.

I was with Sister Barrintine only a few hours before her death, and had prayers with her. There is not a shadow of doubt in my mind as to her having entered into rest. Amongst the last words that she spoke, while talking of her pastor's visit, she asked her husband, "Did he baptize the children?" Those little ones have since been baptized, and may God help the bereaved father and his two older daughters to train them for God and heaven, so that they may all "meet beyond the river!"

B. F. PHILLIPS.

REAMS—ELIZA RAYMOND REAMS, the subject of this notice, was born near Natchez, Miss., November 17, 1808. Her maiden name was Johns. The time of her marriage and conversion I have been unable to obtain. She was married to Richard Reams, of Iberville parish, before she became a member of the church, or was converted.

For more than fifty years she stood for Christ, battling by faith and living in hope of the future glory. She was a woman of great physical vigor and energy, and bore up well under the pressure of her fourscore and (nearly) three years. Sister Reams was one of the simplest-hearted and constant Christians it has been my pleasure to know. Humility was, perhaps, chiefest of her virtues. During her last illness she often expressed her desire to be buried by her friends with but little said, and nothing done which was not necessary to a decent Christian burial. In answer to a request that I be permitted to point out the Christian graces in her, and the power of grace to sustain a poor sinner, she replied, "Tell them I am nothing; it is the grace of God in me."

With all her courage, she shrank back, not from death, but from the struggle of death; and when feebleness extreme prevented her listening to a long Scripture lesson—as at first she loved to do—she would ask me to repeat "a verse to help" her, and "then pray that she might die easy." For weeks and weeks this was her daily prayer: to die—to die easy. She often feared she was impatient to go; but she was the embodiment of patience. She died on September 23, 1890; just as she had prayed to die. Her last exclamation was "Peace! peace! peace!" She literally "fell on sleep," and she still sleeps. In her sleep she ceased to breathe, and was followed to her grave by a retinue of those who loved her.

Many of our preachers who have labored at Plaquemines will recall Sister Reams as the especial friend of the preacher. A woman of fine intellect, of sterling integrity, of great concentration of purpose, of faith and great tenderness of heart has fallen in our midst! She died at the home of her daughter's friend, Mrs. Wood, in the city of Baton Rouge, La. Her friends who are "faithful until death" will meet her in the "Father's house."

J. A. PARKER.

HOWELL—BERRY JEHU HOWELL departed this life August 27, 1890. Bro. Howell was born in Holmes county, Miss., May 1, 1847; moved to Louisiana during the winter of 1868; professed Christ in 1870, and for many years has been a member of the Methodist Church. He died of consumption, in the prime of life, leaving a wife and seven children to mourn him and treasure up his memory in their hearts.

Two days before his death we held a solemn service by his bedside, preached and administered the sacrament to him. As we realized that never again would we drink the wine together until we drank of "the new wine" in heaven, our hearts received a great hush as in the presence of the Great Spirit, and the imprint of that Spirit will forever remain upon us. Bro. Howell was full of faith, was willing to go, "gladly leaving all below;" had a great joy—the joy of the Master; he realized that his Redeemer lived, and that through him he also should live. His father, mother, two sisters and two brothers had already preceded him and reached the golden strand. One brother and one sister are still here struggling, battling, racing. To them and to the widow and fatherless children we point to the God of battles—to him "who holdeth our crowns in his hands"—and pray they may not be left out, but in due time enter and take possession of the "inheritance, uncorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

GEO. A. MANDEVILLE, P. C.

WATSON—The good Lord, in gathering up his jewels, has visited our Sabbath-school at Pleasant Valley Church, and cast a shade of sorrow over all. Our little band is severed, and we are left to mourn the loss of our beloved sister and teacher, Mrs. RALPH WATSON, a zealous and earnest worker, never tiring in deeds of kindness and love.

Resolved, That, as our all-wise Father has taken our beloved sister, we humbly bow in submission to his will. Her useful life was short indeed, but God had a higher place for her to fill, and she, no doubt, is now enjoying that perfect peace—the reward of the faithful.

Resolved, That we cherish the memory of our departed sister, and try to imitate her bright example, letting our light so shine that others may be constrained to follow.

Resolved, That we extend our sympathies to the bereaved husband, parents and relatives in their sad affliction, pointing them to heaven.

Resolved, That a copy of these resolutions be sent to our NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy sent to the bereaved family.

N. SMITH, for Com.

CALLAWAY—WILLIAM D. CALLAWAY was born March 29, 1852; died September 27, 1890. He joined the Methodist Church at Macedonia in Noxubee county, Miss., on the third Sunday in September, 1860, when he was only eight years old, in which he lived a consistent member until his death, which was a little more than thirty years. He was the son of the Rev. M. C. Callaway, Sr., and brother to the Rev. M. C. Callaway, Jr., of the Mississippi Conference (who is now deceased). Bro. Callaway was one of the most innocent men that I ever knew. He never did any harm to anyone, nor said any; hence when he died he left not an enemy behind, so far as I know.

In his last sickness (which was flux and congestion) he exhibited the greatest patience that I ever saw; never a murmur or complaint escaped his lips. He leaves a wife and four children to mourn their loss. May God's grace direct the little ones, so as to meet their father in heaven!

E. H. ROOK.

"American 'Nosology.'"

There can be no doubt as to the almost universal prevalence of Catarrh in this country. Even our speech has acquired a nasal twang. And this is not, as might be supposed, "The twang that spoiled the hymns, when Cromwell's army sang," but it is undoubtedly a catarrhal symptom. In most medical works at the present day the nose is very "prominent." The "fierce Catarrhs" continue their ravages. But, is nothing to be done? Is there no remedy? Let us see.

DRS. STARKEY & PALEN: "After suffering many years with Catarrh, and trying many remedies, I found greatest relief in the use of your Compound Oxygen Treatment, and I highly recommend it to others." MRS. J. C. ARRINGTON, Livingstone, Ala., March 1, 1889. DRS. STARKEY & PALEN: "Your Compound Oxygen cured me of chronic Catarrh. I have great faith in it for the throat and lungs." T. P. DICKERMAN, New Haven, Conn., March 25, 1889.

You will find a great number of testimonials from patients who have been cured of Catarrh and other diseases, in our treatise on Compound Oxygen, a book of 200 pages, giving full account of the discovery, nature and results, of Compound Oxygen. It is a book well worth reading. The only genuine Compound Oxygen. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

BUFFALO LITHIA WATER

Goes to Hot Springs for Gout, Rheumatic Gout, Rheumatism, etc., etc.

DR. ALGERNON S. GARNETT, Surgeon (retired) U. S. Navy, Resident Physician, Hot Springs, Ark.:

"I have had excellent results from BUFFALO LITHIA WATER in GOUT, RHEUMATIC GOUT and RHEUMATISM *both in my own person and in the treatment of patients for whom I have prescribed it.* It is a *prophylactic* as well as a *remedy* in *Nephritic Colic* and forming *Calculi*, when due to a redundancy of *Lithic Acid*."

Dr. Wm. B. TOWLES, Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia. Former Resident Physician, Hot Springs, Va.:

"I feel no hesitancy whatever in saying that in GOUT, RHEUMATIC GOUT, RHEUMATISM, and in all diseases of URIC ACID DIATHESIS, *I know of no remedy at all comparable to* BUFFALO LITHIA WATER.

"Its effects are marked in causing a disappearance of *Albumen*. In a single case of *Bright's Disease of the Kidneys* I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

The Late Dr. Wm. F. CARRINGTON, Resident Physician Hot Springs, Ark., Surgeon (retired) U. S. Navy, Surgeon Confederate States Navy, Medical Director Army of Northwestern Virginia:

"The BUFFALO LITHIA WATER, Spring No. 2, has signally demonstrated its remedial power in GOUT, RHEUMATIC GOUT, RHEUMATISM, URIC ACID GRAVEL, and other maladies dependent upon the URIC ACID DIATHESIS."

Dr. T. B. BUCHANAN, Resident Physician, Hot Springs, Arkansas:

"Send me five cases BUFFALO LITHIA WATER, Spring No. 2. I have made use of this Water for GOUT in my own person and prescribed it for patients similarly suffering with the most decided beneficial results. I take pleasure in advising GOUTY patients to these Springs."

Water in cases of one dozen half-gallon bottles, $5 F. O. B. here.

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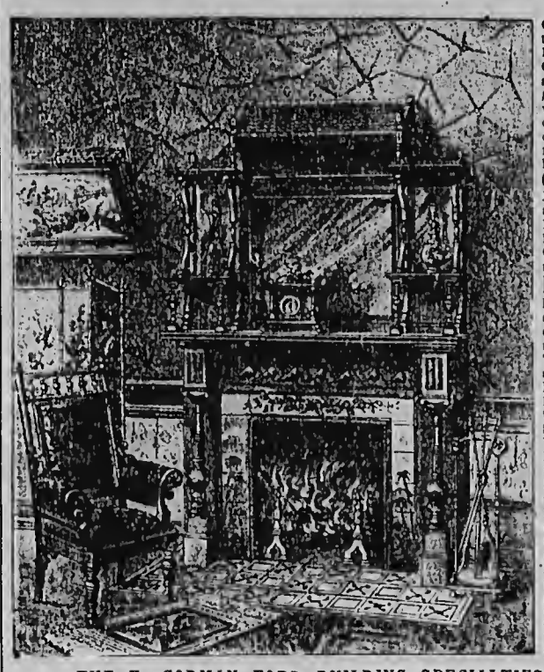

Come and see something new. Dining Room Mantels having China Closets attached and over mantel for cut glass. Library Mantel, with Settee or Bookcase attachments. Boudoir mantel, dressing mirror over five feet high, from

Conway Cabinet Comp'y Milwaukee. I am sole agent of this SPECIAL LINE. Anything known in cabinet work. Can furnish designs and estimates.

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Mention this paper.

COME unto me, all *ye* that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.—*Matthew xi. 28, 29, 30.*

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☞ This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Fire, River and Marine Insurance Solicited.

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CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
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I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT,—FOURTH ROUND.

W. and State L., at Waynesboro (Th.)	Nov. 6
Union circuit, at Unioe	8, 9
Daleville station (Tues.)	18
Hopewell ct., at Pleasant Grove (Th.)	20
DeKalb, at New Hope	22, 23
Binnsville, at Binnsville (Tues.)	25
Paulding, at Hopewell	29, 30
Lauderdale, at Center Ridge	Dec. 6, 7
Marion, at Lockhart (Th.)	11
Meridian, at First Church	13, 14
Meridian, at West End (night)	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST. — FOURTH ROUND.

Bayou Sara, at Slaughter	Nov. 8, 9
New River, at Magnolia	11
E. Baton Rouge	13
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Betoville, at Clinton	10
Jackson station	13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville, at Mayersville	Nov. 9, 10
Sunflower, at Campbellsville	15, 16
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26, 27
Meadville, at Oak Grove	29, 30
Utica, at Utica	Dec. 6, 7
Burtonton, at Carlisle (Mon.)	8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek, at Lake City	Nov. 8, 9
Flora	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Benton (Sat.)	29
Yazoo circuit, at Tranquil (Sun.)	30
Yazoo City	Dec. 6, 7
Bentonia and Dover (Tues.)	9
Jackson—First Church (Wed. night)	10
West Jackson (Thurs. night)	11
Spring Ridge	13, 14
Canton (Monday night)	15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at Pearlington	Nov. 8, 9
William's, at Bethel (Sun. P. M.)	15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit, at Galloway Chapel	Dec. 5, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Mt Ross, at Mt. Zion	Nov. 8, 9
Raleigh, at Raleigh	9, 10
Walnut Grove, at Scotland	15, 16
Westville, at Pleasant Grove	22, 23
Shiloh, at Salem	29, 30
Trenton, at Polkville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Adams, at Adams	Nov. 8, 9
Summit, at Summit	9, 10
Franklinton, at Magus	15, 16
China Grove, at China Grove (Wed.)	19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Pleasant Grove, at Pleasant Grove	Dec. 6, 7
Lebanon, at Blue Hill	13, 14

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Walthall circuit, at Walthall	Nov. 8, 9
Sturges circuit, at Sturges	15, 16
Tampico circuit, at Pleasant Grove	20
Starkville circuit, at Steele Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Kosciusko and D., at D (Sa., Sn.)	Nov. 8, 9
West, at Emory (Thu.)	13
Poplar Creek (Sa., Sn.)	15, 16
Newport " "	22, 23
Kosciusko circuit (Thurs.)	27
Ethel, at Tabernacle (Sa., Sn.)	29, 30
Weir (Wed.)	Dec. 6
Sallis, at Sallis (Sa., Sn.)	6, 7
Winona (Mon.)	8

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pine Mountain	Nov. 8, 9
Shawnee	15, 16
Byhalia	22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Pontotoc, at Pontotoc (Thu.)	Nov. 6
Houston and Wesley Ch., at Houston	8, 9
Sparta, at Sparta (Wed.)	12
Buenavista, at Buenavista	15, 16
Ebenezer, at Soule Chapel (Wed.	19
Okolona circuit, at Boon Chapel	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont (Wed.)	Dec. 3
Fulton and Smithville (Fri.)	5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Mt. Vernon	Nov. 8, 9
Coldwater Mission	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 23
Cockrum	29, 30
Chulahoma	Dec. 6, 7

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Carrollton circuit	Nov. 8, 9
Banner	13
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	29, 30

J. W. PRICE, P. E.

GREENVILLE DIST.—FOURTH ROUND

Belen	Nov. 9
Jonestown	12
Lula	16
Robertson	19
Rosedale	23
Glen Allen	Dec. 1

R. M. STANDIFER, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit	Nov. 8, 9
Ripley and New Albany	15, 16
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Valley, at Bellevue	Nov. 7
South Bossier, at Haughton	8, 9
North Bossier, at Plain Dealing	14
Shreveport	15, 16
Anacoco	20
Many	21
Natchitoches	22, 23
Red River, at Campobello	20
Mansfield	29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Ringgold	Nov. 8, 9
Sparta	11
Saline	13
Gansville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Boyce and Lecompte, at Pineville	Nov. 8, 9
Holloway, at Hickory Grove (Tu.)	11
Alexandria	15, 16
Centerville (Tu.)	18
Black River (Fri.)	21
Vidalia and Trinity	22, 23
Columbia	29, 30

B. F. ALEXANDER, P. E.

Grant.

What is in a name? Everything in this case. Mention the name of Grant in connection with the furniture trade of New Orleans, and you have at once a history of the complete transformation that has been effected in the business from the time of big profits, slow sales and limited stocks until the present era of small profits, numerous sales and endless assortment.

Mr. Grant has, from the very first, acted upon the principle that it was better to make ten sales, with a small profit on each, than to hold his goods at a high price, and only effect two or three sales; better for him, as each sale introduced his goods and method of doing business, and better for the people, as they got the advantage of low prices, which enabled many to furnish their homes who could not otherwise have done so. Such an innovation as this, of course, met with considerable opposition from old, slow-going houses, who ridiculed it in every way; but, by adhering strictly to this principle, keeping a large stock of reliable goods, selling them quickly at a small profit, and fair, square dealing all round, Mr. Grant has overcome all opposition, and to-day stands at the head of the furniture trade of New Orleans.

In May, last, he had the misfortune to lose his entire stock of furniture by fire; at a time, too, when he was carrying a very large and complete line; but, with characteristic energy, immediately rented and stocked another store, and his business went on without interruption. He now occupies a new five-story building at 28 and 30 Camp St., one block from Canal St., which was specially constructed for him, and which is undoubtedly the finest furniture store in the city. His stock is very large, varied and handsome, embracing every style from the cheapest to the most expensive; and, as all the goods are from reliable factories, he can and does guarantee every article to be exactly as represented, and to give satisfaction in every respect.

Mr. Grant will, at all times, be pleased to have his friends from the country call upon him, whether they wish to purchase in large or small quantities, or do not wish to make any purchase whatever, and would ask them to make his place headquarters when in the city. For the accommodation of the ladies, he has fitted up a waiting-room with toilet, which is supplied with the latest magazines and an attendant to take charge of packages, and they are cordially invited to avail themselves of its advantages.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75 cents.

NEWS OF THE WEEK.

DOMESTIC.

The Republicans were overwhelmed in the elections held throughout the Union on the fourth. The returns indicate a Democratic majority of nearly eighty in the next House of Representatives. Louisiana returns a solid Democratic delegation. Pennsylvania, New Hampshire and Massachusetts have elected Democratic governors. The Democrats gained heavily throughout the North and West, while the South had no break in the line.

The twelfth of the series of census bulletins was issued on October 31 on the population of the United States. The population of the United States on June 1, 1890, as shown by the first count of persons and families, exclusive of white persons in the Indian Territory, Indians on reservations and Alaska, was 62,480,540. These figures may be slightly changed by later and more exact compilations, but such changes will not be material. In 1880 the population was 50,155,783. The absolute increase of the population in the ten years intervening was 12,324,757, and the percentage of increase was 24.57.

The corner-stone of the Woman's Temple, which is being erected by the Woman's Christian Temperance Union, was laid in Chicago, November 1. The exercises were opened at the Second Regiment armory by the singing of "America" by a trained choir. The building when completed is to be a superb structure in French Gothic style, costing $1,100,000. It will be thirteen stories high, surmounted by the figure of a woman, that stands with outstretched hands and upturned face, as if in prayer. The finances of the undertaking are on a firm basis, as $600,000 of stock has been sold, and the remaining amount will be raised by bonds.

There will be no general Federation of Locomotive Engineers with brakemen, firemen, conductors, and other railway employees. A majority report favoring federation presented at the Brotherhood convention in Pittsburg was defeated. Since the vote was taken the convention has spent considerable time discussing the matter, and finally decided not to federate.

The new Constitution of the State of Mississippi was adopted by the Constitutional Convention in session at Jackson, on November 1. Two of the delegates refused to sign. After the ceremony of signing was over, and a resolution of thanks had been passed complimenting President Calhoun upon his fair and impartial rulings during the convention, Judge Calhoun ascended the platform to deliver his farewell address, which was couched in eloquent and loyal words.

William O'Brien, M. P., and party arrived in New York on November 2. They were met down the bay by a large delegation of Irishmen on board a tugboat, which was chartered by the Irish societies of the City of New York.

The bill to disfranchise any member of the Choctaw Nation who has taken or may hereafter take the oath of allegiance to the government of the United States has passed both houses and has received the approval of the governor. It disqualifies all such persons from holding any office of trust or profit in the Choctaw Nation, or to sit as jurors in any of its courts.

The Grand Hotel in San Francisco was damaged by fire, on November 3. The loss amounts to $500,000. No lives lost.

An express train on the Delaware, Lackawanna and Western railroad, going forty miles an hour, ran into a freight train, three miles south of Syracuse, N. Y., on November 3. The fireman and engineer of each engine were killed in the collision, and many passengers were injured.

FOREIGN.

The French tariff bill, which is now before the Chamber of Deputies, gives to the President and the Cabinet full power to retaliate to a great extent as they choose upon articles exported to France to any country which discriminates against French products or in any way erects barriers against French trade. This clause is obviously modeled to meet the American meat inspection bill, and is intended as the French answer to that measure.

Mr. Gladstone's recent speeches in Scotland has caused a thrill throughout Great Britain, and evoked the admiration of the London *Times*. Those who have thought that the great Liberal leader was declining in mental vigor have had to confess their error. Never have his addresses been more forcible nor his line of argument better sustained. The speech at Dundee is considered the masterpiece of his Scottish campaign.

It is stated that on the first day of the coming session of Parliament, Queen Victoria, upon the recommendation of Lord Salisbury, will issue an act of grace granting a conditional discharge to all the men undergoing life sentence for participation in the earlier Fenian movement.

More than ordinary interest has been aroused throughout Canada in anticipation of the Dominion government's action with regard to the separate school question and the abolition of the French language as an official language in the courts and assemblies of the Manitoba province. Both were the subject of province legislation last year.

Cuban mail advices report that the McKinley tariff law has already had a baneful effect in Cuba. Forty of the smaller tobacco factories have been closed and a large number of operatives are idle.

Pope Leo XIII. in his latest encyclical to the bishops in Italy, urges Catholics to greater zeal in fighting agnosticism. The Pope concludes by saying, that two governments are impossible at Rome, and that Rome ought to be given back to the Pope if the world wished the Holy See to exercise as heretofore its influence for good.

Since the outbreak of the cholera in China there have been 38,325 cases and 25,911 deaths. The epidemic has almost subsided.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅝ @	— —
Ordinary	8⅛	— —
Good ordinary	8⅝	— —
Low middling	9 1-16	— —
Middling	9½	— —
Good middling	10	— —
Middling fair	10 11-16	— —
Fair	11 7-16	— —
Galveston middling	9 9-16	— —
Mobile middling	9½	— —
Memphis middling	9½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4 1-16	4 3-16
Good fair	4 1-16	4 3-16
Common	3¾	3½
CENTRIFUGAL:		
Seconds	4	5
Prime yellow	5 3-16	5¼
Gray white	5 3-16	5 5-16
Choice white	5½	5⅝
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	30	34
RICE.		
No. 2	2 5-16	2⅜
Good	4⅜	5
Fair	4½	4¾
Prime	— —	5¼
Rough, ₩ bbl	3 00	4 50
POLISH, ₩ ton	12 00	15 00
FLOUR.		
Extra Fancy	5 25	5 55
Fancy	4 87½	5 00
Choice	4 50	4 10
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 65	5 75
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	2 75
Cream meal	— —	3 25
Grits	3 20	3 35
Hominy	— —	3 50
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	65
Yellow	— —	67
Mixed No. 2	— —	65
OATS:		
Western	— —	55
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 55	1 07½
HAY:		
Prime	16 50	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	11 75
Prime Mess	— —	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6¼	6⅝
Sides, short rib	6⅝	— —
Sides, long clear	6½	6⅝
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6⅛	6¼
Sides, long clear	6⅛	6¼
GROCERIES.		
COFFEE:		
Prime	21¼	— —
Fair	20½	— —
Common	17¾	— —
TEAS:		
Choice	40	1 00
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	28
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6⅝	6¾
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	23½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	8 00	10 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	3 25
ONIONS:		
New Louisiana	— —	— —
Western	3 25	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8	— —
Jute, 1¾ lb. ₩ yard	7	— —
Lone Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 25
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	22	23
Southern	22	23
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, November 4.

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Plan of Episcopal Visitation for 1890

Time.	*Conference.*	*Place.*	*Bishop.*
Nov. 12.	Virginia	Lynchburg	Hargrove.
" 12.	Texas	Caldwell	Galloway.
" 12.	North Texas	Texarkana	Hendrix.
" 12.	Memphis	Dyersburg	Duncan.
" 19.	North Alabama	Birming'm	Granbery.
" 19.	Arkansas	Eureka Sp's.	Fitzgerald.
" 20.	German Mission	Houston, T.	Haygood.
" 26.	W. N. Carolina	Concord, N. C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 3.	Little Rock	Monticello	Fitzgerald.
" 3.	North Georgia	Washingt'n	Hargrove.
" 10.	North Carolina	Wilson, N. C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

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Christian Advocate.

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The One-Man Power.

(Editorial.)

The "Kelley case" has given occasion to a good many secular papers, and not a few religious papers, to inveigh against the polity of our church, and to proclaim the despotic power of our Bishops. Bishop Hargrove has become the target for a number of poisoned arrows; but he is eminently qualified to take care of himself. This holding up our church polity to the world as a monster who is devouring thousands of innocent people, and trampling thousands more into the dust of ecclesiastical servitude, shows an ignorance that is truly pitiable in this day of general knowledge and enlightenment. That a newspaper should pretend to know affairs, and yet publish what some of them have published in the last few weeks in regard to our church and her Bishops, discloses a density of ignorance that is really alarming in a public journal. One would suppose that the Southern Methodist Church of to-day was worse than the Roman Church under the mansgement of the Inquisition, and her Bishops greater tyrants than any who ever ruled a barbarous State of the oldon time.

Like every other organized body, our church has its code of laws. This code was revised last May in St. Louis, and has been published to the world. This code was revised by the General Conference—a body composed of an equal number of laymen and preachers. There are but few legislative bodies of other churches that can show as large a representation of laymen. Our church laws are not made by the preachers alone, for the laymen have an equal voice and vote. Our Bishops have nothing to do with making our laws. They simply preside over the law-makers, and keep order while the people and preachers enact the laws. But after the law is made, there must be some administrator, or else the law is a nullity. This administrator, in some cases, is the Bishop; in other cases, the presiding elder or pastor. Each office has its special laws, with its special officer to administer the law pertaining to the office. The Bishop's office and duties are defined clearly by this code of laws, in making which he had no voice or vote. The church, in her legislative capacity, makes the law, and this very same body of men elects the Bishop, and gives him a solemn charge to be faithful in the performance of his duties in administering the law. Now, is faithfulness to this charge an act of tyranny? When the Bishop, in the face of violent opposition, stands up and administers it, is he to be written down as a tyrant? It is not so in the civil government. Every officer of the State takes an oath that he will faithfully administer the law of the State, and when he does so, do the newspapers, who know anything of the law and its administration, write down the officer as a tyrant? Of course not. He has done what he pledged himself to do. So our Bishops simply do what the church elected them to do, and what they promised to do when they were inducted into office. If the law is bad, that is not the Bishop's fault. That is the fault of the church. The Bishop, like the civil officer, must administer the law as he finds it. He can not mend it, nor can he change it. To denominate a Bishop a tyrant because he administers the law as he finds it, is the silliest kind of nonsense, and shows either that there is ignorance of our church polity, or something worse. "The one-man power," which some of our sister churches take so much delight in parading before the world as the chief characteristic of our church, exists only in the imagination. No man in our church—and, as far as we know, no man in any other church—is hedged in by so much law as our Bishop. If one of our Bishops had done, by a law of the church, as the mayor of this city did in regard to the Sunday law, he would have been arrested and tried, and turned out of office in short order.

No, there is no "one-man power" in the Southern Methodist Church. The church makes the laws, creates the offices, and elects the officers, and they are responsible to the church; and she calls everyone of them, at stated times, to give an account of his stewardship. Bishop Hargrove, in the Kelley case, administered the law as he understands it. For one, we think he understands it correctly; but if we thought otherwise, we would not abuse him and call him a tyrant, because his administration seemed to work a hardship. The Bishop and the presiding elder and the preacher in charge, while charged with the administration of the law, are themselves so hedged that they can not do anything without it, and they are answerable for the faithful discharge of their trusts. If some people would take a little pains to gain a little knowledge, they would make fewer ridiculous mistakes.

Letter No. 31.

THE VALLEY OF JORDAN—GILGAL—A NIGHT IN JERICHO—ANCIENT JERICHO—ELISHA'S SPRING—THE VALLEY OF CHERITH AND CAVE OF ELIJAH—THE ROAD FROM JERICHO TO JERUSALEM.

The valley of Jordan, through which that double-channeled river flows, is eight or ten miles in width. On the south it ends at the margin of the Dead Sea, while to the north it stretches away as far as the eye can reach, skirted on the right and left with mountains, and with an Indian-summer-like haze resting upon it. Of the character of the east bank, I can not speak; but the plain on the west shore, reaching to the mountains of Judea, is as level almost as a table, and could, with little attention, be made as beautiful with varied vegetation as when the Israelitish spies, sent to reconnoitre the country, looked with delighted eyes upon the scene of living green. It is now a hard, dry expanse, covered with coarse, sedge-like grass; but the spots cultivated in the neighborhood of Jericho show unmistakably what it can be made to do, and what it really is to-day under the surface.

Gilgal is about two miles from the Jordan. Nothing is left but a heap of stones of the place that figured so prominently in Jewish history. Here, after crossing the Jordan, the Israelites made themselves holy unto the Lord, and it is remarkable to notice how often, in after days, they would return to this spot. After battles and campaigns and great national experiences, after victories and defeats, Gilgal would be fallen back upon or sought after. Very much like Jacob was led back to Bethel for a renewal of spiritual life, so to the place where, as a nation, they had given themselves to God in solemn covenant, the Israelites would return again and again. Well for all believers to turn the face and heart—not frequently, but continually—to Gilgal. I can see why Samuel retained it as one of his judging-places. It is remarkable that even to this day the idea of holiness is connected with the spot by even the Arabs. I was informed that when they wish to get the whole truth from a man, they ask him if he is willing to swear by the tree that grows at Gilgal.

Jericho is a small mud village, with two or three modern houses for the comfort of travelers. Here I passed the night. Wearied with the long trip, and parched with thirst, I sat under a grape arbor thinking of the history of the place, when my dragoman approached with several bunches of grapes of such huge size and such rich color, that I instantly thought of the circumstance of the spies and the grapes of Eshcol, which so amazed the Jews. The night at Jericho will not be soon forgotten. It was a night of almost breathless calm in August; the whole valley of Jordan was a bed, upon which the day had lain for hours, and left all heated. The very moonlight, which flooded the country, fell like the weight of additional covering. How we panted, like David, for water from the deep well of Bethlehem! But that was too far, and so was Elisha's Spring, which is over a mile from modern Jericho. Some Bedouins were beating a drum a half mile away, which performance they kept up until nearly midnight, every monotonous stroke coming through the still night air, and falling with undiminished force upon the suffering ear. In the midst of this night of discomfort and wakefulness there was a sight that I obtained while walking amid the fruit trees of the orchard that served to steady me and keep me patient. It was the sight of the mountains of temptation lying in the moonlight, one or two miles away, toward Jerusalem! How it all rushed over me that Christ, the Holy One, dwelt in that desolate region without food or drink or companionship for forty days and nights, and did it unmurmuringly. Is it not wonderful that we should ever count our lot or surroundings hard in the face of the suffering life lived by the Son of God?

Nothing seems to be left of the town in which Zaccheus resided as a rich and despised publican. The sycamore tree, as well as the man who climbed into its branches to see Jesus, is gone. Bartimæus, the blind beggar at the gate, has become dust, and so has the gate by which he sat. The road itself, along which the multitude poured that day, is to-day a faint pathway, and frequently lost sight of amid the stones of the field and the rubbish of the village. However, it matters but little, seeing that the truths of that day are preserved. We can stand the pulpit being knocked to pieces if the great saving sermon has been preached; and you can take the framing of the picture, if you leave me the picture itself. The great lesson of that day—Christ's love for, and kindly attitude to, the poor and rich alike—remains with us, if Jericho does not. Time has destroyed the poor Jericho pulpit, but heaven holds the preacher, and immortal souls and eternity have the sermon.

Ancient Jericho is nearer the mountains than the modern town of that name. The ruins have the magnitude of little hills. I noticed, however, that they touched the mountain, and at once filled an objection to this being the exact site, for the reason that the Bible says the children of Israel marched around Jericho a number of times, and evidently at some distance from the walls. According to these ruins, there would be no room for them to pass between the city and the mountain. There can be no doubt, however, that the site is near by, if not a part of the ruins we see. What a resounding crash went along the side of these mountains, and up these gorges, when the walls, on the last day of circular marching, fell down flat! In the victory was found the element of future defeat. One man carefully brought it forth. Is it not strange that the two articles secretly taken from Jericho represent the especial weaknesses of the two sexes? The guide points out to you, with great confidence, the ruins of the house of Rahab, because, as he said, the promise to her was that the stones of her house should remain standing; "and here," says the guide, "is the only ruin on which one stone is piled upon the other; therefore, this is the house of Rahab." His logic was equal to his scriptural accuracy, and correspondingly convincing.

Elisha's Spring is close by, and gushes out at the foot of the mountain by a small palm of Gilead, overshadowed partly. The flow is so abundant that it could easily be made to irrigate the plain between the river Jordan and the mountains. Already below the mouth it has been divided into a number of channels, several of which I crossed, and found them all rushing along with the accent of rapidity and abundance. To-day the fountain is shallow; but if the stones and debris of former walls around it were removed, it could be made a pool fifteen or twenty feet square, and six or eight deep. Then, indeed, if an axe flew off the helve into the spring, the owner might well cry out, as did one of the young men to Elisha: "Alas, master! for it was borrowed." I noticed the remains of an ancient wall that once encircled it, possessing about the same dimensions I have named. Truly, all Scripture statements of places and things can bear examination. The water of this spring is sweet, cool, and refreshing. When Elisha healed this fountain, he did it effectually.

The valley of Achor, where Achan was stoned, is in this neighborhood. What trouble one man can bring upon a large body of people! What farreaching results attend a sinful act! One man sins—then what? Israel defeated, thousands slain, Joshua on his face, and twelve tribes mourning. How truly could the solemn words of Joshua, uttered here, be spoken now in many places to certain individuals, "You have troubled Israel this day!"

The valley of Cherith enters the plain near the Jericho road. One or two miles up the valley is shown the cave of Elijah, where he was fed by the ravens while hiding from Ahab. The cavern is situated high up on the precipitous side of a mountain. It is a good hiding-place, even among the bare rocks; but if in former times these heights and slopes were covered with forests, it would have been next to impossible to have discovered the prophet. The brook of which he drank winds along the valley several hundred feet beneath the cave. Its course can easily be traced by a narrow line of green shrubs that overarch it in its progress to the plain. As I viewed the place I could not but recall the life of hardship through which this man of God was called to pass. Elisha was of a softer make, and kept a servant. Both, I notice, were accepted of God. Nevertheless, when the time came for the transfiguration of Him who came to minister, and not to be ministered unto, it was the toil-worn Moses, and the toil-worn Elijah, and not Elisha, that stood in the company of the Father and the Son, talking about the coming death at Jerusalem, and the completion of the plan of salvation.

The Jericho road truly, as the gospel says, ascends up to Jerusalem. For the greater part of the way it is a steady ascent. The expression, "go up to Jerusalem," so often recurring in the gospel, is not carelessly nor meaninglessly used. The traveler, approaching the capital of Judah from any direction, "ascends," because of this superior elevation of Jerusalem, being nearly three thousand feet above the level of the sea. Jericho and Jerusalem, in a straight line, are not more than ten miles apart; but following the windings of the road, the distance is considerably greater. So it is a long road, and a steep road, and a toilsome road, and in summer a hot road. Many must have been the resting-places of the Savior and his disciples when they ascended to Jerusalem by this highway. The road possesses to the Christian a most tender and sacred interest, because Christ walked along it; and, in addition, his last journey on earth was here made. Although millions have trod the stony highway, yet will it stand forever and inseparably connected with the Savior. I could not but regret to see that the Turkish government is building a new road, which leaves the old Jericho road at many points. This new road was commenced last year, and is now nearly completed. A great part of it pursues the same ancient course, and when it deflects, there, on the right or left, is seen the old Jericho road, a solemn, heart-moving relic of the sacred past. His feet, you say, walked there! All along this road the figure of Christ would rise up before my mind. The "face steadfastly set to go to Jerusalem" was before me. I could see the group of disciples and the faithful women of Galilee around him, and following him. What a mystery he was to some of them as they saw him toiling along the road on foot, when only the day before they saw him heal the blind Bartimæus! What conversations and teachings fell from the gracious lips on this last journey! The Light of the world was nearing the hour of sunset, if they had known it. They thought he was going up to raise Lazarus from the dead, and so he was; but he was also going up the toilsome, exhausting road of Jericho to die, himself, at Jerusalem. And yet who so patient and gentle and uncomplaining as he on this journey to the most dreadful death known to man!

We passed the inn, or rather the building, that stands on the site of the inn made immortal by the parable or history of the Good Samaritan. Passing into the court-yard, we found it well filled with recumbent camels and resting Arabs. I seated myself on a rock near the gate, and read, while our animals rested awhile from the intense heat of the day that beat down with the force of a furnace upon the treeless road and rocky hill-sides of this country. That part of the Scriptures is doubly enjoyed here which commences, "A certain man went down to Jericho." How thankful I am for the picture the Lord draws of a man who, when he started to do a benevolent or kind thing, went to the end of it, leaving nothing undone, because believing not in half measures! "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Most of us think our duty done when we put the traveler in the inn. Let the landlord do the rest. Some of us go two pence farther in kindness, and say: "Let the next traveler contribute something; let the landlord tell each passer-by, and raise a purse." All hail to the man that stops not and turns not back in a good work, but says, in substance: "If anything more is needed, let him have it. Behold, I will pay for all!" Such a man was Paul. Hear him writing to Philemon about Onesimus, "If he oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it!"

Two hours after we ascended Mt. Olivet by the upper road, so often trod by the Master, and descended, looking, with the soul in the eyes, at the city outspread beneath us, which had received his tears and, later on, drank up his blood.

B. CARRADINE.

Revival at Natchez, Miss.

On last Sunday evening we closed our protracted meeting. From the beginning the signs of a revival were encouraging, large crowds attending the services during the week of prayer preceding the regular services of the revival. On Monday, October 13, Rev. George S. Inge arrived, and remained with us three weeks, preaching with earnestness and power. We had two services daily, which were well attended. Those of the morning were for the benefit of the church members and Christian workers; and many of these services were very precious. Some of our business men left their work to attend. The evening services were directed to those out of the church, and to sinners *in* the church. Notwithstanding Bro. Inge's fearless strictures on popular sins, the congregations were always large and attentive. During these services the church has been greatly revived, and its membership increased. Jefferson Street has received fifty-five, with some more to follow. Wesley Chapel has received about twelve, and the Baptist Church one, with, perhaps, more to follow; while at the Presbyterian Church about forty-five have joined.

We did not get any "Law and Order League" as a result of the revival, but the barbers of the city have discontinued Sunday work, and petitions are now in circulation to have the Sunday law enforced; and the town authorities, we hope, are waking up to their duty.

But, Mr. Editor, the *revival* is not over. The churches are in a better condition for work, and there is more fellowship among them than for some time before; and Rev. G. R. Pearson will be with us at the Presbyterian Church, Friday night. So we hope for a still greater work of grace in our town.

Perhaps we shall have another report to make to the ADVOCATE before Conference.

W. E. BALLARD.

NATCHEZ, MISS., Nov. 6, 1890.

Non Sum Qualis Eram.

Consciousness of a fact must be the ultimate ground on which the basis of its proof rests. There is no escape from this maxim in psychology; for all chains of evidences, no matter how elongated, must finally link to the ultimatum. "I know I know," says the child; "I know I know," echoes the sage. Beyond this none can go, even though he be an angel from heaven. Say, if you dare, this is false, and your very assertion proves its truthfulness. Then the conscious soul must know its phases, if known at all. Every change, every image is mirrored in just proportion and clear outline. This is a fundamental truth in that extensive and general field of human knowledge known as philosophy, and as old as Aristotle. Strange, though it seems, that a principle like this, so well known to the Grecians and schoolmen, and their successors in philosophic studies was never, so far as I know, applied by any as a test in matter purely spiritual (I mean the touch of spirit to spirit) until John Wesley's genius apprehended its full value, and his zeal fearlessly declared its incalculable worth in one's religious experience. And it is marvelous, indeed, to one enjoying the riches of spiritual communion, and with the many "knows" of Bible staring him in the face, how any reader of divine truth could be ignorant of a thing so plain. No doubt the apostles, fathers and early Christians were perfectly familiar with this privilege of everyone begotten of the Father and born of the Spirit. Many a lonely desert monastery and forest retreat became a very Pisgah, because of this living witness in the soul's innermost shrine. But the mist of ages beclouded it, and it was entirely lost for a time, or so mingled with other doctrines, as to lose its significance. Under God, Methodism inscribed it as the chief insignia on her banner, and went forth to conquer the world. No experience of the soul, however, no matter how urgently its fancied professor may advocate his claim thereto, can be accepted as true, unless this state is clearly portrayed in the Bible. Every false religion that has blighted and cursed humanity has had its hypocritical advocates claiming a conscious experience of divine acceptance. But the two witnesses, the written Word and the conscious state, are infallible when taken together. Moreover, the doctrine must be proven by a clear, general tenor of scriptural interpretation, and not by wrested and broken excerpts. Proof texts are good, but their real meaning surely follows the trend of the lesson whence they are taken. Upon these two basal principles stands the regenerated child of God, and can boldly declare to schismatics and gainsayers, "I am not such as I was;" for having passed from death to life, every conscious faculty and divine revelation attests the truth. Cleansed from all sin, the soul rejoices in its blissful state.

S. J. DAVIES.

Literary Notes.

Worthington Company announce as their new volume in their *International Library*, "The Pastor's Daughter," by W. Heimburg, translated by Mrs. J. W. Davis with photogravure illustrations. It is an intensely interesting and touching story, presents powerful sketches of character skillfully contrasted and has a peculiar charm of its own. From the outset it arouses the reader's sympathy. It is particularly well illustrated.

The last paper of Dr. Holmes' "Over the Teacups" appears in the *Atlantic*, for November. In concluding it, he addresses the public in person, and gives a brief sketch of the preparation and appearance of "The Autocrat," "The Professor," and "The Poet," and also adds some words to his correspondents. He closes by saying that now that the teacups have left the table, an occasional evening call is all that his readers must look for. "Over the Teacups" will soon be published in book form by Houghton, Mifflin & Co.

"In Darkest England, and the Way Out," the great book of the season in England, by General Booth, the chief officer of the Salvation Army, and one that has created a profound sensation and enlisted the deepest interest, will be published in the United States, from the plates received direct from London, by Messrs. Funk & Wagnalls, New York. In this volume is sounded a note clear and loud that will reverberate round the world. It proposes a marvelous undertaking, involving an outlay of $5,000,000, towards which amount, it is reported, large sums are pouring in from all quarters to its treasury. The book will contain several hundred pages, cloth, and be sold at $1 50. Messrs. Funk & Wagnalls announce that it will soon be ready. The first large edition issued in London was all sold within three hours after publication.

An Elegant Gilt Book; Golden Thoughts on Mother, Home and Heaven. Edited by Rev. Theo. L. Cuyler, D. D., and others. From an examination of its merits we heartily endorse the sentiment of Wm. M. Taylor, D. D., Pastor of Broadway Tabernacle, expressed in a personal letter to the publishor, E. B. Treat, 5 Cooper Union, N. Y.

"This book is as valuable in its contents as it is beautiful in its external appearance. There is something here for almost every experience, and the lessons for earth are all made to point towards the rewards of heaven. The book, as a whole, is worthy of all acceptation, and is especially timely in an age when the glory of the home is so frequently forgotten in the glitter of what is called society."

Price, $2 75. Gilt edge, in a box, $3 50. Two hundred thousand have been printed to meet the demand. Teachers, ladies and agents wanted to introduce it.

Christian Advocate.

THURSDAY, NOVEMBER 13, 1890.

LULLABY.

BY STUART LIVINGSTON.

O faint and far the angels are
Calling my babe to thee;
O faint and low their voices flow
In a ceaseless melody.
Far away down from the distant skies,
Where the old moon, wanted and dying, lies
In the midst of a silver sea,
O slumber quick, for thou must not go,
Because thy mother loves thee so.

And still they call, and their voices all
Are bidding thee come away
To where they sing of a radiant King,
Whose robe is the light of day;
And they whisper a tale of a land afar,
Where the sunlight dies at the golden bar,
And to light it there needeth not ever a star,
For the Lord is the light, they say.
O slumber sweet, and thou will not know,
For thy mother can not let thee go.

O sleep, my babe, for I have prayed
The Christ to let thee stay,
And now on high, from out the sky,
The voices die away.
The voices are still that were calling to thee,
And the angels have passed o'er that shadowy sea
That beats on the shore of eternity
In the light of an endless day.
Then sleep, my babe, and thou shalt not go,
For the good Christ knoweth I love thee so.

Letter from Brazil.

Bro. E. P. Mackie has kindly placed at our disposal the following letter from our missionary, Miss Sallie Phillips, and we gladly give it to our readers. We ask the ADVOCATE children to read it. It is addressed to the children of the Seashore Sunday-school, but all the children will be interested in it.

COLLEGIO PIRACICABANA,
Piracicaba, Estado de San Paulo, Brazil, S. A.,
OCTOBER 4, 1890.

Mr. E. P. Mackie, New Orleans, La.—

Esteemed Brother: Your charming letter was duly received after its voyage of one month over the blue waters of the Atlantic, and was highly appreciated by us all. Thank you, thank you all, both for the letter and your contribution. And now for your prayers, we can not thank you sufficiently.

The letter with its cheery news of your work for missions, and more especially ours, brought us thrills of joy. The money that your Sunday-school will send us from their own collections will remain in our hearts a permanent, happy reminiscence of the Seashore Camp Ground Sunday-school. The laudable gift comes just in the nick of time to help us build a Sunday-school room to our little church here for the children. Last spring the Board graciously sent us a kindergarten teacher for the "College," the college with which I am connected. We have always felt the need of a kindergarten department in connection with our Sunday-school, and since Mrs. Breisford, the kindergartenar cama, we wish to raise funds for this purpose. So your kind and generous gift will be used for the "children of Brazil" by assisting to erect a Sunday-school room for the children here at our church in Piracicaba, Brazil. I shall have our pastor, Bro. Dickie, to tell the children here all about it, and how our little boys and girls there, no doubt, have denied themselves sweetmeats, etc., to send them this money in order that they may become learned in the gospel of our dear Lord and Master Jesus Christ. What a beautiful work this is for the children at home to do for the poor little ones in heathen lands! In all our mission work here our chief hopes are in the children. Through the hearts of the children we can, the Lord being willing, revolutionize this country for Christ. Ah, thank you one and all for this money.

Then you have prayed for us. Oh, how precious, precious are the prayers of little children! Can we, missionaries, ever become discouraged, weary again, when we know that the dear little children at home are praying for us? God bless you all, dear children, for your sweet prayers, and when life seems clouded and dark, we will remember your care for us, and take courage.

Please send the contribution when you are ready to Mrs. D. H. McGavock, Cor. Sec. W. B. M., Nashville, Tenn., for me; stating to her why you send it, and how I propose using it in the work here.

And now to know that you are so much interested in our work here in Brazil, I will endeavor to send you bits of news occasionally from Piracicaba. First, now, I will give you a description of our town and college. The former is situated as you, perhaps, already know, in southern Brazil, on a river of the same name; and if you do not know its location, look it out in the map, for I am anxious that we become well acquainted. The population is from 6,000 to 8,000 inhabitants, and quite cosmopolitan. Many European nationalities are represented here, but not yet has the Chinaman or Japanese put in his appearance. The town is quite healthy, but, like all other Brazilian towns, has numerous beggars, and its leper district. Mrs. Breisford, the president of the Flower Mission workers here, does a work for these poor lepers. They make bouquets; on each one a pretty white card, with a verse of Scripture written on it, is tied. These are placed by the band in reaching distance of the lepers. Then they stand in speaking distance to sing, read, pray and discourse upon the gospel with the lepers. This little town, walled in by mountains, as it is, reminds one of the descriptions of Nazareth where Jesus was reared. The many lepers, the wretched and poor, the Oriental customs of living and dressing, and then our missionary work here reminds us all forcibly of the days of Christ and his ministry. Then, too, we have rebuffs, and the finger of scorn pointed at us. The people appreciate our fine school, but not our religion.

Well, our college—it is the largest and most attractive looking square in the place. It is built of red brick, and its unpainted outside appearance insures one of solid comfort within the massive walls. It is the only two-story house in the city. The people here build after the old Roman style of architecture—low and flat. The house is commodious; our school department and dwelling all being under the same roof. We have a goodly number of boarders now, and there are two little girls who belong to the college. These children, of course, we consider as our own special property and govern them accordingly. They are sweet little girls, and are both Christians. To-morrow a dear little boarder girl here joins our church. She is my special pet, and calls me her college mama. Some time I will have her to write to you all. She is a wealthy little girl, and wishes now to go to the States with me when I return.

We have a flower garden, a kitchen garden and an orchard of tropical fruits. Oranges, bananas, ameixas (Japan plums) lemons and pineapples are common with us. Our fruits are life-giving elements in this enervating atmosphere—in fact, we would fare sadly without them. The turkey-buzzard keeps vigilant watch over the back premises of all Brazilian cities; they are the scavengers of South America. One of the ladies here calls them the "Board of Health." I rather like this ugly black bird which takes possession of our yard, fights the fowls, contends with the dog over his dinner, walks complacently near you, and feels at home everywhere. It is punishable by law to kill one, so valuable are they esteemed for their scavengeristic propensities. They are very black, slender in form, and unlike our North American buzzard—in fact, they are not odious looking. They often hover over the roofs of houses in groups, or pose themselves so gracefully that they look at a little distance like beautiful statuary. Now, I will say that the houses in Brazil have no chimneys, as the people do not appreciate fires, though it gets very cold in this latitude. I wear heavier clothing than when at home. Shawls, wraps are indispensable. The mornings and nights are very cool, while mid day is very, very warm. The sun shines with a majestic splendor and penetrating heat which are unknown at home. The sunsets are grand and beautiful, and the rotundity of the earth here is plainly visible at the sunset hour. Scenery in Brazil is intensely interesting, though I have seen so little. All vegetation, as you know, is luxuriant and gorgeous; still I do not think the flowers or forests so lovely, so interesting as those of our own beautiful southern Louisiana. There is an enchanting water cascade in the river here, which thunders away at all times, reminding one faintly of the mighty Falls of Niagara. The town is an old one, and its buildings mostly dilapidated. A peculiar fact is, that all over the vast country of Brazil the Catholic churches are crumbling into ruins; and we missionaries almost feel it an omen of the decay of Romanism in this country. Already there are many other forms of beliefs springing up, particularly so since the declaration of the Republic. Idolatry in the Catholic creed is carried on here far beyond the conception of the average reader at home. It is, indeed, appalling.

There are five lady missionaries here in the college and three American ministers (from our church) here in the town. Of the schools, our work, etc., I will write another time, as I see this letter has turned out to be lengthy. Before closing, I must tell you that now I am just convalescent and still very weak from a distressing illness, during which I was twenty days in bed. But now I think my health will improve as the spring weather advances. We are having spring now, but all the seasons here are similar in the flora of the country, etc. With kind regards from all our workers here to you, I will close by signing myself as,

Your own missionary,

SALLIE M. PHILLIPS.

P. S.—Mr. Mackie, though addressing this letter to you, I have written it partly to the children also. Please let me know if it proved of interest to them.

S. M. P.

Public Education.

"Caddo" says: "He and I agree on the question of public schools, but he (I) does not know it." In this "Caddo" is certainly wrong. We do (perhaps) agree as to what public schools *ought to be*, but there are a great many things about our public schools as now run with which I do not agree.

As to the "Christian people taking hold of the public-school system," I do not see just where they will take hold of it, seeing the politicians have it by both ends and at the middle. "Caddo" says: "I wrote strictly in behalf of the children, and not of State institutions of Louisiana as against our private and denominational colleges."

Here is the real point of difference. These "State institutions" are necessarily against our "private and denominational colleges," and unless "Caddo" can point out some way to put "our private and denominational colleges" on an equal footing with these State schools, which plead "free tuition" as an advantage over them ("private and denominational colleges"), his illuminations fail to enlighten. If "Caddo" will examine the report of the superintendent of education, he will find out several things, *e. g.*: That the free school fund of Louisiana is as effective and as far-reaching as that of the other States of the Union; perhaps, a trifle over the average. That $165,000 is a small proportion of the school fund available for 1889. That the distribution of the school fund is largely against common-school education, being appropriated to colleges and universities beyond the reach of the poor. That the "good moral character" required by the law does not prevent drunkards and swearers and gamblers from being teachers.

If the funds available for school purposes were given to *school work*, and kept out of college and university work, the fund, as it is, would be amply sufficient to run our schools from six to ten months in the year. To write of "public schools" in Louisiana, is to write of "State institutions as against private and denominational colleges," because these "State institutions" are a part of the system and consume thousands and tens of thousands of dollars which go against all private schools of high grade or low, and subtracts from the number and efficiency of the school as differentiated from the college.

Bro. Lewis' theory may be good, but it won't work. Under our present system, "the work of every school" can not "be perfect within itself." Neither funds nor teachers will permit it. The State has undertaken too much. The effect of it is *to better educate the educated* and *let the illiterate go*. This is wrong.

ST. BERNARD.

The Sabbath and the Columbian Exposition.

The churches have very generally expressed their convictions on the subject of the opening of the World's Columbian Exposition on the Sabbath. There is still room and need for a memorial representing especially the civil and business life of the nation.

The National Reform Association has organized a "Citizens' and Business Men's Protest," and has secured letters of concurrence from distinguished officers of the national government, from judges of the courts, from presidents and faculties of colleges and universities, and from many thousands of business firms.

All citizens who are willing to join in this effort are requested immediately to prepare a letter to the commission, using their own business letter heads, and simply saying: "We join," or, "This firm joins in the Citizens' Protest against the opening of the Columbian Exposition on the Sabbath." Induce other citizens and business men to do the same. Send on the letters as rapidly as possible; but keep up the work until you hear that a decision has been reached. Send the letters to the National Reform Association, 1520 Chestnut street, Philadelphia. At the proper time they will be presented to the commission by a deputation of business men representing, if possible, every State in the Union.

The following is the protest:

BUSINESS MEN'S PROTEST.

To the National Commissioners of the Columbian Exposition—

Gentlemen: The undersigned, citizens of the United States, request you to provide that the Exposition in your charge shall not be opened on the Sabbath, and that no labor shall be performed on that day in the preparation of the buildings and the grounds, for the following reasons:

1. Because we believe it is the will of the Creator that one day out of seven of man's time he devoted to rest and to worship.

2. Because regard for the institution of the Sabbath is deeply imbedded in the life and institutions of the American people, as is witnessed by the laws of the States, the usages of her courts and Legislatures, and the prevailing practice of her people.

3 Because such action will be in accordance with all the best precedents in our history—the Centennial Exhibition, the important local expositions of Pittsburg, Cincinnati, St. Louis, and Detroit; and the American departments in the expositions at Vienna and Paris, the closing of which last on the Sabbath was recommended in a special letter of great interest from the hand of Secretary Blaine.

4. Because the coming Exposition ought to represent American institutions, and the life of the American people, fairly and truthfully to the world, and an exposition which disregards the Sabbath would be false and misleading as to the true character of our institutions.

5 Because the opposite course will make the Exposition a powerful lever to subvert American institutions in this respect, to overthrow the laws and change the usages of our government, and to alter the currents of our social life, to the injury of morals and religion.

6. Because the right to the Sabbath rest, which is one of the most important and precious rights of man, would be invaded during the whole course of the Exposition in the case of multitudes of employees and others.

7. Because for these reasons, an exposition which disregards the Sabbath will be regarded with disfavor by great multitudes of Christian citizens who will be constrained to withhold their sympathy and co-operation.

8. Because the laws of the State of Illinois forbid common labor on the Sabbath, and it is not right or wise that a great national enterprise should set itself in opposition to the laws of the State on whose soil it is held.

Enter Your Protest at Once!

MR. EDITOR: On Monday, October 27, the New Orleans Evangelical Ministers' Union unanimously voted to communicate at once with the directors of the World's Fair at Chicago, urging them to have the doors of the Exposition closed on the Sabbath day. By the same vote it was also agreed that we urge all Christian bodies of every name throughout our State to join us in this request. 'We devoutly hope that our Christian people are not unmindful of the great national peril which threatens us. It is solemnly proposed to make the central feature of this Exposition a shameless scene of Sabbath desecration. In opposition to such savagery a friend writes: "The fight is on, and the hosts of hell are pressing hard to gain this tremendous vantage ground, and they will gain it, and hold it, unless the friends of the Sabbath rouse themselves and rally with unwonted enthusiasm." Let protests be circulated everywhere, and let the voices of the millions of our people be lifted up so loud that those who are intrusted with the management of the fair shall be compelled to hear! Remember the curse of Meroz, who came not to the help of the Lord against the mighty, and let us bestir ourselves.

R. W. MERRILL,
Committee.

The Scripture Its Own Witness.

We live at a time when skepticism against the church is countenanced and aided by skepticism within the church. When unbelievers assail the rock of revelation, there are those who counsel a surrender, which, they undertake to maintain, is the only way of victory, or even of safety. The large claims heretofore made for the Bible, they tell us, can not be sustained. If we would retain man's reverence for it, we must concede something to the demands of criticism. To which we reply, There is no such thing as retaining reverence for a book, the most important parts of which are regarded as literary forgeries, crammed with mythical fictions. A Bible so regarded has sunk below the reverence of a rational being. If we are to concede so much to the unbelievers, there is nothing worth saving. We have received the Scriptures as the Word of God. If it no longer witnesses for him, of what value is it to any except the archæologists?

But it is only necessary to read, to study, to "search the Scriptures," to become assured that they are no "cunningly devised fables," nor accidently preserved waifs of ancient literature. Mr. Gladstone has recently quoted a saying of John Bright, that he would stake faith in the Scriptures on the Book of Psalms alone. And Mr. Gladstone himself has shown in a forcible essay that the internal evidence of the Psalms is against the critical hypothesis that makes them the production of the period after the captivity. He finds none of the characteristics that ought to appear in psalms of the Maccabean era. They bear the traces of an earlier date corresponding with the ascribed authorship of David, Solomon, Asaph, and even of Moses. Similarly, Prof. Wm. Henry Green, D. D., in the *Old and New Testament Student*, has argued with his usual ability and full consideration of the evidence, that the titles of the Psalms are authentic testimonies of authorship. And he concludes with the pertinent remark, that "if David wrote any of the Psalms attributed to him, however few, the entire hypothesis of the history of Israel's religion framed by the Kuenen and Wellhausen school of critics vanishes into smoke."

Thus it is that the Bible is its own witness. And its testimony is yielded not only to the scholarly investigator, but is abundantly revealed to the humble reader. Whoever will give his days and his nights, not to Homer, as the Roman poet recommended, but to the Scriptures, especially of the New Testament, will have a profound and increasing confidence in them and reverence for their divinity. The gospel is its own witness; in a higher sense, to everyone that believes it. The faith that looks through the written to the incarnate Word, and sees in him the revealer of the Father and the way of life, has an unassailable assurance that the written Word is, indeed, the Word of God. If doubts and objections are raised, it is not wise to be impatient for an answer. Study the Word, drink more and more deeply into its truths, and breathe the air of its inspiration, and the soul will rise superior to doubts and cavils. In the serene atmosphere of divine communion, in the conscious reception of that knowledge of God which is life eternal, doubts are disconntenanced, difficulties vanish, and hostile opinions are abashed.

Our confidence is so strong in the capacity of the Bible to vindicate itself, that if men would only give to the study of the book the time given to reading about it, we should have no fear of the result. "The Word was made flesh and tabernacled among us," says John the Evangelist, "and we beheld his glory." The certainty that in the Scriptures God reveals himself, makes it certain that faithful attention to this revelation can not fail to discover and be impressed by the manifestation of the divinity. "To the law and *the testimony*" The Word testifies of its Author, and utters his will and proclaims his mercy.—*Watchman.*

[One of the best books on "Christian Evidences" proceeds on the line of the above article. That book is, "The Superhuman Origin of the Bible, Inferred from Itself," by Henry Rogers.—EDITOR.]

New Prospect Camp Meeting.

Praise the Lord for camp meetings! Monday, October 27, brought to a close the eleventh meeting at New Prospect. Eternity alone can tell all the good these meetings have done; but it is so encouraging every year to hear some testify how they had found Jesus at some previous camp meeting held there. The meeting just past will bear its record of good work done for the Master, and the angel of the Lord has written many new names in the Lamb's Book of Life. Bros. Thompson, Nicolson, Cooper and Roberts were some of the brave soldiers of the cross who were with us to help battle against the powers of darkness. The beautiful angel of charity was there, and when sympathy was needed, it was not expressed in words only, but in a donation of money to a man whose house was burned while attending the meeting. Nearly two hundred dollars were raised for different purposes. The number of tents is increasing, and more interest manifesting itself each year. One of the greatest blessings of these camp meetings is the grove prayer meeting. It is held in the evening, just before the night service; and, with prayer in our hearts and songs on our lips, we are better prepared to work for our Savior. During the meeting a number of children joined the church, and became little followers of Jesus. While some souls found Christ, there were some who went away with the burden of sin still upon them. May these camp meetings continue, and may the Lord bless all connected with this work!

L. B. DAVIS.

Church Dedication.

The third Sunday in October was a happy day for our congregation at Pelahatchie, Miss. Under the ministry of Bro. N. M. Clark, the house was put up; but in an unfinished condition it remained until this year. With the assistance of $125 from our Conference Extension Board, and the untiring energy of some faithful woman, we were ready, on the date mentioned, for dedication. Rev. C. G. Andrews, D. D., was with us, preaching three sermons, performing the entire service to the delight and spiritual benefit of our congregation. A beautiful pulpit and altar, the work of the Meridian Furniture Factory; a handsome communion service—in few words, a complete house, and *not a dollar* due on the day of dedication. Five hundred dollars spent on it this year.

Forest and Morton charge will balance accounts at Conference. We expect to have a parsonage at this place. This is a work where kindness to preacher and family lasts *all the year.*

D. P. BRADFORD, P. C.

MORTON, Miss., Nov. 1, 1890.

Before-Conference Talk.

As there is much speculation rife in church circles all over Mississippi and Louisiana in regard to preachers and appointments for the next year, we command to our readers the following short article clipped from the *Wesleyan Christian Advocate*, of last week:

Perhaps it is natural and to be expected that appointments should be discussed just before the sessions of the Conferences. Ministers and their families, thousands of laymen and their families are concerned in stationing the preachers. To be indifferent would hardly be less than criminal; yet he who thinks seriously will see that much of this talk is hurtful to good consecrated ministers and churches loyal to our economy. Rumors are passed from one preacher to another that a certain preacher will go to a certain appointment. The rumor reaches the laity, and if the certain preacher is not wanted, effort is forthwith made to elbow him off and he is written down as a trickster—place-seeker, etc. "Slates" without the endorsement of a Bishop are not always the harmless things some people think they are.

The secular press, too, while doing much for the church, does sometimes to injure good men by paragraphs appearing just before Conference. About this season one may expect to find in the secular press a statement that Dr. Somebody will likely be sent to the most prominent church (naming it) in such a city. If the prominent members of the prominent church do not wish the Doctor, they begin at once to engineer to prevent his coming; or if the church now served by the Doctor wish to retain him, they begin work, and so trouble comes. The unoffending Doctor is sacrificed to the reporter's fondness for a sensational item—sometimes to his ignorance of our Methodist way of doing things. The strange part of the affair is that the preachers have such facility of faith in these rumors.

What can be done about it? To convert reporters from the errors of their ways is not a promising task. So the sensational paragraph will come like the fruit—in its season. About all one can do is to preach and practice the positive virtue of slowness of heart to believe until the appointments are settled by those whose business it is to settle such things. This will not insure against mistakes (they are unavoidable by fallible men) but it will guarantee to us the fewest number of serious errors in the assignment of the workers.

From the Work.

ITEMS FROM ALEXANDRIA DISTRICT.

I would like to give some facts of men and means which have been at work on the Alexandria district the last four years, if I could do so without seeming "puffy." Since the last session of the "Red River Conference" and the report from "Post Oak circuit," I have waited and watched with prayerful anxiety the development of this district into, at least, as grand proportions as any other in the interior of the State. Within the last four years we have built eight thousand dollars' worth of churches on four different charges—Evergreen, Lecompte and Boyce, Alexandria and Colfax, while throughout the entire district there has been a financial growth under the efficient management of our wonderful presiding elder, who has fully sustained the reputation of a true "blue-grass Kentuckian." Never during the four years has he failed to be on time at every quarterly meeting.

Tennessee also deserves mention for the son of her soil, B. F. White, who has been so abundant in labors at the hub of the district—Alexandria. In addition to a beautiful new church built this year, he has awakened an interest in education, the extent of which none can tell. We have already a splendid school in Alexandria, now under the control of the District Conference, in the hands of fifteen efficient managers, who can and, we hope, will perpetuate this first effort among us as Methodists in this district. There is also a committee of seventy-two earnest men preparing a very courteous and, we hope, successful invitation to Centenary College to remove from Jackson and settle among us at this place, which, for beauty, health and access, can not be surpassed anywhere in this State. There is a whisper current of one hundred and fifty thousand dollars under the lifted cap of Alexandria's bow as she offers the invitation to Centenary.

Not only this financial and educational work is upon us; but the Lord has done great things for us in the conversion and adding to the church many members of the oldest and most influential families of the State, who have been justified by faith and now have "peace with God."

S. H. WHATLEY.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE CHRISTIAN MINISTRY—A BOOK FOR THE MASSES. By Rev. S. W. Cole, of the Missouri Conference. Barbee and Smith, Nashville, Tenn. Price, fifty cents.

This little book is largely a reprint of articles published in the reviews and church papers. The author divides his subject into The Institution of the Ministry, The Work of the Ministry, The Endowment of the Ministry—and he discusses each of these points with clearness and force. Under the last head the author enters thoroughly upon the discussion of the tithe law and its present obligation.

PERIODICALS.

—OUR LITTLE ONES, for this month, is full of good things which the little ones will enjoy. Russell Publishing Company, Boston. Price, $1 50.

—The HOMILETIC MAGAZINE has sermonic outlines, expository papers and practical homiletics. E. B. Treat, New York.

—The BOOK BUYER, for the current month, has a fine summary of foreign and American literature. Charles Scribner's Sons, New York. Price, $1.

—KINDERGARTEN has a good table of contents in which are discussed various principles of that growing system. Alice B. Stockham and Co., Chicago. Price, $1 50.

—The GOSPEL IN ALL LANDS, for November, devotes its pages to Missionary Work in South America. This is a well-edited missionary monthly, published by the Methodist Episcopal Church. Hunt and Eaton, New York. Price, $1 50.

—BABYLAND is edited by the editors of *Wide Awake*, and is the finest monthly for the "wee folks" that we know anything of. The publishers have brought us under obligations for the bound copy of 1890. D. Lothrop Company, Boston. Price, fifty cents a year.

—The FORUM, for November, has an able corps of writers. President Walker, Dr. Eggleston, Prof. Winchell, Dr. Washington Gladden, Rev. A. D. Mayo, W. S. Lilly are among the contributors. And among the subjects discussed we find these: Democracy and Wealth; Formative Influences; Recent Views about Glaciers; The Embattled Farmers, The Progress of the Negro, and The Probabilities of Agriculture. Forum Publishing Company, New York. Price, $5.

Marriages.

SHEPHERD—HALL.—In Port Gibson, Miss., October 2, 1890, by Rev. E. H. Mounger, Mr. P. W. Shepherd, of Monroe, La., and Miss Cora E. Hall.

McCAA—DAVENPORT.—In Claiborne county, Miss., October 15, 1890, by Rev. E. H. Mounger, Mr. Robert L. McCaa, of Bolivar county, Miss., and Miss Letetia Davenport.

WOLCOTT—JOHNSTON.—At the residence of W. W. Johnston, Copiah county, Miss., October 15, 1890, by Rev. P. A. Johnston, Mr. C. D. Wolcott to Miss Mary H. Johnston.

CONNER—RIVERS.—At the residence of the bride's mother, Mrs. T. J. Van Ordell, in Amite City, La., October 28, 1890, by Rev. Frank M. Keen, Dr. A. C. Conner, of Texas, to Miss Carrie G. Rivers.

ROGGERS—GUTHRIE.—In the Methodist Church, Newton, Miss., October 30, 1890, by Rev. J. S. Parker, Mr. J. D. Roggers to Miss Dora Guthrie.

KING—MASSEY.—At the residence of the bride's mother, November 2, 1890, by Rev. J. E. Buck, Mr. J. C. King, of Attalla county, Miss., to Miss Campbell Massey, of Winston county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HEARD—JESSE HOLIWAY HEARD died at the residence of his son-in-law's, Mr. L. D. Spear, August 15, 1890, aged seventy-one years nine months and three days.

He was born in Greene county, Ga., November 18, 1818; joined the church at the Haston Camp Meeting in 1839; was married to Miss Mary S. Hewell, of Newton county, Ga., in 1843; moved to Alabama the year of his marriage; to Mississippi in 1844, and to Calcasieu parish, La., in 1859, where he resided till his death.

He was a consistent member of the church from the time he first joined. It had long been his custom to read his Bible through, at least, once a year. He was a useful member of society; a father to the fatherless and a friend to the friendless. No unfed beggar ever went from his door, nor weary traveler turned off without lodging. He was strong in the faith of his Lord, and had often expressed his readiness to depart this life. Many a time, while in conversation with this writer, has he spoken of the glory that awaited him, and would say, "I'm tired of this life, and want to live with my Redeemer."

His sickness was of short duration and without pain. He had seemed to realize for some weeks that his time was about out. The day before his death he said to the writer, "I feel perfectly resigned to the will of God, to go or stay." He became unconscious a few hours before his death. The room was crowded with throbbing hearts and tearful eyes, awaiting the final moment. A smile seemed to appear on the pale face, the sunken eyes were turned heavenward. Without the least struggle or slightest sign of pain the last breath was drawn, and amid the sobs and tears of wife, children, grandchildren and friends, and the shouts of angels, his soul was borne, quietly and peacefully, home. "O death, where is thy sting? O grave, where is thy victory?"

JNO. B. KENT, JR.

DEATON—CLARA WENTWORTH DEATON, daughter of G. W and M. A. Deaton, was born November 5, 1871. At the age of thirteen she made a public profession of religion and joined the Methodist Episcopal Church, South, in whose communion she lived a devoted Christian till she "fell on sleep," which occurred October 7, 1890. Her spiritual development continued until it could have been said that in her character and life there was an exemplification of the characteristics of true Christian womanhood; her lady-like deportment, love for the church; love for her Bible, which found expression in the discharge of duty, and in attending upon the ordinances of the church.

She was highly cultivated for a lady of her age. Well were the hours of her life spent! While at college, roaming through the ever-green fields of literature, and traversing the intricate paths of the sciences, in pursuit of knowledge, she neglected not that higher cultivation and education—the heart. The faculties of her well-trained mind were employed in honoring God, in preparing her heart as a receptacle for the Holy Spirit. It can well be said of her that she not only knew about God, but she knew God. As Paul declared, "I know whom I have believed."

Thus has ended the short, but beautiful life of the brightest and best spirits of our community and church. But God takes the best. She was his. In her death, through Christ, she has accomplished a greater work than she could have done had she lived; for in life she showed how a young Christian could live, and in death how one could die. So weep not, bereaved parents, brother and sisters. "She is not dead, but sleepeth."

H. L. VAUGHN, Pastor.

HOOTER—Near Phœnix, Miss., on Tuesday night, October 7, at eleven o'clock, aged fifteen months, FREDDIE, little son of Mr. and Mrs John Hooter, winged his flight to the sweet realms beyond the stars, to the blessed mansions where Christ says, "Suffer little children to come unto me, and forbid them not."

Yes, he has gone from our midst like a beautiful dream, too bright, too beautiful to last; yet the sweetness and purity of his life will rest like a halo of glory from the "Godhead," caught round the hearts of his parents and loved ones, shedding a holy calm, like a sweet benediction, drawing them nearer to God, and their loved one in whose hearts he will forever dwell.

L. J. ABEL.

CLARK—Mrs. MARY A. CLARK, sister of Budd and J. A. Swayze, after a severe and protracted illness, died at the residence of the former, which was her home, August 25, 1890. From youth she had been afflicted from various causes, each year adding, it seemed, some new torture, until her last days were passed in intense pain; but, buoyant in spirit, and hopeful, her sufferings were borne with unusual cheerfulness. Only the day before she was called to her last, long rest she was seen, when not in pain, talking and laughing with those around her. Kind-hearted and true, no one appealed to her generosity in vain, and, though in her feeble health she was, physically, unable to nurse the sick, she was always ready to administer to their wants, but often to her disadvantage.

She was a consistent member of the Methodist Episcopal Church, South, for about forty-nine years, having joined under the ministry of Rev. A. Shanks in 1841.

The host of her friends and relatives deplore her loss; yet we can but feel resigned, knowing that death relieved her of all pain, and believing from her last words—"Lord, I am ready"—that her last day on earth was but her birthday in heaven.

Farewell, my loving sister, farewell! it makes my heart ache to know that we will meet no more on earth, but, by the help of our Redeemer, will in the sweet by-and-by, where, I believe, "on the beautiful banks of that crystal sea" you will be waiting to welcome me home.

L. A. S.

CRUTHIRDS—Mrs. HESTER A. CRUTHIRDS was born near Tuscaloosa, Ala., April 3, 1832, and moved to Mississippi with her mother and brothers (Mrs. Brown and sons) about 1840. She was married to Mr. B. Cruthirds, July 31, 1856, and died of congestion, at her home, near Pittsboro, Miss., September 8, 1890.

Sister Cruthirds was a devout Christian. She joined the Methodist Protestant Church when young, but afterward joined the Methodist Episcopal Church, South, in which she lived till translated to the church triumphant. She faithfully discharged her Christian duties in attending upon the ordinances of the church and helping to support its institutions. She was the preacher's friend, and knew how to make him comfortable when at her home; and not only so to the preacher—she was always ready to lend a helping hand to suffering humanity. She cared much for the sick, and did what she could for their relief. She not only loved her friends and neighbors; she loved her Lord and Savior, remembering his commandments to do them; knowing he hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

She believed much in prayer, and for years held family prayer in her house. May the good Lord bless her husband, little grandchildren, and other bereft ones! May her influence and example lead them to heaven, where they will meet to part no more!

J. M. MASSEY, P. C.

EVANS—On September 20, 1890, a gloom of saddest sorrow was cast over Steen's Creek and the surrounding country on receiving the sad intelligence of the sudden death of Bro. ED. E. EVANS, which occurred at Adkinson, seven miles north of Jackson, from loss of blood, his left arm being caught in a gin and so mangled that his life was lost before a physician could be procured.

He was born in Rankin county, July 30, 1857; joined the Methodist Episcopal Church, South, at Wesley, August, 1879, under the administration of Bro. P. A. Johnston. He lived a consistent Christian until the day of his death. "Bro. Ed," as we called him, was a good boy, quiet and unassuming, a favorite among his associates. These characteristics were fully developed in manhood. He was loved and respected by all who knew him. He was a model young man and liberal with the means God had blessed him with. Though he had moved to an adjoining county, he still contributed his annual dues to his church.

He was an honored member of the fraternity of Free Masons. We buried him, with masonic honors, by the side of his honored parents, Dr. H. G. and Nancy Evans, at Wesleyana.

He leaves one own brother, a half-brother, four half-sisters and a large circle of friends to mourn for him.

JAS. F. ROBINSON, P. C.

BAKER—BESSIE WALLACE, youngest child of Dr. J. W. and Maggie J. Baker, was born in Franklin parish, La., January 5, 1886, and died of congestion, September 26, 1890.

Little black-eyed Bessie, with her rosy cheeks, sweet smiles and amiable disposition, was much loved, not only by her devoted parents, little brothers and sisters and pastor, but by all who knew her. What a surprise and what a shock her sudden death was to all! How sad that such an attractive and promising bud should be blighted ere it had bloomed and spread its full fragrance around! But the Shepherd had need of this lamb, and lovingly took her to his fold. The family is again divided, a little one having crossed the dark river before. One by one the crossing is made.

Bereaved ones, make the right crossing, and there will be a glorious reunion beyond the last river.

H. ARMSTRONG.

DEAR—HARDY DEAR was born near Columbia, Marion county, Miss., and died at Poplarville, Miss., Saturday evening, September 20, 1890, aged sixty-nine years.

Of our dear old friend there is nothing we can say that would be too good. A good man, a good citizen—kind, thoughtful, patient—he was a Christian. Those who knew him well knew what an honest, pure and noble character his was. For such as he does the blessing come, for, "therefore, there remaineth a rest for the people of God." He told one of his children, just before death came, that he wanted to go to Jesus, and there be at rest.

To those bereaved ones, who will miss so much the father's and husband's presence, we say that he has only gone before, and is with our other loved ones on that far shore, "where bright angels' feet have trod," and "where, beyond whose voices, there is peace."

A FRIEND.

AVERA—Born and lived in Greene county, Miss., to thirty years of age, and after three weeks of intense suffering and pain, near twelve o'clock, on the night of September 27, 1890, the spirit of HARDY O. AVERA, left its tenement of clay and went home to God who gave it.

All was done by faithful physicians to stay the disease, but to no avail. 'Tis said, "Death loves a shining mark;" and it claimed him for its victim.

The writer was intimately acquainted with him, as he boarded in the family a part of 1889. He served as sheriff of his county for four years, to the satisfaction of his constituents. In the fall of 1889 was a candidate for the office of representative, but was defeated by unfair schemes.

There were several children, of whom he seemed to be a favorite brother; was an affectionate son and a devoted husband. He desired so much to live; but often said during his sickness, "The Lord's will be done, and not mine;" and would add, "The Lord is strengthening me." Some time before he died he talked, sung and prayed, and just before the last summons came he told the family to kiss him good-by; that he wanted them to meet him in heaven.

May God comfort the bereaved loved ones, and help them to feel that "all things work together for good to them that love God."

W. P. MEADOR.

WARD—WILLIAM RAPP WARD, son of D. W. and Annie E. Ward, was born in Franklin parish, La., September 5, 1886, and died August 21, 1890.

"Truly, death loves a shining mark;" for this bright little one possessed a mind far above his tender years, and was the light of the household and the joy of his devoted parents. The little one left his home to go a few miles distant to visit his grandfather, was there taken sick, and died after a very brief illness. Our good Lord did not prolong the period of his suffering. Before the bloom of health faded from his cheek, the messenger from the Master did his work.

Yes, dear little Rapp is gone, and a pall of gloom has settled over the once bright and cheerful home. The blithesome voice that made sunshine and happiness in the hearts of all is hushed; the little busy feet will tread no more these earthly walks—but how joyfully they now walk the golden streets! The blessed Savior had need of him, and graciously called him to the mansions above before the sorrows and trials of life came upon him.

F. R. M.

McCRAW—W. T. McCRAW died September 26, 1890, near Nittayuma, Miss. Bro. McCraw was born December 4, 1840; was married to Sister Martha E. Carlisle, July 18, 1866. Bro. McCraw had been feeble for several months, but able to attend to his duties till about thirty-six hours before his death; when he had a chill and fever, running into that fatal disease, malarial hematuria.

Bro. McCraw was not only a good husband, but father, neighbor, citizen and a member of the Methodist Episcopal Church, South, about twenty-three years. It was always a pleasure to me to meet Bro. McCraw at home, at church or abroad. He was one of the pillars of Bethel Church; he was a good steward and Sunday-school superintendent; also a worker in prayer meetings for the past few months. He has gone to rest. May the blessings of God rest on the family and many bereaved connections and friends! is my prayer.

J. C. ELLIS P. C.

McLAURIN—At the fourth quarterly meeting of Fayette circuit, Vicksburg district, Mississippi Conference, held at Harrison, on September 27, 1890, the following preamble and resolutions were offered and unanimously adopted:

Whereas, God, in his wise providence, has taken from our midst our beloved brother, the Rev. L. B. McLAURIN, we esteem it our duty to bear witness to Bro. McLaurin's worth and of the long, useful services that he has rendered to the circuit by his ministry.

Resolved, That, while we mourn the loss of our brother, yet we bow in humble submission to the will of God.

Resolved, That we, the members of the Quarterly Conference of Fayette circuit, extend to the bereaved family our tenderest sympathy, praying that the grace of God may be sufficient in this their time of need.

R. BRADLEY, for Com.

COCKERHAM—WESLEY, only child of J. W. Cockerham, Jr., and Luella E. Harrison, after comforting the hearts of fond parents for nearly eight short months, left the earthly home sad and lonely and went up to join the blood-washed throng of little children around the throne of God in heaven, who are singing, "Glory, glory, glory be to God on high." May father and mother meet their precious little boy again!

J. F. WYNN.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proved itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Roig Vidal, San Cristobal, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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Vicksb'g Ex... 5:50 pm	Vicksb'g Ex*** 8:00 am
B. Rouge Ac...10 30 am	B. Rouge Ac... 3 50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex... 8:15 am
No. 1 F'st Ex...7:20 pm	No. 8 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 7 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 10:30 pm	No. 2 Passen'r, 8:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail.9:10 am	No. 42 Fast Mail.7:00 pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:30 pm

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No. 13 Califor. 8:15 am	No. 18 Local....7:25 pm
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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

THURSDAY, NOVEMBER 13, 1890.

Briefs.

It is wonderful how high a man may rise. It is more wonderful how low the same man may fall. For years Bismarck was the arbiter of Europe. Kings and queens waited in breathless anxiety to hear his word of authority. He seemed to hold destiny itself in his hand. If the dispatches are to be credited, this ruler of empires has fallen, oh, how low! The dispatches of last week said, "Prince Bismarck has made arrangements to start a brewery at Friedrichsruhe." From the ruler of Europe to the head of a brewery!

The population of the country is 62,480,540. This is an increase during the decade of 12,324,757, and the percentage of increase is 24.57. From 1870 to 1880 the increase was 11,517,412, and the percentage was 30.08. This decrease is explained by the fact that the census of 1870 was grossly deficient in the Southern States. Considering the enormous immigration, that deficiency must have been very great to account for such a decrease in the rate of percentage. What if the present census shall turn out to be deficient, too?

The fifty largest cities in our country, beginning with New York, which has a population of 1,573,501, and ending with Camden, whose population is 58,274, have a population of 11,284,633. This is an increase in ten years of 3,533,918. This is a remarkble gain. It shows that the growth of the cities is nearly thirty per cent. of the entire growth of the decade. This growth of population in cities, when there is almost unlimited areas of fine country waiting for population, is a most significant fact, and one that is complicating more and more the great problem now agitating the mind of the church, as to how to reach the people with the gospel. One thing is clearly pointed out by this fact, and that is, that the churches must concentrate their best men and largest moneys upon the work in the cities. In view of this startling fact, the churches can not afford to fool away time and waste opportunities by experimenting with weak men and little doles of money. The cities need the best men that can be found and the largest bank checks that can be procured.

The more we read about the Salvation Army the more our astonishment grows. We are accustomed to boast of the greatness of Methodism after a century's existence and growth, but we can't compare with the Salvation Army, if the following is true:

In the last *Review of Reviews* Mr. Stead contrasts the present position of the Salvation Army with what it was at its beginning, by stating the following facts: Twenty-five years ago the Salvation Army consisted of one man and his wife, without money, without influential friends, without even a place of worship they could call their own. To-day the Salvation Army, built up out of the poorest members of the community, has 9,000 officers, who carry on operations at 2,864 centres of population scattered all over the world, and who raise every year for carrying on the Salvation war no less a sum than £750,000. Three-quarters of a million sterling per annum is four per cent. upon a capital of £18,750,000. Suppose the revenue does not fall off—and hitherto it has steadily increased—eighteen millions may be regarded as the cash value of the endowment created by the Army out of nothing in twenty-five years.

It is practically impossible to comply with the desire of the Publishing Committee to employ a Mississippi editor, or to make a larger or more interesting paper, unless the subscribers in arrears promptly pay what they owe.

Every dollar received for subscription and advertisements will be used to improve the paper. Let everyone indebted to this paper either remit the amount to the NEW ORLEANS CHRISTIAN ADVOCATE, or hand it to the preacher in charge before the meeting of Annual Conference.

J. G. GRANT, Publisher.

Moss Point and Scranton.

We had the opportunity and privilege of visiting these thriving towns last week. Moss Point is situated at the junction of the Pascagoula and Escatawpa rivers, and is noted for its large lumber business. There are seven large mills, with a yearly output of nearly one hundred millions feet of lumber, and four planing mills, a foundry, a wagon-spoke factory and other industries which furnish employment and support to about four thousand people. There are several schools and churches. Our church there has been served for the past two years by Bro. Carley. He has a good, comfortable parsonage, and he says the people have treated him and his family exceedingly cleverly. We preached on Saturday night to a little company, and on Sunday night to a house full. Here we had the privilege of meeting again Father Griffin, who has passed into his ninety-first year. He gave us some delightful reminiscences of some of the first Methodist preachers in Mississippi, making special mention of Thomas Griffin, Miles Harper, Lorenzo Dow, Sellers, Hamil, and some few others. A remark of Thomas Griffin deserves to be started on a fresh mission. He was preaching on "Dram-drinking Methodists," and in the course of his sermon he said, "If one of these dram-drinking Methodists should die by the roadside, a turkey-buzzard would consult the dignity of his bill a good while before he would touch the carcass." Let all dram-drinking readers of the ADVOCATE take a note of that.

The town of Scranton, which has a population of about one thousand, is situated on the East Pascagoula river, at the crossing of the Louisville and Nashville railroad. It is improving quite rapidly. There are several lumber mills, factories, ship-yards, besides a large fish and oyster trade. Schools and churches and newspapers supply the educational and religious wants of the people. Our church is served by Bro. George H. Thompson. Our visit was a dedication occasion. The house has been built several years, but, owing to a small debt, had never been dedicated to the worship of God. The editor preached about Jacob at Bethel, and then formally consecrated the house to religious worship.

All along this coast "the problem" confronts the church. A population gathered from every quarter, and representing every phase of religion and irreligion, and this population increasing in numbers every year, will give Bishop Galloway and his cabinet an opportunity to display ecclesiastical statesmanship.

Our "Familienfreund."

The recent fire at 112 Camp street has not interrupted the publication of our German paper, *Der Familienfreund*. The conflagration has simply precipitated necessary improvements. There are many Germans at the various stations and circuits. They should be won for Jesus and our church. Give them our paper as an initiatory step leading to such happy result. The paper costs but one dollar per year.

J. B. A. AHRENS.

The Elections.

The result of the recent elections has brought everybody "up a-standing." The Democrats were "hoping against hope," the Republicans were nursing a "sure confidence of victory," and everybody else was watching to "see which way the cat would jump," without the least suspicion as to the proper direction to look. The Democrats have been astonished, the Republicans have been astounded, and everybody else has been seized with a "spell of the wonders."

The result is little less than a political revolution, the Democrats having well-nigh swept the country. The complexion of the Lower House of Congress has been completely changed. In the present House the Republicans have a small majority, but in the next house this small Republican majority has been changed into a large Democratic majority. Pennsylvania, New Hampshire, Massachusetts, Michigan, Wisconsin, Iowa and Nebraska have elected Democratic governors. Out of forty-four States thirty-four have gone Democratic. As quite a number of once Republican States have elected Democratic Legislatures, the probability now is that the Democrats will before long have a majority in the Senate as well as in the House. Quite a number of prominent Republicans now in Congress have been defeated in the race for re-election. Among these are Cannon and Rowell, of Illinois; Gear, of Iowa; McKinley and Smyser, of Ohio, and Dunnell, of Minnesota.

The causes of this political upheaval are said to be the reckless expenditure of money by the party in power, the McKinley tariff law recently enacted, and the "Force bill," which passed the House and now lies in the Senate. Evidently the masses have become dissatisfied with the course of things political and determined to have a change—and they have it.

A Good Reader.

Good reading is an art or accomplishment that is very rare. Even among persons who read a great deal, it is not as common as it should. Preachers read a great deal in public, and yet the majority of them are poor readers. There is no reason why this should be, but it is. The *Clarion-Ledger*, of Jackson, Miss., gives the following account of a fine specimen of good reading, sustained, too, for hours:

A finer piece of reading has seldom been listened to in the Hall of the House of Representatives than that on Saturday last, the reading of the new Constitution by Mr. H. Denio. The document contained sixty-two pages. The reading commenced at eleven o'clock A. M., and was continued, with but little interruption, until 1:35, when a recess was had for one hour. From 2:35 until six o'clock the reading was continued. About six hours was consumed, yet this gentleman's voice never failed him. And the delegates sitting in remote parts of the hall, as well as those in the galleries, never failed to hear distinctly every word that was read.

The American Committee for the relief of famine in Ireland has withdrawn its appeal to the American people, because the English government has at last promised some relief in providing work for the starving.

The Original Package Law.

Judge Caldwell, of the United States Circuit Court, has given an important decision on the "original package" question in Iowa, and his decision sustains the validity of the act of Congress known as the Wilson bill. The gist of the opinion is, that the act of Congress reduces the original package to the rank of domestic liquor, and thus subjects it to the operation and effect of the laws of the State, and as the State law was prohibitory and had been declared constitutional by the proper tribunal, it governs the original package. The Judge said:

The law of Congress protects the interstate transportation of liquor until its arrival in the State where transit is to end, and no longer. Upon its arrival in the State, the act of Congress declares that it shall be subject to the laws of the State. It is said the Supreme Court declared these laws to be unconstitutional in so far as they prohibited the sale of liquors by the importer or his agent in original packages, and that Congress could not, in the language of the learned counsel, "vivify a dead statute."

There are two answers to this contention. The first is, the act of Congress relegates the original package of liquor on its arrival in the State to the laws of the State, passed in the exercise of its police powers, and there is not now, and never has been, any question as to the validity of those laws. It is not the laws of the State, but the original package that is dead. The obvious design and intention of Congress was to withdraw at once the protecting shield of interstate commerce from the original packages of liquor the moment they entered the State where their transit was to end by placing them on the footing of liquor produced in the State, and declaring them to be subject to the same laws. This is what the Supreme Court, as I construe their opinion, had said Congress might do, and it is what it did do in language that admits of no evasion or discussion.

This seems to be the true interpretation of the act, and if so, is of great importance in States having prohibitory laws.

Scripture History Verified.

The discoveries made by explorations in the Holy Land, and other places connected with the history of the Israelites, are continually verifying the Scripture record. When Dr. Carradine started east, we charged him to verify the statement made about the Israelites hearing the curses and blessings pronounced from Mount Ebal and Mount Gerizim. The distance between these two points is considerable and the valley is fifteen hundred feet deep. Dr. Carradine said he had tested the matter as well as he could, and that there was no difficulty in his hearing the guide from the top of either mount while he stood in the valley below. From an exchange we clip the following test of the same matter:

A singular experiment has just been made in Palestine for the purpose of testing the accuracy of Dr. Colenso's statement that the people of Israel, after they had crossed the Jordan and were assembled in the valley between Mount Ebal and Mount Gerizim, in obedience to the command Moses had given them, could not possibly have heard the curses and blessings from the heights, as told in Deut. xxvii. Several friends who were on the spot determined to put themselves into the positions occupied by the children of Israel, and, accordingly, providing themselves with Bibles, two Scotchmen ascended Mount Ebal and two Welshmen went up Mount Gerizim, which are both about 3,000 feet above the level of the sea, while the rest of the party remained in the fertile valley below, which is about 1,500 feet deep. Then one of the Scotchmen, taking upon himself the part of the Levite of old, proceeded to read the curses, while his Welsh friends from Mount Gerizim replied with the blessings. Both of them were distinctly heard in the valley, and the party standing there reverently responded with the amens.

Thus we see the truth of God's Word is being vindicated and verified by the events of history of the present day. "Forever, O Lord, thy Word is settled in heaven." "The Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."

Millsaps College Notes.

The Millsaps College Day reports are still coming in, as the following additions to our list will show:

Inka	$167 30
Inka Sunday-school	7 45
Marvin circuit	19 80
Newport	10 00
Houston	8 40
Gloster	25 00
Yazoo circuit	7 85
Prairie	29 25
South Warren	7 50
Kossuth	50
Canton	3 00
Macon	3 00
Sparta circuit	7 00
Leakesville	5 00
Winchester	7 00
Anguilla	10 00

Including $281 75 from Macon and $351 55 from Relling Fork, at which places the collection was taken up on the first Sunday in October, and has been already reported, the amount reported up to date from eighty-two churches is $3,645 27 in cash and notes.

Many other charges have, doubtless, observed the day: but have not yet sent in their reports. It is very important that reports and remittances be sent in at once.

Don't wait, brethren, until Conference to make these reports; but let us have them at once.

The work moves on encouragingly, and nothing is needed but that our people appreciate their individual responsibility and measure up to the demands of the hour.

That in many hearts this responsibility is felt is shown by cases of which the following is an example, and which is here given as worthy of being followed. Some time ago a loyal Methodist woman wrote to the agent that she had not had an opportunity of contributing to the cause, and asked that some blank notes be sent to her. To-day a letter has been received from her containing a postal order and a note for $10 each, and also $5 from each of two friends, who through her influence had become interested in the enterprise.

We have reached a crisis in our church life in Mississippi, and the time is quickly slipping away from us. The demand of the hour is for action. Let us be up and doing. The future will vindicate the wisdom and piety of this work.

A. F. WATKINS.

The German socialists held a congress recently at Halle, and the proceedings, speeches, etc., have rather surprised the world. There was no display of temper, no denunciation of religion, but a deliberate and calm expression of opinion in regard to the principles adopted for the guidance of the socialists. Bismarck's repressive laws having expired, and the young Emperor having put the socialists on their good behavior by his conciliatory attempts to improve the condition of the working classes, the good effects of the imperial policy have shown themselves in the proceedings of this congress. Henceforth, doubtless, the socialistic agitation will be conducted in a constitutional manner. So much comes of a wise governmental policy. Verily, the world is moving.

After years of contention the Mormons have at last concluded to give up polygamy. As they were brought to this conclusion only at the end of severe applications of law, too much dependence can not be placed in their professions. It is a good thing that the long contest is apparently ended. We hope ended for all time.

Notes.

The Fifty-second Congress, it is said, will contain at least thirty-eight straight-out Alliance men, and twelve others who are pledged to the Alliance.

Chancellors Caprivi, of Germany, and Crispi, of Italy, have held a conference, and the world is assured that an indefinitely long period of peace will ensue.

Mr. Moody will open a series of meetings in Chicago, Nov. 23, in connection with his Bible Institute work. He invites the attendance of all interested in Bible study and Christian work.

The three master minds of Europe to-day are Von Moltke, Bismarck and Gladstone, and these men are all past *fourscore* years. Does intellectual activity tend to prolong life? We believe it does.

In Switzerland the people have been called upon to vote on this question, "Shall or shall not the Federal government insure its citizens in the event of sickness or accident?" That is a far-reaching question, if decided affirmatively.

We have received No. 2 of our Sunday-school Workers' Series. It is, The Primary Class, by Miss Anna Johnson. This is a good tract on this important subject. These tracts are published by the Sunday-school Committee of our church at a nominal price, and we believe they will accomplish good.

The Lottery has received an unexpected blow from the United States Express Company. That company has issued orders peremptory to its agents to receive no money, tickets or lists of drawing from the Lottery, or in any way to aid in the transaction of lottery business. The cordon is being drawn and tightened around our pet monster!

The story of Von Moltke's life is worthy of study. He has just celebrated his *ninetieth* birthday. He toiled and traveled and studied assiduously, but was *sixty* years old before his opportunity came, and was *sixty-six* before his name came to be known at all; but at *seventy-one* he was universally recognized as the greatest military strategist of the age. There is no genius equal to pluck and persistence.

We call the attention of the brethren in the Mississippi Conference to Bro. Chambers' notice on the fifth page in regard to statistical blanks. Be sure and get the right ones and make them out in as legible hand as possible, and hand them in on the first day of the session. This is a most important matter, not only to the statistical secretary, but to the whole church. Accuracy in statistics is very desirable. We hope the brethren of North Mississippi and Louisiana will regard this as an exhortation to them also. "A word to the wise" ought to be enough.

Several fairs have been held recently in Mississippi and Louisiana, and the people have attended in very respectable numbers. The display of agricultural products, specimens of handicraft and exhibitions of improved breeds of stock has been very fine. The one drawback to all these fairs, as far as we have read accounts of them, is the gambling and horse-racing that seems to be an invariable attendant. Can not gambling grow fast enough among us, that the whole people of a given section must lend their countenance and support to it? It would be refreshing to read of a fair where this vice was uncompromisingly shut out.

The preamble to the new Constitution of Mississippi, we are glad to record, has a distinct recognition of the Divine Being. It reads as follows:

We, the people of Mississippi, in convention assembled, grateful to Almighty God and invoking his blessing on our work, do ordain and establish this Constitution.

God recognized, and "his blessing" asked upon the operation of the new Constitution, is gratifying to the Christian patriots all over the country. We repeat the prayer, that God's blessing may be upon the great State in all her efforts to advance a Christian civilization.

The *Times-Democrat*, last week, assorted editorially that the anti-lottery sentiment is on the wane: We do not know through what sort of glasses the *T.-D.* looks; but if the starting and publishing with continued and growing success of anti-lottery papers is a sign that the sentiment is weakening, then we don't know how to read signs. We believe the sentiment *against* the Lottery is growing in power every day. It is not *as noisy* as it was, but that is rather a token of strength than of weakness. Of one thing we can assure our readers, and that is, that the *Times-Democrat* is not rated as a disinterested party on the Lottery question. It is just in the position to endeavor to make the "worse appear the better reason."

Personal and Otherwise.

The *Appeal* and *Avalanche*, of Memphis, have been consolidated.

Rev. J. L. Futrell has been transferred from the Indian Mission Conference to the Columbia Conference, and stationed at Grant's Pass.

Dr. J. M. Sherwood, who for several years has been one of the editors of the *Missionary Review of the World*, died a few weeks ago, aged seventy-seven years.

A private letter from Dr. Carradine says he has received twenty people into the church since he took charge of Centenary, and that his congregation measures up to fifteen hundred persons.

Henry M. Sage has given another $200,000 to Cornell University. This makes $1,000,000 he has given to that institution. The last gift is for the establishment of a department of philosophy.

Henry M. Stanley, the great African explorer, arrived in this country on the sixth. He will make a lecturing tour, and thus give the people "the latest from the Dark Continent." He is accompanied by his wife.

Prof. J. M. Sullivan, of Centenary College, gave us a call last week. He represents the work at the college as progressing well. The number of students is increasing continually, and everything promises a successful session.

The Young Men's Christian Association of this city held an interesting union meeting last Sunday evening in the First Baptist Church, and evangelistic services have been held in their rooms, 10 Camp street, during the week.

Rev. E. B. Foust has been several days in the city having a pair of legs fitted. He lost one leg in the army and one this past spring. The State of Louisiana has made provision for supplying Confederate soldiers who have lost *one* leg, but not *two*. Bro. Foust is in good health and fine spirits. He has preached some during the summer. When he gets his new legs he expects to be able to get about very well.

We have been requested to publish complimentary resolutions of a brother who has finished his four years' term. If we should begin such publications, whereunto would it grow, seeing there are, perhaps, more than a hundred preachers in our Conferences who have finished, and are all worthy of compliment, and would all naturally expect us to publish the same in regard to themselves? Please excuse us from this.

Statistics of Mississippi Conference.

Dear Brethren: Please get the blanks ordered by the last General Conference. Reports can not be made on the old blanks. Please hand your reports to the statistical secretary as soon as you arrive at Conference. If it is in any way doubtful as to your being there on December 17, please forward your report, so that it can be recorded.

Your brother,

JOHN W. CHAMBERS.

Notice.

Will the presiding elders of the Woodville, Meridian and Seashore districts, of the Mississippi Conference, please send me the names of delegates and applicants for admission and others who will attend the Conference from their districts?

T. B. HOLLOMAN.

Notice.

Members of the Louisiana Conference on arriving at Monroe will please report at the Methodist Church. Trains from the west arrive at 9:45 A. M. and 8 P. M. Those from the east at 5:10 P. M.

THOS. J. UPTON.

Notice.

The trustees of Millsaps College will meet in Jackson, Miss., Thursday, December 4, 1890, at half-past nine A. M.

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Postal Card Reports.

—Rev. H. R. Caldwell reports from Providence circuit, Brookhaven district: "Mississippi Conference Education Day observed by the Sunday-schools of the circuit, resulting in cash collection of twenty-two dollars."

—Rev. T. S. Randle writes from Lake Providence, La.: "I am hopeful of getting all my collections in full. I believe I have accomplished some good this year. Have had some accessions. I believe this people have advanced in the missionary cause."

—Rev. H. P. Crow writes from Gantown circuit: "I have held all of my meetings; had a glorious time; two hundred and fifty conversions and one hundred and ninety-four accessions to the church; building two new houses worth $1,000 each; new leaven in the church; new family altars; new Sunday-school organized, the revival has been great. God has been with us in power. Think collections will be full this year."

—Rev. T. B. White writes: "Mansfield has been blessed with a fine meeting. Quite a number of our ministerial brethren were with us and preached in demonstration of the Spirit and with power. Many of our members entered heartily into the work. Our dear Bro. Manly was with us three weeks and preached a pure and blessed gospel to the edification of the people, and by his spirit endeared himself to us. Three joined, several professed conversion, several the blessing of 'perfect love.'"

—Rev. J. T. Sawyer writes: "The protracted meeting in progress for some days at Felicity Church closed Friday night. We report a most enjoyable and spiritually profitable time. The attendance from beginning to end was large, and much good has been done. The preaching by Revs. Frank N. Parker, J. B. A. Ahrens, Charles F. Evans, Thomas Carter and Henry S. Johns was practical, evangelical, and in the power of the Spirit. We rejoice in a church in splendid financial and spiritual condition."

—Rev. J. S. Parker writes from Newton Station, Miss.: "We are closing up our work for the year on this charge well. The Ladies' Aid Society have beautified the parsonage by painting it inside and out. We have now one of the best and most comfortable parsonages in our Conference. We have raised in cash and notes $635 for Millsaps College. Children's Day was observed here. Have received thirty-five into the church. All our Conference collections will be paid up in full. We have a kind and good people to labor among, and one of the most delightful charges in the Mississippi Conference."

—Rev. H. L. Norton reports from East Baton Rouge circuit: "We have just closed our sixth protracted meeting with good results. Bros. Wiley Brown and H. B. Trevillion were present and did most of the preaching. We have had some most gracious meetings in East Baton Rouge during the year. About fifty have been added to the church and quite a number have been converted. The general state of the church, spiritually, is steadily advancing; prayer meetings are being organized at every possible or convenient place; family altars are being erected, and the good work goes on. Finance is a little backward, but coming up slowly. We hope to be able to carry up full reports to the Annual Conference. The blessing of the Lord rests upon the good people of East Baton Rouge."

A Remarkable Offer.

For several years a well-known Boston business house has made persons keeping poultry, *few or many* remarkable offers of premiums payable in gold, some as high as fifty dollars to the first and not less than five dollars to any winner of a premium. The best thing about those offers, was that the premiums have always been promptly paid as agreed in gold coin. Fifty dollar premiums do not "grow on every bush," as the old saying is, and we have no doubt to many who competed for them, the amount received came in handy to help pay the necessary bills of a hard winter, or if not, buy some luxury that the family absolutely needed, but otherwise could not afford. The same firm, I. S. Johnson & Co., 22 Custom House St., Boston, Mass., authorize us to state that they have prepared an offer of similar premiums this year, with one very important improvement, and that is, so that the first winner stands a fair chance with others of getting one hundred and fifty dollars in gold premiums. Why! that is as good as fifty dollars per month for the three winter months. It's worth trying for, any way. Johnson & Co. will send full particulars free to any person sending them their address on a postal card. These premium offers are made in connection with the use of Sheridan's Condition Powder to make hens lay.

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Notice.

The class of fourth year, Louisiana Conference, will meet for examination at the Methodist Church, of Monroe, on December 2, three o'clock P. M.

COMMITTEE.

Notice.

The "class of one year" in the North Mississippi Conference will meet in Grenada, Miss., Monday, December 8, 7 P. M. Let all be present.

THOS. J. NEWELL, Chair'n Ex. Com.

Notice.

The new church at Downsville, La., will be dedicated the fifth Sabbath in November (30), 1890, by Rev. C. W. Carter, D. D., of New Orleans.

R. S. COLIER, Pastor.

Notice.

The address of Rev. B. Carradine is Centenary Church, or 2621 Pine street, St. Louis, Mo. Letters directed either way will reach him.

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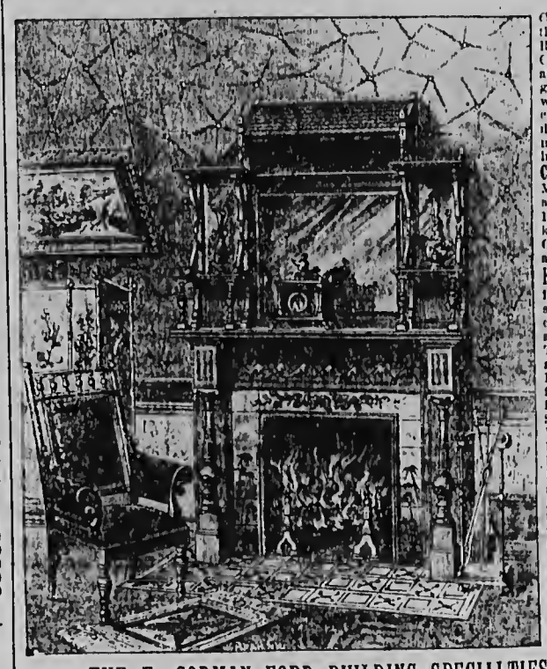

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Our Young People.

TO A SAD LITTLE GIRL.

You say you are ugly, and you are afraid
That nobody loves you, sad little maid;
For people whisper, with lip a-curl,
As you pass by, "What an ugly girl!"
Ah, well, my dear, if you mope and fret,
Your ugly face will be uglier yet.
Let me tell you the secret without delay
Of growing beautiful day by day.
'Tis a secret old as the world is old,
But worth in itself a mine of gold:
Beauty of soul is beauty of face,
For inward sweetness makes outward grace.

There is the secret, simple and true;
Now prove what its wisdom can do for you.
Fill up your heart with thoughts most sweet,
Bidding all others at once retreat,
And these sweet thoughts will grow like seeds,
And bloom into beautiful words and deeds,
And soon, very soon, they will leave their trace
Of loveliness on your ugly face:
The lines will be softer on cheek and brow,
Bright smiles will shine where tears are now,
Your eyes will sparkle, and some blest power
Will make you lovelier every hour.
Just try it, my dear; begin to-day
To do kind things in the kindest way—
To kindly think and to kindly speak,
To be sweet-tempered, gentle and meek.
Then never again shall you need be afraid
That nobody loves you, sad little maid.
Opinions will change, with a pleasant whirl,
And all will think, "What a charming girl!"

—*Harper's Young People.*

How Estelle Ran Away.

"I'm going to run away!"

"All right. You get your hat, and I'll put up a lunch for you."

Estelle Seelye was just ten years old, and was, as she said, disgusted with washing dishes, feeding chickens, and cleaning potatoes, and the day before she had decided to run away, leave her home, and go—she hadn't thought where. She thought she would tell her mother to surprise her, and was greatly astonished herself when her mother promptly gave her permission, and even went so far as to put half a pie in her basket. "For," she said, "I expect you will be gone some time, and I'll put enough for two days."

"I'm going to stay always and always," was the reply, given in a trembling voice.

She tied on her hat, and Mrs. Seelye kissed her, and asked her if she "wouldn't come and see her some time."

Estelle almost broke down, but pride came to her aid, and she answered, "I may come back to see you, but I'll never come to stay;" and picking up her basket, she trudged off down the road, not once looking back.

About a mile from the low-roofed farm-house stood an old, old forest, like the "primeval forest" in "Evangeline," where the wind is always sighing and shadows are always sombre even in the brightest day.

Having wandered thus far, Estelle thought she would go in under the trees and rest awhile. The moss was thick and soft on the trunk of a fallen tree, and as she sat down and thought of the home she had left, and her mother's sorrowful look as she kissed her good-by, and the blind chicken that had to have particular care and that ate from her hand, and the little pigs, and the—oh, dear, she hadn't said good-by to papa! And a curious feeling of loneliness and almost homesickness came over her. As she took a bit from her basket to eat, she could hardly keep her tears back; and all the while the soft, sweet summer wind sighed and whispered through the tall tree-tops, the feathery ferns waved and nodded at her, and every one of them seemed to point toward home. The birds seemed to be in greater number than ever before, though she had visited that place many times and gathered the flowers that grew in such abundance around her. She sat thinking of all these things, but always her thoughts would turn toward home. She gathered a large bouquet, and played in the brook that babbled noisily over the pebbly bottom, making sweet music that floated away on the fragrant air and lost itself in the passing breeze. Tired of play, she returned at last to the old log, and sitting down on a stone close beside it, leaned her head against the mossy pillow, and soon, very soon, dropped asleep, and in her dreams went wandering on and on, this time in search of home instead of away from it; but though she walked and walked, this way and that, no home could be found, and with a flood of tears she awoke, to find that "the shades of night were falling," and the curtain of darkness had already enveloped the woods.

At home, all was confusion, and anxiety was written on Mrs. Seelye's face. She had not expected that her little girl would stay away longer than the dinner hour; but that had passed, and the tea hour also, and no signs of the straw hat coming over the hill. At last, weary of watching, she went to the barn to tell father that she feared Estelle was lost. She was gone some time, and when she returned to her post at the window, she found Estelle quietly seated in the big rocking-chair, holding her hat in her hands, and gazing out into the gathering gloom.

Mrs. Seelye stopped in astonishment on seeing her, and was still more surprised when she said, without turning around;

"I've been down in the big wood all day, mother, and—and I'm so tired, I—I—guess I'll go to bed."

"But I thought you had run away and weren't coming back?"

"I didn't think it was so far, mother."

Nothing was said about her run-away trip, but her mother noticed that the dishes were done without a murmur, and the chickens were fed with more regularity, and she hunted eggs without being reminded every time. Not till long after that day did Estelle tell her mother of her startling dream when asleep in the old woods.

There is an old legend that speaks of the whispering in the trees as angels going to and fro, and when the trees are still, the angels are listening. Do you think some angel whispered to her that some time she might be without a home, and in her dream showed her how desolate a homeless wanderer is?—*Zion's Herald.*

What a Letter Can Do.

B makes a road broad, turns the ear to bear and Tom into a tomb.

C makes limb climb, hanged changed, a lever clever, and transports a lover to clover.

D turns a bear to beard, a crow to a crowd, and makes anger danger.

F turns lower regions to flower regions.

H changes eight to height.

K makes now know.

L transforms a pear into pearl.

N turns a line into linen, a crow to a crown, and makes one none.

P metamorphoses lumber into plumber.

Q of itself has no significance.

S turns even to seven, makes hove shove, a word a sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe.

T makes a bough bought, turns here to there, alters one to tone and transforms the phrase "allow his own" to "tallow this town."

W does well, *e. g.*, hose are whose, are becomes ware, on won, omen women, so sow, vie view; it makes arm warm and turns a hat into—what?

Y turns fur into fury, a man into many, to to a toy, a bub to a buby, ours to yours and a lad to a lady.—*New York World.*

That Little Tickling

In your throat, which makes you cough once in a while and keeps you constantly clearing your throat, arises from catarrh, and as catarrh is a constitutional disease the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery. Many cases of consumption can be traced back to the neglect of some such slight affection as this. Consumption can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofulous taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreaded disease seemed to have a firm hold.

When we are alone, we have our thoughts to watch: in the family, our tempers; in company, our tongues.—*Hannah More.*

Wolff's ACME Blacking

IS WATERPROOF. A HANDSOME POLISH. LEATHER PRESERVER. NO BRUSHING REQUIRED. } Shoes can be washed daily.

Used by men, women and children.

Why Alice, when did you get a Walnut sideboard? When? Never, just this moment finished transforming our old Chestnut one to Walnut, to make it correspond with our other furniture. Did it with

PIK-RON TRADE MARK. A PAINT THAT ONE CAN SEE THROUGH. TRY IT.

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON will stain glassware as well as sideboards, and will lacquer tinware.

Scientific.

A Steamer's Powerful Search-Light.

The steamer *Connecticut*, of the Providence and Stonington Steamship Line, has been equipped with a new Huntington search-light. Men have been employed on the big boat for the last few months constructing the light and getting it in running order. They accomplished their task only a few days ago, and now the big *Connecticut* can forge its way through Long Island Sound during nights, when fog dims the eyes of the ever-watchful pilot, without much fear of collision. The wonder is how the Long Island steamers ever managed to do without the search-light.

The search-light is situated on top of the pilot-house, and is played on any quarter desired by the pilot within. At his will, he can throw the powerful light toward the sky or water, and all by the means of a little wheel with a switch. On a very dark night objects at a distance of two miles away can be seen quite plainly. When fog is dense the light is thrown a distance of half a mile. The light is located on top of the pilot-house, is connected with the regular incandescent system of the boat. By means of a weight that may be operated by a magnet the steam fog-horn of the vessel is brought under the control of the electric current.

In the pilot-house there are four switches controlling the current that runs to the search-light and the fog-horn, and by means of these switches the pilot can start the search-light so that it will flash at regular intervals automatically; or it may be made to burn steadily; or it may be made to flash automatically at the instant the fog-horn begins to bellow, and cease to flash when the bellow ceases; or the horn may automatically bellow alternately with the flashing of the light; or the flashing and bellowing may be done alternately or simultaneously by hand. No such use of electricity was ever made before.—Providence *Journal.*

PAPER PILLOWS.—Those who are interested in industrial and benevolent enterprises will care to know that the making of paper pillows is attracting much notice in England. They are easily made. Tear the paper into very small pieces, not bigger than the finger nail, and then put them into a pillow-sack of drilling or light ticking. They are very cool for hot climates and are said to be much superior to feather pillows. The newspapers are printing appeals for them for hospitals. Newspaper is not nice for use, as there is a disagreeable odor from printer's ink, but brown and white paper and old envelopes are the best. As they are torn stuff them into an old pillow-case until a sufficient quantity is had. The easiest way is to tear or cut the paper in strips about half an inch wide and then tear across. The finer it is the lighter it makes the pillows.—*Illustrated Christian Weekly.*

A NEW ELECTRICAL DEVICE.—Another electrical device has been brought out to afford communication between trains in motion and to prevent accidents. Batteries and the necessary connections are placed on each engine, a central conductor being laid parallel with the rails. Should two trains approach within a certain distance of each other an alarm is sounded within each cab with an electric gong, and a steam whistle is set blowing. The engine drivers can stop the train and communicate by telephone. This communication can be effected when the trains are either running or still. An automatic signal is also given if the switch is misplaced or a bridge burned or washed away. Additional batteries are placed at the stations along the road, and these work the alarm should those placed on the engine become broken.

Asthma can't be cured? Oh! yes it can. Dr Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 506½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

Household.

Good News for Housekeepers.

Light is breaking for the worn-out housekeepers in our large cities and small towns. We copy from the *Times-Democrat*, of November 5:

Fifty prominent families of Evanston are about to try an experiment which will be watched with interest by housekeepers all over the country. One of Mr. Bellamy's ideas, somewhat modified, is to be put to a practical test.

A month or two ago there was incorporated, under the State laws, an association to be known as the Evanston Co-operative Housekeeping Association. The plucky charter members were the following ladies: Mrs. Birney J. Moore, Mrs. John B. Kirk, Mrs. Marshall M. Kirkman, Mrs. Hugh A. White, Mrs. John Quinlan, Mrs. Chas. Deering and Mrs. Wm. Holabird. These ladies, under the spirited leadership of Mrs. B. J. Moore as president, have at last secured the fifty families necessary to raise the $5,000 which will be put into a co-operative housekeeping plant, including a kitchen and laundry. Each family has subscribed for four shares of capital stock at $25 a share.

The ladies have secured a substantial brick building at No. 711 Davis street, in the central part of Evanston, and this is now in the throes of a general reconstruction inside—an aggravated case of house cleaning. Large flues are being built preparatory to putting in the ranges, and the laundry apparatus necessary to do the cooking and washing of fifty healthy families. Branwell, Dean & Co., of Chicago, are fitting up the kitchen, and the Troy Laundry Company will put in the laundry plant with all the modern appliances.

Since the plan was first talked of the ladies of the association have had thirty-three applications for the position of steward, coming from men in all parts of the country. This is a sure sign that the movement is popular among a certain class at least. The ladies have finally settled this important question by securing the services of Mr. H. L. Grau, formerly in the employ of a co-operative establishment in Paris, and more recently steward of a hotel at Spring Lake, Mich.

The viands are to be prepared in the co-operative kitchen, under the supervision of the *chef*. When ready they will be placed in a tin receiver, the amount varying in accordance with the needs of each family. These tin receivers are made to fit into a Norwegian kitchen, a contrivance in the shape of a galvanized iron box, the hollow sides of which are filled with boiling water, thus keeping the food hot while it is carried in delivery wagons to the various houses. From the tin dishes the soups and steaks and sauces and all the other good things will be transferred to each lady's own china, which will be washed at home as before.

The raw materials for food are to be bought at wholesale. There will be a considerable saving, too, in fuel and gas, for the expense of one large kitchen is not going to be one-tenth as much as that of fifty small ones. The wages of twelve cooks and assistants, together with rent and delivery service, the ladies have figured at $571 a month, or about $2 64 per week for each family's kitchen service. The officers of the association, therefore, confidently promise to set a table that will be up to the standard set by the average wealthy family of Evanston for $4 per week for each adult; a slight reduction will be made for children. A card of prices will be prepared after the style of a restaurant bill of fare, so that each family can vary the cost and make-up of its meals to any desired extent.

The co-operative laundry, the other half of the scheme, promises even more remarkable results. Through it the ladies are promised a total relief from washday. For the low price of 25 cents per dozen pieces, counting shirts, collars, cuffs and children's dresses all alike, the terrible day known as "Blue Monday" is to be wiped from the Evanston calendar.

The number of stockholders will be limited to fifty, and there will be no extension of the number, for the plant is constructed for only that number of families. The fact that the people—among the most prominent in Evanston—do not consider this as merely an experiment, is evidenced by the fact that they are putting $5,000 into the machinery and general equipment. Mrs. Moore, the president of the association, has received letters from as far East as Buffalo and as far West as Omaha, all inquiring about the progress of the movement, and uniformly expressing the sentiment, "If you succeed, we are going to try it too." The ladies expect to have their Thanksgiving dinner served under the new regime.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

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Sold by druggists, 75 cents.

Bred to think, as well as to think by rote, we furnish our minds as we furnish our houses—with the fancies of others, and according to the mode and age of our country; we pick up our ideas and notions in common conversation, as in schools.—*Bolingbroke.*

PARSONS PURGATIVE PILLS

Make New, Rich Blood!

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. ONE PILL A DOSE. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. J. S. JOHNSON & Co., 22 CUSTOM HOUSE ST., BOSTON, MASS.

MALARIA

OVERCOME BY

DR. KING'S

Royal Germetuer.

NEW ORLEANS, Sept. 2, 1890.

I have been for several years constantly subject to malarial fevers. The best medical treatment has failed to remove from my system the malarial poison that produced them. I have had to use an average of forty grains of quinine per week for years. The fevers would invariably return in a few days, if it was discontinued. The quinine was doing great harm to my nervous system, but I had to keep it up as my only hope. Recently I commenced using Dr. King's Royal Germetuer. It has done me more good than all the medicine I have ever taken. I have not had a fever since commencing its use, nor found it necessary to take a dose of quinine. It has toned my nerves, built up my strength and given me a buoyancy and healthfulness of feeling that I have not known for years. My experience justifies me in saying that this wonderful remedy is all that is claimed for it, if not more.

GEO. G. GARNER.

With A. J. Hollander & Co., No. 8 St. Charles Street.

Dr. King's Royal Germetuer is sold by all Druggists. Finlay & Brunswig, I. L. Lyons & Co., and E. J. Hart & Co., Wholesale Agents, New Orleans. For full information call on or address KIT WILLIAMS, Agent, 202 Canal Street.

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Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary Philips & Hunt, New York.)

LESSON VIII.—November 23.

JESUS CRUCIFIED.

Luke xxiii, 33-47.

GOLDEN TEXT.—*The Lord hath laid on him the iniquity of us all*—Isa. liii, 6.

TIME.—Friday, April—A. D. 30.

PLACE.—Calvary has never been positively identified.

PARALLEL PASSAGES.—Matt. xxvii, 33-54; Mark xxii, 16-39; John xix, 17-30.

34. Father, forgive them—These words were probably uttered at the terrible moment when the Sufferer was outstretched upon the cross and the nails were being driven through the palms of the hands. We must surely suppose that the prayer was uttered not only for the Roman soldiers, who were the mere instruments of the executors, but for all his enemies. It was in accordance with his own teaching, and his children have learned it from him. So we must think of this great Sufferer, racked with pain, despised of men, forsaken by his disciples: yet not a murmur falls from his lips, not a bitter word—nothing but this prayer of love and pity—that God would forgive their great sin!

35. Beholding—The word implies that they gazed as at a solemn spectacle. Isa. xxii, 17; Z ch. xii, 10. They seem as a body to have been far less active in insult than the others. *If he be Christ, the chosen of God*—Literally: *If this man* (contemptuously) *be the Christ of God, the chosen.* How the universal derision of what appeared to be such abject failure and humiliation enhances our estimate of the faith of the dying robber!

36. And the soldiers—The soldiers were engaged in their mid-day meal at the foot of the cross, and offered our Lord the sour wine served out to them with their rations. Their words of mockery are reported by St. Luke alone. *Offering him vinegar*—Not even the prayer for their forgiveness had touched the hearts of the soldiers. But still they knew not what they did, and did but follow their nature, in the path in which others led the way. Possibly, too, rude as their natures were, there was a touch of rough kindliness mingling in their mockery, as shown in the offer of the vinegar, or sour wine, which they had brought for their own use; unless, indeed, we suppose the refinement of cruelty, which held it before the eyes of the Sufferer, but did not, as afterwards, convey it to his lips.

37. If thou be the King of the Jews—As the title over thy cross asserts. The soldiers would delight in these taunts, because, like the ancients generally, they detested all Jews. Tumults of the most violent kind often arose from the brutal insolence of hatred which they showed to the conquered nation.

38. An superscription also in letters of Greek, and Latin, and Hebrew—The inscription was written in all these languages, which were the most common, that all might see the reason why he was put to death: in Greek for the Hellenistic Jews; in Latin, that being the language of the government under which he was crucified; and in Hebrew, that being the language of the place in which this deed of darkness was committed. But, by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against and murderers of their King. See on Matt. xxvii, 37. It is not to be wondered at that they wished Pilate to alter this inscription (John xix), as it was a record of their infamy. *This is the King of the Jews*—The superscription is given differently by each evangelist. St. Luke, perhaps, gives the peculiarly scornful Latin form, *Rex Judæorum hic est*. The other evangelists give: This is Jesus, the King of the Jews (Matt. xxvii, 37); the King of the Jews (Mark xv, 26); Jesus of Nazareth, the King of the Jews (John xix, 19). Although no serious or sensible writer would dream of talking about "a discrepancy" here, it is very probable that the differences arise from the different forms assumed by the title in the three languages. It will be seen that St. Matthew's is an accurate combination of the three, not one of which was an accusation. It is only while the priests were deriding Christ that it began to dawn on them that Pilate, even in angrily yielding to their violent persistence, had avenged himself in a way which they could not resent, by a deadly insult against them and their nation. This was their King, and this was how they had treated him.

39. One of the malefactors—In St. Matthew and St. Mark we are told that *both* robbers "reviled" him. Here, then, we might suppose that there was an irreconcilable discrepancy. But though the evangelists seem to be on the very verge of mutual contradiction, no single instance of a positive contradiction can be adduced from their independent pages. The reason of this is partly that they wrote the simple truth, and partly that they wrote under divine guidance. The explanation of the apparent contradiction lies in the Greek words used. The two first Synoptists tell us that both robbers, during an early part of the hours of crucifixion, *reproached* Jesus; but we learn from St. Luke that only one of them used injurious and insulting language to him. If they were followers of Barabbas or Judas of Galilee they would recognize no Messiahship but that of the sword, and they might in their very despair and agony join in the reproaches leveled by all classes alike at one who might seem to them to have thrown away a great opportunity. It was quite common for men on the cross to talk to the multitude, and even to make harangues, but Jesus, amid this universal roar of execration or reproach from mob, priests, soldiers, and even these wretched fellow-sufferers, hung on the cross in meek and awful silence.

40. But the other, answering, rebuked him—The legends connected with the penitent thief are not without interest. Dysmas, or Titus, as they name him, had once before looked on the face of the Christ. He had been one of a band of robbers that attacked the holy travelers in their flight from Bethlehem, and had then pleaded for their lives. The virgin mother had blessed him. The child Christ has foretold his sufferings and his repentance. Now, as he gazed on the face of the divine Sufferer, he recognized the features of the infant Jesus. *Dost not thou fear God*—Rather, *Dost not thou even fear God.*

41. This man hath done nothing amiss—The confident assertion may have rested on previous knowledge of our Lord's life and character, or on some report that had reached him on his way to Golgotha, or on Pilate's confession that he found no fault in him.

42. Lord, remember me when thou comest into thy kingdom—More accurately, *in thy kingdom.* There is something singularly touching in the trust implied in the form of the appeal. He asks for no special boon; no place on the right hand or on the left; no room in the King' palace. He is content not to be forgotten, certain that if the King remember him at all, it will be with thoughts of tenderness and pity. We must not lose sight of the faith which can alone have dictated this intense appeal to One who hung mute upon the cross amid universal derision. The faith of the penitent thief looked forward not merely to a kingdom of the Christ, but to a kingdom beyond the grave, since he could see the Sovereign of that kingdom in one who was at the point of death.

43. To-day—An unexpected boon—for the crucified often lingered in agony for more than two days. *In paradise—Para de isos* is derived from the Persian word *Pardes*, meaning a king's garden or pleasaunce. It is used (1) for the Garden of Eden (Gen. ii, 8, etc.); and (2) for that region of hades (sheol) in which the spirits of the blest await the general Resurrection. What the Lord said in answer to the penitent's prayer was in part a contrast to it, in part its most complete fulfilment. Not in the far-off "coming," but that very day; not "remembered" only, but in the closest companionship; not in the tumult of the battle which his thoughts had connected with the kingdom, but in a fair garden with its green lawns and still waters, its trees of Knowledge and of Life. No picture could meet the cravings of the tortured robber more completely than that; none probably could be more different from his expectations.

44. It was about the sixth hour—That is, mid-day. *Over all the earth*—Rather, *over all the land.* There is no reason to believe that the darkness was over all the world. As the moon was full it could not be an eclipse. No marvel of the kind is mentioned by either Jewish or Roman historians. On the other hand, Christian writers such as Tertullian and Origen, speak confidently of it, nor was it likely that writers more or less independent of each other, like the evangelists, should have stated what had not happened.

45. And the sun was darkened—That it could not have been due to an eclipse is certain, for the paschal moon was at the full. *The vail of the temple was rent in the midst.*—The vail intended must be what is called the *Parocheth*, or inner vail, which hung between the holy place and the holy of holies. It was very heavy, and splendid with embroidery. The obvious significance of the portent was the departure of the Shechinah or presence of God from his now deserted temple. This particular event is (naturally) not mentioned by the Jews, but we may have reference to it in various omens of coming wrath which they say occurred "forty years" before the destruction of the temple.

46. And when Jesus had cried with a loud voice, he said—Rather, *And crying with a loud voice, Jesus said.* St. Luke here omits the *Eli, Eli, lama sabachthani*, and the effect of that cry on the multitude: the "I thirst," which was the sole word of physical suffering wrung from him in all his agonies; and the one word in which he expressed the sense that his work was finished. *Father, into thy hands I commend my spirit*—These words have been among the dying utterances of St. Polycarp, St. Augustine, St. Bernard, John Huss, Jerome of Prague, Luther, Melanchthon, and Columbus. *He gave up the ghost*—None of the evangelists use the words "He died," but "He breathed forth," and "He sent forth" or "gave up his spirit;" probably because they wish to indicate the truth stated in John x, 18, that he gave up his life "because he willed, when he willed, how he willed."

47. The centurion—Who commanded the quarternion of soldiers. It is remarkable that St. Luke gives us several instances of "good centurions." *This was a righteous man*—This remark might have been drawn forth by the silent majesty and holiness of the Sufferer. After the earthquake he may have added, "Truly this man was a Son of God!" Matt. xvii, 54. The latter phrase sounds at first incongruous on the lips of a heathen, though "Son of God" is found as a title of Augustus in some inscriptions. But the centurion had twice heard our Lord pray to "his Father," and even Pilate had been overpowered by the awful dread lest he should be something more than man.

The Salvation Army.

"Think of the doctors, now dead and gone, who have knit their brows over the sick." Yes, and think too, of the patients, the Chronic cases, the "given over" ones, those over whom the brows were knit in vain. The chronic diseases exhaust the resources of the physician, and the strength of the sufferer, who, given over as a hopeless case, has only to wait for death, the physician being able only to palliate his sufferings, or give temporary relief. The impression is becoming general, however, that there is a remedy for many of these chronic and "hopeless" cases, and that it is the Compound Oxygen Treatment of DRS. STARKEY & PALEN. But read for yourself what the Compound Oxygen Treatment has accomplished in chronic cases and the testimonials from patients given over by physicians. Read what Judge Kelley, Mrs. Livermore, and numerous others, have said about it. You will find it in our brochure, sent free, 200 pages, a Treatise on Compound Oxygen. It will give you records of many, very many cases and cures, with testimonials. Of course, there are worthless imitations, either under the same or different names, but all alike claiming to possess the properties of Compound Oxygen. None genuine but that manufactured by DRS. STARKEY & PALEN. 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Four women, all told

The first told how much easier it was to wash with Pearline. She saved half her labor, and the work was better done.

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The next told how many things she did with it; she washed the kitchen floor, or the finest china—the most delicate lace, or the coarsest fabric. Whatever she did with it, she saved money by it.

The fourth told of the harmlessness of Pearline. She had used it for ten years, and she *knew* nothing that was washable could be hurt by it.

These are only four out of millions who use Pearline, but the others say the same things and more. Try it yourself; then you can tell about it.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*

381 JAMES PYLE, New York.

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FIRE, RIVER AND MARINE INSURANCE.

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Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

Mention this paper.

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CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54

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Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

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CAPITAL AND SURPLUS, - - - $500,000

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter O. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Kiner, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1841. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

GRANT'S FURNITURE STORE

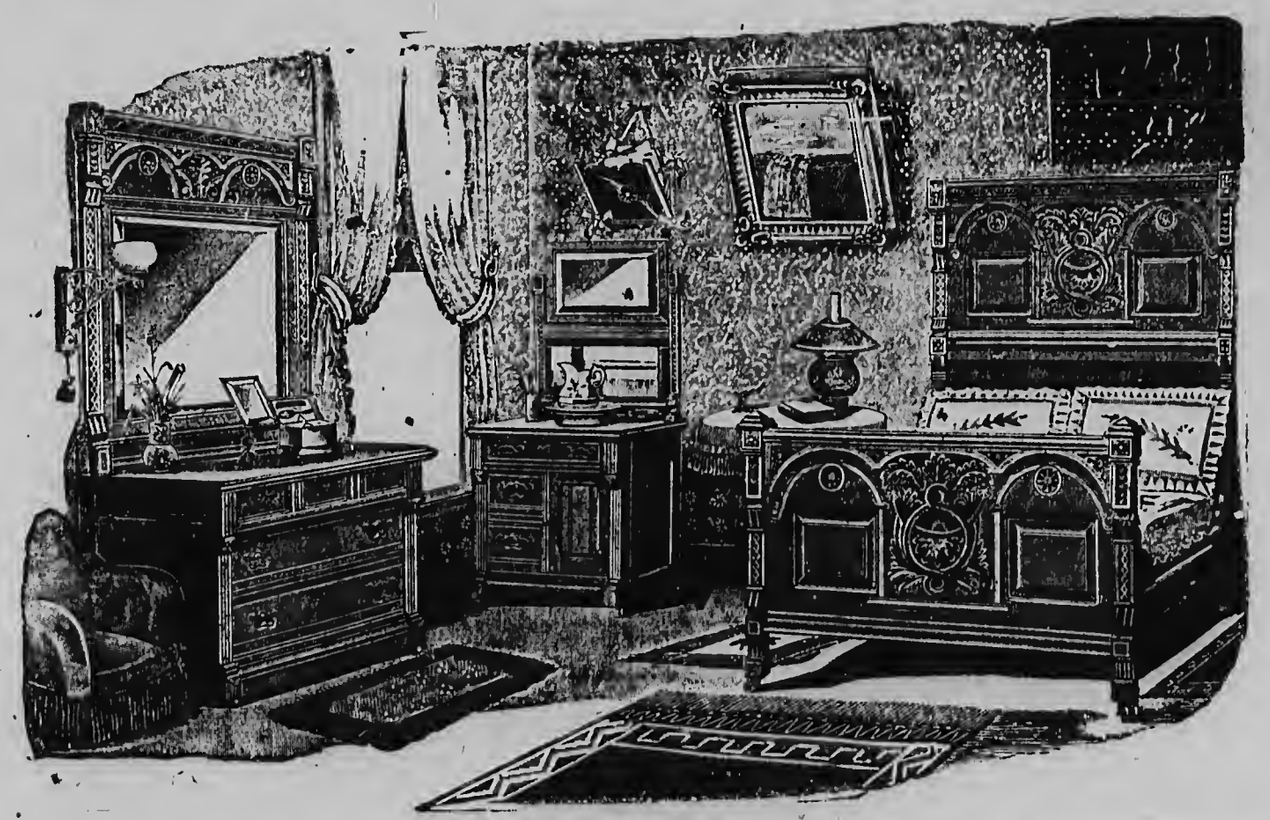
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Baterville station.....(Tues.)...Nov.	13
Hopewell ct., at Pleasant Grove (Th.)	20
DeKalb, at New Hope	22, 23
Binnsville, at Binnsville....(Tues.)..	25
Paulding, at Hopewell	29, 30
Lauderdale, at Center Ridge..... Dec.	6, 7
Marion, at Lockhart.....(Th.)..	11
Meridian, at First Church	13, 14
Meridian, at West End.....(night)..	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

E. Baton Rouge.....Nov.	13
E. Feliciana, at Olive Branch	15, 16
Amite City, at Amite City	22, 23
Livingston, at Clio	23, 30
Zachary and Pipkin, at Zachary.....Dec.	6, 7
Clinton and Betorville, at Clinton	10
Jackson station	13, 14

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Sunflower, at Campbellsville.....Nov.	15, 16
Warren, at Oak Ridge	22, 23
Roxie, at Roxie	26, 27
Meadville, at Oak Grove	29, 30
Utica, at Utica.....Dec.	6, 7
Burtonton, at Carlisle.....(Mon.)..	8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Flora.....Nov.	15, 16
Mt. Olivet, at Mt. Olivet	22, 23
Beaton.....(Sat.)..	29
Yazoo circuit, at Tranquil....(Sun.)..	30
Yazoo City.....Dec.	6, 7
Bentonia and Dover.....(Tues.)..	9
Jackson—First Church.(Wed. night)..	10
West Jackson.....(Thurs. night)..	11
Spring Ridge	13, 14
Canton.....(Monday night)..	15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

William's, at Bethel.....(8am, P.M.).Nov.	15, 16
Columbia, at Columbia	22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit, at Galloway Chapel..Dec.	6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at Scotland.....Nov.	15, 16
Westville, at Pleasant Grove	22, 23
Shiloh, at Salem	29, 30
Trenton, at Polkville.....30, Dec.	1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Franklinton, at Magus.....Nov.	15, 16
China Grove, at China Grove..(Wed.).	19
Scotland, at Bethel	22, 23
Providence, at Providence	27
Bowerton, at Reholoth	29, 30
Pleasant Grove, at Pleasant Grove....Dec.	6, 7
Lebanon, at Blue Hill	13, 14

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Sturges circuit, at Sturges.....Nov.	15, 16
Tampico circuit, at Pleasant Grove	20
Starkville circuit, at Steele Chapel....	22, 23
Brooksville circuit, at Brooksville	25
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

West, at Emory.....(Thu.)..Nov.	13
Poplar Creek.....(Sa., Su)..Nov.	15, 16
Newport	22, 23
Kosciusko circuit.. .....(Thurs.)..	27
Ethel, at Taberuacle.....(Sa., Su,)..	29, 30
Weir.....(Wed.)..Dec.	3
Sallis, at Sallis .....(Sa., Su)..	6, 7
Winona.....(Mon.)..	8

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Shawnee.....Nov.	15, 16
Byhalia.....A	22, 23
Cornersville	29, 30
Hickory Flat.....Dec.	2
Ashland	4

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Buenavista, at Buenavista.....Nov.	15, 16
Ebenezer, at Soule Chapel....(Wed...	19
Okolona circuit, at Boon Chapel.....	22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont.....(Wed.)..Dec.	3
Fulton and Smithville.....(Fri.)..	5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Coldwater Mission.....Nov.	13
Arkabutla	15
Horn Lake	16
Lewisburg	22, 23
Cockrum	29, 30
Chulahoma.....Dec.	6, 7

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Banner.....Nov.	15
Pittsboro	15, 16
Atlanta	18
Cherry Hill	19
Tocopola	22, 23
Coffeeville	29, 30

J. W. PRICE, P. E.

GREENVILLE DIST.—FOURTH ROUND

Lula.....Nov.	10
Robertson	19
Rosedale	23
Glen Allen.....Dec.	1

R. M. STANDEFER, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Albany.....Nov.	15, 18
Ripley circuit	20
New Albany circuit	22, 23
Jonesboro circuit	29, 30

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

North Bossier, at Plain Dealing.....Nov.	14
Shreveport	15, 16
Anacoco	20
Many	21
Natchitoches	22, 23
Red River, at Campobello	26
Mansfield	29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Saline.....Nov.	13
Gansville, at Antioch	15, 16
Vernon, at New Prospect	22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Alexandria.....Nov.	15, 16
Centerville.....(Tu.)..	18
Black River.....(Fri.)..	21
Vidalia and Trinity	22, 23
Columbia	29, 30

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Baton Rouge.....Nov.	16
Craps Street	23
Carondelet Street	30

CHAS. F. EVANS P. E.

DELHI DISTRICT.—FOURTH ROUND.

Waterproof, at Waterproof.....Nov.	15, 16
Harrisonburg, at Harrisonburg	22, 23
Winsboro.....(Mon.)..	24
West Monroe, at West Monroe	29, 30
Monroe.....(Mon.)..Dec.	1

J. D. HARPER, P. E.

The signature A. Johnson is on every genuine bottle label of Johnson's Anodyne Liniment.

Plan of Episcopal Visitation for 1890

Time.	Conference.	Place.	Bishop.
Nov.	19. North Alabama	Birming'm	Granbery.
"	19. Arkansas	Eureka Sp's	Fitzgerald.
"	20. German Mission	Houston, T	Haygood.
"	26. W. N. Carolina	Concord, N. C.	Keener.
"	26. East Texas	Tyler, Tex.	Galloway.
"	26. South Carolina	Anderson	Duncan.
Dec.	3. Louisiana	Monroe, La.	Haygood.
"	3. Little Rock	Monticello	Fitzgerald.
"	3. North Georgia	Washingt'n	Hargrove.
"	10. North Carolina	Wilson, N. C.	Keener.
"	10. Alabama	Pensacola	Granbery.
"	10. N. Mississippi	Orenada	Galloway.
"	17. Mississippi	Canton	Galloway.
"	17. South Georgia	Macon, Ga.	Haygood.
"	17. White River	Mariana, A.	Fitzgerald.
Jan.	7. Florida	Monticello	Duncan.
Mar.	11. Baltimore	Roanoke, Va.	Hendrix.

Twice a Week for a Dollar a Year.

Subscribers to THE WEEKLY REPUBLIC, of St. Louis, the leading Democratic paper of the country, will get two papers every week during November and December. One six-page sheet will be mailed Tuesday, and one Friday, so that the readers of THE WEEKLY REPUBLIC *will get the news of the week from one to five days earlier than heretofore*, and part of the news earlier than by any weekly paper, no matter where printed or what day issued. Notwithstanding the heavy expense involved, there will be no change in the subscription price of THE WEEKLY REPUBLIC, which will remain ONE DOLLAR A YEAR, with the usual commission to agents. Address all orders, THE REPUBLIC, St. Louis, Mo.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Oh, stop that toothache! Johnson's Anodyne Liniment will relieve any severe pain promptly.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Cuticura Soap

FOR BAD COMPLEXIONS RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25 cents.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25 cents.

NEWS OF THE WEEK.

DOMESTIC.

Mr. O'Brien, M. P., in his speech at a reception given to him and companion at Philadelphia, on November 7, said that American generosity had made the British blush; non-resident landlords and law-makers were the cause of Ireland's woe.

Some time since it was said that President Harrison would call an extra session of Congress early in November. Since the defeat of the party of the administration nothing has been heard of this extra session, and all information concurs in the belief that it will not be called at all.

The latest estimates of standing of the House give the Eastern States 52 Democrats and 42 Republicans, the West 67 Democrats and 49 Republicans, and the South 116 Democrats and 5 Republicans, or 96 Republicans to 235 Democrats.

Florida is to have a fitting monument to the illustrious of the Confederate dead. The Ladies' Confederate Monument Association, of Pensacola, on November 5, let the contract for a monument of Virginia granite, to be erected in Pensacola.

Fire in Shreveport, La., on November 7, entailed a loss in buildings and stocks of about a quarter of a million of dollars.

Maj.-Gen. Schofield, commanding the United States Army, in his annual report to the Secretary of War, says of the Indian question: "All that is now requisite for the final peaceful settlement of the great Indian problem is wise, just and humane treatment of the Indians upon their reservations, and the presence or proximity of such a military force as will deter the young and restless among them from attempting to imitate the heroic deeds of their ancestors, to the recital of which they still listen during their periodical festivities."

An overwhelming majority in the House does not give the Democrats the power to enact new legislation nor to undo what the last Congress has done. However strictly the result of this election may be construed as a reproval of that Congress for its action on important measures, the Senate and the President stand in the way of the enforcement of a strictly Democratic policy.

The third anniversary of the execution of the Chicago anarchists was celebrated on November 9, by sympathetic speeches and a parade of sorrowing friends in that city.

The New York Stock Exchange opened in confusion on the tenth instant. Every bid was taken and stocks declined rapidly. Prices in many instances were far below the quotations of years, and for awhile a panicky feeling prevailed. The excitement was largely due to the nervous state of apprehension that exists on the foreign stock exchanges.

A meeting of physicians was held in this city, on the tenth instant, to organize a Homeopathic Hospital Association. A ladies' auxiliary is to be formed later.

FOREIGN.

While the Irish National League is said to be in financial straits, the landlords' organization is not so much better off. The receipts of the Property Defense Association have been very slender of late, perhaps in view of the hopeless character of the struggle against the League. This Property Defense Association has its headquarters in Dublin, and employs a force of men to assist boycotted farmers, landlords, sheriffs, etc.

A gang of counterfeiters of coin, who have been operating in frontier towns on the line between Saxony and Austria, have been arrested. An investigation of their case has resulted in implicating a number of hitherto-respected residents of the various towns in the criminal proceedings. The profits of the gang are said to have been enormous.

The Liverpool *Journal of Commerce* states that the Duke of Westminster, one of the wealthiest men in England, has associated himself with Stanley in a company formed for the purpose of developing the resources of various regions in West Africa.

If the Liberal party had carried a general election in Great Britain, there could hardly be more rejoicing than there has been last week over the result of the elections in America. The industrial classes everywhere are elated, and commerce shares in the general exchange of greetings.

Archdeacon Farrar has inspected the shelters, refuges, etc., organized by Gen. Booth, of the Salvation Army, as a nucleus for the great enterprise of redeeming the English masses, and has been deeply impressed with the thoroughness and practicability of the scheme.

The German chancellor—Von Caprivi—who visited Italy last week, met Signor Crispi, the Italian prime minister, in Milan. In an address to the German residents in Milan, Von Caprivi said the interviews had cemented and perfected the standing of the triple alliance; that there had never been such a calm of international politics as at present, and that he was confident peace would be maintained for a long time to come.

A dispatch from Rome states that the Pope has been solicited through Cardinal Rampolla, in behalf of the British government, to prohibit Catholics in America from contributing to the funds of the Irish National League on the ground that the funds are used for unlawful and immoral purposes.

The recent pastoral letter from the Irish archbishop condemning the boycotting and plan of campaign was issued in compliance with peremptory orders from the Pope himself, who desired proof of the absolute submission of the Irish episcopate to the decision of the curia. This is practically a contradiction of the report that the Irish bishops are determined to support the League.

Life is misery to thousands of people who have the taint of scrofula in their blood. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who try it.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅜	@ — —
Ordinary	7⅞	— —
Good ordinary	8⅜	— —
Low middling	8⅞	— —
Middling	9⅜	— —
Good middling	9 15-16	— —
Middling fair	10⅜	— —
Fair	11⅜	— —
Galveston middling	9 9-16	— —
Mobile middling	9 7-16	— —
Memphis middling	9⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 5-16	— —
Fully fair	4 3-16	4¼
Good fair	3⅞	4 1-16
Common	3⅝	3½
CENTRIFUGAL:		
Seconds	4	4¼
Prime yellow	— —	4
Gray white	5	— —
Choice white	5¼	5⅜
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	28	30
RICE.		
No. 2	2 5-16	2⅜
Good	4⅜	5
Fair	4⅛	4¾
Prime	— —	5¼
Rough, ₩ bbl	3 00	4 00
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	5 15	5 25
Fancy	4 75	4 87½
Choice	4 60	4 10
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 50	5 62½
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	2 85
Cream meal	— —	3 30
Grits	— —	3 35
Hominy	— —	3 50
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	65
Yellow	— —	— —
Mixed No. 2	— —	67
OATS:		
Western	— —	55
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 05	1 07½
HAY:		
Prime	13 50	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	— —	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	— —	6½
Sides, short rib	6¾	6⅞
Sides, long clear	— —	6¾
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	5⅝	5¾
Sides, short rib	6¼	6⅜
Sides, long clear	6¼	6⅜
GROCERIES.		
COFFEE:		
Prime	21	— —
Fair	20¼	— —
Common	17¼	— —
TEAS:		
Choice	40	1 00
Ile-No	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	18	19
Common	— —	— —
LARD:		
Refined	— —	7
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	28½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	6 00	8 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	3 50
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8	— —
Jute, 1¾ lb. ₩ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 25
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	21	22
Southern	22	23
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	0 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, November 11.

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Letter No. 32.

A TRIP TO BETHLEHEM—POOL OF GIHON—ELIJAH'S IMPRESS—RACHEL'S TOMB—THE WISE MEN OF THE EAST—BETHLEHEM—THE CHURCH OF THE NATIVITY—THE TURKISH SOLDIER—WOMAN'S PLACE IN CHURCH—WELL OF BETHLEHEM—FIELD IN WHICH RUTH GLEANED—THE FIELD OF THE SHEPHERDS.

I selected an afternoon for a trip on horseback to Bethlehem. Leaving the Jaffa Gate the road turns south, and passes by the edge of the lower pool of Gihon. Here Nathan crowned Solomon king, and the people gave such a confirming shout that the noise rolled like a tidal wave down the valley of Hinnom, and struck with awful distinctness upon the ears of Adonijah, who, with his companions and followers, gathered at the well of Enrogel, plotting to overthrow the government of David, his father.

The pool to-day has nothing but its size left to hint of its former glory. It is dry and empty, and a solitary donkey was cropping the thistles that are now growing in the bottom. How hard it was for the fancy to make this desolate place appear as it did that morning when the wisest of kings, and one of the most faithful of prophets, and a vast multitude, with the Cherethites and the Pelethites, stood on its margin, with cultivated gardens around them, and battlemented walls crowded with people, and fluttering with pennons above them! Surely God allows these wonderful contrasts in the same place to teach us how pitiful and short-lived is this world's glory!

Upon the summit of a hill, near a Greek monastery, I was shown the print of Elijah's form in a rock, upon which he stretched himself as he fled from Jezebel. When a large church perpetrates such a preposterous lie as this, who wonders at the godlessness of the people at large? Truly, the native worshiper is fed on falsehood, and falsehoods from a thousand to fifteen hundred years old. Think of a lie a thousand years old, and still being told! They call them traditions, out of politeness; but it takes a great deal of politeness, or self-restraint, or unilluminated ignorance, to swallow the statements made to you here on all sides, on the authority of the Greek and Roman Catholic Churches.

The tomb of Rachel is on the roadside, near to Bethlehem. The general opinion is that this is the true site. I notice that Samuel mentions the place to Saul in I. Samuel x, 2. The place called Zelzah is hard by the sepulcher, and can be seen from the Bethlehem road. The scriptural account of the death of the comely young wife of Jacob is simply and touchingly given in Genesis xxxv, 16–20. "And it came to pass," says the eighteenth verse, that "as her soul was in departing (for she died), that she called his name Ben-oni: but his father called him Benjamin." Whose heart has not been melted at the untimely end of the beautiful Rachel? The name Ben-oni meant "the son of my sorrow;" but, as falling from her dying lips, it meant much more. She was one of that class of women who never had the man she loved altogether to herself. A less comely sister obtains him before she does by a trick of the tricky Laban. Then come the domestic plots to wean Jacob from her. After that the sorrow of barrenness, and then the sore experience of angry words from the husband. Then come the early death, the giving up of husband and children and life in the very bloom of her young womanhood. "Call him Ben-oni," she said, and died. And the word sounds like the sigh of a disappointed, heart-broken woman. Nor is this all, for the life denied at so many points is still seen in death, for Leah sleeps by the side of Jacob at Machpelah, while Rachel lies alone in her grave in the fields near to Bethlehem. Who that remembers her, as she first appears, as the lovely young shepherdess of her father's flock, blushing under Jacob's kiss and admiration, could have foretold so brief and sad a life? I never think of Rachel without associating her with another young woman who died in similar circumstances at Shiloh, at the news of her husband's death, and the taking of the ark of God. "Cheer up, they said to her, for thou hast borne a son; but she answered not," says the Word of God. "And she named the child Ichabod, saying, the glory is departed from Israel, for the ark of God is taken."

As I entered the tomb of Rachel, I found it filled with women from the neighborhood, who had come to observe the day in her honor. Certainly there must be a subtle, sympathetic drawing felt by the female heart toward this young mother in Israel, whose dust lies at our feet.

Along this road, over which we are traveling, the wise men from the East came; and over the hills in front of us shone the star guiding them to the young Child. Then were the wise men glad when they saw the star. How sweet are the restored blessings of God! They had lost the star in formal Jerusalem. Along this road came rushing once the servants of Herod, with the cruelest mission ever known on earth. Think of it!—a commission to kill all the children under two years of age in a town. Then was there heard the voice of weeping! What a scene, above all conception and description, of shrieking mothers and dying children! He that has seen a mother's grief at the death of a child must multiply this by the mothers of Bethlehem, and by the suddenness and horribleness of the wholesale murder. "They would not be comforted," says the Bible about these mothers. Can't you hear the cry breaking out afresh from the different homes?

Bethlehem is at last reached, after having been seen on its hill-side several miles away. The houses are ordinary, the streets narrow, the children dirty, and the inhabitants poor. Little shops, with wide-open doors, revealed numbers of men sitting on the ground, hard at work at their trades, the principal of which is the manufacture of mother-of-pearl trinkets, to be bought by travelers as souvenirs of the Holy Land. Bethlehem looks little like the city of David, much less like a place where the Son of God was born. But the Bible explains it in a sentence, "He humbled himself."

We entered the Church of the Nativity, built over the reputed place or cave of our Lord's birth, although the Scripture says nothing about a cave. Like all the rest of the churches of the East, this one of the Nativity looked dingy and unattractive, and was, as usual, lined with beggars at the door, lying on the floor, or seated against the wall. There are two holy places to which you are pointed. One the place of the birth, and the other the spot where the manger stood. They also show you a marble fountain in the corner, out of which the Virgin drank, they tell you, while she was here; as if Mary had stayed some months and years in a stable. As the eye glances at the strikingly modern marble font, or reservoir, the sickening feeling that arises from a palpable lie seizes upon you, and you turn away disgusted. The room has a number of dimly burning tapers, and lamps turned low down, so that you can scarcely see two yards before you. Until the eye gets accustomed somewhat to the darkness, you are almost afraid to take a step. The Greek and Roman Catholic Churches are peculiarly fond of darkness when they show their sacred relics and holy places. Aside from the desire to impress a certain class of people, are not these churches really afraid to turn on the daylight upon these places? What revelations the sunlight would make! what hoary falsehoods would have to take instantaneous flight!

As I stood by noticing the people coming in and kissing the reputed spot of the nativity, my eye, growing more accustomed to the dimness of the place, took on the outline of a Turkish soldier standing, with gun by his side, close by. My question as to why he was there, brought out the reply that he was stationed on the place to keep peace between the Greeks and Roman Catholics; that a bitter strife and enmity existed between the churches, and that only a few years before a dispute arose about the hanging of a curtain in this very room, when a fight arose, and sixteen lives were lost. Hence the Turkish guard. This is the type of Christianity that the Turks and Arabians see in this country. Can anyone wonder that they are willing to remain Mohammedans? While standing thinking upon these things, a Greek priest came in suddenly with a censer, and began to throw the perfumed smoke most vigorously into the niche where they say our Lord was born. Having finished this, he went next to the recess of the manger, and filled that with incense; after which performance he departed with the air of a man who had saved a world!

My next visit was to the church upstairs, where the Greeks were holding religious service. Priests, men and boys were in one end of the room, chanting in the most discordant and monotonous manner. The females stood at the other end of the room, and were not allowed to approach nearer for fear of their defiling the altar. With a burning pity I looked upon the faces of these mothers, who, with their daughters, young and old, were thus banished, while strapping boys and hard-looking men went carelessly in and out of the sacred place. These women were far better-looking and nicer-looking than the men, and seemed much more interested in the service. So the wonder grew over the custom that shut the woman out and shut the man in the holy place of this church. But let me not forget to mention that after a while one of the priests went out with a censer, and, passing in front of the women, waved smoke in their faces. I suppose it was partly to fumigate them. Anyhow, it was something; their existence was thus recognized, and they were, doubtless, made happy and grateful for small favors in absence of larger ones. A little perfumed smoke, the rattle of a censer, is good enough, the Greek Church thinks, for a woman. The error up-stairs locks hands with the error down-stairs. And God, in his amazing mercy, allows this monstrosity, that covers the reputed site, to stand untouched by the thunderbolts of his power. The heart stands in the midst of all the senseless mummery of this place, and says, with Mary of old, "They have taken away my Lord, and I know not where they have laid him."

Of course, I visited the well of Bethlehem, or David's Well, as it is called, situated on the edge of the town. Here he drank often as a barefooted shepherd-lad, and in remembrance of its cooling draughts, said on the hard-fought field of battle, "Oh, that one would give me drink of the water of the well of Bethlehem, that is at the gate." What devotion to David and courage is seen in the consequent act of the three mighty men, and what loftiness of spirit in the king as he poured the water upon the ground! God forbid that he should drink water that cost blood, and the blood of such men! The mouth of this well is to-day almost even with the surface of the ground, and, looking in, I found that it was dry! Alas! for the fountains of this world, for which we so ardently sigh, and over which such struggles take place. They all run dry. There is but one fountain—satisfying, unchanging, eternal. It is spoken of in John vii, 37, and again in John iv, 14.

In the distance I looked at the fields where David kept his father's sheep, and, as he watched them, studied also, night after night, the flock of stars that wandered over the heavenly fields, guided by the heavenly Shepherd. Over them he patiently followed the call of simple duties, until the great call of God to a broader sphere came to him. No thrusting himself forward, no wire-working for position; but a calm waiting on the will and providence of God.

Two other interesting places are pointed out in the same quarter. One, the field of Boaz, where gleaned the beautiful Ruth. One line written by Keats, which I read when a boy, and which has ever since clung to me in connection with the fair young exile from the land of Moab—

"She stood in tears amid the alien corn."

She had given up home, kindred and country for the sake of another. The blue mountains of her native land she could see in the distance beyond the Dead Sea, from the fields in which she gleaned. Who wonders at the attitude, look and sorrow depicted in that eloquent line?

The other attractive point is the field where the shepherds were watching their flocks by night when the angels descended and proclaimed the glad tidings of the Savior's birth. As I looked at the grassy slope, now brown under the burning sun of summer, there was nothing to show that it had once been dyed with the rich colors of heaven, stirred with angel wings, and full of echoes of the eternal world. It looks like any other field, with its gentle declivity, quiet surroundings, and absence of life; but, nevertheless, no other field ever had a more glorious announcement made over it than the shepherds' field near Bethlehem. I have often thought of the feelings of the shepherds after, as the Bible says, "the angels had gone away into heaven." The praising, the singing, the angels themselves—gone away into heaven! Can't you see the shepherds gazing after them into the empty blue vault as the disciples gazed after Christ? The stars was the shut door to the shepherds, the cloud to the disciples. "Gone away into heaven!" Has the reader sounded the depths of these words? The light gone, the beauty and glory gone, the loved one gone into heaven—and you left in the field.

"Gone away into heaven!" But, thank God! they left the Savior. He was at Bethlehem that night, he is by the side of the reader now, and, having him as a present helper and comforter, we can stand the loss of all things until we, too, shall go away into heaven.

B. CARRADINE.

Some Facts.

MR. EDITOR: With sincere respect for Bishop Keener, as our senior chief pastor, I write this article.

1. It is a "fact" that a Methodist college is soon to be built in Mississippi.

2. It is a "fact" that Centenary College will lose nearly all its Mississippi patronage thereby.

3. It is a "fact" that from the loss of this patronage, and the remoteness of Centenary from the mass of Louisianians, that it will fail, and the property become valueless very soon.

4. It is a "fact" that we now probably have an opportunity of selling the property to the State.

5. It is a "fact" that if we do not sell before the close of the next session of our Legislature, the only opportunity of selling at all is probably forever gone, and we be compelled to turn our magnificent buildings over to the owls and bats.

6. It is a "fact" that we, since the war, with Mississippi and Louisiana Methodism a unit, working for it, have never had more than 137 pupils enrolled at a session, and that for only one term, and more than half of that number preps.

7. It is a "fact" Alexandria is within about twenty miles of the geographical center of Louisiana.

8. It is a "fact" that Alexandria is as healthy as any town or city in the State.

9. It is a "fact" that within six months she will have direct railroad connection with almost the entire State.

10. It is a "fact" that we are informed by a responsible, pious, successful young minister of our Conference, that a party will probably give a large endowment to Centenary, if it be removed to some central and accessible place in Louisiana.

11. It is a "fact" that a high official in our church believes that the Mississippi Conferences will give the Louisiana Conference all their title and claim in Centenary College, if it be removed to such a place as Alexandria.

12. It is a "fact" that we have choice between two valuable and eligible sites, of twenty or more acres, for a college campus.

13. It is a "fact" that by the time the Legislature meets, and passes an act of purchase for Centenary, a good agent can raise fifty, or more, thousand dollars for the erection of the college at Alexandria.

14. It is a "fact" that, by so doing, we will hold on to the same "rope," only to lengthen and strengthen it for better work.

15. It is a "fact" that, by this plan, we will better subserve our State's educational, financial and religious interest, than we can with Centenary where it is.

16. It is a "fact" that if the State purchase Centenary as an addenda to the asylum, she will, after the first year, save per year, at least, seventy thousand dollars.

17. It is a "fact" that Centenary College and appurtenances belong to the Louisiana and Mississippi Conferences conjointly, and that any member of either of the Conferences has a perfect right to lay plans and urge their adoption, which, he may think, will tend to subserve the objects and interests for which it was established.

18. It is a "fact," growing out of all the above facts, that such agitation can not but benefit Centenary in the end.

19. It is a "fact" that right here in our own District Conference, Dr. Hunnicutt raised about thirteen hundred dollars toward the endowment of Centenary, showing that the agitation of this plan had not interfered with his success.

20. It is a "fact" that it was only after being advised by one in high place in our ministry, and others of high standing in our Conference, that I called a committee of citizens together for the purpose of laying plans to bid for the location of Centenary at Alexandria.

21. It is a "fact" that the circular letters and subscription were sent by us to only two persons outside this parish. Now, I leave my brethren to decide as to my rashness in moving in a matter of such great moment. If there be a *possibility* of injury to Centenary by the building of Millsaps, and a *possibility* of counteracting that evil, it should arouse each and every one of us to planning and working for that end.

22. It is a "fact" that we be brethren in Christ Jesus the Lord, and are jointly trying to further the great interests of our Master's kingdom here on earth; and to succeed, we must have no jealousy, no malice, no uncharitableness, no quarrelings, no disputings, no acrimony, but love, charity, brotherly kindness, patience, forbearance, etc.; and thus, as one man, with one mind and heart, prayerfully, diligently, perseveringly, humbly, earnestly, bravely, industriously work together *in* Christ, through Christ, and for Christ. All this I pray for, as an experience for myself and for all my brethren in Christ, of every grade and order in the church of God. May God's best blessings rest on Centenary, its Board of Trustees, with their president, the faculty, alumni and students, now and forever! Amen!

B. F. WHITE.

We feel constrained, as the lawyers say, to "traverse" some of Bro. White's facts.

2. Is simply an inference from No. 1, and *can not* be a fact at this present time.

3. Is an inference from No. 2—that is, an inference from an inference, and, of course, is not a fact.

4 and 5. Facts based upon the use of the word "probably" can hardly be considered *real* facts.

6. The fact stated here loses its value to Bro. White's side of the question, when it is known that the largest number of students in Centenary College was during *last* session. That shows the college is growing in favor.

10. The adroitness in this statement is remarkable; but a careful reading shows the *fact* to be the *reception* of the information, and not the endowment. The word "probably" qualifies the "giving of a large endowment."

11. The fact of a "high official's" *belief* does not amount to anything, for *several* "high officials" may believe the other way.

13. This is only a *possible* fact. The history of colleges is against its realization in the time specified.

14. There are several contingencies here, and these do not always evolve into facts, but sometimes into failures.

15. How can an untried experiment be a fact?

16. This is mere opinion. If correct, why should the church sell a college to turn $70,000 a year into the State treasury?

17. The first part is a fact. The second part is no fact at all. No member of a Conference has a right to lay plans to sell a Conference college, and publish those plans to the world without specific authority from the Conferences who own the college. If this principle of action obtained to any extent, there would be no security in anything.

18. We doubt somewhat this fact. If, however, this "agitation" has been gotten up to "benefit Centenary," then what must the friends of the new enterprise think of the agitators?

19. If we recollect aright, Dr. Hunnicutt's visit to the Alexandria District Conference was prior to the publication of this scheme, and, therefore, this fact has no force.

21. The last clause in which the word "possibility" is used throws additional doubt upon facts Nos. 2 and 3.

22. This we heartily believe; but let us work *within the limits of proper authority*.

So some of the above facts are inferences, some opinions, and some too general to be valuable. The killing of Centenary by Millsaps, in Nos. 2 and 3, dwindles down to a "*possibility of injury*" in No. 21. The "large endowment" turns out to be a *probability* founded upon the *opinion* of a "responsible, pious, successful young minister of our Conference." Some old ministers have had just such opinions; but they never materialized in dollars for endowment. Inferences and opinions and general facts do not build colleges. We want "facts" more solid than Bro. White has given before we give our adhesion to his scheme. EDITOR.

Millsaps College Notes.

The agent spent last Sunday in Columbus, where the college cause was presented, and a collection amounting to $202 25 was taken up.

One of the most gratifying reports of the observance of Millsaps College Day was that from the Industrial Institute and College, at Columbus, where the Sunday-school class of Miss Edwina Burnley contributed $25, and that of Miss Calaway $13, for the establishment of a Methodist college for boys in Mississippi. The young ladies deserve the thanks of every Methodist boy in the State.

A young lady, whose name I withhold, contributed to the college endowment fund $50, in memory of a brother who died a year ago. What more appropriate or beautiful memorial could be offered of the loved one who no longer tarry with us here! It is more lasting than a marble shaft, for it lives and works, and in its life and usefulness is a worthy symbol of that life to which we look beyond the grave.

The following additions are to be made to our list of reports of Millsaps College Day observance:

Winchester circuit (additional)	$ 50
Union circuit	1 05
Fayette circuit	6 10
Walnut Grove circuit	1 55
West Jackson Church	6 15
West Jackson Sunday-school	8 56
Black Hawk circuit (additional)	8 50
Abbeville circuit	6 75
Meadville circuit	27 85
Burtonton circuit	25 00
Bovina Sunday-school	3 00
Columbus	75
Utica	18 65
Lake Sunday-school	2 00
Benton	7 70
Wilson circuit	20 00
Neshoba circuit	10 00
Friendship Church	5 00
Grenada circuit (additional)	2 85

Rev. Harry Bradford, in sending his excellent report from the Meadville circuit, says: "Our people are poor, and this amount represents interest and labor. Some of our subscribers are young ladies, who will have to pick cotton to get the money with which to pay their subscriptions." That statement ought to make a rich and stingy Methodist blush—and contribute.

The interest which the poor, and those in moderate circumstances, are taking in the establishment of the college, will make Millsaps College pre-eminently the people's college, and present liberality is a prophecy of future patronage.

Let me emphasize the necessity of prompt reports and remittances. The difference between now and the Conference session, *in time*, is not much; but *in effect upon our report* to the Board of Trustees, on December 4, and to the Conferences, it is a great deal. Report at once, if possible.

A. F. WATKINS.

Christian Advocate.

THURSDAY, NOVEMBER 20, 1890.

THE STARS.

What are their years? The night's unfathomed deep
Rings back no answer, gives no glimmering key;
And still unknown, and beautiful, they keep
The silent courses of Eternity.

What are their memories of Creation's days,
When startled Chaos, from its kingdom hurled,
First knew its Master, and with glad amaze
They sang the birth-song of our trembling world?

What have they looked on since, with patient eyes,
While million years uncounted rolled away?
Who claims antiquity for man that dies,
Before such records of the past as they?

Can they to man his mystery explain,
The why, the whence, of his uncertain state?
Unlock the riddle that he reads in vain,
And clear the tangled problem of his fate?

Can they a fashion to the future give,
And tell the whither of man's anxious quest?
Make life a less than weariness to live,
Or slay the hazardest his wild unrest?

Oh stars! what midnight message do ye bear,
To minds grown weary with the years' increase?
The wistful eyes that watch you shining there,
Look out of troubled hearts that know not peace.

—*Chambers' Journal.*

Growth in Sin.

II. Timothy III, 13: "But evil men and impostors shall wax worse and worse, deceiving, and being deceived."

There is no doctrine taught in the Bible more distinctly or frequently, whether by direct statement, or by individual or national examples, than the doctrine of man's depravity, and morbid proneness to evil. If further proof were needed, all history and universal personal experience might be called to the witness-stand to confirm the scriptural statements that man is very far gone from original righteousness. This universal depravity, however, does not preclude the possibility of individual peculiarities. Children are often, we observe, born with peculiarities that distinguish them from others. Some are naturally quick in temper, perception, speech and act; others just the opposite of all this. All observant parents have recognized these idiosyncrasies in their domestic administration; they must do so to govern wisely. But so far as habits effect character, little children have no habits and no established character. Character is the growth of years, and as we form our habits, we also make our characters. At twenty, or forty, or sixty, whatever we are, we have made ourselves; we are our own workmanship. If we have good characters in the sight of God and man, we have made them ourselves, by self-denial, by well-doing, by the help of God through his Word, Spirit, and ordinances of his house. If our characters are bad in the sight of God and man, we have made them so by sinful indulgence, by neglecting all the helps of God's Word, the leadings of his Spirit, and the ordinances of his house, and by the evil associations we have sought and cultivated. All this is so in the just execution of the general and imperative law, "Whatsoever we sow, that also shall we reap." We grow better, or worse, as the years go by. This is most reasonable, for like causes will produce like effects like themselves.

Our habits, that make our characters, are of gradual growth, whether good or bad. These habits imperceptibly form, like the dawn that breaks upon and gradually brightens into perfect day, or the twilight that steals upon us until darkness closes round us. We are not aware of the full establishment and power of these habits until we attempt to break from their thraldom, and breast their strong current.

Let us note the slow and imperceptible growth of some of these habits that make our characters and determine our destiny. A young person is tempted to conceal something they don't care to have known, to escape from some embarrassment; or, further, some desirable aim, to utter an untruth. They do it with hesitation and reluctance—they are sorry it seems necessary to do it; but they yield, but have no idea of repeating the offense. But the temptation returns. Perhaps the first attempt was a success, and this time may turn out as well; so they falsify again. Each time the temptation returns it finds them something weaker from the strength they lost by yielding. They are on the down grade, and ere they are aware, they are common liars. Having lost all confidence and respect, they sink into the contempt they deserve.

Another, because some special little emergency has arisen, demanding a small sum of money, shrinks from asking a little advance which, if he deserves it, he could easily obtain, and resorts to the "till," and borrows without asking for the loan. He intends to pay it back—perhaps does so; but he has found an easy and convenient way of obtaining money in seasons of real or imaginary need. This thing is done again and again. He spends more freely, and by and by it's inconvenient to return it. The debt swells; he can't hide it; he must make false entries; he must force balances. When these expedients fail he must forge a check, or seize a large sum, and shamefully fly from the iron grasp of the law. And so the tippler, and so the profane swearer, and so, too, the Sabbath breaker. They all begin in the most modest and gradual way. The departure from the right course was slight, like the switch of the railroad. The departure was only the thickness of a knife blade, but soon it was rolling off at right angles. Now, could the young borrower have looked ahead, and seen himself a degraded thief, flying from justice, pursued, arrested, handcuffed, in jail, condemned to five or ten years of hard, shameful labor in the penitentiary—the dreadful vision would have appalled and held him back from crime; and the tippler who yielded and drank the fatal cup, took the first step that leads to the last, have seen himself a bloated, disgusting sot, ruined in fortune, health, character and hope, he would have held back as from the sting of an adder.

But a different sort of an example will as well illustrate the growth of sin. A young man hears the Word of God; he believes it divine; he feels its power; he is almost persuaded to turn unto God and live; but the tempter whispers to his unregenerate heart: "Not now—a more convenient season will come." He fears piety will hinder some scheme of gain, some sensual pleasure, or some ambitious hope. He rejects the gospel, grieves and resists the Holy Spirit, hardens his heart, sears his conscience, and persists in the broad, forbidden way. He lives without Christ; he dies without hope. He had no idea it would be so; he never intended to be lost; he meant, all the time, some good day to turn and live. Alas! for his weak resolves and vainer hopes, he is lost, forever lost. Thus it is men "wax worse and worse." They become deceivers or seducers. Their example seduces many to follow their steps that lead down to death. Growing worse, their bad example crevasses and spreads out into outspoken and bitter opposition, denying the claim of the Bible, and ridiculing piety. These men learn to walk in the counsel of the ungodly, to stand in the way of sinners, and to sit down in the seat of the scornful. These men are at last self-deceived, "and believe a lie." They say, in contradiction of God, that by and by is a better season to seek God than "now." He believes that the broad way is the best way, the way of success and happiness. He refuses to believe that the ways of wisdom "are ways of pleasantness, and all her paths are peace." He follows the multitude to do evil, "sows to the flesh, and reaps corruption." Why has God shown us the evil and ruin of sins? Only that he might warn and deter us from the way of death. Let us be warned, and let us flee from the wrath to come. J. B. W.

To the Pastors of the M. E. Church, South, in Louisiana and Mississippi.

Dear Brethren: Please permit me to remind you of the resolution that was passed by each of your respective Conferences in reference to the Bible cause, and to urge that a collection be taken for the same in each charge before the close of the Conference year.

Money for the good work in which the American Bible Society is engaged is greatly needed, both in the home and foreign fields, and certainly every Christian who is brought to understand the nature, magnitude and needs of the noble work will contribute something to it if in his power to do so. Let us have a collection from every congregation, and let those whom God has blessed with an abundance of this world's goods, send us individual contributions. Surely money expended in sending the Word of God into the homes of the poor and the benighted of earth will be "as bread cast upon the waters."

Contributions can be sent either to the undersigned, at 163 Camp street, New Orleans, or to Mr. William Faulke, Bible House, Astor Place, New York.

J. W. McLAURIN,
Dist. Sup't for A. B. S. in La. and Miss.

THE LAND WHICH JESUS LOVED.—On all there lies a light that fades not, but grows richer and more radiant with the ages. Zion has heard the sublimest of the prophets say unto her, "The God reigneth." The mountains of Judah have been touched by the beautiful feet of him who brought good tidings and published peace. The ways that converge upon the city have been consecrated by pilgrim's songs, that are songs of cheer and hope for pilgrims of all lands and times. The city is embalmed in the most glorious sacred poetry of the world, so humanly universal, so divinely immortal, that once man has learned to use it he can never cease to sing. And the land transfigured by these meanings and memories is mightier in spiritual than physical influences; the hands by which it shapes men are moral and religious rather than material and fateful. Its plastic energies are born not of nature, but of spirit, and are to the susceptible soul as the inspiration of God, but to the insusceptible soul they are not, or are hardened into institutions and traditions that can neither maintain nor communicate life.—*Fairbairn's Studies of Christ.*

Mississippi Items.

The Postal Telegraph and Cable Company are about to open an office in Meridian.

Gov. Stone has appointed Dr. W. F. Dyer, of Meridian, a member of the State Board of Health; vice, Dr. F. W. Dancey, deceased.

The Seventh Congressional District Farmers' Alliance was organized recently in Jackson, with T. J. Millsaps, of Copiah as president.

The steamer *Addie Faison* struck a snag in the Talehatchie river, about one hundred miles above Greenwood, and sank in a few minutes. No lives lost.

The Board of Aldermen of Brookhaven have contracted for a handsome two-story brick school-house. Architect Tedford is to begin the work December 1.

The mayor and aldermen of Water Valley have contracted with the Thompson-Houston Electric Company to furnish that flourishing city with electric lights for fifteen years.

The postmaster at Water Valley, a recent appointment, tried it awhile and then resigned, confessing himself incompetent. If all incompetents would resign, it would be a good thing.

A fever of peculiarly fatal type has prevailed for some time in a portion of Lafayette county. The local physicians have not been able to cope with the disease, one man losing five out of eight children in two months.

A member of the Board of Aldermen of Port Gibson, who is a druggist and bookseller, has resigned, because the new Constitution prohibits persons engaged in selling school books from holding office.

The cotton and woolen factory at Carrollton is one of the largest and finest in the South. Mr. A. E. Randle, of Washington City, has recently become the proprietor, and it is expected that the property will be greatly enhanced in value.

A new manufacturing company, under the name of The Tombigbee Iron Works, has been organized at Aberdeen with a paid-up capital of $50,000, with authority to increase to $250,000. The buildings are to be erected at once, and the foundry will begin operations about February 1.

The Convention has labored under many and untold difficulties, and been much embarrassed in its work, often running counter to public sentiment, and meeting opposition in various forms. Much of the work the *Clarion Ledger* has not endorsed, while some of the sections are great improvements on the old Constitution, and are an honor to the State.

The members have been most assiduous in the performance of their labors, and if they have erred in their judgments, let us believe they have done so unwittingly.

The Constitution is now the law of the land, and further antagonism towards it can do no possible good. If there are mistakes in it, the people can discover and correct them by amendments.

Captious criticism should not be indulged in by anyone. Read, study and understand the Constitution today promulgated, before condemning it further.—*Clarion Ledger.*

The Convention was in session eighty-three days at an expense of $700 a day. "Still," says the *Clarion-Ledger*, "it has saved some money by reducing the sessions of the Legislature and decreasing the county elections."

Woman's Paradise.

From the *Independent*, we quote part of an article on this subject by Thomas DeQuincy:

Nineteen times out of twenty I have remarked that the true paradise of a female life in all ranks not too elevated for constant intercourse with the children, is by no means the years of courtship, nor the earliest period of marriage, but that sequestered chamber of her experience in which a mother is left alone through the day, with servants, perhaps, in a distant part of the house, and (God be thanked!) chiefly, where there are no servants at all; in which she is attended by one sole companion, her little first-born angel, as yet clinging to her robe, imperfectly able to walk, still more imperfect in its prattling, and innocent thoughts, clinging to her, haunting her wherever she goes as her shadow, catching from her eye total inspiration of its little palpitating heart, and sending to hers a thrill of secret pleasure so often as its little fingers fasten on her own. Left alone from morning to night with this one companion, or even with three still wearing the graces of infancy—buds of various stages upon the self-same tree—a woman, if she has the great blessing of approaching such a luxury of paradise, is moving, too often not aware that she is moving, through the divinest section of her life. As evening sets in, the husband through all walks of life, from the highest professional down to that of common labor, returns home to vary her modes of conversation by such thoughts and interests as are more consonant with his more extensive capacities of intellect. But by that time her child (or her children) will be reposing on the little couch, and in the morning, duly as the sun ascends in power, she sees before her a long, long day of perfect pleasure in this society which evening will bring to her, but which is interwoven with every fiber of her sensibilities. This condition of noiseless, quiet love is that, above all, which God blesses and smiles upon.

Louisiana Notes.

Natchitoches has a twenty-ton-per-day cotton-seed oil mill in operation.

Up to November 5 the shipment of cotton from Ruston was 5,032 bales against 4,755 last year.

The Lake Charles *American* reports a treo in that flourishing little city bearing fine specimens of lemons.

The Baton Rouge people are rejoicing in the luxury of street cars, a belt line having been recently completed.

The parish-seat of Bossier has been removed from Bellevue to New Benton, in accordance with the decision of the Supreme Court.

Alexandria almost sees its way clear to water-works and electric lights, as negotiations are pending for both with a hopeful indication of success.

The Levee Board of the Fifth Louisiana District recently sold 144,000 acres of land in Concordia parish to Boston capitalists. Pretty big sale, that!

The City Council of Alexandria has instructed its railroad committee to assist the Kansas City, Watkins and Gulf road in obtaining the right of way through the parish of Rapides.

A destructive fire occurred in Shreveport, the seventeenth instant. A quarter of a block of the most important business center was destroyed, involving a loss of nearly $350,000, but covered by insurance.

Monroe is determined to keep ahead. An effort is being made, and from appearances will be successful, to inaugurate a cotton factory mill. Prominent citizens have taken hold of the enterprise and are working it up thoroughly.

The North Louisiana Agricultural Society holds its monthly meeting at the experimental station at Calhoun. These monthly meetings of the society are said to be of great benefit, educating and stimulating the people to new life and industry on their farms.

The pastor at Lake Charles writes: "Am closing up my fourth year in peace and prosperity. Have just been presented with a Conference suit entire." We rejoice with Bro. Daves in his "peace and prosperity." No two words express more than those two.

The charter of the Louisiana Midland Railroad Company has been filed in New Iberia. The capital to be $1,500,000 in $50 shares. The road to run westward through Iberia parish to the Vermillion Bayou at or near Abbeville, thence to the vicinity of Orange, and north through Avoyelles and other parishes.—Lake Charles *Echo.*

The last report of the Louisiana Department of Agriculture says the corn crop is twelve to fifteen per cent. below last year, and the indications are that the cotton crop will be one-fifth less than last year. The rice crop has been good and of excellent quality, and the outlook for a splendid crop of sugar and syrup is very flattering.

The Secretary of War has approved the following apportionments made by the Board of Engineers for the various levee districts: Upper Mississippi, $100,000; Lower Mississippi, $200,000; Upper White river basin, $80,000; Lower White river basin, $100,000; Tensas front in Louisiana; $226,000; Atchafalaya basin, $112,500; Pontchartrain district, $69,500.

A Kansas syndicate proposes to buy up several large plantations in Concordia parish on the line of the New Orleans and Northwestern railway, and cut them up into small holdings and colonize white farmers upon them. Truck farms in that locality would supply early vegetables to a large part of the Northwest and would, doubtless, be a paying investment.

From the Work.

FULTON AND SMITHVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

The Conference year is almost gone. This pastor can truly say, "The lines have fallen to him in pleasant places." Indeed, the Lord has led us into "a large place." Almost two years ago we began praying God to sweep over this work with his Holy Spirit and give us glorious victories in Christ's name. We have surely enjoyed rich benedictions from our Father's fullness. In the two years more than 325 have joined our church, with great forward and upward movements on all moral questions. This year we have had 175 accessions, and much general upbuilding of our church. We are disposed to give God the glory; but, as our Great Father works through his own divinely appointed means, we wish to refer with due respect and appreciation to some of our beloved brethren who assisted us through revival meetings. First, at Amory, Miss., commencing June 8, we had Bro. Joe Jones to conduct a meeting of eight days, resulting in great good. Forty joined our church and many joined other churches. This work permeated the entire community. My neighboring churches caught the spirit, and the good work went on. Bros. C. M. Threadgill, K. M. Harrison and H. P. Crow did much good for my work. May God's favors ever be upon them!

J. A. WHITEHURST.

Our Sunday-School Periodicals for 1891.

Our Publishing House at Nashville is at work on our Sunday-school *Magazine*, *Visitor*, *Quarterlies*, and *Lesson Papers* for 1891. With the new year each of these periodicals will put on a new dress, and greet us with a fresh, morning face.

The *Magazine* will be kept up to its present high level. It is now recognized, far and near, as one of the best expository publications on the International Lessons to be found either at home or abroad. Many teachers outside of our connection are subscribers to it, and surely all our teachers ought to take it. Its explanatory and practical comments on the lesson texts are invaluable to the Sunday-school teacher.

Our *Senior Quarterly* is a cheaper publication, with more condensed comments on the lessons, and contains all the lessons for three months of the year, together with opening and closing exercises for the schools, and other matter relevant to each Sabbath's work for the quarter.

Our *Intermediate Quarterly* is similar to the *Senior*, with such changes as are needed to suit it to the classes for which it is designed.

Our *Illustrated Lesson Paper* is a four-page weekly, for children a grade above the infant class, with questions upon the lessons, and pictures, stories, poems, etc., suited to such children.

Our Little People is a four-page weekly lesson sheet, with a picture and reading matter in each number suited to the tender years of the children for whom it is prepared.

Our *Sunday-School Visitor* is published in three editions: weekly, semi-monthly, and monthly. It would be hard to find a more attractive, interesting, and instructive paper for the young than the *Visitor*. If it were distributed weekly in all our schools, we make no doubt that it would much increase our Sunday-school attendance. We judge from the statistics that but few of our schools, if any, are without our lessons, but only one of every seven of our children get the *Visitor*. This is a great mistake in our Sunday-school management. In ordering your supplies for 1891, do not omit the *Visitor*.

We will not fill our space with the prices of our Sunday-school periodicals. Suffice it to say that they are as cheap as can be found, and as good as can be found. They are prepared by authority of our church, and are, in all respects, adapted to our use and wants. We urge every superintendent that may read this, to see that his school is well supplied with these periodicals the coming year.

Ideal Man the Product of the Divine Spirit.

Ideal man may be defined as perfect human character presented before the mind as a model for imitation. This ideal may exist in the mind as a mere conception, or discovered in the history of man as a realized fact.

The proposition suggested by the caption of this article is, Ideal Man, whether existing in the mind as a conception, or seen in the history of men, is always the product of the Divine Spirit.

Man ever strives for something more than he holds in possession, and character is formed upon ideals presented on the lettered page, or upon this recognized in living men. The most potent forces which enter our life are the forces which spring from personal examples and contact. As George Eliot says, "Ideas are often poor ghosts; our sun-tilled eyes can not discern them. They pass athwart us in their vapor and can not make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath; they touch us with soft responsive hands; they look at us with sad, sincere eyes, and speak to us in appealing tones. They are clothed in a living human soul, with all its conflicts, its faith, its love. Then their presence is a power. Then they shake us like a passion, and we are drawn after them with a gentle compulsion, as flame is drawn to flame."

Thus it is well said, "If the Almighty designed ever to give a perfect and final system of instruction to mankind, it could be done only by placing in this world a perfect human nature. If mankind are to advance intelligently in excellence, they must have a perfect model before them."

Every man has his ideals, but your ideal should be worthy of self in your relationship to God and man. In the search for a worthy ideal, it is absolutely important that it be one of individual character. There is nothing inciting to high achievement in the sentiment, more a poetic fancy than a sedate philosophy, which presents at the close of centuries of sorrow and weariness a perfect race, wrought out, or evolved from our humanity, while in the meantime the individual passes to death and corruption. Our sighs and tears are to produce an ideal man; he is to be the fruit of ages of sin and suffering, and our only recompense is to be found in the contemplation of the future prodigy. Nature revolts against this fancy. The past is not a jungle through which is heard the gibberish of savages, but through it walk the forms of the good and great; the future is not a desolation to be skirted at last by a fringe of light, but the theatre for individual men under sublime possibilities.

As a revelation to the mind, and as realized in actual life, the ideal man is the workmanship of God. The order in which this revelation occurs is important. It seems to be, first, man in a perfect world; second, man formed in the person of Christ Jesus; third, man, new created, and growing in meekness for a perfect life; fourth, perfect man, with perfect attainments, within a new heaven and a new earth. These are the products of the Divine Spirit.

The ideal man is the Adam of Eden, made a little lower than God, after his image and likeness. In order of time, the ideal man is, first a history, then a prophecy and a promise.

There is a golden age of the past. All history teaches this, and our civilization tracks us back inevitably to that period. There was a perfect age, whose lord was a perfect man. The first conception of the perfect man is in Adam; the second one is found in the person of the second Adam.

Jesus is the archetype, the exemplar, the light of men. All ages, every class, and men of every degree of culture, find in him the absolutely perfect man. In the galaxy of the greatly good, he is not a star, a little brighter than the rest, but a sun in whose light the stars grow dim. No living race could have produced a man so widely in advance of them. The Jewish civilization at the period of his birth was barren of greatness. The Greeks at his age had lost their manliness. The mother of Pythagoras, Socrates and Plato had become barren. Rome could not have produced such a one as the man of Galilee. The ideal man came not from beneath, but from above.

Before each man is presented the ideal man, and to each one comes the promise of the Divine Spirit. The individual is not a mere stopping-stone across which the race moves toward perfection and triumph; each man in Christ Jesus is a new creation. What magnificent possibilities lie before each son of Adam, who turns the eye towards him, and submits himself to the Lord of Glory!—W. L. Nourse, D. D., in *Presbyterian Quarterly*, Chester, S. C.

A Card.

Having had the misfortune a few months ago to lose my horse, I wrote several of the brethren, members of my Conference, asking them to state my misfortune to their people and give them an opportunity to assist me in procuring another.

One brother wrote me that there were so many things to meet that he could not ask his people to help me. Another sent me a message to the effect that later he would remember me. Another, Bro. J. W. Bell, of Iuka station, responded at once with $3 50. Bro. J. T. Moody, of Kosciusko station, also responded with $5. I take this method of expressing my thanks to those two brethren and their good people for their kind remembrance. Long may they live to do good, and then when their labor of love is ended receive a crown of rejoicing! With the contributions herein mentioned, and local help, I have received about $50, one-half the cost of a horse.

J. H. BROWN.
WATER VALLEY, MISS.

A Novel Church.

We have seen many different sorts of churches; we have read of them from the stately and magnificent temple of Solomon to the "old log meeting-house;" but a "church on wheels" is something "new under the sun," or, rather, "on the rails." An exchange furnishes this description of a new kind of church:

A novel creation has just been completed by the Pullman works—the only church on wheels in the world. It is constructed according to the ideas of the Rev. William D. Walker, Episcopal Bishop of the diocese of North Dakota, and is intended for use in the small villages along the railroads in that section of the country. From each side, midway the two extremes, is a slight projection, Gothic in form, which rises to the height of what is known as the second deck. This, Bishop Walker says, is for the purpose of giving the car more the appearance of a church. The car is sixty feet long and ten feet wide. Its interior is finished in oak, after the Gothic style. At one end is a room devoted to the Bishop's use. The main body of the car contains a chancel, altar, lectern, baptismal font, a Bishop's chair, and a cabinet organ. There are seats for seventy people. "I first conceived the idea," said Bishop Walker, "about six years ago, when I began my labors in the diocese of North Dakota. There are a number of little towns now practically barred from church privileges. It is for these people that the church on wheels has been constructed. It is not possible to assign a missionary or a rector to these towns. They are too small to support one."

What will our Episcopal friends not essay in the way of church building?

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

CIVIL AND RELIGIOUS FORCES. By William Riley Halstead. Cranston and Stowe, Cincinnati. Price, seventy-five cents.

This is a thoughtful book on a most important subject. The author discusses, in an able manner, the forces, civil and religious, as they have a bearing upon society in this country. The public schools, political parties, politicians and preachers, American law, all these come along in the discussion, and the author has produced a book that will do its part toward helping to better things in the future.

PERIODICALS.

—The WOMAN'S MISSIONARY ADVOCATE, for November, is full of good missionary reading, and is the cheapest monthly we know. Woman's Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn. Price, fifty cents.

The November HOME-MAKER is exceptionally good. The different departments which make up this admirable monthly are all full. If you desire a real home periodical, we can recommend this. Home-Maker Company, New York. Price, $2.

Marriages.

HAMMOND—YERGER.—At the residence of J. M. Taylor, Water Valley, Miss., October 30, 1890, by Rev. J. M. Wyatt, Mr. Charles H. Hammond to Miss Ruth S. Yerger, of Natchez, Miss.

HANNA—CONNELL—In the Methodist Church, Shreveport, La., November 5, 1890, by Rev. Thomas J. Upton, Mr. John R. Hanna, of Monroe, La., to Miss Carrie J. Connell, of Shreveport, La.

LYNCH—RAPP.—At the residence of the bride's mother, Mrs. R. G. Rapp, in Franklin parish, November 5, 1890, by Rev. A. W. Moore, Mr. Robert B. Lynch, of Tensas parish, and Miss Minnie O. Rapp.

REAMES—INSLEE.—In the Methodist Church, Arbroth, La., November 6, 1890, by Rev. R. F. Patterson, of East Baton Rouge, Mr. Theo. J. Reames to Miss Eugenie M. Inslee, both of West Baton Rouge parish. No cards.

SIMMONS—SHEPPARD.—At the parsonage, Homer, La., November 9, 1890, Mr. J. H. Simmons, Jr., to Miss Mattie, daughter of Rev. J. L. P. Sheppard, of the Louisiana Conference.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LEWIS—Bro. G. M. LEWIS was born in Hinds county, Miss., November 22, 1843, and spent the most of his short and useful life in Clinton, Miss., within three miles of the place of his nativity.

On Friday night, October 18, about nine o'clock, while looking after some out-door affairs he was most brutally assassinated by a a fiendish negro man. He was shot within ten steps of his wife, who had gone with him to the cistern. She turned to go into the house, and had scarcely reached the door when the murderer did his work of death. After the report of the gun, he groaned and fell to the ground, filled with slugs of lead and buckshot. Sister Lewis hastened to his side; but, alas! when she reached him, his pure spirit had flown to the beautiful mansions above. By the death of this good man the church has sustained a great loss, and Clinton has lost one of her best citizens. In the year 1871, shortly after his marriage to Miss Hattie Elliot, he joined the Methodist Church under the ministry of Bro. W. E. Ballard, in which he lived till he was transferred to the church triumphant. He was powerfully converted during a meeting conducted by Bro. T. L. Mellen, who was then his pastor. His heart being wholly changed, his life was completely reformed. He broke off old habits and gave up old associates. He ever after his conversion sought the companionship of the good, and endeavored to walk in the paths of true holiness. He was for several years both steward and Sunday-school superintendent. He was devoted to his church, and was always true to his pastor, ever ready to sympathize with him in trouble and to help him if in need. The Methodist itinerant always found a cordial welcome at his home. As a citizen, he was respected and honored. At the time of his death he was at the head of the city government. In his home-life he was gentle, kind and loving. He was an affectionate, devoted husband and a doting, indulgent father. His home was truly a home of love, and, like a true husband, he was always happiest when in the bosom of his own family.

Our dear brother was not allowed to die in the presence of his family, in the way that death ordinarily comes to men. He was not permitted to cross almost over the stream and to talk back to the friends and loved ones who remain on this side of the river, but fell at the flash of the assassin's gun, all alone in the darkness of the night. While the manner in which his life was destroyed was harrowing to the living, and especially to his family, yet to him it was a quick and painless transit from earth to glory. With one mighty stroke the angel of death broke open the prison-house of the soul, and the pure spirit of our brother, robed in spotless white, winged its flight to the home of the pure and good; and while loved ones shrieked out their agonies over his mutilated body, his soul reposed on the bosom of infinite love.

Just now we can not see the wisdom of God in so permitting his death; but when the dark, raglug cloud-capped storm is hushed to sleep, and the tempest-lashed sea quietod, we will see the smiling face of our heavenly Father behind this dark and now mysterious providence.

Bro. Lewis leaves behind a sister and a brother, a wife and two children, with many friends, to mourn his death. May the God of love comfort them all with his grace, and help them to so live that when life's journey is ended, they may enter in through the gates into the city, and join our loved ones in ascribing endless praises to Father, Son and Holy Ghost.

L. S. JONES.

HANKS—Mrs. ANNIE C. HANKS was born January 21, 1816; joinod the church at the age of fourteen years, and died August 22, 1890.

Sister Hanks was a great sufferer, being confined to bed for eight years. Her faith was firm to the end. Her body was emaciated, but her mind was clear. It was a mystery to herself and to many why she was detained on earth so long in her sufferings, while she was ready and willing to depart. But God doeth all things well.

Her acquaintanees had one thing proven to them: that faith may be maintained for years amidst pains and destitution. BENJ. S. RAYNER.

SMITH—ANNIE ELIZABETH SMITH, infant daughter of Dr. J. Mell Smith and Lizzie Smith, was born in Yalabusha county, Miss., July 20, 1890, and died September 24, 1890. She was one of a pair of twins, around whom the affections of the entire family were entwined. Remember, bereaved ones, that the Savior said, "Of such is the kingdom of God." G. W. G.

GILLIAM—From his home, at Gilliam's Landing, Jefferson county, Miss., on August 21, 1890, Bro. ARGYLE C. GILLIAM was called to glorious rest and reward in heaven. He was born in Southampton county, Va., November 27, 1825, and came to Mississippi in 1846. Since that time, with the exception of about five years spent in Issaquena county, two in Warren and three in Claiborne, he has lived in Jefferson county. He was first married to Miss Lucy M. Everett, of Southampton, Va., who died September 6, 1862. On June 2t, 1865, he married Miss Laura A. Perkins, of Claiborne county, Miss., who still survives. Three children of the first and five of the second marriage are living. Those of the former are all blessed with happy families. In his youth Bro. Gilliam was disposed to lead a moral and exemplary life. At about twenty years of age he was converted and joined the Methodist Episcopal Church, South, of which he was steward at Rodney when he died. Liberality, humility, steadfastness and consecration characterized his life. In all his last illness, which began about the eleventh of June preceding his death, he felt no fear of death. His affliction was strange, yet not severely painful. At first it was similar to pneumonia, but soon there was an affection of the heart, and a consequent dropsical swelling which gradually and fatally extended from the feet upward. Ever and anon there was the audible panting struggle for breath. As the tide of death rose, it was apparent to all that our brother was in "the swelling of Jordan." The "footmen" had not "wearied" him. He could "contend with horsemen." Hear the notes of triumph. As friends met and sang with him, his prayers and praises ascended to God. His faith inspired words of comfort for his bereaved family and sealed their future blessing upon them. As the shadows of death fell his hands grew dark under its blight. Supposing his tender wife might desire to conceal this from him, he inquired if she did, and added: "I know I am dying. Glory! glory! hallelujah!" The quiet of a peaceful sleep ensued after all, and he fell asleep in Jesus.

The priceless heritage of his consecrated life, in example and in benediction upon children's children, is left to the bereaved ones. May they all join him finally in heaven!

J. WILSON BROWN.

Richmond Advocate please copy.

CHEVIS—HENRY BASCOM CHEVIS, a son of J. W. Chevis, who was a physician and a minister in the Methodist Episcopal Church, South, was born in St. Landry (now Acadia) parish, La., August 3, 1859, and died in Rayne, La., on October 3, 1890.

Bro. Harry (as we called him) was one of the best young men I ever knew. In every respect he was a perfect Christian gentlemen. His character, as such, was unimpeachable. He joined the Methodist Church when a boy, and was converted most thoroughly and led a deeply consecrated life. He was soon made a steward, Sunday-school superintendent and a class leader, which positions he held until the blessed Lord called him to his great reward. At the time of his death, and for the preceding year, he was a recording steward in his charge. His soul was world-wide in his Christian charity and missionary spirit. He was one of the best friends to his pastor, and a more self-sacrificing man for Christ and his church I have not known. In addition to all he did for the church, it was his habit to give a tenth of his income to the Lord. It way my pleasure to have been his pastor nearly two years, and I always felt when any church work was assigned him that it would be done.

Bro. Harry was a man of solid piety. He loved God and had great faith in his providence. In a word, he was everything that any man could expect of a Christian gentleman. But our dear Harry has gone! We shall mourn after him and love him. He leaves his brother, Willie, and his sisters, Gennie, Laura and Lula, and a large family connection and a great many friends to join his father and mother and others in heaven. Farewell, dear Harry, until we meet you in heaven! R. M. BLOCKER.

CARTER—Died at Cherry Creek, September 9, 1890, Mrs. CARTER, after an illness of some months.

IDA MAY PLEHN was born March 12, 1857, at Geneseo, Ill. Her parents moved to Rock Island when she was nine years old. She received the advantages of the superior schools of the city, which fitted her for teaching at the age of sixteen in the school of Rock Island, where she continued for eight years, resigning her position to attend the Normal University, Lebanon, O., where she graduated with honors in two years. After receiving her diploma at this university, she was employed as principal teacher in the Corning School, Kansas, where she taught two years, and then resigned, much against the wishes of the patrons, in 1886. On August 5, of the same year, she was married to Prof. J. T. Carter, and came to Mississippi. They taught one year at Guntown, and then located at Cherry Creek.

Ida May was converted when eleven years old; professed sanctification and united with the Methodist Episcopal Church at seventeen years of age. Her life was beautiful, living what she professed. She was loved by all, and, we might say, almost worshiped by her pupils. As a teacher, Ida May had no superiors.

She leaves a husband, a son two and a half years old, a widowed mother and a brother to mourn her loss.

R. C. M.

MCDONALD—MARY EMMA MCDONALD, daughter of A. B. and T. F. Huntor, and wife of P. J. McDonald, was born May 5, 1866; joined the Methodist Episcopal Church, South, in 1880, and died October 13, 1890.

Sister McDonald was a dutiful child, a gentle mother, a loving wife and a faithful Christian. She leaves a husband, two children and many friends to grieve at her departure. Her Christian life was consistent, and her death a most triumphant one. She has entered into the inheritance of the church triumphant. Her joy is now complete. To loved ones I would say, Mourn not as those who hope not.

P. A. JOHNSTON.

PURVIS—J. B. PURVIS, son of Rev. J. W. and Mrs. Appie Purvis, was born May 5, 1872, and died at home, in Free Run, Yazoo county, Miss., October 8, 1890, aged eighteen years five months and three days.

Jamie had been the main hope and stay of his mother and two sisters for several years past. It seemed to be his highest ambition to do everything that would make them happy. It may truly be said of him, "He will be missed at home." None knew him but to love him. He had a kind word for everybody. His most intimate friend says he never knew him to do anything that would not be commendable in a Christian. None speak of him in any other but the highest terms of love and friendship. He has left no enemies behind. An enviable record this is for anyone to leave.

Jamie was making his arrangements to go to college and prepare himself for a wider sphere of usefulness; but the angel of death came, and said, "Not so; come, enter the university of the skies, where God will be your teacher and the angels your companions."

He died of hematuria after an illness of five days, which he bore with Christian fortitude. He leaves a mother, two sisters and a brother to mourn his loss. We deeply sympathize with the bereaved ones, and commend them to him who came to heal the broken-hearted.

T. B. REAGAN.

TATOM—Little LONIE TATOM was the daughter of J. F. and Mary F. Tatom, of Clinton, Miss. She died aged nine years and nine months.

She was a bright, but not precocious, child, of fine fiber and delicate structure, and had been a great sufferer for one so young. She was taken with hematuria on Tuesday, October 7, and died on Friday, at five o'clock P. M. Her disease was acute and severe. Realizing her condition, she was not slow in making preparation for a final adieu. She sent for her playmates, and as they came in to bid her goodby she said, "Jesus says, 'Suffer little children to come unto me.' Tell my dear old grandma and grandpa goodby." She said: "Mother, bury me at Terry, among the pretty flowers. Lay a white wreath on my bosom, plant a geranium at my head and a rose at my feet"—selecting her own cemetery, as she was the first to go of seven children. Thus she talked on for two or three hours, sending sweet messages and good-bys to loved ones till that sweet voice was hushed in death. "Little Lonie, she wears the crown without the conflict."

May the Lord sanctify her bright deathbed to all who witnessed it, and draw all her loved ones to heaven!

J. L. T.

FUNCHES—Rev. WESLEY W. FUNCHES was born on Leaf river, Perry county, Miss., June 17, 1821, and, after having lived sixty-nine years three months and twenty days, died in peace at his home near Crystal Springs, Miss., October 7, 1890.

His parents removed from South Carolina to Mississippi in 1818, and then settled in the county where our brother was born. Bro. Funches was baptized in infancy, reared in the Methodist Church, and took upon himself the vows of the church in 1842. Soon after his formal recognition as a member of the church he was appointed class leader. He was baptized by Rev. Wylie Ledbetter, and licensed to exhort in 1852 by Rev. L. Ereanbrack, and was licensed to preach in 1853. He was ordained deacon at Brandon in 1857 by Bishop Early, and elder by Bishop Andrew, at Kosciusko, in 1863. He was happily married to Miss S. C. Hennington, near Crystal Springs, Miss., January 20, 1847. Of the fifteen children born to him nine survive him—five sons and four daughters. These sons and daughters and their widowed mother live to mourn the loss and revere the memory of the loved father and husband.

Bro. Funches was a good and true man. He was a man of good mind, and by reading had made himself acquainted with the doctrines and polity of his church, and was familiar with the teachings of the Holy Bible. He had a good name. As a local preacher, he stood well. He was loved and honored by his brethren. He had lived to purpose, and was ready to die. His house was in order. He, no doubt, rests in peace. He was buried in the old Hennington Cemetery, near Crystal Springs, October 8. Our "brother shall rise again."

R. D. NORSWORTHY.

LANE—JOHN FREEMAN LANE, aged forty-seven years, died of consumption, October 12, 1890. He was long a member of the church. May his soul rest in peace!

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Arrive.	Leave.
Cincin. Ex.....7:45 am	Cincin. Ex.....5:00 pm
Vicksb'g Ex....6:00 pm	Vicksb'g Ex.....8:00 am
B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 9 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:15 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....8:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail. 9:00 am	No. 42 Fast Mail. 7:00 pm

TEXAS AND PACIFIC.

No. 52 California Express, 7:00 pm	No. 51 California Express, 8:00 am
B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 8:15 am	No. 18 Local....7:25 am
No. 17 Local....7:45 pm	No. 20 Califor.. 3:55 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .11:25 am	No. 2, Lim'd.....8:45 am
No. 5, Fast Line. 7:00 am	No. 6, Fast Line..4:00 pm

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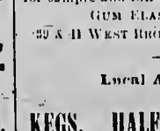

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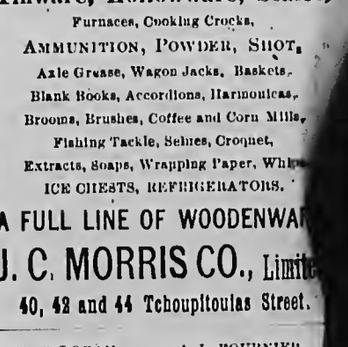

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, NOVEMBER 20, 1890.

Briefs.

If the pastors will put forth a strong effort, we can yet run up our subscription list to *eight* thousand by Conference. One brother sent in *sixteen* new subscribers last Monday, which is certainly encouraging. Suppose the pastors should secure two new subscribers apiece; that would do it! Will not the brethren also do their best in the way of collecting past dues? In this matter we are compelled to rely almost entirely on the preachers. The fact is, we can't get along without them. Brethren, help us in this matter. Make a special effort to collect all that is due us on your several works and bring the amount to Conference. If we had in hand what is now due, we would show you a thing or two about the first of January that would delight your whole being.

Last week in this city was organized the Homeopathic Hospital Association. While there have been practitioners of this system for many years in our city, there has been no public hospital where patients could be treated. Now an association has been formed for the purpose of establishing a homeopathic hospital, and the time is not far distant when all who believe in this practice will have an opportunity of witnessing its benefits exerted upon the community through such a hospital. The homeopaths are evidently making themselves felt in other sections of our country. They have 16 colleges, 30 journals, 34 general and 32 special hospitals and 12,000 practitioners. One-half of these practitioners are converts from the old school. We are glad to note the organization of this association.

And now comes the Adams Express Company, and through its Board of Managers gives the Lottery an awful whack in the face. The following dispatch, of November 12, must sound like a funeral knell to the Lotterites:

The Board of Managers of the Adams Express Company to-day held their first meeting since the passage of the United States Anti-Lottery act.

The Board was unanimously of the opinion that the provisions of such law were as morally obligatory upon the company as they are legally binding upon the postal authorities.

The attention of the Board was called to the fact that the postoffice department had issued regulations to all its subordinates as to the manner in which they should effectuate the provisions and the intent of the act, and the Board adopted a resolution making such regulations applicable to the employees of the company in like manner, as if such employees had been specifically named therein.

It is gratifying to the friends of morality that these great companies see the harm the Lottery is doing, and have determined that they will no longer help in its iniquitous gambling traffic.

The merits of the Australian ballot system over those of any other system seem to be such as ought to bring it into universal favor and use. The *Times-Democrat* says of it:

That the new system is not absolutely perfect is admitted, but it has two beneficial effects which will be appreciated by all. It renders it absolutely impossible to bribe voters, and it puts it beyond the power of employers to bulldoze their hands and compel them to support any particular ticket. Bribery is out of the question. It is impossible to know how anyone votes, or to get anywhere near the voter at the polls. The secrecy of the ballot, which is the aim of the elective system in this country, is thoroughly preserved. A candidate may, if he wishes, give a voter $5 to vote for him, but he can by no possibility know whether the man keeps his word, and, under such circumstances, he is not likely to pay out much money.

A Great Project.

General Booth, the head of the Salvation Army, has published a book which he calls, "In Darkest England, and the Way Out." In this book this extraordinary man absolutely proposes the extraordinary plan of abolishing British pauperism and its dreadful results. For many years Gen. Booth has directed the movements of the Salvation Army in its evangelistic work, and in England these movements have been successful in rescuing thousands of people from sin and the slums. Though successful beyond any of his contemporaries, and having in twenty-five years brought the Salvation Army to the front as the greatest power of modern times to reach the lower classes with the gospel of Christ, he has reached the conclusion that evangelistic work alone will not suffice for the salvation of the millions of earth who are borne down and kept down by poverty and sin. He says that he has discovered that these people have bodies to be saved as well as souls, and that "we must rescue the man as an indivisible whole." "What is the use," asks he, "of preaching the gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive?" "If these people," he continues, "are to believe in Jesus Christ, become the servants of God and escape the miseries of the wrath to come, they must be helped out of their present social miseries."

These are the reasons General Booth gives for the adoption and promulgation of his mighty plan for the rescue of these "lowest lost ones." The plan starts out with the idea that every human being who is willing to work has a right to food and lodging, and there is to be organized three institutions—the city colony, the farm colony and the foreign colony; the first being a preparatory school for the second, and the second being a training ground for the third. The Army has for some time been working for the relief of the poor through its food and shelter depots, and to carry out the present plan workshops will be established in conuection with these depots, and applicants for food and lodging will be expected to pay in work for what they receive instead of paying in money. In connection with these workshops labor registers will be opened and every effort made to secure permanent employment for those able and willing to work. But as there will remain a large number of the destitute who are not fitted to re-enter the body of self-supporting workmen, these will be sent to the farm colony. Here they will be taught all the work of the farm, experts being employed as teachers. In return for their labor they will receive food, lodging and clothing. When they have become useful and steady workmen, employment will be found for them at home through registration offices, or they will be shipped to foreign colonies which represent the culmination of the scheme. In the foreign colony each one on his arrival will be made the owner of a house and farm by simply paying his passage and outfit from its produce.

General Booth sums up the whole scheme in these words:

The project, in its entirety, may be compared to a great machine, foundationed in the lowest slums and purlieus of our great towns and cities, drawing up into its embrace the depraved and destitute of all classes; receiving thieves, harlots, paupers, drunkards, prodigals all alike, on the simple conditions of their being willing to work and to conform to discipline.

The whole things looks Utopian; but it shows, at least, that a great religious organization has determined to spend its strength in the service of social reform. This determination is of itself a long step forward, and may end in revolutionizing the social order of the world. The people in England believe in Gen. Booth, because they have seen the enormous good he has brought to the lower classes by his previous efforts, and men of all classes and all religions are beginning to respond to his call for money to put the plan in operation. Archdeacon Farrar preached a sermon in Westminster Abbey in behalf of the scheme. The Prince of Wales commends it. The President of the Wesleyan Conference, the Bishops of Bath and Wells, and Rochester and Manchester, and Mr. Gladstone have approved it. The chairman of Brighton railway has sent a check for £1,200, and a retired actor said he would be one of one hundred to give £1,000 each. From these indications we have no doubt Gen. Booth will get all the money he wants to put his plan to operating. And, then, the whole world will look on this man, who has been reproached and insulted for a quarter of a century as a religious fanatic, working to solve a problem which has been more than a match for the wisdom of all the ages past. It is a sublime project, and every Christian on earth ought to pray for its success.

Advocate Dots.

The Publishing Committee were all present at their late annual meeting. A new editor was made out the old one—not that he is an old man. The committee—all nine of them—by a rising vote, commended the ability and fidelity of the former editor, and pledged themselves to hearty co-operation with the new editor.

The editor desires enlargement, so as to make room in the paper for more reading matter. We hope his expressed wish may soon be granted.

The ADVOCATE has increased its circulation at the rate of *one thousand* annually for the last three years. If any Conference *organ* has played a livelier march during the same time, we have not heard of it.

Some friends of Millsaps College thought the former editor had leaned too much to Centenary College; and some friends of Centenary thought he had leaned too much to Millsaps. How different things seem from our standpoint and yours. But our editor, both former and latter, is a straight man. He doesn't lean at all.

Both editor and publisher want an assistant editor—say, from Mississippi—who shall spend much time in the field, working and writing for the paper.

The publisher, Bro. Grant, says pay up promptly the outstanding dues to the ADVOCATE, and he will be able to employ an assistant editor at a good salary.

Several thousand dollars are due the ADVOCATE in the patronizing territory. Will not all our brethren make earnest efforts to secure the payment of this amount, as much of it as possible by the approaching sessions of Conference, so that we can have the desired enlargement and increase of editorial force?

The Publishing Committee "relegated" the position of corresponding editor to a "state of innocuous desuetude"—wiped it out. It was well nigh innocuous before, on account of the writing it did not do.

Now, brethren, write for the ADVOCATE. We all have an equal showing with that defunct functuary, the corresponding editor. If you come upon a bright, new idea, give it to us in a crisp, lively article; but remember that "brevity is the soul of wit." Give us Monday morning reports, if you have had a good Sunday; or monthly reports, if you have made a good round; or quarterly reports, if your "beloved presiding elder" was at his post, and "preached with his usual acceptability."

I may as well make report of my presiding elder now—Dr. W. T. J. Sullivan. He has an immense district, and can't give us all a Saturday and Sunday call every time. But he is always on hand, always sunshiny, tried, strong and true.

And here I may as well make an omitted report of a former presiding elder beloved. Some one, it was said, being asked what he thought of this presiding elder, replied, "He is the most simultaneous preacher I ever saw, and preaches with more animosity and perseverance." He also was an able gospel preacher, and the brethren rejoiced in his coming and his counsels. And are they not all good and true men—these fathers of the church?

Besides writing, let us work zealously for the ADVOCATE. As the excellent annual address says: "Let our aim be 10,000 subscribers within the next year—paid-up subscribers. Why not?"

T. C. WIER.

Hospitality.

This is a beautiful word, and it stands for a beautiful grace—the love of strangers. The exercise of hospitality is the act of receiving strangers into our homes and giving them suitable entertainment. The word "stranger" may be taken in the sense of visitor, anyone sojourning with us, who is not a member of our family. Hence the command, "Be not forgetful to entertain strangers."

This practice may be traced back to the early origin of human society. It was held in the highest estimation and enjoined as a religious duty in the earliest periods of Bible history. By the practice of this grace Abraham and Lot "entertained angels unawares." This grace is also sanctioned by the gospel. We are to be "given to hospitality." A bishop or pastor is to be "a lover of hospitality." And, in all cases, we are to "use hospitality one to another without grudging."

The practice of this grace is sure to be remunerative to us. In this, as in every form of beneficence, "it is more blessed to give than to receive." Especially is this true when we extend the hospitalities of our homes to ministers of the gospel. In ancient times it was a blessing to be permitted to entertain a prophet of God. Elijah was entertained by a widow during the great famine, and he proved a blessing to her and to her home. In Luke iv, 25, 26, Jesus thus speaks of this event: "Many widows were in Israel in the days of Elias, when heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." There was a "great woman" in Israel in the days of Elisha who constrained him to turn into her house and eat bread when he passed that way. Perceiving that he was "a man of God," she moved her husband to "make a little chamber on the wall," and to "set for him there a bed and a table and a stool and a candlestick." And the old prophet was often entertained in that home. One of the most pleasing aspects of the life of Jesus was his relations with the little family of Bethany, where he so frequently sojourned. And what a blessing he always brought to that home! In "that great day," when our Lord shall separate the righteous from the wicked, "as a shepherd divideth his sheep from his goats," it will be counted an inestimable blessing for him to say to us, "I was a stranger and ye took me in." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Hospitality is one of the essential characteristics of a well-regulated Christian home. When extended to ministers of the gospel it brings to bear upon children the best possible influences. Among the most pleasant memories of my childhood are those of the men of God who so frequently visited my father's house. Their personal influence, their godly conversation and their prayers were among the most potent factors of my early religious training. And I have diligently sought to bring around my own hearthstone as much of the same influence as possible. Methodist people have been proverbial for hospitality and for singing. May they never lose either the art of singing or the grace of hospitality!

I knew a man who had been brought up a Methodist. In middle life he assayed to become a Christian. He had married a well-to-do widow, with several children, and lived in a commodious house on an ample estate near a thriving town. He gave as his reason for not joining the Methodist Church, that every Methodist preacher in the land would call him brother, and that his house would become a regular stopping-place for them. The children of that household grew up and caused a separation of husband and wife, and he died an alien from that home. A little of the influence of the Methodist ministry about there might have been salutary.

In contrast with the foregoing, I wish to mention one of the many pleasant exhibitions of the grace of hospitality that I meet with among the people whom I serve. The time was drawing nigh for me to go to one of the towns on my district to hold a quarterly meeting. One of the stewards addressed me a pleasant note, stating that they desired to have me as their guest during my stay there, and that he would meet me at the depot if I would let him know on what train I would come. It may be the result of the thoughtful arrangement of the pastor, or it may be the natural expression of the generous nature of that steward. No matter; the note always comes a week or ten days before my quarterly meeting there, and consequently when I go to that place I am never embarrassed, never have to go to the hotel, and am never in doubt as to my perfect welcome to his home. May I not claim for him, and others like him, the promise of my Master, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me"?

The grace of hospitality is one of the means of the furtherance of the gospel. Without it the work of the ministry would be greatly retarded. "Now if Timotheus come, see that he may be with you without fear."

W. B. LEWIS.

Mr. Stead, once editor of the *Pall Mall Gazette*, and now editor of *The Review of the Reviews*, gives his estimate of the character of Gen. Booth, of the Salvation Army, in a recent number of his *Review*. He says:

A journalistic career of twenty years has brought me into close quarters with an immense number of the ablest men and women of our time, and I have no hesitation whatever in saying that in the whole sweep of my acquaintance I have not met more than half-a-dozen men—British, European, or American—crowned or uncrowned, prelates, statesmen, soldiers, or workers, whom I would rank as the superiors in force, capacity, and initiative with Gen. Booth, Mrs. Booth, and their eldest son. Whether or not Gen. Booth be, as Lord Wolseley declared, the greatest organizing genius of our time, he and his family constitute the most remarkable group of men and women that I know.

Programme for Week of Prayer and Self-Denial.

WOMAN'S MISSIONARY SOCIETY, M. E. CHURCH, SOUTH.

Once more the Woman's Missionary Society is called to the observance of the Week of Prayer and Self-denial, the time chosen being the week in November, including the National Thanksgiving Day.

Auxiliaries should have daily meetings if practicable. Any who may be denied the privilege of attending the public services can set apart an hour, when in the quiet of the "closet" they may "make known their requests" in behalf of this cause and those laboring for its promotion. Let all be *earnest* and *devout*, expecting "great things" from our God, who is "able to do exceeding abundantly above all that we ask or think."

Offerings may be made from day to day, or the whole amount—the result of the week's self-denial—may be put into the collection taken at the closing service on Sunday. These offerings must be reported as the result of this season of self-denial, and sent through the regular channel to the general treasury.

Pastors are earnestly requested to call attention to these services, and to lend their aid in having them properly observed.

By reference to the *Woman's Missionary Advocate*, the names of missionaries employed in different fields will be found. Let them be prayed for *by name*.

MONDAY.

Open with a "praise" service, thanking God for "open doors, for obstacles removed, for workers raised up, for blessings vouchsafed, and funds provided."

Pray for an outpouring of the Holy Spirit on these meetings; pray that the women of the church, and all who call themselves Christians, may realize their obligation to help give the glad tidings of salvation to *all* nations. Pray for all work projected by the Woman's Board at home and abroad. Make special petition in behalf of the Scarritt Training-school, that means may be secured to erect the buildings, and so equip this institution that it will be a perpetual benediction to those young women who long to know *how* to work for the Master in the way best calculated to insure good results.

TUESDAY.

Pray for all missionaries, especially those of the Woman's Board of Missions, that life and health be preserved, and their consecration to God's service be such as to commend the gospel they teach to others. Pray for converts, "that their spiritual tone may be raised and their spiritual life deepened, so that their home life will commend Christianity, and win their countrywomen to Christ," for children in schools and for a blessing on the "Word" as read and preached. Pray that more laborers may be raised up to take up the expanding work in the various fields.

WEDNESDAY.

China.—"All the ends of the world shall turn unto the Lord, for the kingdom is the Lord's."

Prayer for the work in "our oldest, most difficult, and most important field," that our missionaries at Shanghai, Suchow, and Nanslang may each be blessed in her individual work.

THURSDAY.

Brazil.—"As truly as I live, all the earth shall be filled with the glory of the Lord."

Prayer for the schools in Rio and Piracicaba, that they may continue to prosper under the supervision of our faithful missionaries, and become "nurseries" out of which shall come many who shall be as trees planted by the rivers of waters, bringing forth fruit in their season.

FRIDAY.

Mexico and Mexican Border.—"Yea, all kings shall fall down before him: all nations shall serve him."

Prayer for the work recently opened at Chihuahua and San Luis Potosi; that those to whom this work is committed be endued with wisdom to lay the foundations with such skill and judgment as to insure success. Prayer for the continued prosperity of the schools at Laredo and Saltillo. May they be as "cities set on a hill," whose light shall flood the surrounding country with the "light of life!"

SATURDAY.

Indian Territory.—"The people which sat in darkness saw great light."

Prayer for the work at Anadarko which was adopted by the Board in May; that God will own the efforts made to give a pure gospel to our "brother in red."

SUNDAY.

Have a public meeting with appropriate services. Request that prayer be made in all the churches for the work of the Woman's Missionary Society. At this service offerings may be gathered. May they be in proportion to the mercies and blessings received by those who make them!

Notes.

Hugh Price Hughes says: "Most Christians are as blind and deaf now to the spiritual need of the masses, as were the religious classes in the days of Isaiah."

A distinguished divine is reported as having said: "It does not make so much difference whether you enjoy religion, but whether other people enjoy *your* religion." And what an enjoyable thing true religion is, in another!

Make a catalogue of the causes which disintegrated and destroyed past civilizations, and you have precisely those things which Christ came to destroy. Write down the things which tend to national perpetuity, and you have made a transcript of the morals of Christianity.—*Interior.*

IT IS practically impossible to comply with the desire of the Publishing Committee to employ a Mississippi editor, or to make a larger or more interesting paper, unless the subscribers in arrears promptly pay what they owe.

Every dollar received for subscription and advertisements will be used to improve the paper. Let everyone indebted to this paper either remit the amount to the NEW ORLEANS CHRISTIAN ADVOCATE, or hand it to the preacher in charge before the meeting of Annual Conference.

J. G. GRANT, Publisher.

Personal and Otherwise.

"They that work for Christ must dwell in Christ."

The West Texas Conference received nine transfers this year.

The *Texas Advocate* says: "The best thing that can happen to some men is martyrdom."

January 1, next, the *Wesleyan Christian Advocate* will be removed from Macon, Ga., to Atlanta.

The anniversary of the Church Extension Board will be held, March, next, in Little Rock, Ark.

President Harrison has appointed Thursday, the twenty-seventh, as a day of Thanksgiving throughout the country.

During October, the number of immigrants to this city was 1,550 males and 499 females; of these 1,862 were from Sicily.

We have come deliberately to the conclusion that most Christians need to pray, "From laziness, good Lord, deliver us."

Every copy of a large edition of General Booth's book, "In Darkest England, and the Way Out," was sold in three hours after being put on the market.

Bishop Keener has been suffering some days with his old complaint, the lumbago; but we are glad to say that he was able to leave yesterday for his work in North Carolina.

The Methodists of this city are to have a union Thanksgiving service in Carondelet Street Church, November 27, and Rev. A. E. Clay has been chosen to preach the sermon.

Rev. W. T. Glenn, of the North Georgia Conference, has been elected editor of the *Wesleyan Christian Advocate*, and Rev. J. T. Christian, of the South Georgia Conference, assistant editor and business manager.

We are indebted to the United Brethren Publishing House, Dayton, Ohio, for The Young Scholar's Calendar for 1891, each page of which contains Scripture texts on Behavior, Reading, Music, etc. Price, 15 cents.

The Irish envoys, Messrs. Dillon and O'Brien, are meeting with enthusiastic receptions wherever they appear. At the New York reception $37,000 were subscribed to the fund for Irish liberty. They expect to visit this city in their tour.

Dr. R. H. McDonald, a well-known temperance man, and president of the Pacific Bank of San Francisco, Cal., has offered, through Mrs. E. T. Merrick, of this city, to the scholars of the public schools here *one hundred dollars* in prizes for the best essays on temperance; conditions to be arranged by the School Board.

In regard to the late election the *Picayune* sums up as follows:

The election proved fatal to 37 out of 60 chairmen of committees in the House of Representatives, and in some instances four or five members are left at home. Of the Committee on Elections, five are defeated. Of the Judiciary Committee, only one Republican has escaped. Of those who voted for the Force bill, 87 were defeated.

The best thing for swollen hands or feet, is Johnson's Anodyne Liniment; soothing. Try it.

A Womanly Response.

MR. EDITOR: You may consider the Woman's Missionary Society of the Methodist Episcopal Church, South, at Okolona (station), Aberdeen district, North Mississippi Conference, as one of the pastoral charges willing and glad to accede to your proposition, viz: to pay ten dollars annually towards the support of a missionary from this Conference. We are so weak, that we deem it a privilege to find anything that we can do. The money will be at your command, to go when and where you may direct.

Respectfully,

MRS. T. J. DENTON, Pres.
MRS. LAURA WALLER, Sec.

OKOLONA, Miss., November 11, 1890.

Lyonnaise Potatoes.

Cut into cubes, enough cold boiled potatoes to make a pint. Season with salt and pepper; put into a frying pan, with 1 tablespoonful of lard; add 1 tablespoonful minced onion and a little chopped parsely; cover and cook three minutes; stir occasionally, to prevent browning. You will relish this dish for breakfast, provided your digestion is all right. If the stomach and bowels are disordered, take Ayer's Pills. They are the most valuable corrective that can be used.

Attention.

Rates to the Louisiana Annual Conference at Monroe, December 3, are as follows:

Southern Pacific road—Full fare to Chencyville going, and one-third from Cheneyville returning.

Texas Pacific road—Round-trip tickets from place of embarkation to Shreveport, at four cents per mile.

L., N. O. and T. road—Full fare coming and one-third returning.

Queen and Crescent road—Full fare coming, and one-third fare returning.

Steamboats—"The Ouachita Consolidated Line" will give round-trip from New Orleans at $12, and other points in proportion.

Please remember that a certificate that you have paid full fare coming should be obtained from the agent of whom you purchase tickets, and of the agent of each line.

Parties from New Orleans and Baton Rouge, coming on the L., N. O. and T. railroad, can purchase tickets to Monroe, and the certificate of agent will be honored by the agent at Monroe, and one-third fare tickets returning sold. Those living at other points, however, will purchase tickets to Vicksburg, and there of Queen and Crescent to Monroe. Those living on the Southern Pacific will purchase tickets to Cheneyville on terms already indicated for that road, and at Cheneyville buy round-trip tickets to Shreveport, and there get ticket of the Queen and Crescent to Monroe.

Remember that you must get a certificate that you have paid full fare from every agent of whom you purchase a ticket, except on the Texas Pacific. Over this road you purchase a round-trip ticket.

Round-trip tickets over the Texas Pacific will be on sale December 1 and 2, and will continue good until the tenth. On the other routes certificates may be issued as early as November 27, and reduced rate be given to the twelfth.

THOS. J. UPTON.

Postal Card Reports.

—Rev. T. L. Mellen, P. E., writes: "D. C. Rawls, Leakesville circuit, Mississippi Conference, reports $5 for Millsaps College Day; R. A. Breland, of Winchester circuit, $7; John W. Tinnin, for Union circuit, $1 05, and Rev. A. C. Flowers, for Clarke circuit, reports no collection."

—Rev. George H. Thompson writes from Scranton, Miss.: "I am finishing up my first year in the ministry and the happiest year of my life—although beset by some of the severest trials of my life. God has been gracious. The church membership has increased thirty-three per cent., and finances have improved."

—Rev. J. L. P. Sheppard writes from Homer, La.: "We will have a full report from Homer; have added considerable to the parsonage property in the way of necessary out-buildings, etc., since you were here. We have had 47 accessions this year, something over 100 in past two years; but much remains to be done."

North Mississippi Conference.

NOTICE!

Members attending the Conference at Grenada, December 10, will pay full fare going, and take a receipt from agent when purchasing ticket. This, when signed by the secretary of the Conference, will entitle the holder to return at one cent a mile. Members must obtain a receipt for every ticket purchased. Tickets good to December 20.

JOSEPH S. OAKLEY,
Assistant Secretary.

AN ELEGANT GIFT BOOK: Golden Thoughts on Mother, Home and Heaven. Edited by Rev. Theo. L. Cuyler, D. D., and others. From an examination of its merits we heartily endorse the sentiment of William M. Taylor, D. D., pastor of Broadway Tabernacle, expressed in a personal letter to the publisher, E. B. Treat, 5 Cooper Union, N. Y.

"This book is as valuable in its contents as it is beautiful in its external appearance. There is something here for almost every experience, and the lessons for earth are all made to point toward the rewards of heaven. The book, as a whole, is worthy of all acceptation, and is especially timely in an age when the glory of the home is so frequently forgotten in the glitter of what is called society."

Price, $2 75. Gilt edge in a box, $3 50. Two hundred thousand have been printed to meet the demand. Teachers, ladies and agents wanted to introduce it.

Statistics of Mississippi Conference.

Dear Brethren: Please get the blanks ordered by the last General Conference. Reports can not be made on the old blanks. Please hand your reports to the statistical secretary as soon as you arrive at Conference. If it is in any way doubtful as to your being there on December 17, please forward your report, so that it can be recorded.

Your brother,

JOHN W. CHAMBERS.

Notices.

The class of the third year will please meet the committee in Grenada, on Monday, December 9, at two o'clock P. M., at the Methodist Church.

J. W. PRICE, Chairman.

The class of the second year will please meet at the Methodist Church, in Grenada, Miss., December 9, nine A. M.

A. P. SAGE.
J. H. MITCHELL.

To the Presiding Elders of the North Mississippi Conference:

Dear Brethren: Let us not fail to meet at the Methodist Church in Grenada, on Tuesday night, December 9, to attend to our usual preliminary business.

AMOS KENDALL.

NOVEMBER 11, 1890.

Business Notices.

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The President's Thanksgiving Proclamation.

The following is the proclamation by the President of the United States:

A PROCLAMATION

By the grace and favor of Almighty God, the people of this nation have been led to the closing days of the passing year, which has been full of the blessings of peace and the comforts of plenty. Bountiful compensation has come to us for the work of our minds and of our hands in every department of human industry.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do hereby appoint Thursday, the twenty-seventh day of the present month of November, to be observed as a day of thanksgiving and prayer, and I do invite the people upon that day to cease from their labors, to meet in their accustomed house of worship, and to join in rendering gratitude and praise to our beneficent Creator for the rich blessings he has granted us as a nation and invoking the continuance of his protection and grace for the future.

I commend to my fellow-citizens the privilege of remembering the poor, the homeless and the sorrowing. Let us endeavor to merit the promised recompense of charity and the gracious acceptance of our praise. In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this eighth day of November, in the year of our Lord one thousand eight hundred and ninety, and of the Independence of the United States the one hundred and fifteenth.

BENJ. HARRISON.

By the President:

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FOR

1891.

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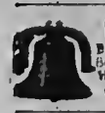

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Our Young People.

A CRADLE SONG.

Oh, rare like honey-dew that drips,
By love distilled from baby's lips!
And sweet the breath that from them flows
Laden with odors of the rose.
Sleep, darling, snugly folded lie
A rosebud in its mossy cup—
Sleep, baby, sleep!

Away from earth her spirit seems
To wander in the land of dreams:
But what within that realm she sees
Is part of nature's mysteries;
The secrets of her deep repose
The baby never may disclose—
Sleep, baby, sleep!

The hush of evening, deep and calm,
Descends to earth with tender balm;
The blossoms fair their petals close,
And nod and sink to soft repose;
Sleep, darling, till the dawn, and then
Bring glory to the world again—
Sleep, baby, sleep!

—*Harper's Young People.*

"The Thank-You Game."

"What in the world is that?" asked the young folks of Don and Dorry, and their host and hostess candidly admitted that they hadn't the slightest idea what it was. They never had heard of it before.

"Well, then how can we play it?" insisted the little spokespeople.

"I don't know," answered Dorry, looking in a puzzled way at the door.

"All join hands and form a circle!" cried a voice.

Everyone arose and soon the circle stood expectant.

"Your dear great-great fairy godmother is coming to see you," continued the voice. "She is slightly deaf, but you must not mind that. She brings her white gnome with her, and don't let him know your names, or he will get you into trouble."

"No, no, no!" cried the circle, wildly.

A slight stirring was heard in the hall, the doors opened and in walked the fairy godmother and her white gnome.

She was a tall, much bent old woman, in a ruffled cap, peaked hat and a long red cloak. He (the gnome) wore red trousers and red sleeves. The rest of his body was dressed in a white pillow-case, with arm-holes cut in it. It was gathered at his belt; gathered also by a red ribbon tied around the throat; the corners of the pillow-case tied with narrow ribbon formed his ears, and there was a white bandage over the eyes and a round opening for his mouth. The godmother dragged in a large sack and the gnome bore a stick with bells at the end.

"Let me into the ring, dears," squeaked the fairy godmother.

"Let me into the ring, dears," growled the white gnome.

The circle obeyed.

"Now, my dears," squeaked the fairy godmother, "I've brought you a bagful of lovely things, but, you must know, I am under an enchantment. All I can do is to let you each take out a gift when your turn comes, but when you send me a 'Thank-you' don't let my white gnome know who it is, for if he guesses your name you must put the gift back without opening the paper. But if he guesses the wrong name, then you may keep the gift. So now begin, one at a time. Keep the magic circle moving until my gnome knocks three times."

Around went the circle, eager with fun and expectation. Suddenly the blinded gnome pounded three times with his stick, and then pointed it straight in front of him jingling the little bells. Tommy Budd was the happy youth pointed out.

"Help yourself, my dear," squeaked the fairy godmother, as she held the sack toward him. He plunged his arm into the opening and brought out a neat paper parcel.

"Hey! What did you say, dear?" she squeaked. "Take hold of the stick."

Tommy seized the end of the stick, and said, in a hoarse tone:

"Thank you, ma'am."

"That's John Stevens," the gnome growled. "Put it back! put it back!"

But it wasn't John Stevens, and so Tommy kept the parcel.

The circle moved again. The gnome knocks three times, and this time the stick pointed to Dorry. She tried to be polite, and direct her neighbor's hand to it; but the godmother would not hear of that.

"Help yourself, child," she squeaked, and Dorry did. The paper parcel which she drew from the sack was so tempting and pretty, all tied with ribbon, that she really tried very hard to disguise her "Thank you," but the gnome was too sharp for her.

"No, no!" he growled; "that's Dorothy Reed. Put it back! put it back!"

And poor Dorry dropped the parcel into the bag again.

So the merry game went on; some escaped detection and saved their gifts; some were detected and lost them: but the god mother would not suffer those who had parcels to try again, and, therefore, in the course of the game, those who failed at first succeeded after a while.

"That is a splendid game!" declared some. "Grand!" cried others. "Fine," "first rate," "glorious," "capital," "as good as Christmas," said the rest. Then they opened their parcels and there was great rejoicing.—*St. Nicholas.*

Beginning to Talk.

Among a party of friends the other day conversation turned upon the amusing mistakes often made by children in their use of words, and the following are some of the true stories told which it is believed have never before been in print:

A little girl who often heard an old lady speak of her "jints" aching, was told that it might be all right for Grandma A. to pronounce the word *jint* because she was old-fashioned, but it was inexcusable for any young person to do it. Some time after she electrified the household one day by the announcement that there was to be a joint eight feet tall at the circus, and she wanted to go and see him.

Little Ruth (two-and-a-half) while at a neighbor's with her mother was shown a squirrel in a cage, and told that it had been caught in a tree which stood near the door. After going home she gave the other members of the family a very animated account of the *little bird* she had seen. Well, had she not a logical mind? She knew that birds lived in trees or were kept in cages, and reasoned that this must be one.

Her brother, just beginning to talk, was one day given some bright flowers. He took them, his eyes sparkling with pleasure, and, shyly said, "Please," showing that he remembered the lessons in politeness he had received, though his vocabulary was a little mixed.—*N. Y. Advocate.*

WHAT BOYS SHOULD BE.—First, be true, be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter of the alphabet, and be true and genuine in intention and in action, rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than earthly power or position. Second, be unselfish. To care for the feelings and comforts of others. To be polite. To be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and things sacred. Third, be self-reliant and self-helpful even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful. When a boy has learned these three things, when he has made these ideas a part of his being—however young he may be, however poor or however rich—he has learned some of the most important things he ought to know when he becomes a man. With these three properly mastered it will be easy to find all the rest.—*Mail and Express.*

A Bee Line.

In taking a serious step you need encouragement. You knew where you want to go well enough, but are puzzled how to get there. In a case like that, suppose you happen upon a lot of people who have made exactly the same journey you contemplate; won't they be an assurance to you? Well here's precisely the same case:

You are sick and you need to recover. A bee line to that end is what you want. A 200-page book, *free to you*, will give you the name and addresses of men and women who have recovered from dangerous illness by the use of Drs. Starkey & Palen's Compound Oxygen Treatment. This treatment has been used in over 55,000 cases, by physicians in their practice and by individuals independently.

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Return mail will bring you the book without charge if you will send your name and address to Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Household.

A Boys' Paradise.

The father mentioned in the following incident belongs to the large class of people who believe that "boys can be poked away anywhere," and in planning his new house no provision was made for the room which his young sons were to occupy. Fortunately, the lads had a grandmother who knew that an attractive room, all their own, has wonderful power to keep boys indoors in the evening, and the way in which she converted the father to her belief is thus described:

"David," she said to her son, "who is that large chamber for with the bay-window and two mantle-pieces?"

"For company, mother," was the reply.

"What company? I didn't know you expected any," said the shrewd old lady.

"O, for anyone who happens along. By and by Emma will leave school, and have company, you know. James' wife and Cousin Hepsy come down twice a year to shop, and always stop here a night or two."

"But your own boys come here to sleep three hundred and sixty-five nights in a year, and have a thousand times the claim on you that any 'company' has."

"Yes."

"What arrangements have you made for them?"

And the father repeated the remark that he has made to his easy wife so often: "Boys didn't care, they cuddle down and sleep anywhere."

"But these boys must not sleep 'anywhere' after the new house is done. Unless you divide that long spare chamber into moderate-sized ones, and give one of them to the lads, I shall settle them in the room you have planned for me, and make my home with Catharine. She has plenty of room, and is always urging me to come to her. I will not crowd your sons out of a room."

David Lane loved his mother; so the result was that the long "spare chamber" was finished so as to meet the wants of the boys.

Two happier boys never lived than these two when the time came for furnishing and ornamenting that room. Grandma took the matter into her own hands, and said they should have everything to their mind, so long as they kept within bounds.

"Now, what do you want in your room, boys?" she asked, when the house was nearly done.

"In the first place, we don't want any carpet, because somebody would be always telling us not to kick holes in it. We don't want black walnut furniture, nor a big looking-glass, nor china vases, nor anything grand that scratches or tears or breaks," Morton said.

"Well, say what you do want, then," said their grandmother.

"Well, grandma, we want an oiled floor, and two of your great braided mats; and an open fireplace, with your brass andirons from the garret; and a big hearth, where we can pop corn and roast nuts; and we want bright wall-paper, with pictures of the country; and two little iron bedsteads, with blue spreads; four chairs, painted blue; a glass case for our stuffed birds; shelves for our books, and lots of hooks to hang our bows and arrows, violin, French horn, boxing-gloves, bats and Indian clubs on. These, with the old sitting-room lounge and the old easy-chairs, will make us the most comfortable boys in the world."

Before the month closed, the "Boys' Paradise" was complete, and a score of wise fathers and mothers, with several scores of less wise boys and girls, had been invited to see it. No one now complains of the Lane boys for hooting from the top of the stone walls, or howling about the streets by nights; and their mother says their music and their company do not disturb her half so much as the anxiety as to where they were by night used to do.—*Selected.*

We the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Scientific.

Some Uncommon Metals.

There are quite a number of metals which are very sparingly distributed over the earth, and which few people have ever seen, but which have some exceedingly useful applications in the arts, and, in small quantities, are in almost constant use. Hydrogen, the lightest of all the elements, was discovered by Cavendish in 1766, and is considered by the best authorities to be a gaseous metal, just as mercury is a liquid metal at ordinary temperatures. Very few persons have ever seen solid hydrogen. Mercury becomes solid at 40 degrees, but, according to Professor Pictet, hydrogen gas requires a temperature of—140 degrees, and pressure of over two tons to the square inch, before it liquifies even. By suddenly removing the pressure from this liquified hydrogen, the cold produced by its evaporation is so great that a part of it solidifies into a state resembling metallic grains, which remain visible for several minutes. Its metallic nature is also rendered probable by its directly uniting with a metal resembling platinum, and known as palladium, to form a sort of alloy. The weight of a single molecule of hydrogen has been calculated not to be greater than one ten-thousand-millionth of a gramme, and a cubic centimeter of the gas contains at least twenty-one trillions of such molecules. Although these figures are quite incomprehensible to the human mind, they must be approximately correct, and represent actual and existing magnitudes.

Lithium is a quite rare mineral, which occurs in some varieties of mica, and also in small quantities in the waters of certain mineral springs. It is considered to possess a distinct medicinal value by some physicians, and is probably taken into the system, at least, as we have detected it by spectroscopic analysis in the blood of a person who had been drinking a strong lithia water.

Barium is a metal closely allied to calcium, the metallic base of lime. It is never used in the metallic state, but the sulphate of barium is quite extensively used—either honestly or dishonestly—as a substitute for white lead in paint. It is cheaper than white lead, and is not changed in color by the sulphur compounds often present in the air, but possesses less covering power than lead, and is less permanent in other ways. The peroxide of barium is used in the preparation of peroxide of hydrogen, and the phosphorescent sulphide of barium is a constituent of some varieties of luminous paints. The green fire used in pyrotechny is also due to the presence of this metal in the form of a nitrate.

Selenium is not a metal, but belongs to the sulphur group of elements. We must mention, however, the wonderful property by which its electrical conductivity varies according to the amount of light falling upon it, just as the chemical relations of silver are altered by the same means. By this power Professor Bell was enabled to construct an optical telephone, and actually transmitted words and sentences between two distant points which were not connected in any way except by a beam of light, which faithfully carried the vibrations of his voice to a selenium disk, by which they were transformed into electric energy and reproduced in an ordinary telephone. Whether we shall ever see our friends at a distance, as we now talk with them, is exceedingly problematical; but if we ever do so, it will, doubtless, be through this mysterious connection between light, electricity and the element selenium.—*Popular Science News.*

INTERESTING NOTES AS TO TREES.—There are 413 species of trees to be found in the United States and Territories, 16 of which, when perfectly seasoned, will sink in water. The heaviest of these is the black ironwood, found only in Southern Florida, which is more than 30 per cent. heavier than water. Of the other 15, the best known is the lignum vitæ and the mangrove. Texas and New Mexico lands, full of queer creeping, crawling, walking and inanimate things, are the homes of a species of oak which is about 1¼ times heavier than water, and which when green will sink almost as quick as a bar of iron. It grows only in mountain regions, and has been found west as far as the Colorado desert, where it grows at an elevation of 10,000 feet. All the species heavier than water belong to tropical Florida or in the arid West or Southwest.

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LESSON IX.—November 30.

JESUS RISEN.

Luke xxiv, 1-12.

GOLDEN TEXT.—*Now is Christ risen from the dead, and become the first fruits of them that slept.*—1 Cor. xv, 20.

TIME.—Sunday morning, April, A. D. 30.

PLACE.—The tomb in the garden, and its neighborhood.

PARALLEL PASSAGES.—Matt. xxviii, 1-10; Mark xvi, 2-11; John xx, 1-18.

1. First day....very early in the morning—The original has a more poetic form, "In the deep dawn," agreeing with "while it was yet dark." St. Mark, "When the Sabbath was over;" St. Matthew gives, "In the end of the Sabbath;" St. Matthew's addition, "As it began to dawn," brings his narrative into harmony with St. Luke's. The order of facts appears to have been as follows: (1) Mary Magdalene and the other Mary, the mother of James the Little, watched the burial just before the Sabbath began on the evening of the day of the crucifixion. (2) They stayed at home during the twenty-four hours of the Sabbath. (3) On the evening of that day (the Sabbath-rest being over) they bought spices for the embalmment. (4) At the earliest dawn, say about four A. M. on the day following, they set out to make their way to the sepulcher, and they reached it when the sun had risen.

2. They found the stone rolled away—On their way they had considered how they should get over this difficulty, since the stone was "very great." From St. Mark's expression, "looking up," we infer that the tomb was slightly elevated; and from St. John's "lifted," that the first aperture of the tomb was horizontal. St. Matthew also tells us of the angel and the earthquake.

3. Found not the body—Even advanced skeptics admit this circumstance as indisputable, nor has one of them been able to invent the most remotely plausible explanation of the fact by natural causes.

4. Much perplexed—The word means "utterly at a loss." *Two men*—From this it must be inferred that these holy women were not the same as those who are spoken of in Matt. xxviii, 2, and Mark xvi, 1. *In shining garments*—Literally, *flashing as with lightning*, which recalls the expression of Matt. xxviii, 3.

5. The expression "the living" is probably used on the lips of the angels with something of its true mystic depth. It is in vain that we see "Him that liveth" in dead works, dead formulæ, dead or dying institutions. The eternal life that is in Christ is not to be found by looking into the graves of the past in the world's history or in those of our individual life. In both cases it is better to rise, as on the "stepping-stones" of our dead selves, to "higher things. The ground of the rebuke lies in the designation applied to our Lord, "the living one" (absolutely). He who hath *life in himself*, and of whom it is elsewhere said, that God raised him up; "having loosed the pains of death, because it was not possible that he should be holden of it."

6. Remember how he spake—Chap. ix, 22 (comp. ix, 44); Matthew and Mark have also a mention of Galilee in this place; but it is an announcement to the women that they should see Jesus there. St. Luke omits all notices of the appearances of our Lord in Galilee, in accordance with his usual disregard to geographical details, and, possibly, as a matter which would have no special interest for Gentile readers.

7. Sinful men—The Gentiles.

9. Returned from the sepulcher—From John xx, 2, we infer that Mary of Magdala had, in the first instance, run from the sepulcher to tell Peter and John of the removal of the stone, and had therefore not seen the first vision of angels. The apparent contradiction in Mark xvi, 8, obviously means that they said not one word on the subject to any one *except* the apostles, to whom they were expressly told to announce it.

11. As idle tales—The strong word used implies mere nonsensical talk. The one Greek word which is thus rendered occurs nowhere else in the New Testament. It is applied strictly to the trifling, half-idiotic babble of dotage.

12. Then arose Peter—The fact of Peter's visit to the sepulcher is common to St. Luke and St. John, but the former does not mention the companionship of the beloved disciple. It should be, *but Peter arose.* The "but" implies his readiness to believe. The presence of John, though omitted here, is implied in verse 24. Peter, impulsive man, sprang to his feet and ran to the sepulcher. John has told us (Luke does not) that he also ran; that he outran Peter and arrived first, but did not go into the sepulcher. Peter, true to his instincts, did go in, and saw the linen which enwrapped his remains carefully laid away, but no body there. *The linen clothes—othonia*, a very general term, and perhaps including the linen bands in which the body had been swathed in spices. *Laid by themselves*—Important as incidentally refuting the story disseminated by the Jews. Such a stealing of the body was on every ground impossible under the conditions, and had it been even possible could only have been hurried and perilous work. Yet this absurd Jewish fiction was repeated and amplified twelve centuries later in the blasphemous Toldoth Jeshu. *Departed, wondering in himself*—The surprise, the alarm, the perplexed force of those evidences which so absolutely convinced them of the miracle which they had never contemplated. The stunning blow of the crucifixion had made them forget the prophecies of Jesus, which even at the time they had been unable to receive with any comprehension or conviction.

Rely on remedy time sanctions. Johnson's Anodyne Liniment was invented A. D. 1810.

The Bible from a Poet's Standpoint.

Joaquin Miller is more of a poet than a philosopher or theologian, and his opinion of the Bible from the poetic standpoint will carry more weight than if he looked at it from the usual view-point. Here is what he says in a recent magazine:

"'And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.' How many paragraphs, pages, books, would a modern author devote to telling this? Mark you, I am looking at this in quite a worldly way. It is the boast of too many of us that these words are, to our thinking, entirely the work of a man. As for myself, I can only say, 'If so, O for another such man!' The present writer was required to address the Jews in their synagogue here recently on the subject of poetry. He searched for poetry in many pages, waded through modern books, and kept going back, back, back, till the very fountain-head was reached. And here, and here only, in his humble opinion, did he find poetry in all its largeness and splendor of thought and utterance.

"Were I to undertake to write down the alphabet—the very first lesson in the appreciation—of poetry, I should begin with the first lesson given to man at his birth. I should begin with the first lesson of God, the very first: 'And God said, Let there be light; and there was light.'"—*Golden Rule.*

Hints to Church Members.

1. Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of Christian duty.

2. Make it a rule to attend at least one devotional meeting a week, besides the Sabbath services.

3. Connect yourself actively with some department of church work.

4. Consecrate to Christ's service some definite proportion of your income.

5. Keep yourself informed as to the progress of Christ's kingdom throughout the world.

6. Remember the Sabbath day to keep it holy.

7. Cultivate, so far as you can, the acquaintance of your fellow-members of this household of faith.

8. In your business and your recreations, let your light shine. While in the world, be not of it.

9. Welcome strangers and introduce them.

10. Strive daily to grow in grace, in knowledge, and a spirit of obedience to Christ. Remember constantly, "Ye are not your own."

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GOD'S CRADLE SONGS.—Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They do suggest a child lying in the cradle, and a loving face is bent over it, and a sweet voice is murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the Singer is and who is the child. The first verse is found in Isaiah lxv, 13: "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah iii, 17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love; he will joy over thee with singing." Oh, I have thought again and again, in my history, of this picture; and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to *sing* beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights?—*C. S. Robinson, D. D.*

A great deal of time is contracted in opportunity—which is the flower of time.—*Whichcot.*

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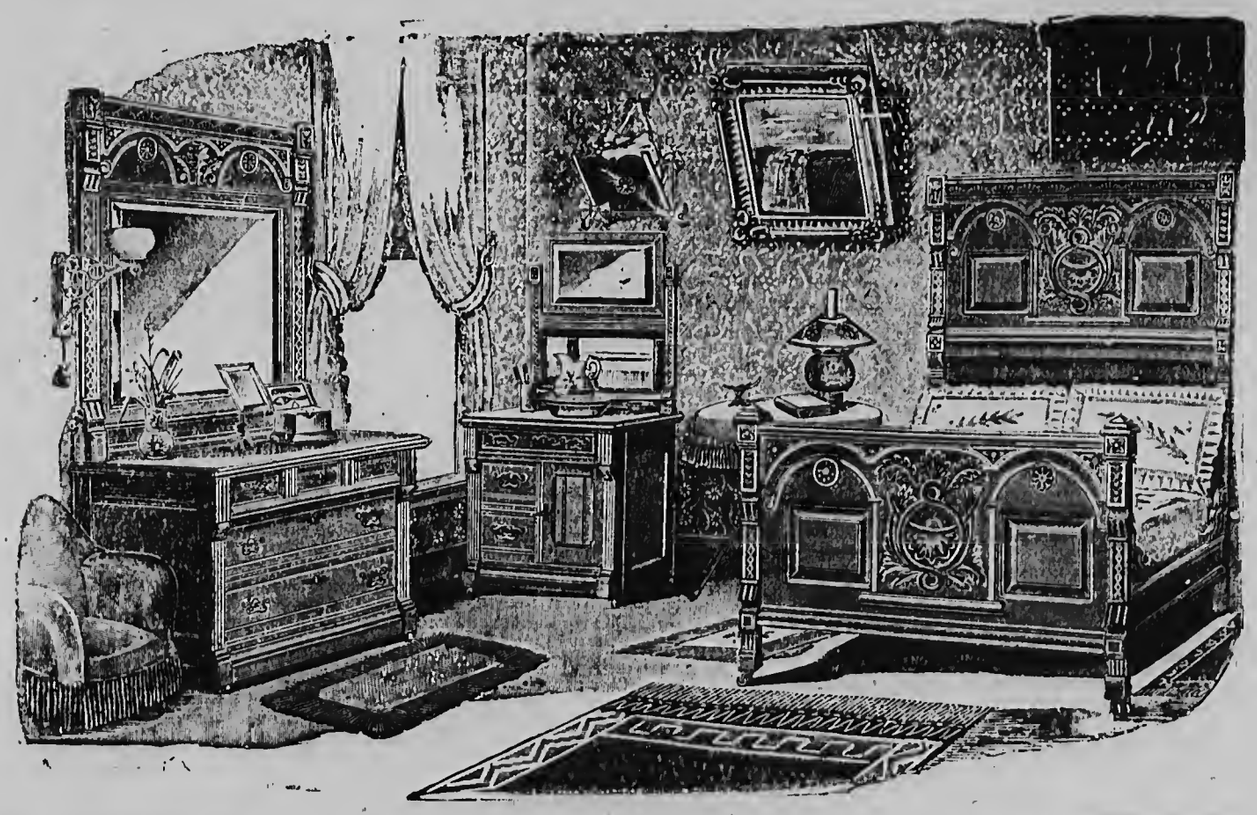
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In many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight.—*Whichcot.*

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I bought one of Griffith's machines for plating with gold, silver or nickel, and it works to perfection. No sooner did people hear of it than I had more spoons, knives, forks and jewelry than I could plate in a month. The first week I cleared $31.30, the first month $167.85, and I think by July first I will have $1,000 cash, and give my farm considerable attention, too. My daughter made $27 10 in four days. Any person can get one of these machines by sending $3 to W. H. Griffith & Co., Zanesville, Ohio, or can obtain circulars by addressing them. You can learn to use the machine in one hour. As this is my first lucky streak, I give my experience, hoping others may be benefited as much as I have been. Yours truly,

M. O. MOREHEAD.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Hopewell ct., at Pleasant Grove (Th.)	Nov. 20
DeKalb, at New Hope	22, 23
Binnsville, at Binnsville....(Tues.)..	25
Paulding, at Hopewell	29, 30
Lauderdale, at Center Ridge	Dec. 6, 7
Marion, at Lockhart.....(Th.)..	11
Meridian, at First Church	13, 14
Meridian, at West End.....(night)..	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite City, at Amite City	Nov. 22, 23
Livingston, at Ollo	29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Betoville, at Clinton	10
Jackson station	13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Warren, at Oak Ridge	Nov. 22, 23
Roxie, at Roxie	26, 27
Meadville, at Oak Grove	29, 30
Utica, at Utica	Dec. 6, 7
Burtonton, at Carlisle.....(Mon.)..	8
Rocky Springs, at Rocky Springs	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Mt. Olivet, at Mt. Olivet	Nov. 22, 23
Benton.....(Sat.)..	29
Yazoo circuit, at Tranquil....(Sun.)..	30
Yazoo City	Dec. 6, 7
Bentonia and Dover.....(Tues.)..	9
Jackson—First Church.(Wed. night)..	10
West Jackson.....(Thurs. night)..	11
Spring Ridge	13, 14
Canton.....(Monday night)..	15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia, at Columbia	Nov. 22, 23
Mt. Carmel, at Mt. Carmel	29, 30
Augusta circuit, at Galloway Chapel	Dec. 6, 7

I. W. COOPER, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Pleasant Grove	Nov. 22, 23
Shiloh, at Salem	29, 30
Trenton, at Folkville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland, at Bethel	Nov. 22, 23
Providence, at Providence	27
Bowerton, at Rehoboth	29, 30
Pleasant Grove, at Pleasant Grove	Dec. 6, 7
Lebanon, at Blue Hill	13, 14

W. B. LAWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Tamptco circuit, at Pleasant Grove	Nov. 20
Starkville circuit, at Steels Chapel	22, 23
Brooksville circuit, at Brooksville	28
Crawford circuit, at Artesia	29, 30

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Newport.....(Sa., Su)..Nov.	22, 23
Kosciusko circuit.....(Thurs.)..	27
Ethel, at Tabernacle.....(Sa., Su.)..	29, 30
Weir.....(Wed.)..Dec.	3
Sallis, at Sallis.....(Sa., Su)..	6, 7
Winona.....(Mon.)..	8

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia	Nov. 22, 23
Cornersville	29, 30
Hickory Flat	Dec. 2
Ashland	4

J. H. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona circuit, at Boon Chapel	Nov. 22, 23
Athens circuit	26
Prairie, at Prairie Chapel	29, 30
Tremont.....(Wed.)..Dec.	3
Fulton and Smithville.....(Fri.)..	5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Aracoco	Nov. 20
Many	21
Natchitoches	22, 23
Red River, at Campobello	26
Mansfield	29, 30

J. B. CASSITY, P. E.

HOMER DIST—FOURTH ROUND.

Vernon, at New Prospect	Nov. 22, 23
Arcadia, at Arcadia	26
Ruston, at Ruston	29, 30

The pastors will please have the statistics required at the fourth Quarterly Conference.

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Harrisonburg, at Harrisonburg	Nov. 22, 23
Winsboro.....(Mon.)..	24
West Monroe, at West Monroe	29, 30
Monroe.....(Mon.)..Dec.	1

J. D. HARPER, P. E.

A ray of hope for all who are held by the chains of scrofula or other diseases of the blood comes from Hood's Sarsaparilla, which by imparting the elements of good health and strength to the vital fluid, dissolves the bonds of disease and sets the captive free.

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
Nov. 20.	German Mission.	Houston, T.	Haygood.
" 26.	W. N. Carolina.	Concord, N. C.	Keener.
" 26.	East Texas	Tyler, Tex.	Galloway.
" 26.	South Carolina.	Anderson	Duncan.
Dec. 3.	Louisiana	Monroe, La.	Haygood.
" 3	Little Rock	Moatiecllo.	Fitzgerald.
" 3.	North Georgia.	Washingt'n.	Hargrove.
" 10.	North Carolina.	Wilson, N. C.	Kruuer.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon. Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello.	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Houdrix.

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Subscribers to THE WEEKLY REPUBLIC, of St. Louis, the leading Democratic paper of the country, will get two papers every week during November and December. One six-page sheet will be mailed Tuesday, and one Friday, so that the readers of THE WEEKLY REPUBLIC *will get the news of the week from one to five days earlier than heretofore*, and part of the news earlier than by any weekly paper, no matter where printed or what day issued. Notwithstanding the heavy expense involved, there will be no change in the subscription price of THE WEEKLY REPUBLIC, which will remain ONE DOLLAR A YEAR, with the usual commission to agents. Address all orders, THE REPUBLIC, St. Louis, Mo.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Excursion to the Dayton, Tenn., Land Sale.

For the grand sale of lots and lands at Dayton, Tenn., December 3, 4 and 5, agents Queen & Crescent Route will sell tickets to Dayton and return at low excursion rates, good ten days from date of sale. Dayton is now a city of 5,000, situated on the Queen & Crescent Route, in the beautiful Tennessee Valley, surrounded by an inexhaustible supply of coal, iron and timber. Two furnaces are now in full blast, and behind in orders. Two flour mills, pump works, planing mill, brick works, and other industries. Ample accommodation at the hotels for all who come. Full particulars on application to agents Queen & Crescent Route.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

People will discriminate in favor of Dr. Bull's Cough Syrup, the best and cheapest.

The first Wyoming State Legislature met in Cheyenne on November 13.

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

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Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c

NEWS OF THE WEEK.

DOMESTIC.

Allan G. Thurman, the "Old Roman" of Ohio Democracy, was seventy-seven years old on last Friday, and the anniversary of the event was celebrated at Columbus by a thousand guests from all sections of the country. Conspicuous among the number, mostly Democrats, was ex-President Cleveland.

The annual convention of the W. C. T. U. was opened in Atlanta, Ga., on November 14. Numerous resolutions in sympathy with the aims of the Union sent their delegates as tangible evidence of their feeling.

A summary of the reports of the secretaries of the Missionary Committee of the Methodist Episcopal Church shows that of the $1 026,309 received for missions during the year $460,170 was expended in the United States. There is a membership of 16,000 and $1,000,000 of property in the missions of Germany; 7,000 members in Switzerland; 15,000 in Sweden; 8,000 and a property of $500,000 in Norway, and a membership of 56,000 in the great Indian missions.

In the annual address of the Secretary of War, it is said, "No civilized nation to-day has more just cause than ours to look well to the condition of its coast defenses, and none, since the Civil War, has so wholly neglected them." The military schools are considered an important adjunct of the service, while the State National guardsmen receive complimentary mention.

Inventors, business men, officials of the United States Patent Office, and others, are making arrangements to celebrate in Washington City in April the centennial of the inauguration of the American patent system, which was established in 1790.

At a meeting held in Lincoln, Neb., on November 16, presided over by Gov. Thayer, steps were taken for the immediate relief of the destitute in the western part of the State, and a substantial fund raised. The commission appointed by the governor reported that twelve counties are included in the drouth-stricken district, and that an appropriation of $100,000 would be required to prevent actual suffering.

The corner-stone of a cold storage exchange was laid at Chicago during the past week. The exchange has a capital of $3,000,000, and is intended to handle the fruit, dairy and produce auction business. The warehouses will be the largest of their kind in the world and will contain forty stores and a hundred offices outside of the storage rooms.

It was recently announced that a Boston syndicate had purchased 144,000 acres of land in Concordia parish, La., belonging to the Fifth District Levee Board. The price paid was $50,000, and by being placed on the tax rolls the property will yield the State $6,000 besides. All this money will be applied to the levees.

Nearly a quarter of a million dollars was transferred, on November 17, from San Francisco to New York under the privileges extended by Secretary Windom in order to relieve the money market. The total amount so transferred and made immediately available is $1,200,000.

The Executive Committee of the Mississippi River Improvement Association met in Memphis, Tenn., on November 17. A resolution was adopted indorsing the bill introduced into the last Congress appropriating $9,000,000 for the purpose of levee construction in the Mississippi Valley from Cairo to the head of the passes. A committee was appointed to visit Washington during the coming session of Congress for the purpose of inducing that body to take up the bill at an early date.

FOREIGN.

Gen. Sanchez, at the head of the insurgents in Honduras, forced President Bogran to evacuate the capital on November 13; on the next day the revolutionary forces were utterly routed by the army which the President had rapidly gathered; on November 15 Gen. Sanchez and his chief officers were captured, and were soon after executed.

Baron Wissmann, the German commissioner to East Africa, started for Zanzibar on November 13. He declares that he does not intend to renew hostilities with the natives, but will organize the country and establish a civilized form of government. He proposes to create a provincial police force to maintain order.

The *St. James' Gazette* says that the negotiations between Great Britain and France for a settlement of the Newfoundland fishery question are progressing. The basis of the negotiations is that France shall surrender to Great Britain the French shore of Newfoundland, and shall be compensated therefor by the concession of one British West African colony, probably Gamba. In addition, New Foundland will renounce the halt act.

The experiments of Prof. Koch, of Berlin, with his newly discovered remedy, which he claims is a sure cure for consumption of the tubercular variety, are watched with deep interest by American physicians. As yet, the medical journals have published nothing concerning the nature of his discovery, and the American physicians, having only the newspaper accounts to base their opinions upon, have refrained from expressing themselves freely on the probable merits of the discovery. Many medical men, including a number of English and American physicians, have been studying the process under Dr. Levy in small wards in a private hospital where Prof. Koch first achieved striking results with small means.

If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

The more we fear crosses, the more reason have we to think that we need them. We ought to judge of the violence of our disease by the violence of the remedies which our Spiritual Physician prescribed for us.—*Fenelon.*

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7¼ @	— —
Ordinary	7¾	— —
Good ordinary	8⅛	— —
Low middling	8 13-16	— —
Middling	9¼	— —
Good middling	9⅞	— —
Middling fair	10 9-16	— —
Fair	11 5-16	— —
Galveston middling	9½	— —
Mobile middling	9 5-16	— —
Memphis middling	9 5-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅞	— —
Fully fair	3 11-16	— —
Good fair	3 11-16	— —
Common	3¼	3⅜
CENTRIFUGAL:		
Seconds	4⅛	4½
Prime yellow	4¾	— —
Gray white	4¾	— —
Choice white	— —	5 1-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	28	25
RICE.		
No. 2	2 5-16	2⅜
Good	4⅞	5
Fair	4½	4¾
Prime	— —	5¼
Rough, ₱ bbl	3 00	4 25
Polish, ₱ ton	16 00	— —
FLOUR.		
Extra Fancy	5 05	5 20
Fancy	4 75	4 90
Choice	4 10	4 10
Minnesota Patents	6 12½	6 25
Winter wheat patents	5 40	5 60
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	2 90
Cream meal	— —	3 40
Grits	— —	3 35
Hominy	— —	3 50
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	— —
Yellow	— —	68
Mixed No. 2	— —	68
OATS:		
Western	57	58
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	1 07½	1 10
HAY:		
Prime	18 50	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 00	11 25
Prime Mess	— —	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6¼	6⅜
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
HAMS:		
Sugar-cured	10¼	11¼
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	6⅛	6¼
Sides, long clear	6⅛	6⅛
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	1 00
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	31
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	— —	7
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	23½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	3 50
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb., ₱ yard	8	— —
Jute, 1¾ lb., ₱ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	8½	12½
TIES:		
₱ bundle	1 40	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	22	23
Southern	23	24
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	13	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, November 18.

ARMY AND NAVY ADVENTURES

by the Admirals of the United States Navy, and by the Generals of the United States Army, will be among the many remarkable features of *The Youth's Companion* for 1891. Among the contributors are Admirals Porter, Luce, Gillis and Kimberly; among the generals are Howard, Brooke, Brishin and Gibbon.

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REV. T. C. WIER, M. D.

Thanksgiving Day Musings.

BY J. B. A. AHRENS, D. D.

Ingratitude is disboneaty. Unwilling to meet undeniable obligation. Would hesitate to do business with parties whom I had discovered to be ingrates. If "Thank you!" were more frequently heard, many hearts and homes would be happier.

True gratitude has a triune constituency: Realization of undeserved good received; oral acknowledgment of said receipt; effort put forth to make suitable return. Of the Israelites the Lord complains, "My people doth not consider." Instead of giving thanks to God, many murmur and lament. Notwithstanding occasional afflictions, the Lord has been good to us far beyond our desert. Reasons abundant, to "make a joyful noise unto the Lord, to enter into his gates with thanksgiving."

There are numerous impellants to thanksgiving. I mention a few:

1. It is a solemn duty to give thanks to God. In him we live, move, and have our being. We owe it to him that our lot has fallen to us in pleasant places. He has crowned us with glory and honor. The enumeration of his benefactions wholesome exercise. But where begin? where end? I mention a few: Honorable parents, early religious instruction, renewal of heart, growth in grace, many answers to prayer, indwelling of the Holy Spirit.

2. To give thanks unto God is an enjoyable practice. It is more blessed to give than to receive; more blessed to give thanks for benefactions than the receipt of same. To offer thanks is gratifying to God; but I ween that it is a greater gratification to the party offering it. The realization and oral acknowledgment of the fact that we are the Lord's beneficiaries transfuse the soul with celestial beatitude. It is a reflection, precious beyond degree, that God regards us with solicitous interest, studies our wants, and bountifully supplies them! Offering thanks dispels all gloom. If we would bask in the sunshine of contentment, we must be truly grateful for blessings received.

3. Offering thanks causes mortification and remorse in the ungrateful, not unfrequently culminating in amendment. Ere long the witnesses of our gratitude witness in themselves incipiency and development of gratitude. Gratitude engenders gratitude.

Offering thanks is a heavenly employment. Even as love is greater than faith and hope—the former not being confined to terrestrial conditions—so the offer of thanks excels prayer and intercession. No individual wants; hence no prayer: no waywardness of loved ones; hence no intercession in heaven. But never will occasion cease, here and hereafter, to extol, laud, glorify, praise, thank our heavenly Benefactor.

Numerous were the sacrifices required of the Israelites of old. But only one of them has been finally and fully abolished, namely: the sin-offering. After that on Calvary "there remaineth no more sacrifice for sins."

"Christ bore, that we might never bear,
His Father's righteous ire."

Jesus paid it all. But the various other sacrifices have not been abolished; only changed in form. Numerous were the different thank-offerings. The principal involved holds good to this day. Even now the Lord demands sacrifices, living sacrifices—our hearts and our bodies.

It may be necessary here to state that the receipt of abundant divine benefactions is not an invariable proof of God's approval, nor that afflictions are proof positive of divine disapproval. It's true:

"Afflictions ne'er from the ground arise;
But oftimes Heaven's choicest benedictions
Assume such dark disguise."

Well says the apostle, "Whom the Lord loveth he chasteneth." In the meantime fret not thyself because of the apparent prosperity of the evil-doers. Envy them not the temporary enjoyment of a superabundance. Soon they may have to lift up their eyes, being in torment, deeming a drop of water a great boon. Hence, be grateful for weal and woe, bearing in mind that what we denominate weal may prove to be woe, and *vice versa*.

The annual injunction of our country's Chief Executive on a given day to repair to our places of worship for purposes of national thanksgiving, is matter of profound gratification. It emphasizes, as nothing else could do more successfully, that we are, indeed, a Christian people who are vastly indebted to God for innumerable proofs of his paternal devotion and care. Think of our abundant crops, cheapness of edibles; absence of epidemic diseases, war, devastating floods, hurricanes; income sufficient for all honest, earnest toilers. "Forget not all his benefits."

The reader will not be alarmed if, in conclusion, I shall present a "skeleton" of—a Thanksgiving sermon:

Text: "What shall I render unto the Lord for all his benefits towards me?" We consider:

I. The numerous divine benefits.

1. Temporal benefits or blessings. (*a*) Continuance of our mortal existence. (*b*) Health. (*c*) Genial surroundings. (*d*) Pecuniary competency. (*e*) Friendship and love on the part of our fellow-men.

2. Spiritual blessings. (*a*) Faithful pastors. (*b*) A pure gospel. (*c*) Edifying religious services. (*d*) Answers to prayer. Comfort in sorrow.

II. What we should render to the Lord for all his benefits.

1. Cordial thanks. "Be thankful unto him, and bless his name."

2. Benefit the needy. The favors shown even to the least of Christ's disciples, he computes as having been shown him personally.

3. Entire consecration. Being bought with a price, we are not our own. We are the Lord's. We are the Lord's entirely, and for all time.

Catherine Booth—Salvation Army.

BY J. J. WHEAT, D. D.

An article was copied into the CHRISTIAN ADVOCATE, some two numbers since, in regard to Mrs. Booth; her husband, General Booth, and the work accomplished by them. Some months ago I saw the statement that the "Army," as they call it, numbered one million of followers, and the collections for Christian work were three million and a half dollars per annum, and that its missions and workers were spread over most of Europe and much of the United States, and were entering foreign fields. And all this the fruit of but twenty-five years!

I learned that Mrs. Booth, marrying, at twenty-six years of age, Mr. Booth, a preacher among the Primitive Methodists of England, was really the founder of the great movement, its ruling spirit and greatest preacher. And meeting with a stray number of the *Methodist Guardian*, published at Toronto, I saw an advertisement of two books of sermons by Mrs. Booth. It seemed to me that these two small books, costing seventy-five cents each, would contain, if not much, at least, something that would be deeply interesting and profitable to one who longed to know the best way of preaching. A woman who was the chief agent in a great religious awakening that was attracting wide attention in the secular, as well as religious, press of this country and Europe, was surely, woman preacher though she was, like Dinah Evans, the wonderful preacher, and "one of the most pure-minded and holy women that ever adorned the church of Christ on earth"—a teacher sent from God. For surely no man or woman could do such things except God be with him. I wanted to hear her. I obtained the books—one called "Aggressive Christianity," and the other "Godliness." I saw from the books themselves that the sermons were preached to the nobility and gentry, and others of London, by special request, while her husband, with his assistants, was preaching to the neglected and *heathen* classes in the slums and dark alleys of the great metropolis. The books thrilled and aroused me; they were the utterances of one filled with the Holy Ghost, abounding in prayer and *simple* faith, and glowing with apostolic fervor and fire. No books of their class ever benefited me more. They are pointed and direct, simple and red-hot, and breathing the spirit of the Master. They seemed a revival of the *methods* and spirit of the apostles and the early days of Methodism, and of all great revival movements. I was struck with this in the sermons. Although a street preacher, a revivalist of the intensest type, accustomed to the street, with its roughs and rude, low fellows, there is not a trace of slang, no low wit or buffoonery, sarcasm or abuse; but the style is chaste and pure, sweet and elevated, tender and loving, and any congregation could have heard every word without offense, and the books could be read by any father in his family.

She tells how her husband became a street preacher. They noticed that great numbers of people did not attend church at all, and were practically heathens; but the great commission was, "Preach the gospel to *every creature*" in all the world. And they saw by confining themselves to the pulpit great numbers would never hear the Word, and what would become of the "*every creature*" in the commission? and what would become of them thus neglecting their fellow-men? And so they went on to the streets to *compel* them to come in.

She tells, in a most touching way, how she came to be a preacher herself; how she resisted the call of the Spirit, making promises to God to *obey*; but when the time came, would fall, shrinking back from the publicity and *scandal* of such an unseemly thing; but, after years of resistance, she yielded, and, though a woman of rare natural gifts and high culture, and of a modest, timid soul, she became a preacher, as a secular paper states it, of "rare fervor, eloquence and power."

It is pathetic to hear her tell how, when busied with household duties, and the care of her children in the intervals of work, and sometimes with a child at the breast, she made notes of the sermon she was to preach, often on the street, kneeling in the dirt, and, by the voice of song and prayer, quieting the surging and rude crowd, that she might tell them of him who died for them.

I felt, on beginning to read the sermons, the common opposition to women preaching; but, on finishing them, I thought it was as certain that Catherine Booth was called to preach as I am, or anyone I know.

She gave the great mission a military form and discipline, prescribing a simple uniform and gradation of workers with military titles. Total abstinence of all intoxicating drinks was enjoined upon all who joined, and the women and the girls were to renounce all jewelry and gay attire, and dress in simple manner. It is said the "Army" has accomplished most when under the immediate leadership of Mrs. Booth.

She died a few weeks ago, and her funeral, it was said, was attended by forty thousand people.

Recently General Booth has issued "In Darkest England, and the Way Out," and the whole edition was sold in three hours.

At first the work of these people met with great opposition; the Methodists thrust them out; they were persecuted, and met with the usual apostolic treatment of hooting, pelting, violence, and sometimes imprisonment; but so great and palpable have been the results, especially on the lower classes—though by no means confined to them—that "the Prince of Wales, Mr. Gladstone, dignitaries of the Established Church, and heads of the dissenters have borne enthusiastic testimony to the power and usefulness and influence of the Booths;" and a great secular daily says, speaking of this work, that it is a "great encouragement and confirmation of the belief that there is a revitalizing spirit in Christianity."

The books alluded to above were advertised by John Young, Yonge street, Toronto; but on forwarding the address through Bro. Bachman, the colporteur of the North Mississippi Conference, Kosciusko, Miss., I received them through the Publishing House at Nashville; price, I believe, seventy-five cents each.

WINONA, MISS.

Who Shall Be Greatest?

The discussion as to official precedence carries us back to a very early period of the church's history. It first arose between Christ and the forerunner, the former demanding baptism at John's hands, and asserting that a greater than he had not arisen among men; and the latter, in rare self-deprecation, saying of the former, "He must increase, but I must decrease." It was revived by the disciples a little later, who disputed among themselves as to who should have the pre-eminence, the meek Master intervening with the object-lesson of a little child, and saying, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven;" and later it was the subject of excited colloquy at the Passover supper, and, indeed, became at different periods so infectious in that quiet body that even James and John, the two most noted for conservatism, headed a discreditable intrigue to get possession of the chief places. One would have supposed that the spectacle of the Most High become the most lowly, and always before them as "one that serveth," would have cured them of this unholy lust; but, on the contrary, we find that few things demanded more of his time in discourse, and parable, and even heated rebuke; while, at the close of his ministry, he is discovered in a last heroic effort to reform them from this principal error, engaged in the menial office of washing and wiping their feet. But if all other teaching had been vain, the spectacle of his shame and sorrow on Calvary seems to have convicted them, and from this time we hear nothing of self-preferment among the original twelve, at least. Henceforth, to be "counted worthy to suffer shame for the name of Jesus" was a distinction which, more than any other, they coveted. Even the chief of the apostles esteemed himself to be "less than the least of all saints." There is little doubt but that James and John, the erstwhile aspiring sons of Zebedee, courted the later distinction, which was awarded to them, of being the *first* martyred and the *most* martyred. Peter, who was self-assertive by temperament, chose to die, like his Lord, the shameful death of the cross; only lest he might be brought into comparison with him, he stipulated for a double portion of obloquy by requesting that his head be placed downward. Now they are ambitious of bonds and imprisonments; they seek to be promoted to "deserts and caves of the earth;" they are willing "to become all things to all men, that they may win some," and to die all deaths for the sake of him "who both died and rose again." Said the most honorable of the number: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, and to angels and men. . . . We are honorable, but we are despised. . . . Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat. We are made as the filth of the world, and are the offscouring of all things unto this day." Perhaps it was well that he added the three last words to this surprising statement, for there seems to have come a great falling away about that date. In fact, the apostle, even before this time, noted the decline himself, and in the same connection uttered some especially severe warnings. Before the end of the second century it was more popular far to be in the succession of the apostles than to be in the succession of the martyrs, and you may search in vain through the annals of the Christian discipleship, of a later age, for such an utterance as, "When I am weak, then I am strong;" or, "When I am small, then I am great."

And most regrettably there seems to be no improvement in our own day. The apostles of our time, who are willing to decrease, that they may increase; to take root downward, that they may bear fruit upward, are very few, indeed. The idea that most apostles of our time have of suffering shame for the sake of the most honorable name in the universe, is to live in a palace, sumptuously clad and fed, and to preach in a temple to a congregation of princes. So many seek the office with such vehemence that the office has no time to stop and explain that it is not lost. Having heard that there is always room in the upper story, these modern apostles rashly conclude, and in spite of both reason and religion, that there is none in the lower. The one principle of self-sacrifice, which was enough for one apostle in St. Paul's time, has grown to be seven in this favored age—that is to say, "five loaves and two fishes," as some gruesome and, perhaps, hungry critic has put it. It will sometimes happen, indeed, that the whole college of the apostles, in some well-to-do corner of the Lord's heritage, will resolve themselves into a debating society of the whole, and fall into a heated wrangle over the burning question of, "Who shall be greatest?" Not seldom even in this boasted age two of "the sons of thunder," in excess of animability, will fall into each other's arms, and, after a brief, whispered delay, come forth from the fervors of the caressing exercise, exclaiming in tones of mingled confidence and admiration, "You take the place on the left hand, and I will sink into cushioned supineness on the right." Not a few there are, "even to this day," who can profess that they have "become all things to all men, that they might, by all means, win the best place."

And the Lord's people love to have it so, and do all that they can to promote the spirit of self-seeking in the sons of Levi. "Send us our money's worth," exclaims a rich church located somewhere near the spot at which the longitude of self-indulgence intersects the equator of worldliness; and, after a brief period of stillness, pending which young Titus has had time to balance his fondness for Cincinnatian repose against his penchant for hurling himself into gory breaches, and the circumambient quiet is broken by the cry, "I am ready to be offered." "Send us a strong man," writes a metropolitan Board to the metropolitan who is anxious, above all things, to do his duty and please everybody; but he will require to be a very active person, if he is not run down by the provincial Hercules, who, from as many quarters of the horizon as the starlight ascends, swarm towards the exposed citadel. Indeed, rather than that the cause should suffer by any such distressful conjuncture as a failure of home supply, we know of rich churches who would even consent to be served by a gifted apostle from the "regions beyond," if one of suitable dimensions could be found who, among his other gifts, did not include the fatal gift of insusceptibility to a bribe, and of more than one apostle in the direct Petrine succession who would consent to hold several offices of emolument rather than that Zion's finances should suffer travail. "But whereunto will this thing grow?" we may exclaim as we contemplate both this somewhat diffusive effusion, and the evil which it is designed in feeble measure to discipline, while, in a final effort of objurgation, we consign the whole, for the present, to all that accusive force and thunder of invective which we know may, upon occasion, reside in an interrogation point (?). Yours suppositively,

J. M. B.

Bro. White's Reply.

MR. EDITOR: It is a fact that Christ died for sinners; it is a fact that enlightened unregenerate sinners will be lost. The first is a fact accomplished; the second is a fact made true by the first. You understood this when you were "traversing" such parts of my article as suited you. You have "voluntarily assumed" to "traverse" my article, thus presuming that the Bishop was incompetent. You ought to have more respect for him. The fact that you tacitly acknowledge the truth of my 1st, 7th, 8th, 9th and 12th; then altogether misapprehend my 16th in its point and purpose, takes all the force out of your back-and-forth, high-stepping "traverse." Your sentence, "Let us work within the limits of proper authority," in this controversy, can only apply to those who deny the right of any person, in or out of the church, to suggest and defend plans for the good of the church in any and all its interests. We have suggested a plan to *save* and perpetuate Centenary. We have the same "rope," and wish to hold on to it as long as the battle for truth goes on. If agitation will injure Centenary, then why broaden the influence of the agitation? My little agitation was very circumscribed, and could have done very little harm, if evil be in it at all, which I do not believe. Let's preserve Centenary, at all hazards. By the grace of God we will, and others willing, we, who suggest the plan, will only work in, through and for Christ, in this vastly important matter. Sincerely,

B. F. WHITE.

ANSWER.

Bro. White says that we presumed that Bishop Keener was incompetent to answer his "facts." That is the first time we have ever been publicly accused of presumption of that sort. Instead of looking at the editor as such a presumptious fellow, he looks to others as one who has rushed in between the Bishop and Bro. White to save the latter from utter destruction, for we know the Bishop will never strike a man that is down.

"You ought to have more respect for him." We have so much respect for Bishop Keener that we would never concoct and publish to the world a plan to sell out a college of whose Board of Trustees he is president, without laying the whole plan before him and asking his views.

We do not believe that a member of the Conference has *the right* to do what Bro. White has done without Conference authorization. The "high official" who gave his endorsement to it would repudiate this principle of action in a hundred cases where he would approve in one case. EDITOR.

Millsaps College Notes.

The circular letters sent out by the agent are meeting with a prompt and willing response. Remittances are coming in in a way that is highly gratifying, and many of the letters contain words of good-will, hope and confidence. If our friends will make an effort to respond at once, we will be able to report to the meeting of the Board that the amount upon which the consideration of location was conditioned has been collected, and that we can now proceed to this important and interesting question.

The raising of $8 10 by the church in Jackson, La., on Millsaps College Day, is gratifying, and shows that that liberal people appreciate the advantages of a Christian education.

There have been but few additional reports this week of the observance of Millsaps College Day, and I would urge all, who have not done so, to report their collections at once, so that mention can be made of them in these columns. The following are the week's reports:

Jackson, La.	$ 8 10
Water Holes Sunday-school	2 35
Ellisville Church	4 20
Liberty Church (additional)	75
Brookhaven	41 35
Santee Sunday-school	10 00

A few pastors have lists of subscribers who have not yet converted their subscriptions into notes. Upon these I would urge the importance of collecting and forwarding these notes at once. A. F. WATKINS.

Church Dedication.

Last February a cyclone passed through the northern part of Kemper county. It swept away the old log church known as Spring Hill, which had stood since about 1839. From that church had gone out J. W. McLaurin, V. D. Skipper, J. M. Morse, and W. W. Morse—all honored members of the Mississippi Conference. At once the faithful preacher in charge, W. G. Backus, and the Building Committee went to work to provide another building. They succeeded. Yesterday, November 23, in the presence of a crowded congregation, I had the honor and pleasure to dedicate, according to our ritual, a beautiful little building, painted and completed in all respects, except the chancel-rail, and that will soon be supplied. The glory of the new house surpasses the glory of the former. A ready response secured the balance due on the house and all Conference assessments. This house cost $600. T. L. MELLEN, P. E.

The prohibitionists polled nearly 50,000 more votes this year than in 1888. Good growth in two years!

Christian Advocate.

THURSDAY, NOVEMBER 27, 1890.

A SONG OF THE THANKFUL TIME.

BY ROSE HARTWICK THORPE.

We think of Thanksgiving at seeding time—
In the swelling, unfolding, budding time,
When the heart of Nature and hearts of men
Rejoice in the Earth grown young again.
We dream of the harvest, of field and vine,
And granaries full, at Thanksgiving time.

We think of Thanksgiving in growing time—
In the time of flowers, and the vintage prime;
When the palms of the year's strong hands are filled
With fruitage, with grain and with sweets distilled,
When the dream of hope is a truth sublime,
Then our hearts make room for the thankful time.

We think of Thanksgiving in harvest time—
In the yielding, gathering, golden time;
When the sky is fringed with a hazy mist,
And the blushing maples by frost-lips kissed;
When the barns are full with the harvest cheer,
And the crowning, thankful day draws near.

We think of Thanksgiving at resting time—
The circle completed is but a chime
In the song of life, in the lives of men;
We harvest the toil of our years, and then
We wait at the gate of the King's highway,
For the dawn of our soul's Thanksgiving Day.

—*The Ladies' Home Journal.*

Letter from Mexico.

MR. EDITOR: Since last I wrote you, our Bishop Haygood has been with us, and held our Conference, accompanied by Dr. John, and a new missionary to reinforce us. It is needless to say we gave them a heart-warm welcome. Though some of us have to move, I think all agree in the belief that our Bishop has a firm will and tender heart, and, in all he did, had an eye single to the advancement of Christ's kingdom in this sin-cursed land. We shall look anxiously for his return among us. His words of sympathy were as balm to our hearts, and his interest in our work made us his obedient subjects.

Mr. Weems has the Mexico district for his work, and we move next week to the Mission House, Avenida Balderas No. 3, where we will have all our work together, as the school is in the same house; also the printing office and editor's office. I began work today in earnest, and Mr. Weems is busy arranging our new place of worship. It is only a room in a dwelling, which we will use until you collect sufficient to build the church our friends have contributed for. There is a little experience connected with the new place to be opened this week. One of our stewards and the native preacher, with Mr. Weems, had been searching for a suitable place away from all Protestant Churches, when the two natives went to the home of the Bible woman quite discouraged. She proposed that they all kneel together and pray for the guidance of the Holy Spirit to the right place. They rose from their knees, and in ten minutes found the place that has been selected. When they enquired for the owner of the house, they hardly dared hope he would allow them to use it to preach in. They found him a *liberal*, and willing to let them have the house. So you see our little praying band helps us out of many difficulties.

I will here state that our Missionary Society met last Friday, and, after singing some of our good old songs, there was, first, a prayer of thanksgiving by the Bible woman, "because," she said, "the Lord had heard their petitions, and given the light of his Holy Spirit to our Bishop." They then prayed for his safe journey home. We collected from our poor sisters one dollar and a half, which, I think, pretty good for these poor people.

Now, we want a Bible woman for the new church. I hope some good friend will undertake to support one. One of the preachers in the Mississippi Conference proposes to take and educate one of our Mexican girls for mission work; and if all arrangements are perfected, I will take her with me in the spring, when I go for my daughter. This is, indeed, good mission work; and I trust the good brother may win through this girl many stars in his crown of rejoicing. Pray for us and poor Mexico. S. G. WEEMS.

Avenida Balderas No. 11,
CITY OF MEXICO, November 9.

Remember the Orphans.

MR. EDITOR: I beg leave, through your columns, to ask the pastors of all Protestant Churches in Mississippi where Thanksgiving services may be observed, to remember the Natchez Protestant Orphan Asylum by a special collection before the close of service. In many churches this has become a custom, and for several years past it has been a substantial and timely help to the institution.

The contributions on last Thanksgiving supported fifty orphans through the winter months. The President and Governor exhort us in their proclamations to remember the poor; the Word of God makes it a duty; and our own inclination should make it a pleasure to aid this noble charity by a thank-offering. Send amounts to Mrs. Mary R. Fleming, treasurer, Natchez, Miss. J. L. POWER.

JACKSON, Miss.

Mississippi Items.

Local politics seem to be warming up in Meridian. There are four candidates for mayor of that city.

It is currently reported that a new national bank is about to be organized and put in operation in Columbus.

The Mississippi Synod held its annual session in the First Presbyterian Church, in Columbus, this past week.

The twentieth annual session of the Mississippi State Grange will convene in Hickory, on Tuesday, December 9.

Scranton is moving in such important matters as an ice factory and waterworks, with strong probability of success.

The Yokona Cotton Mills, at Water Valley, have recently added 500 spindles, and the capacity is to be increased in other ways.

Eighteen passenger trains ran daily into Meridian during the Sam Jones' meeting, all loaded with people anxious to see and hear the inimitable Sam.

During his recent meeting in Meridian, Sam Jones raised $2,200 for East Mississippi Female College. He could hardly have raised money for a worthier object.

The Democrats of Vicksburg have nominated a straight-out ticket for municipal officers; the first of the kind for many years, and a lively canvass is expected.

In a case decided in the circuit court in Aberdeen, the saloon men seem to have gained a victory over the antis. It was a case in which petition and counter-petition were involved.

Judge North, of the Sixth Judicial District, has resigned on account of ill-health, resignation to take effect December 18. The counties composing the district are Adams, Amite, Franklin, Jefferson, Lawrence, Pike and Wilkinson.

J. J. Green, of Jackson, after three years' study and experiment, has invented a successful ramie decorticator. This will be a great thing for the people of the South, as the ramie fiber is very valuable in the manufacture of various cloths.

The new chancellor, Hon. Claude Pintard, at Port Gibson, the other day, announced a sensible opinion, when he said he was "averse to emancipating minors unless it was clearly shown that their being emancipated would facilitate them in earning their living." That is sound to the core.

The *Democrat-Star* makes a strong plea for a national bank at Scranton, by a brief recital of the immense trade done in that little city on the Pascagoula. One hundred millions feet of lumber, three-quarters of a million barrels of charcoal, two hundred tons of fish per year, and thousands of acres of turpentine orchards make no small trade. We hope Bro. Mayer will get his bank.

The following is the vote for Congressmen in Mississippi, as far as we can obtain it: J. R. Allen, 2,786; no opposition. J. C. Kyle, 7,636; opponent, G. W. Buchanon, 3,949. T. C. Catchings, 8,689; opponent, J. Hill, 2,767. Clarke Lewis, 6,498; oppouent, W. D. Frazee, 1,572. J. H. Beeman, 6,306; no opposition. T. R. Stockdale, 9,340; opponent, H. C. Griffin, 3,768. C. E. Hooker, 6,284; opponent, J. M. Matthews, 2,028. It is said to be the smallest vote ever cast.

The hum of the trowel and hammer and saw can be heard all over town. A building boom is on that is giving employment to many hands.—Water Valley *Progress*.

The same paper says:

The Water Valley public school, the pride and pet of our people, under the efficient management of Prof. L. J. Corbley and his efficient corps of assistants, is in a most prosperous condition. The enrollment of scholars is unusually large, and everything about the school seems to be moving right ahead without any friction, and with the regularity of clock-work.

Good Endorsement.

Whereas, We have heard that the publication of an article in the *Post-Dispatch*, of our city, on November 3, relating to Dr. B. Carradine, our pastor, was incorrectly copied by a New Orleans daily paper, thereby leaving an erroneous impression on the minds of the readers of said daily paper, that there was a misunderstanding and disagreement between himself and the Centenary Church; therefore, be it

Resolved, That we, the Board of Stewards of Centenary Methodist Episcopal Church, South, in a Board meeting, called for this purpose, unanimously, do most emphatically state that there is not the slightest pretext for any reflections upon our pastor and his relations to us, his congregation, and furthermore, we venture the assertion that in all Southern Methodism there exists no stronger love for, and endorsement of, a pastor by his people than we, as an official Board and church membership, entertain for our pastor, Dr. B. Carradine.

ALEX C. BADGER, Sec.
P. M. DANIELS, Chairman.

ST. LOUIS, Nov. 13, 1890.

Louisiana Notes.

The membership of the Farmers' Alliance in Louisiana is estimated at 40,000, and growing continually.

The rice crop of Calcasieu parish this year will bring $1,000,000. Besides this, it has a very large timber trade.

The total receipts of cotton at the compress at Monroe up to November 12, were 12,000 bales—a decided increase over last year.

T. W. Poole, State Commissioner of Immigration, states that within the last five months 800 Western and 2,500 foreign immigrants have entered Louisiana.

The Monroe Grocery Company, Limited, has been organized with a capital stock of $100,000. The stockholders are among the wealthiest and most influential citizens of the Ouachita Valley.

The Federal building at Opelousas will be constructed of pressed brick, ornamented with stone, galvanized iron and terra cotta. It will present an elegant and substantial appearance.

The Secretary of War has approved the plans and locations of the bridges over the Red and Ouachita rivers, and the work will now be pushed forward. These bridges are on the Houston Central Arkansas and Northern railroad.

Since the completion of the New Orleans and Northwestern railroad to that point, Rayville has entered upon an era of improvement. A $1,200 school-house has been completed, and the foundations of a $7,000 jail have been laid.

The citizens of Baton Rouge are moving just now on several important lines of industrial enterprise. Committees have been appointed to take steps to secure the location of the proposed government fire arms' works at that place, to investigate the cost and plan of putting up a cotton compress, to organize a mercantile Board of Trade and a fire and marine insurance company.

An Appeal.

One month yet, and the Bishop and his cabinet will enter upon the responsible duty of arranging the work and the workers. The editor says it will be a hard task to get the right men in the right place on the coast. And so it will be. But let us have them, cost what it may. I think I may safely assert that the Methodist Church is the only Protestant Church making any real progress along the line of the Louisville and Nashville railroad; and it is sure this progress is not what it ought to be. In fact, the progress seems to be *negative* in some places. In the district occupied by five Methodist preachers, the Baptist have one, the Presbyterian one, the Episcopal one, and the Lutheran one. If the planting of Protestantism here is left so much to the Methodist Church, how carefully and zealously we ought to work. With a population gathered from all parts of the globe, representing every phase of religion and irreligion, entertaining conglomerated ideas of social customs, you can conceive our difficult problem. *We must have good men.* I mean no insinuations against the men we have here; but if they are the right men in the right place, let them stay there. This work needs men of the deepest piety, whose moral scruples enter almost into fanaticism; men who have moral courage to stand by their convictions, and a disposition to administer discipline. They must be men of "gifts and graces," who deliver not dissertations on truth, but who make applications of truth. Give us men who wear well; and when we have gotten them, let us help them. The habit of making almost yearly changes along the coast has not been without evil effect. Let our men become familiar with the work, know more of the people, and appreciate the various ideas of social life—in short, become acquainted with the peculiar features of the work.

Won't the Domestic Mission Board help to gain this end, if necessary? And will not some big-hearted laymen help build better houses of worship? We need them. Let us pray God to be our chief Bishop.

GEO. H. THOMPSON.

Conference Notice.

I will have, at the sessions of the North Mississippi and Mississippi Conferences, a good stock of the publications of our Publishing House, and other useful books, including Bibles and Testaments of various styles. But, in order to supply all demands, I would respectfully request preachers and others who may desire any special books to notify me in due time; especially the young preachers will please inform me as to what books in the course of study they will want to procure at their Conference session. Address me at once at Kosciusko, Miss.

G. W. BACHMAN.

A Parenthesis in the Experience and Observation of a New Presiding Elder.

Within the bounds of the Meridian district are living about two hundred members of the Methodist Episcopal Church, South, whose names are not enrolled where they reside. At Buckatunna are some who are registered at State Line, or elsewhere. At Shubuta is, at least, one whose name is recorded on the Union circuit. At Lauderdale are some unregistered. At Meridian are many whose names are at Wesley Chapel (Natchez), Wesson, Ellisville, Marion, or way over in Alabama or Georgia. Nearly all of them are ready to be lost or stolen, having already strayed. And, strange to say, some preachers encourage this slack-twisted, undisciplinary, unmethodistic way of living. "Although he does not live in the bounds of my circuit, he contributes to my support," is the excuse offered. That preacher will feel bad when that member backsslides and is lost.

Nine churches out of ten in this district have no chancel or altar-rail. The Waynesboro Church did have one, but a former pastor (not the present one) had it removed as useless. Whenever the sacrament is to be administered, the slovenly process of dragging benches into position for a temporary chancel or altar-rail must be resorted to, and the solemnity of the sacrament marred. No Methodist Church is complete without a chancel. This evil must be remedied and the railings provided.

So few of the trustees take the ADVOCATE that a published notice calling for written reports does no good, even when there are *twenty-seven trustees on one circuit.*

Some years ago, in the western part of the State, a member of our church called at a parsonage to get his dinner and save a hotel bill. The larder was empty. The preacher went out and borrowed a dollar and provided a dinner. Some days afterwards a steward called on the brother for quarterage, and met with a prompt refusal because the preacher lived better than he did. Recently I have heard of his match in the person of another church member, who, after paying *twenty-five cents* on Conference assessments, refused to pay anything to the preacher because he had paid his own traveling expenses to the District Conference! And yet these two men were not twins, and neither were they paupers. Was either a Christian?

T. L. MELLEN.

The American Sabbath Union.

The American Sabbath Union earnestly repeats its requests for petitions from all classes of citizens to the World's Columbian Commission for closing the Exposition and omitting all work in it, and for it, on the Sabbath. It is neither too soon nor too late to press this vital question upon the commissioners. Every petition ought to be in Chicago ready for their next meeting on the eighteenth day of this month of November; whether action should be taken then, or deferred. If postponed, let the petitions still come on.

We have already received nearly four hundred petitions, representing many hundreds of thousands of citizens, either over their own signature, or by the organized bodies with which they are connected. The churches and religious bodies have spoken out decisively. Business men of the highest standing in Hartford, Lowell, Lynn, Binghamton, Philadelphia, New York and other cities are coming nobly to the rescue. Now, let the stream of influence flow on, widening and deepening toward the great city of the West. We shall be happy to receive and present all memorials and petitions that are sent us, and to advocate them by our representatives before the commission. Address

REV. J. H. KNOWLES, D. D.,
Gen. Secretary.
REV. W. J. R. TAYLOR, D. D.,
Cor. Secretary.

Office of the American Sabbath Union, 23 Park Row, New York.

From the Work.

ALEXANDRIA, LA.

My quadrennium is about finished, and it is proper I should report on this, my last year at Alexandria. We have a new and handsome church finished; paid for and good title. Its seating capacity is 400; with vestibule in front, and Sabbath-school room in rear, large enough to seat 60 pupils. It is of Gothic architecture, and has stained glass windows. We have 87 members on our church roll (an increase of 27 this year). Thirty-three of the eighty-seven are grown men. We have family altars, and a real *bona fide* prayer meeting led and served by the members. I leave this charge in better condition than I have left any charge for years. We have a well-established District Conference High School, which has fifty pupils in attendance, and is doing earnest, honest work for the Master. The people of this place and vicinity are anxious to perpetuate the existence and good work of Centenary College by having it move its domicile here, and evince the same by donating nice grounds, and promise a handsome sum of money for the work. I hope to bring up my collections as usual.

B. F. WHITE.

N. B.—Our congregation, the Quarterly Conference, and the people invite the Annual Conference to convene here in 1891. B. F. W.

WIND AT WINONA.

Friday night, November 14, will long be remembered as the night of the great wind at Winona. Without previous warning, and without ceremony, it came. From dark until nine o'clock it kept coming. It was a wind that blew us much good at the parsonage. A turkey, some hams, sugar, flour, canned goods, fruits, squirrels, some dry goods, etc., constituted the debris left by the wind. A number of friends gathered in the parlor, and spent a pleasant evening with us. Such occasions gladden the heart of the itinerant, and help his family in bearing the crosses incident to an itinerant's life. Bro. Thomas and his family were with us for a few hours, and helped us to enjoy the evening. May God bless the givers! T. W. LEWIS.

PROVIDENCE CIRCUIT, MISSISSIPPI CONFERENCE.

We are closing up the Conference year hopefully; have a small net gain to report. There has been, and now is, some sickness among my people. On November 3, Bro. Frank Bridges, a father in Israel, who had passed his fourscore years, quietly fell on sleep, and to-day Sister Adaline Beasly, a precious, good woman, is going through the valley, but says Jesus is with her. Our people die well. May the Lord comfort the bereaved ones!

H. R. CALDWELL.

Woman's Work.

In order to know exactly the condition of the Woman's Missionary Society within the Woodville district (Mississippi Conference), I ask most earnestly that each preacher of the district send me a postal giving the name and postoffice of the president of each auxiliary and of each juvenile society within his pastoral charge.

The pastors of those charges in which no work is being done under the direction of the Woman's Missionary Society, will confer upon me a great favor by writing me the names of devout women belonging to their churches through whom I can organize auxiliaries.

To the women of our district, whose hearts are prompting them to labor in this part of the Master's vineyard, but who see no way whereby they can make even the small sum necessary, I would relate an incident. Recently, as I rode through a village in Georgia, my companion said (in reply to my question, "What church is that?"), "That is the Baptist Church, and the cotton field around it is the church field." Her explanation was that the Sunday-school had cultivated this land which belonged to the church, and after picking and selling the crop of cotton had used the money for missions. "This year," she continued, "the land is rented, and the rent money is to be used for missions."

This little narrative "set me a-thinking," and I repeat it here, hoping that it will prove to be a fruitful seed dropped into good ground. We may not all have land around our churches and stock laws which render fences unnecessary, but is not this cotton-growing for the Lord's work a type, and a suggestive one?

MRS. E. M. HUNNICUTT,
Miss. Sec. Woodville District.
JACKSON, La.

Thanksgiving Season.

Again has come around the annual occasion for thanksgiving. This beautiful custom is one that appeals to the best impulses of the human heart. There is no more befitting and ennobling exercise of the spirit than that of true gratitude and thankfulness. The tendency of life's activities leads us to lay too much stress upon the self-reliant and self-sufficient feelings. The struggle for life tends to harden the heart, and although men are dependent on each other, the fact that this dependence is reciprocal cancels in many breasts the obligation for the feeling of gratitude.

But when we come to reflect upon our dependent relation to God, no such consideration comes in to neutralize our sense of gratitude. There is nothing that we have done or can do for him that can free us from the duty of reverent thankfulness. The benefits are all one-sided, and the only thing we have to offer in return is the thankfulness of grateful hearts.

In the things which come to our minds as objects calling for thankfulness the thoughts of men generally turn first to those material blessings which God confers upon us. Abundant crops, prosperity in industries, good health are among the things that first occur to us. It is proper that we should recognize that these things come from God's hands. We can not do better than regard them as evidences of God's kindness toward us, and as occasions for praise and thanksgiving.

Still there is another class of mercies which call for consideration, and which, if we possess them, are even more direct revelations of God's merciful disposition toward us. The blessings we refer to are spiritual ones. If we have made any acquisitions in graces of heart; if our lives show forth more strength of purpose, more patience of spirit, more maturity of wisdom, it is because these graces have been conferred upon us by God. They are not our own attainments. They are not the unaided result of our own efforts. True, we determine whether they shall be ours or not by our own actions, but we only decide whether we will receive them or not. Just as we decide whether we wish a crop or not by sowing the seed and cultivating it, so do we decide whether we desire to receive the graces of spiritual life by the attitude we take toward God. But, after all, whatever grace we possess comes from him. And we owe him gratitude and thanks for these spiritual attainments even more than we do for our outward possessions. For they are more truly ours than outward possessions. Riches may take wings and fly away. Causes over which we have no control may turn the tide of external success. But our heart-riches are ours so long as we care to keep them. No turn of fortune can tear them from us. We may cast them aside; we may in our perversity of heart discard them for things of lower value, but they can not be taken away from us so long as we wish them.

We are given to regard too lightly these attainments of our spiritual life. In summing up the gains that come to us from life's activities, we are disposed to stop when we have enumerated the outward returns of wealth, of fame, of power. We pay but little regard to the spiritual discipline that we have reached through our efforts. We do not ask ourselves, How much patience have I gained; how much sweetness of spirit has my struggle brought me; how much greater breadth and purity of purpose has my effort produced in my soul? Such considerations as these occupy too little place in our thoughts, both while in the midst of our struggles, and when we come to sum up their results.

Yet nothing is surer than that God's purpose in placing us in a world of activity, surrounded by circumstances that incite us to labor and action, is to develop spiritual powers and graces in us. He estimates the value of our efforts not by our external achievements, but by our inward attainments. And if our spiritual requirements are the chief thing in his sight, so, too, should they be in ours. And while offering up our thanks for God's gifts, do not let us forget that whatever we have of wisdom, of peace, of pure affection, of ennobling purpose, is from his hand and calls for our gratitude even more than do his material blessings.—*Methodist Recorder.*

If industry is no more than habit, 'tis at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No—I shall answer indolence. What conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity.—*Zimmerman.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

IN DARKEST ENGLAND, AND THE WAY OUT. By General Booth. Funk and Wagnalls, New York. Price, $1 50.

Lord Wolseley, the head of the British Army, has said that General Booth is the most consummate organizer of modern times; and Mr. Stead, the editor of the *Review of Reviews*, says that this book is an "epoch-making book." It is having remarkable sales in England, the first large edition having been sold out in *three hours* after it was placed upon the market. In this book General Booth gives the details of his daring plan for the rescue of the millions from pauperism. We gave, in last week's editorial, a concise account of the plan. To our mind this is the most stupendous undertaking any man ever essayed, and yet thousands of people believe it will be a success, and are giving money by the thousand pounds to carry it out. The first part of this book—his description of the condition of the perishing—is enough to give one the horrors; the picture is so dark, and yet so true. The second part details the plan for relief.

BIBLE STUDIES. INTERNATIONAL SABBATH-SCHOOL LESSONS, 1891. By George F. Pentecost, D. D. A. S. Barnes & Co., New York. Price, postpaid, $1.

The increasing popularity and usefulness of the "Studies" on the International Sunday-School Lessons may be explained by the following, which appeared in the *Christian at Work*: "Dr. Pentecost's concise, vigorous style, clear insight and wide experience, are brought to bear in these 'Studies' in such a way that every lesson is placed in a new, interesting and helpful light before each teacher and scholar."

HINTS ON CHILD-TRAINING. By H. Clay Trumbull, D. D., editor of *Sunday-School Times*. John D. Wattles, Philadelphia. Price, postpaid, $1.

This book is the result of a life-time experience and study in the sphere of the home training, and is well worth a careful perusal. The author's name is a guarantee for the contents of the book. If you want to make a valuable Christmas present to a young father and mother, this is most suitable.

PERIODICALS.

—The MISSIONARY REPORTER, for November, is an improvement on previous numbers, and this is high praise. Every Methodist should read this missionary monthly. Barbee and Smith, Nashville. Price, fifty cents.

—The PULPIT has six sermons well worth reading. It is published at Buffalo, New York. Price, $1.

—DEMOREST, for December, is already on our table, filled to the brim with things in season. W. Jennings Demorest, New York. Price, $2.

—The AMERICAN LAW REGISTER, for October, is received. D. B. Canfield Company, Philadelphia. Price, $5 a year.

Marriages.

HEARN—MCCARMIC.—October 2, 1890, by Rev. H. P. Lewis, M. F. Hearn and Mary J. McCarmic, all of Yazoo county, Miss.

McKEY—SWAYZE.—At the residence of the bride's father, in Yazoo county, Miss., October 8, 1890, by Rev. H. P. Lewis, J. D. McKey and Miss Josephine Swayze.

BRISTER—PEPPER.—At the residence of the bride's father, November 11, 1890, by Rev. H. P. Lewis, Samuel H. Brister and Miss Ada P. Pepper.

ADAMS—TRAVIS.—At the Methodist Church, in Greensburg, La., October 30, by Rev. P. Howard, Mr. D. A. Adams and Miss Della E. Travis.

CARRUTH—McGEHEE.—At the bride's father's, near Greensburg, La., November 12, by Rev. P. Howard, Mr. Lewis V. Carruth and Miss Mary E. McGehee.

ALLEN—POWELL.—At the bride's mother's, near Liverpool, La., November 13, by Rev. P. Howard, Mr. Daniel A. Allen and Mrs. Mattie J. Powell.

SHAY—RAWLS.—At the residence of the bride's father, Mr. A. B. F. Rawls, Poplarville, Miss., October 16, 1890, by Rev. J. D. Hays, Mr. Arthur Shay and Miss Lanra Rawls, both of Poplarville, Miss.

HOLLAND—WELLS.—At the residence of the bride's mother, Mrs. Minerva Wells, November 5, 1890, by Rev. O. H Jacobs, Mr. J. H. S. Holland, of Lee county, Miss., to Miss Puggie Wells, of Coloo county, Miss.

CALDWELL—DILLEHAY.—At the residence of Dr. A. A Dillehay, in Meridian, November 12, 1890, by Rev. H. R. Caldwell, Mr. S. L. Caldwell, of Falsoula, Miss., to Miss Laura Dillehay, of Meridian, Miss.

HARKINS—DILLARD.—At the residence of the bride's brother-in-law, in Macon, Miss., November 13, 1890, Mr. Samuel W. Harkins and Miss Mattie J. Dillard, both of Macon, Miss.

LLOYD—THAMES.—At the Methodist Church, in Sardis, Miss., November 13, 1890, by Rev. John Ritchey, assisted by Revs. E H. Cacy and S. M. Thames, Dr. W. B. Lloyd, of Greenwood, Miss., to Miss Connie Thames, of Sardis, Miss.

ABBOTT—DOLL.—At the residence of the bride's mother, on November 17, 1890, by Rev. Alfred E. Clay, Mr. Louis L. Abbott and Mrs. Louise Doll, both of this city.

ATKIN—JONES.—At the residence of R. E. Wamack, near Greenshurg, La., November 13, 1890, by Rev. P. Howard, Mr. Advell Atkin and Miss Laura Jones, both of Greensburg, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

YOUNG—Mrs. TABITHA YOUNG died near Prudhomme, La., on October 21, 1890, at the age of sixty-two years three months and eight days. She was a daughter of Samuel Lyons and widow of Joe Young. She was born and raised in Plaquemine Brulee.

Sister Young was nearly all her life a member of the Methodist Church, and lived a devout Christian character. She was a woman of faith and prayer. Her home was ever the preacher's home when in her neighborhood. For the last three years she was a great sufferer, and died after several days of severe pain; but her death was one of great victory in the faith of Jesus.

Sister Sadora Way, who was with her in all her late suffering, says that she was quite happy, and expressed a willingness to go. Aunt Tabitha, as called by all who knew her, will be greatly missed; but we praise the Lord that she has gone home to God. She leaves many friends, as well as a large family relation and several children, to mourn her loss. May our blessed Savior take care of them and help them all to meet her in heaven!

Her pastor, R. M. BLOCKER.

HANEGEAN—JAMES MADISON HANEGEAN was born in West Carroll parish, La., May 16, 1860, and died in Harriston, Miss., September 2, 1890. He was married to Miss Jessie Clements, May 27, 1886; moved to East Carroll parish several years ago, and entered the mercantile business—bid fair to succeed when disease attacked the physical man, and for a year and a half he was a great sufferer, and had to give up business.

He joined the Methodist Church in the nineteenth year of his age; but, moving into a community some distance from a church, he neglected his religious duties. At last he saw the great need of divine help, and turned to God, who accepted him. He realized that all was well; said he was not afraid to die; said to his wife he hated to leave her and their little boy; requested her to meet him in heaven. While he suffered greatly, he was resigned and willing to do and suffer God's will. He died without a struggle. May God sustain the bereaved wife!

T. S. R.

GREENLEE—In the old churchyard of Fayette, Miss., the golden autumn sunshine is flooding a newly made grave. Beneath the sod lies the form of Dr. W. R. GREENLEE, of Harriston, Jefferson county, Miss., who a few short weeks ago was walking our streets full of life and hope and joy. Those busy, helpful hands are now folded forever over that quiet breast. That active brain plans no more for the comfort of the lovely wife and dearly loved little daughter. The fire is out on the hearthstone of a once happy home, and those he loved are sitting desolate, longing for the sound of a step and a voice that will be heard no more.

A member of the Methodist Church, a Christian gentleman, a sympathizing physician, a devoted husband and loving father, has passed away to that world where there shall be no more sickness and no more death. May God comfort his loved ones, and fulfill his promise to the widow and the fatherless!

E. C. C.

BURTON—Rev. REUBEN BURTON, M. D., of Montrose, Miss., was born in South Carolina, February 25, 1823. He was raised by Christian parents, and at the age of twenty-five he commenced the study of medicine, and when fully prepared commenced practicing, and practiced fifteen years. In December, 1852, he was married to Miss Ellen Thompson, and lived happily with her. They were given six children. Three died when young; three are yet living. The youngest, who is a son, is a minister and a member of the Mississippi Conference, stationed at Natchez. The Doctor joined the Methodist Church when young, and made a loyal member. In 1875 he made known to the church that it was his duty to preach. The church, on receiving this information, proceeded at once to license him. His interest in the church began to grow, and he ceased the practice of medicine almost entirely. In 1879 he was asked to travel as colporteur for the American Bible Society, and, after considering the matter, he agreed to do so. For ten years prior to his death he was engaged in that work, traveling in the heat and in the cold, distributing Bibles among people that had none. He traveled over the counties of Jones, Smith, Rankin, Jasper, Newton, Neshoba, and others, teaching privately, and publicly preaching in church-houses, school-houses, and under arbors, and anywhere the people wanted preaching. On examining his reports, I find he has visited 10,848 homes. Wonderful indeed! Eternity only will reveal the good accomplished. I also see he has traveled 9,439 miles and distributed 5,408 Bibles. Few men, probably, have done the good that Dr. Burton has.

He was kind to everybody and charitable, always willing to give of his means to support the church, and to build houses of worship where they were needed.

I have been intimately associated with the Doctor about one year. He assisted me in a meeting that embraced the fifth Sunday in August, and preached with great power; and from this meeting he started to Rankin county to enter upon his work, and to take in the Shiloh Camp Meeting. At the camp meeting he was taken very ill. (This was about September 28.) He improved some and started home, and after several days arrived. The doctor was called in, and, on examination, said he had swamp fever. Dr. Burton was now confined to his room. He grew worse, and, after the expiration of thirteen days, died October 18, 1890. Thus his mission was complete after living sixty-nine years seven months and twenty-one days.

He leaves a wife and three children to mourn their loss, and many friends. But their loss is his gain. He said, "I have fought the good fight;" and just before he expired he raised his hand, presenting it to Mr. C. F. Neill, his son-in-law, and said, "Farewell," and passed over the river to his reward.

B. H. RAWLS, P. C.

RAWLS—Mrs. FANNIE N. RAWLS (*nee* Newell) was born in Alalia county, Miss., July 17, 1853; married to Dr. S. P. Rawls, May 23, 1880; joined the Methodist Church about 1875, and died in great peace in Durant, Miss., August 23, 1890.

Sister Rawls was a great sufferer for several years before her death. She went to Colorado, but derived no permanent benefit from its salubrious climate and healing waters. Realizing her true condition, she requested her husband to bring her home, so that she could spend her last days with her good mother and other loved ones. It was quite natural that she should desire to live and to share with her husband the responsibility of raising their children. But for a month before the end came, she was perfectly resigned to the will of God. It was a real benediction to hear her talk of her bright prospects of heaven.

She kept the Bible by her side, and read it with increasing interest as long as she had strength to hold it; then had others read for her. For several days before her death she seemed to be in the suburbs of heaven. Her death was a glorious victory. She was ready, and her happy spirit left the world with a shout of triumph. An affectionate wife, fond mother, loving daughter and sister has been called to the Christian's reward. May the bereaved loved ones meet her in heaven!

J. T. MOODY.

PIERCE—HOSEA HUGH PIERCE was born January 23, 1862; died at his mother's home, Mrs. S. A. McWhorter's, seven miles north of Kosciusko, Miss., July 14, 1890. He was married, December 26, 1888, to Miss Sallie Kate Glass. She lived about two months after marriage. Bro. Pierce professed faith in Christ when about fifteen years of age, and at once united with the Methodist Episcopal Church, South (giving his name to the church and his heart to God).

He was a good man in all the relations of life; a good husband, neighbor and friend; agreeable, sweet-spirited, always ready to help the needy. My last visit to see him, when mother, friends and relatives were around him, thinking that he could not live but a short time, he said: "I am not afraid to die. If it is God's will to take me, I am willing to go. Mother, do not weep for your boy. Meet me in heaven. Pray that my brothers may live as I have lived, and die as I will die. I trust that I have lived a life of good example to them."

We sorrow for him, but not as those who have no hope; for we know that he has gone to a better land. Blessed are the dead which die in the Lord!

M. T. BOSWELL.

BRONNON—Mrs. FANNIE S. BRONNON (maiden name, Button), after a long and painful illness, departed this life, September 6, 1890. She was born in Wilkinson county, Miss., 1850; joined the Methodist Episcopal Church, South, 1860, in Wilkinson county; died at her home, in said county, as above mentioned. She was a devoted Christian wife and mother, and leaves a bereaved husband and three precious children. Their loss is her eternal gain. The church at Moss Hill has lost one of its best members, and the community a true friend. She expressed a preparation and willingness to die, for it would be to her eternal gain.

E. A. FLOWERS.

SPILLER—The following resolutions were adopted by the Sunday-school at Port Vincent:

Whereas, With humble and submissive spirits, we recognize the power and will of the heavenly Father, who, in the mysterious decrees of his divine wisdom, hath passed the command of death upon all; yet it is with hearts fraught with the deepest sadness that we are called upon to chronicle the early departure of our dear friend, EMMIE SPILLER, which event occurred on October 22, 1890, taking from our midst and our Sunday-school one of its most beloved teachers and earnest workers; therefore, be it

Resolved, That we, as a Sunday-school, do most deeply deplore the early death of our dear friend and teacher, severing, as it does, the companionship of one so loved; cutting short a life that was so full of zeal for Christ and devoted to his cause.

Resolved, That we cherish the memory of Emmie, emulating her character, feeling that the church has lost one of its most useful and consecrated members. Oh! how we will miss her. The Sunday-school will miss her. May we so live to make ourselves worthy to meet her in heaven!

Resolved, That our deepest sympathies are extended to the bereaved family in their crushing grief. Her presence so needed to father, sister, and brothers is gone. She was indeed the comforting, central light to the now darkened home. May the graces of her pure life and devoted heart rise up to cheer their shadowed day, living in the assurance that they shall meet again! Oh! how comforting, that in the realization of the other life children, mother and father shall gather again, in sweet reunion, and where partings are no more.

LINNIE SUTCLEFF, for Com.

MCREE—SAMUEL PENDLETON MCREE, eldest son of S. P. and Laura T. McRee, of Caseyville, Miss., was born May 22, 1871, and died October 11, 1890.

"Little Pen," as he was called, joined the church in April, 1881, under the ministry of Rev. H. R. Caldwell, at the early age of ten years. From the early period of life, when he gave himself up to the church, his loved ones had great hopes of future usefulness and honor in the service of God; but, alas! like many such hopes, they vanished in a moment, in the bloom of his youth. Little Pen was fondly loved at home, honored and highly esteemed by his teacher and schoolmates. On Sunday evening, at two o'clock, October 12, 1890, after a funeral service and sermon by his pastor, and friendly remarks by the Rev. Mr. Crafton, of the Presbyterian Church, amid a throng of sympathizing friends, he was laid to rest in Bethel Cemetery.

God grant the bereaved ones grace for this peculiar trial in life, and at last a reunion where partings are no more.

J. W. ELLISON, Pastor.

BLACKSHEAR—LILLIAN CHILDERS BLACKSHEAR, infant daughter of F. C. and Lillian Blackshear, was born October 12, 1889, and died in Robeline, La., September 12, 1890.

This little innocent babe only lived a few short months to bless and brighten her earthly home. Though a constant sufferer for ten months, she was remarkably quiet, patient and submissive; thus unconsciously an angel from the skies, constantly teaching father and mother many wonderful lessons of resignation. Though her life was short, cut down ere it had budded well, yet God crowded into it many joys for brother and sister, and much sunshine for papa and mama. Now the pure babe, living and growing in the paradise of God, is causing many resilient influences to say: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

A. D. MCVOY, JR.

JONES—WILLIE C. JONES, son of George L. and Laura E. Jones, was born November 24, 1872, and died September 16, 1890. Willie was one of our best young men, and the church, Sabbath-school and community have suffered a great loss in his death. During his last illness he said he was trusting in his God and was willing to die. He is sadly missed; but most of all by his devoted parents, to whom he was a dutiful and helpful son. We deeply sympathize with the household where this precious link is missing.

Farewell, Willie; we expect to meet you in the home of the pure and good.

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No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:45 pm
No. 3 Coast....3:05 am	No. 2 Lim. Ex..3:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 m

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail. 9:10 am	No. 42 Fast Mail. 7:00 pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, NOVEMBER 27, 1890.

Briefs.

Praise ye the Lord.

Praise God in his sanctuary:

Praise him in the firmament of his power.

Praise him for his mighty acts:

Praise him according to his excellent greatness.

Praise him with the sound of the trumpet:

Praise him with the psaltery and harp.

Praise him with the timbrel and dance:

Praise him with stringed instruments and organs.

Praise him upon the loud cymbals:

Praise him upon the high-sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord. (*Psalm cl.*)

A venerable Sunday-school teacher among the Wesleyans gives this short sentence in regard to teachers: "It is of the first importance that the teacher should have the blessing of salvation himself; he should be faithful to Bible truths, and labor vigorously to enable his scholars to gain the mastery over their appetites and passions." There is sound practical wisdom in that.

The biggest thing in this country just now is the pension business. From $16,000,000 in 1865 the output has run up to $135,000,000 in 1891. This legacy which the Republicans have left to the Democrats is about as big an elephant as ever came along, and the inheritors are sorely perplexed as to how to manage him. They can't trim him down in any way, and the wisest don't know how to provide food for him. The contemplation of this huge problem is beginning to dim the radiant faces of the exultant victors.

The prohibition cause has met a sad defeat in Nebraska. The friends of prohibition had to contend with fearful odds, and the methods of the enemy, if we are to credit the reports, are a disgrace to our civilization. When such means have to be resorted to, it is indubitable evidence of the unrighteousness of the cause which they seek to uphold. But all such contests have an educational value, and, if properly studied, will help to victory in the future. Agitation always helps a righteous cause, because it clears away the mists and enables the people to see the truth as it is. Unrighteous methods will not carry the day, when once they have been truly exposed.

Ever since disease invaded the realm of health, men have been on the lookout for remedies, and quick to experiment with anything suggested as a cure. This is perfectly natural, for nobody wants to be sick. Just now Prof. Koch, of Berlin, has the ear of the civilized world, and it is listening intently to his talk about his discovery of a cure for consumption. He has not yet told what it is, but his experiments and the success attending them warrant him to proclaim that his discovery is a valuable remedy in incipient stages of pulmonary disease. The curative matter, the source and preparation of which the Professor has not disclosed, is a brownish transparent liquid, which is applied subcutaneously. Good effects have already been observed from the application of the remedy, but sufficient time has not elapsed to tell whether these will be permanent. Of course, patients are flocking from all quarters.

Thanksgiving.

REMEMBER THE POOR.

This is the day set apart by our Chief Magistrates as a day of thanksgiving to God for his blessings and mercies to us as a people. The blessings have been abundant and the mercies can not be counted; therefore, there are abundant reasons for thanksgiving, and we trust all our people will keep the day in proper spirit.

But while we are giving thanks let us not forget the poor—those whose blessings are fewer than our own. It is Christ like to remember the poor in gifts for their comfort. We hear of a beautiful action taken by the "Ready Workers" of Carondelet Street Church. These young people, having the love of Christ in their hearts and the example of Christ in their minds, have arranged to visit the poor widows of their church and spread for them good, substantial dinners, that these whose fare is always scanty may have an enjoyable day as well as others. We trust that this beautiful charity will be observed wherever there are any poor.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive. The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness."

An Exhortation.

In the issue of this ADVOCATE, for November 13, the publisher makes an announcement which is important for all of us of the patronizing Conferences to ponder well. Shall the NEW ORLEANS CHRISTIAN ADVOCATE be all that we need it to be, all that it ought to be, all that it is striving to be? This question is not to discount its present worthiness. It is good: worth more than it costs; but it can grow. It would grow, if so many of its subscribers did not muzzle it while it treads out the corn. Do these delinquent subscribers read the paper? are they at all concerned to secure a sound, religious literature for their children and to keep themselves in fellowship with the church of their choice and abreast with the workers in the field?

The publisher says: "Every dollar received for subscription and advertisement will be used to improve the paper." There is enough now due to pay an assistant editor and to enlarge the paper. In whose hands, then, does this improvement lie? Dear brethren of the patronizing Conferences, shall we not rally to our own ADVOCATE, and give this noble Christian enterprise the very bread it has earned from our hands for its own life and growth? It appeals to us by its merit, by the great work it is doing for our common Methodism in this Southwest, and by the service it can minister to our own Christian nurture.

The publisher gives the whole income of the paper to its own support. Do we, then, want an assistant editor from Mississippi, and also to have more and greater variety of reading matter in the ADVOCATE? We have the case in our own hands. The paper is ours; it ministers to us and our glorious cause; enters largely into the means we use to give the gospel to our own homes and people. Now let us quickly have this added editor and those added columns, and so add blessing to the noble band of workers and to a growing company of readers. Let all who owe pay up and renew, and let many hundreds of new subscribers be sent forward. Shall not we, of the North Mississippi Conference, pledge our very best effort to add a thousand names from our territory? Who says, Amen?

W. T. J. SULLIVAN.

Prepare to Pray.

From our observation we are inclined to think that generally there is too little preparation made for praying. We prepare for almost everything else but this, the most important act of worship. The superintendent prepares his lesson carefully, selects his songs with judgment, thinks over his talk to the children, but not always does he study how to pray with profit to his school. The preacher reads over his lessons and hymns and is diligent in preparation of his sermon, but does not always prepare to pray the effectual prayer. The leader of the prayer meeting and those who are called upon to pray very often find themselves able to say nothing but commonplace things in their prayers. This neglect may account for a good deal of the coldness and deadness in our addresses to the throne of grace; for the "stale, flat, unprofitable" praying that is so often heard.

There is one prerequisite to successful prayer which we mention just here, the absence of which weakens ardor and hinders effectual praying. Prayer is simply asking God to supply our need. If we never realize that need, we will never pray. We must know our needs and feel them keenly, or we will not, can not pray. To pray for ourselves we must find out what *we* need. To do that we must study ourselves in the relations in which we are placed, and thus find out what we need to meet the obligations growing out of those relations. Realized need is the guage of effectual prayer. The superintendent must study the needs of the teachers and children composing his school, before he can pray profitably in his school. The preacher must know his congregation in their necessities, before he can lead them successfully to God in prayer. Depending upon the inspiration of the moment is a thing to be avoided, if possible. Premeditation upon our own necessities and upon the necessities of our fellow-worshipers is a thing to be cultivated assiduously.

And this coming into the august and awful presence of God without preparation for such high and holy communion has not the flavor of reverence. It is "rushing in where angels fear to tread!" It is a careless sauntering into the presence of a King before whom the holiest beings have prostrated themselves in trembling awe! If we would be successful in prayer, private and social and public, we must prepare to pray. When that preparation is properly made, we will find that a wonderful power will be added to all other acts of worship. The leader will discover a freshness in his thoughts and exhortations that will interest many, and the preacher will secure access for the gospel to hearts he has often thought were bolted with bars of iron. Our exhortation is, PREPARE TO PRAY.

The Important Place for Church Work.

The recent census shows some surprising things, and it also shows some things that ought to be well pondered. One of these is the stupendous growth of the population of our cities. There are over 400 cities whose populations are above 8,000 inhabitants. The eleventh census shows a gain of sixty per cent. in our city populations. The rate has run somewhat after this manner: In 1800 one-twenty-fifth of the population was found in cities; in 1810 and 1820, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1850, one-eighth; in 1860, one-sixth; in 1870, one-fifth; in 1880, half-way between one-fifth and one-fourth; in 1890, nearly three-tenths.

These figures show that the tendency of our civilization is to mass populations in the cities. It is a surprising thing that the agricultural districts should empty themselves into the cities, but such is the fact brought out by the census. Why a man should exchange the independence of country life for the utter dependence and servitude of half work, and poor pay for that, in a city, has always been inexplicable to us. But we have to face facts whether we can account for them or not.

The fact of forty millions of our people living in cities has to be met by the church in her dispensation of the gospel. The fact that Christian work in cities is more difficult and more perplexing than in country places is forcing itself upon the attention of Christian workers everywhere. These are the two facts that have come up in such a way as to demand immediate attention and prompt and energetic action. The church can not overlook these facts without being recreant to the trust committed to her by her Lord. She must go to the centers of population with the gospel message.

Those centers are the most important places for Christian work, because there the people are, and there the adversaries are, and there the peculiar and perplexing difficulties are. The difficulties and adversaries and people coming together specially invite the wisdom and energy and money of the church to be expended in evangelistic effort. They give a distinct and direct challenge to the aggressiveness of the church. This massing of the people by millions in our cities means not merely an increase in population, but it means an increase in ignorance and vice and crime and pauperism. There is in it a prophecy of unspeakable misery and unending trouble, if the church fails to grasp the opportunity and wield it for God in the salvation of these millions.

This single fact brought to the surface by the census ought to arouse every follower of the Lord. Judging from the history of the past, we can see that the population will continue, in the future as in the past, to increase in the cities, and if the church does not do something promptly to control this rising tide and turn it into channels of good, how long will it be before the church herself is overwhelmed and ruined? We really think the situation is a grave and serious one, and we need to lay aside all defensive armor and assume the aggressive at every point. If ever the church needed an exhibition of ecclesiastical statesmanship, it is now when she stands confronting this awful problem. If ever she needed wise and courageous leaders, it is in this dire emergency. If ever she needed money to carry on evangelistic work, it is now when these millions are huddling together and growing strong in wickedness and in numbers! We are glad to know that some of our people are waking up to the real state of the case, and are speaking out bravely. During the session of the West Texas Conference, Bishop Galloway took occasion to speak out on this subject. He said:

We boast of being an aggressive church, pushing to the frontier. The great Boston lecturer, Joseph Cook, said: "This is an age when the frontiers are crowding into the cities, and we look to Methodism to take care of the frontiers." That is a strong statement, but none the less true. We must give more attention to missionary work in our centers of population. Some of the country brethren look with disfavor on large appropriations to city missions, but that is the true policy for us to pursue. Put your missionary money where it will do most good. They have the people, the country people, the frontier people in the cities, and we must reach them with the gospel.

"Large appropriations for city missions is the true policy for us to pursue." Let us add to these words of the Bishop. Men who love God and souls with intensity, and are endowed with common sense sanctified by the presence of the Holy Spirit, are the men into whose hands we will commit those "large appropriations" to be expended in rescuing the people. If the right workers are obtained, there will be no lack of money. Look at the London Mission. It has never lacked for money! Look at General Booth of the Salvation Army! He never calls in vain for money! When the church sees that the right work is being done she is never slack to supply the means by which that work shall be kept going in ever-enlarging spheres.

A Dangerous Class.

There is a good deal said and published about the "dangerous classes," and it has come to be believed by a great many people that only the poor are the dangerous classes. Poverty and wickedness make a bad compound, it is true, but not so bad a compound as wealth and wickedness. A man ground to the dust by the wickedness of others may become, and does often become, "desperately wicked," but this wickedness does not necessarily become *generally* dangerous. The rich man who deliberately and wickedly grinds the poor between the mill-stones of his wealth, is a far more dangerous character. The *Evangelist*, of New York, sums up the question after this manner:

But are the poor the only dangerous class in society? Are they even the *most* dangerous? Are not the rich as dangerous as the poor? They have a great deal more influence for evil as well as for good. The poor have little influence, or none at all, outside the very limited circle of their friends and acquaintances, and they can not be half as dangerous to the social, moral and religious interests of the country as that large class of wealthy men—a class whose numbers are certainly not decreasing—who use wealth for their own pride and vanity, who are seldom or never seen inside of churches, who certainly are not found there more frequently than the poor, and whose wide influence is everywhere and altogether irreligious, demoralizing and unwholesome. Their example is bad both upon those of their own class, whom it fills with envy and a foolish desire for imitation, and upon the poor, whom it rouses to bitterness, as they see those above them spending for luxury what, perhaps, they themselves need to give their children bread. Does not this class of the rich need missionary work more than the poor? Will somebody tell us how to reach them?

That certainly is not a pretty picture, and yet it is true in the main. And we would ask, Where is the missionary to the rich? Who hears many public prayers for them? Who goes to them and bravely preaches the gospel according to St. James? Who dares to walk up to a man or women of this class, and cry out, "Thou fool, this night shall thy soul be required of thee?" Where is the preacher who has gone to this dangerous class and, with a heart full of pain and eyes full of tears, declared the whole gospel of God with regard to riches and their deceitfulness and perilous tendencies?

Whenever the people see that work is being successfully done in the evangelization and uplifting of those who are down in sin and the slums, they will supply the money to keep that work going. Mr. Hughes, of the London Mission, said recently that the mission needed £3,000 to carry on its work. There was no other solicitation than this simple announcement, and yet the next week £623 were reported, and the week after the sum had increased to £1,557. Whenever and wherever the Lord's work is being done, the money will come. "The silver and the gold" are his, and if people will do his work, they will be supplied with funds.

Notes.

Despise not little things. The coupler that links the tender to the train is as useful in its place, and pulls as much, as the engine.

The kind of religion that grumbles at any little hinderance and magnifies every trouble is not a good kind to have, especially about home.

It is a very suspicious religion that helps a man to talk and act like a saint on Sunday, but won't restrain him from talking and acting like a heathen on week days.

Can any of our readers recall an instance where a man or woman went to sleep at a political meeting? How many have you known to do so at a church service?

Fretting can destroy the happiness of a home quicker and more effectually than anything else in this world excepting drunkenness. Therefore set a guard at the domestic door to kill it at once if it tries to enter.

The preacher who thinks that men will hear him because he speaks the truth may be making a mistake. If men are not interested, they will listen to nothing. The truth spoken in harshness does harm; the truth spoken in love accomplishes wonders.

A mathematical genius has figured it out that if "God had given Adam a salary of $25,000 a year, and he had lived until the present day and hoarded every cent of it during these six thousand years, he would be fifty million dollars poorer than Mr. Vanderbilt." Now let the reader calculate how much Mr. Vanderbilt is worth.

Sir James Whitehead, ex-lord mayor of London, said recently: "One of the great wants of the present day is the evangelization of the rich and well-to-do people. I don't think I should be far wrong if I were to say that there is, at least, as much spiritual destitution among the rich as there is among the poor." That is as true here as in London.

A wise engineer always makes the difficulties in his way his real starting-point. Success in any department of life's work depends in a great measure upon a correct knowledge and appreciation of the difficulties that lie in the way. If these do not have a prominent place in the plan, when they are met with, there is discouragement, and that is the next thing to failure.

According to the New York *Herald*, the difference between the expenditures of the government administered by the Democrats and Republicans is the difference between $395,337,516 under the Democrats, and $162,939,956 under the Republicans. Nearly two-thirds of this increase is on account of pensions. As the total revenue estimated by the Secretary of the Treasury is only $450,000,000 yearly, it is apparent that the perplexing "surplus" has climbed over on the other side of the ledger!

The *Southern Churchman* "hits the nail on the head" in this:

Tons and tons of books have been written about preaching and texts and sermons and manner and other matters that pertain to preaching. Some things the preachers have thereby learned; but after all the preacher is to teach himself not how best to preach, but how *he* can best preach; he, the individual preacher, with A and B and C and D before him; he with his few or more gifts, and they with their wants and weakness and longings and desires. If the preacher can learn *this*.

Here is a curious thing taken from the *Mid-Continent*:

The publisher of the Independence (Kan.) *Star* sued a delinquent subscriber for eleven dollars. The delinquent claimed that he never subscribed for the paper and did not propose to pay. The judge instructed the jury that if the evidence disclosed the fact that the defendent had taken the paper from the office, or caused it to be so taken, then they should find for the plaintiff. It cost the man nearly $100 to settle what eleven dollars would have paid.

Spiritual health is worth far more than physical health. Some are sickly. They have too much luxury and too little exercise. To be thrown out of their comfortable and luxurious churches, where they have grand preaching and music, and be compelled to organize and conduct a prayer meeting and Sunday-school in some needy place, would almost kill them, as they think; but many who have been forced to try it have found it the very thing they needed. Let the sickly ones look about for something to do. Hardships are often wholesome.—*New York Advocate.*

Bro. Palmore presented the *St. Louis Advocate's* claims — although what claims the *St. Louis* has in a Texas Conference this scribe can not see. As Bro. P. is a little new in the newspaper business, the scribe will just say to him that the *Texas Advocate* could be offered at a profit in Missouri for 50 cents a year; but it would not be just to the *St. Louis Advocate* nor to the constituency of the *Texas*. Mr. Dameron, during his regime, was never fair to other church organs. This scribe regrets to see the new management adopting apparently the same tactics. Bro. Palmore and all other Conference organ brethren ought to know that it is abuse of the courtesy of a Texas Conference to present the "claims" of any paper save the *Texas* or *Nashville Advocate*.—*Texas Advocate.*

IT IS practically impossible to comply with the desire of the Publishing Committee to employ a Mississippi editor, or to make a larger or more interesting paper, unless the subscribers in arrears promptly pay what they owe.

Every dollar received for subscription and advertisements will be used to improve the paper. Let everyone indebted to this paper either remit the amount to the NEW ORLEANS CHRISTIAN ADVOCATE, or hand it to the preacher in charge before the meeting of Annual Conference.

J. G. GRANT, Publisher.

Personal and Otherwise.

Dr. R. S. Storrs has been forty-four years pastor of the Church of the Pilgrims, Brooklyn.

W. E. Russell, just elected governor of Massachusetts, is a graduate of the Boston University Law School.

The *increase* in missionary collections this year over last year in the Methodist Episcopal Church was $37,000.

The *Central Christian Advocate* says, "Politicians are the most unteachable men in the world, except theologians."

The *Independent* says that the defeat of the Republicans in the late election "is due to a concatenation of circumstances."

The Episcopal authorities in Virginia keep three evangelists in the field visiting new places and supplying vacant parishes.

Rev. John W. Beckwith, Bishop of the Protestant Episcopal diocese of Georgia, died last Sabbath at his residence in Atlanta.

The *Ram's Horn* says: "Hunting up substitutes for giving is as foolish as stopping up the pores with varnish to keep from sweating."

A good remedy for discouragement is to stop thinking about yourself and go to meditating upon the multitude of God's mercies to you.

The South has lost her most eminent literary and art critic in the death of Dr. A. A. Lipscomb, which event occurred in Athens, Ga., November 21.

"Eight applicants for *ministerial honors*," is the way the dispatches referred to the candidates for admission on trial in the North Alabama Conference.

As far as we are able to judge of the vote on the admission of women into the General Conference of the Methodist Episcopal Church, the vote is against them.

We have a subscriber who is *one hundred* years old. "He is an Englishman, walks but little, can see to read splendidly, and is a man of wonderful mind." His name is John Hughes, of Jackson county, Miss.

Gov. Pattison, recently elected in Pennsylvania, is a prominent Methodist. Gov. Northern, recently elected in Georgia, is a Baptist deacon. Gov. Eagle, recently re-elected in Arkansas, is a Baptist minister.

A double pneumatic tube line is being laid between New York and Philadelphia, and when the arrangements are all completed letters and packages will be sent from one city to the other in twenty minutes.

In Kansas the Farmer's Alliance elected a man to a judgeship, and have sent him to the law school at Ann Arbor, Mich., to learn law. When he learns to be a lawyer, they will have to turn him out of the Alliance, or take in other lawyers.

We are glad to note that our young friend, Marion H. McGuire, of Monroe, La., has won in the competitive examination for the appointment to fill a vacancy at the Academy at West Point. He was last year a student at Tulane University, in this city.

The London *Methodist Times* complains that a "most serious evil is the growing scarcity of healthy and efficient local preachers in many country circuits." It says that "Methodism could not live a month without these invaluable unpaid agents."

Dr. McCoy, of the *Alabama*, and Dr. Kirkland, of the *Southern*, are both reported improving. We are glad to note this. Let these young brethren take care of themselves better in the future. The church will need them both for long years to come.

For the purpose of carrying on the great work of rescuing the thousands from the slums of London, General Booth says: "We shall need the best brains, the largest experience, and the most undaunted courage of the community." Verily, the church everywhere needs just those things to carry on her work successfully.

The *Nashville Advocate*, announcing the sudden death of Mrs. Dr. D. C. Kelley, at her home in Wilson county, Tenn., November 14, says:

By birth, instinct, and training, she was a lady. She had great native force of character, and a strong faith in the gospel of the Son of God. Her life was well-ordered after the pattern of the New Testament. She will be missed and mourned. We sincerely sympathize with the bereaved husband and his motherless children.

Our young friend, Rev. H. H. Ahreas, pastor at Gretna, not having the fear of a poor circuit before his eyes, did on yesterday enter into an alliance offensive and defensive (mostly defensive?), whereby he secured a helpmeet for his ministerial life, and immediately departed for the seat of the Louisiana Conference to give an account of his stewardship and ask Bishop Haygood for a place where two can work together.

Postal Card Reports.

—Rev. J. D. Hays writes from Poplarville, Miss.: "I desire a small space in your paper for the purpose of reporting the results of my labor on this work for the present year. The work is known as Poplarville circuit. It has three churches, and one appointment without any organization. We have had three protracted meetings. Our meeting at Purvis was a grand success. Number of members received by profession, 17; at Poplarville, 13; at Lumberton, 7. So you see the Lord has been gracious to us. To him be all the praise. Our thanks are due to Bros. Anders, Brown, Meador and Chambers, who did us faithful work."

—Rev. T. L. Mellen, P. E., writes: "Rev. L. P. Meador, Hopewell circuit, Mississippi Conference, reports $2 60 for Millsaps College Day, of which $1 60 was contributed by colored people. Rev. W. G. Backus, DeKalb circuit, reports $6 60, and Rev. V. V. Boone, Daleville station, reports no collection on account of his being sick."

Attention,

Rates to the Louisiana Annual Conference at Monroe, December 3, are as follows:

Southern Pacific road—Full fare to Cheneyville going, and one-third from Cheneyville returning.

Texas Pacific road—Round-trip tickets from place of embarkation to Shreveport, at four cents per mile.

L., N. O. and T. road—Full fare coming and one-third returning.

Queen and Crescent road—Full fare coming, and one-third fare returning.

Steamboats—"The Ouachita Consolidated Line" will give round-trip from New Orleans at $12, and other points in proportion.

Please remember that a certificate that you have paid full fare coming should be obtained from the agent of whom you purchase tickets, and of the agent of each line.

Parties from New Orleans and Baton Rouge, coming on the L., N. O. and T. railroad, can purchase tickets to Monroe, and the certificate of agent will be honored by the agent at Monroe, and one-third fare tickets returning sold. Those living at other points, however, will purchase tickets to Vicksburg, and there of Queen and Crescent to Monroe. Those living on the Southern Pacific will purchase tickets to Cheneyville on terms already indicated for that road, and at Cheneyville buy round-trip tickets to Shreveport, and there get ticket of the Queen and Crescent to Monroe.

Remember that you must get a certificate that you have paid full fare from every agent of whom you purchase a ticket, except on the Texas Pacific. Over this road you purchase a round-trip ticket.

Round-trip tickets over the Texas Pacific will be on sale December 1 and 2, and will continue good until the tenth. On the other routes certificates may be issued as early as November 27, and reduced rate be given to the twelfth. THOS. J. UPTON.

Don't let rheumatism settle on you this month. Try Johnson's Anodyne Liniment; never fails.

North Mississippi Conference.

NOTICE!

Members attending the Conference at Greenada, December 10, will pay full fare going, and take a receipt from agent when purchasing ticket. This, when signed by the secretary of the Conference, will entitle the holder to return at one cent a mile. Members must obtain a receipt for every ticket purchased. Tickets good to December 20. JOSEPH S. OAKLEY,
Assistant Secretary.

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A Little Trip.

On last Monday, by invitation of Rev. H. C. Brown, I went up to Slidell, where Bro. Brown met me with his jumper, taking us out six miles in the country. We found there, at Hickory Grove Church, a fine congregation who had gathered with baskets and abundance of dinner. Had the pleasure of preaching at 11 A. M. and 3 P. M. Baptized 28 infants and 8 adults, and had the pleasure of seeing 21 members received into the church. These, with 25 taken in at a meeting a month previously, at the same place, made 48 new members at that appointment.

Bro. Brown seems to have a revival influence all over his work. It is strengthening to one's faith to witness such a scene on a Monday in the pine woods.

F. D. VAN VALKENBURGH.

Notice.

The annual meeting of the Felicity Street Woman's Missionary Society will be held at Felicity Street Church, next Sunday night, at 7 o'clock. The services will be conducted by the ladies, and all are invited to attend.

J. T. SAWYER, Pastor.

Statistics of Mississippi Conference.

Dear Brethren: Please get the blanks ordered by the last General Conference. Reports can not be made on the old blanks. Please hand your reports to the statistical secretary as soon as you arrive at Conference. If it is in any way doubtful as to your being there on December 17, please forward your report, so that it can be recorded.

Your brother,
JOHN W. CHAMBERS.

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Notice.

To the Members of the Ministerial Educational Aid Association of the Mississippi Conference—

Dear Brethren: Please do not forget to bring the amount of your notes to Conference with you. The necessity of this has been made appearent too often for me to repeat it. Let those brethren who pledged themselves at Crystal Springs Camp Meeting please bring or send to me the amount of their pledges. B. F. LEWIS, Sec.

Mississippi Conference Notice.

Applicants for admission into the Conference on trial and members of the committee will please meet in Canton on Tuesday morning, 9 o'clock, December 16, for examination in the ordinary branches of an English education. B. F. JONES, Chairman.

Notices.

The class of the third year will please meet the committee in Grenada, on Monday, December 9, at two o'clock P. M., at the Methodist Church.

J. W. PRICE, Chairman.

The class of the second year will please meet at the Methodist Church, in Grenada, Miss., December 9, nine A. M. A. P. SAGE.
J. H. MITCHELL.

To the Presiding Elders of the North Mississippi Conference:

Dear Brethren: Let us not fail to meet at the Methodist Church in Grenada, on Tuesday night, December 9, to attend to our usual preliminary business. AMOS KENDALL.

Sunday-School Literature.

Will our city Sunday-school superintendents send their orders for our periodical Sunday-school literature through me? Be prompt if you wish to begin with the new year.

F. D. VAN VALKENBURGH.

A BEAUTIFUL HOME BOOK has come to our notice entitled Golden Thoughts on Mother, Home and Heaven. Edited by Theo. L. Cuyler, D. D., and others. Its deserved popularity is attested by its wonderful sale of 200,000 copies. Our opinion of it is very cleverly expressed in the review given by *The Detroit Christian Advocate:* "We scarcely can tell which is most attractive about this volume, its par excellent title, its 400 literary gems on the themes named, its brilliant array of distinguished writers, or its beautiful mechanical execution. It is a splendid book every way. A copy should be in every home, where every mother and mother's friend can have access to it." Price, $2.75. Gilt edge in a box, $3 50. Agents are wanted by the publisher, E. B. Treat, 5 Cooper Union, New York.

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Our Young People.

ONE OF HIS NAMES.

Never a boy had so many names—
They called him Jimmy and Jim and James,
Jeems and Jamie; and well he knew
Who it was that wanted him, too.

The boys in the street ran after him,
Shouting out loudly, "Jim! hey, Jim!"
Until the echoes, little and big,
Seemed to be dancing a Jim Crow jig.

And little Mabel, out in the hall,
"Jim-my! Jim-my!" would sweetly call,
Until he answered, and let her know
Where she might find him—she loved him so!

Grandpa, who was dignified,
And held his head with an air of pride,
Didn't believe in abridging names,
And made the most that he could of "J-a-m-e-s!"

But if papa ever wanted him,
Crisp and curt was the summons—"Jim!"
That would make the boy on his errand run
Much faster than if he had said, "My son."

Biddy O'Flynn could never, it seems,
Call him anything else but "Jeems";
And when the nurse, old Mrs. McVyse,
Called him "Jamie," it sounded nice.

But sweeter and dearer than all the rest
Was the one pet name that he liked the best—
"Darling!" He heard it whate'er he was at,
For none but his mother call him that.

—*St. Nicholas.*

Killing Time.

"O dear!" sighed Tommy Dodd, "I wish I had something to do."

"Is it possible," asked Aunt Mary, "that a boy of fourteen can find nothing to do? Has he mastered all his studies?"

"Oh, I guess I know a good deal!" said Tommy, sulkily.

"And have you explored all the surrounding country within ten miles? Your uncle says this mountain and valley region is very rich in mineral and botanical treasures."

"I haven't traveled around very much," admitted Tommy, reluctantly.

"Then, of course, you have put the hinges on the back gate, mended the horse trough, fixed the chicken coop, and done the ten or fifteen other jobs your father spoke about last Saturday?"

"No-o. I haven't."

"But I thought you said you had nothing to do!"

"Now, you're laughing at me, Aunt Mary."

"Well, isn't it laughable?"

"I don't think you understand me, Aunt Mary," said Tommy, earnestly. "I feel awful dull, and I want something to do—not exactly work, you know, but something that will interest me."

"Yes, I do understand you. You have got into a languid, listless way of thinking and working, until time hangs heavy on your hands. You lie back and dream of doing something great instead of doing something useful; you are always looking abroad for objects of interest, while you shut your eyes to the many beautiful and interesting objects close at hand. When you come of age you will come into a large fortune, and then you will spend your money killing time and doing really nothing."

"Oh, no, I won't!" he cried, a little angrily. "When am I a man"—

"The boy is father of the man," said Aunt Mary, quietly. "If you can find nothing to interest you now, while you are young and fresh, what will the world be to you when you are old? I hope you will find out, before it is too late, that the days are too short for busy men. Do you know that Newton, the great astronomer, after a life spent in a perfect grind of work, sighed to think that he had accomplished so little?"

"Did he, though?"

"Yes, indeed; and he was only one of many. Mr. Edison, the great inventor, limits his hours of sleep to four or five daily, because he has so much to occupy his time. He never has to think how he can kill time."

"No, I suppose not," said the boy, thoughtfully.

"Then there is the great Gladstone. He is more than eighty years of age, and you would think he would by this time have known everything worth knowing and want to take a rest. But he is the busiest man in England. Every day he studies and works and writes, and his only complaint is that life is too short for the work he wants to do."

"That's strange," commented Tommy.

"No, it isn't. Nobody really has more time than he can use—he only thinks so. A busy man can find something to occupy every waking hour. Emerson, in one of his essays, wonders why people should be permitted to live who have more time than they want, and Pliny said of some dull, sleepy men, who had complained of having lost an evening by hearing an essay, that they were angry, not because they had lost an evening, but rather because they had been compelled to make use of it."

"Perhaps I am lazy," admitted Tommy, with an uneasy laugh.

"That is the best name for it," replied Aunt Mary, with a smile, "and you should begin right away to cure yourself. Commence to-day by doing everything you possibly can that needs doing. Work—work until you are tired out, and, as you work, you will think of something else to do when that job is finished. Try it for a week, and I warrant you will not find any necessity for killing time."

"I'll do it," said Tommy, resolutely; "and I'll start this very day."

"This very minute," corrected Aunt Mary.

"Yes, I mean *minute*. Here goes for the back gate."—*Golden Days.*

First Lessons for Boys.

Hat lifted in saying "Good-bye," or "How do you do?"

Hat lifted when offering a seat in a car, or in acknowledging a favor.

Keep step with anyone you walk with.

Always precede a lady upstairs; and ask her if you may precede her in passing through a crowd or public place.

Hat off the moment you enter a street-door, and when you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor, stand until every lady in the room is seated, also older people.

Rise if a lady comes in after you are seated, and stand until she takes a seat.

Look people straight into the face when speaking or being spoken to.

Let ladies pass through a door first, standing aside for them.

In the dining-room, take your seat after ladies and elders.

Never play with knife, fork, or spoon.

Do not take your napkin in a bunch in your hand.

Eat as fast or as slow as others, and finish the course when they do.

Rise when ladies leave the room, and stand until they are out.

If all go out together, gentlemen stand by the door till ladies pass.

Avoid noise in eating, and smacking of the lips should be avoided.

Cover the mouth with hand or napkin when obliged to remove anything from it.

Use your handkerchief unobtrusively always.—New York *Press.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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To be of a touchy, a peevish and a persecuting humor; to be quick in discovering a fault, and ready to spring out into revenge; to kindle and rage like gunpowder at the least spark, are signs that we are perfectly wrapt in our own interests, and are overgrown with selfishness and conceit.—*Collier.*

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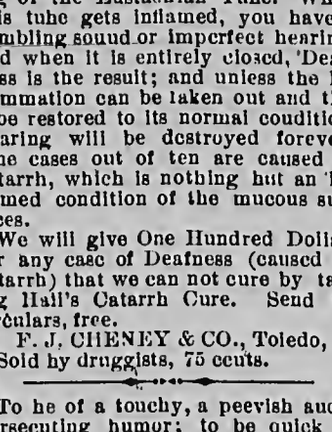

And so you thought I had a new Rosewood desk? Well, my boy, I am not yet a millionaire. See here, that is my old walnut one painted with

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Household.

OUR FIRST THANKSGIVING DAY.

Children, do you know the story
Of the first Thanksgiving Day,
Founded by the Pilgrim Fathers
In that time so far away?

They had given for religion
Wealth and comfort; yes, and more—
Left their homes and friends and kindred
For a bleak and barren shore.

On New England's rugged headlands,
Now where peaceful Plymouth lies,
There they built their rough log cabins
'Neath the cold, forbidding skies.

And too often e'en the bravest
Felt his blood run cold and dread,
Lest the wild and savage red man
Burn the roof above his head.

Want and sickness, death and sorrow,
Met their eyes on every hand,
And before the springtime reached them
They had buried half their band.

But their noble, brave endurance
Was not exercised in vain;
Summer brought them brighter prospects,
Ripening seed and waving grain.

And the patient Pilgrim mothers,
As the harvest time drew near,
Looked with happy, thankful faces
At the full corn in the ear.

So the governor, William Bradford,
In the gladness of his heart,
To praise God for all his mercies,
Set a special day apart.

It was in the autumn, children,
Sixteen hundred and twenty-one—
Scarce a year from when they landed
And the colony begun.

And now, when in late November,
Our Thanksgiving feast is spread,
'Tis the same time-honored custom
Of those Pilgrims long since dead.

We shall never know the terrors
That they braved years, years ago;
But for all their struggles gave us
We our gratitude can show;

And the children of New England,
If they feast, or praise, or pray,
Should bless God for those brave Pilgrims
And their first Thanksgiving Day.

—*Youth's Companion.*

A Thanksgiving Turkey.

REMEMBERING THE POOR.

Early in my Christian experience I found the promise in the thirty-seventh Psalm, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed;" and in my own experience and in that of others I have seen it verified.

Somebody has said that we are taught to pray for "our daily bread," but not for plum-cake. To this I answer that the Lord, having made eating a necessity in order that we may live, has filled the world with good things to satisfy tastes that he himself has created—that eating may also be a pleasure. I believe the Lord is pleased with our fast-days (when we fast to him), and that he is also pleased with our feast days (when we feast to him), and that he attends himself to providing for us even in the matter of a thanksgiving turkey.

Soon after my conversion I became acquainted with a good Christian brother who, I had reason to believe, was in very poor circumstances. When Thanksgiving came that year, I had money enough to buy me a turkey, but none to spare. I bought my turkey on Tuesday (earlier than usual), and when I was buying it this question came into my mind, "Suppose somebody would give you a turkey, what would you do with it?" and I said, "I would give it to Brother M."

That evening my door-bell rung, and when I opened the door I saw a woman with a good-sized turkey in one hand, and in the other a dish of nuts.

"Can I see Mrs. W.?" she asked.

I invited her in, called my wife, and left them. Presently my wife came out to me and said: "Oh, George, Mrs. H. has sent her nurse with a turkey and some nuts for the children. She says she saw them out on the lawn at play, and wanted to give them something. Now what shall I do?—you know we have a turkey."

"Never mind," I said; "take the turkey; I know what to do with it." So we accepted the turkey. I then took the turkey that was bought to brother M., and said: "Brother, the Lord has sent me an extra turkey, and I think that it is for you." On this Brother M. remarked that his wife asked him that morning if he wasn't going to pray for some meat.

It is written: "Before they call I will answer, and while they are yet speaking I will hear."

Brother M. and his wife have gone, but I hope to meet them both at that great feast yet to come, "the marriage supper of the Lamb."—*Anon.*

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Probable Duration of Rock Gases in Our Country.

The question now arises how far this resource afforded by gaseous fuel drawn from the earth is likely to endure. Some observers of an over-confident turn of mind are disposed to think that the supply is likely to be permanent, but all the evidence points to the conclusion that it is of a very temporary nature. Owing to the fact that the gas has to creep through the interstices of the grains which compose the rock in which it is contained, the pressure, and consequently the amount of gas discharged, steadfastly diminishes from the day the well gives access to it. The rate of this decrease varies, as may be conceived, according to the permeability of the rock and the original amount of the pressure; but in the end the supply from every well is exhausted. Now wells in the same neighborhood may, if at sufficient distance from the original boring, give access to other parts of the field, but in a relatively brief time a large area may be exhausted. At the existing rate of demand for these light and heat-giving gases, it is doubtful if in fifty years from the present time they will have any place in our economies, and in the regions of most extended consumption, as in Western Pennsylvania, it seems quite certain that the exhaustion of the store will be accomplished in much less time. In estimating the probability of discovering strata containing gas at depths below the levels to which the search has been carried, we must remember that the deeper the deposit, the more likely it is that the materials have undergone great changes in their character—changes which would have been likely to expel the gaseous material from the beds. In a word, the conditions which lead to the formation of the gases which are of value as sources of heat and light are common, but those which lead to the effective storage of the materials are of seldom occurrence. It is, therefore, safe to say that this, the last great economic resource afforded by the under-earth, though a precious, is a most fleeting gift.—*Arena.*

OCEAN CABLES OF THE WORLD.—According to the latest report of the International Bureau of Telegraph Administrations, the submarine telegraph system of the world consists of 120,070 nautical miles of cable. Government administrations own 12,524 miles, while 107,546 are the property of private companies. The total cost of these cables is in the neighborhood of $200,000,000. The largest owner of submarine cables is the Eastern Telegraph Company, whose system covers the ground from England to India, and comprises 21,860 miles of cable. The Eastern Extension, which exploits the far east, has 12,958 miles more. Early in last year the system of West African cables, which started from Cadiz only six years ago, was completed to Cape Town, so that the Dark Continent is now completely encircled by submarine telegraph, touching numerous points along the coast. More than 17,000 miles of cable have been required to do this, and several companies with more or less aid from the British, French, Spanish and Portugese governments, have participated in carrying out the work. The North Atlantic is spanned by no less than eleven cables, all laid since 1870, though I think not all are working at the present time; five companies are engaged in forwarding telegrams between North America and Europe, and the total length of the cables owned by them, including coast connections, is over 30,000 nautical miles.—*Scribner's.*

A PROBLEM IN ASTRONOMY SOLVED.—Mr. S. E. Peal, in proving that Greenland is covered by a large ice-cap, may have solved a problem in astronomy. The polar caps of Mars are not diametrically opposite; the southern one is not centrally over the axis of rotation. A like anomaly may exist on our earth. Flat-topped icebergs, 2,000 feet high and several miles long, are seen in Antarctic waters. These are apparently fragments of the permanent ice-cap over the South Pole. Thin ice prevails in the Arctic region. This may prove the theory that the North Pole is covered by a deep sea having no islands and free from permanent ice. Nansen's recent expedition may prove that one of the polar ice-caps covers the continent of Greenland.—*Iron*, London.

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LESSON X.—December 7.

THE WALK TO EMMAUS.

Luke xxiv, 13-27.

GOLDEN TEXT.—*Ought not Christ to have suffered these things, and to enter into his glory?*—Luke xxiv, 26.

TIME.—A. D. 30. A few days after the resurrection.

PLACE.—A country road near Jerusalem.

13. Two of them—One was Cleopas (abbreviation of Cleopatros), of whom we know nothing, for the name is not the same as "Cleophas," though they *may* have been the same person. The other is unknown and unconjecturable. There is no shadow of probability that it was St. Luke himself. *Emmaus... about threescore furlongs*—There appear to have been three places of the name in Palestine, one of which is mentioned in Josephus, as distant about sixty furlongs from Jerusalem, and which may therefore be identified with the place mentioned in the text.

15. Jesus himself drew near—He came partly, it may be, with altered garb and tone ("in another form," Mark xvi, 12), partly as holding their senses under supernatural control, so that they knew him not.

16. Eyes were holden—The evangelists agree in the result that Jesus was not recognized. Mark speaks of a mysterious change in our Lord's outward appearance (comp. John xx, 15; xxi, 4); St. Luke of a subjective impediment to recognition in the disciples themselves. *That they should not know him*—Rather, *recognize him*. There are two other instances of the same remarkable fact. Mary of Magdala did not recognize him (John xx, 14), nor the disciples on the lake. (John xxi, 4.) The same thing is evidently implied in ver. 37 and in Matt. xxviii, 17; and it exactly accords with the clear indications that the resurrection body of our Lord was a glorified body, of which the conditions transcended those of ordinary mortality. It is emphasized in Mark xvi, 12, where we are told that he was manifested in a different form from that which he had worn before.

17. What manner of communications—Literally, *What are these words that ye banter to and fro with one another? Walk, and are sad*—There is a strong weight of manuscript authority in favor of this reading, as adopted by *Tischendorf*: "And they stood, sad." This intrusion of a stranger into their conversation was unwelcome, and possibly perilous.

18. One of them, whose name was Cleopas—Cleopas thought that the supposed stranger was one of the numerous persons who had come to sojourn at Jerusalem during the period of the paschal feast, and expressed surprise at his being there without having heard of the death of Jesus of Nazareth; he assumes that no person could have been at Jerusalem at the time without hearing of it.

19. Concerning Jesus of Nazareth, which was a prophet—The words indicate the precise degree of faith which the two disciples had reached. They believed in Jesus as a prophet; they hoped that he would redeem Israel. They had not risen to the belief that he was the Christ, the Son of God. And now even their limited faith was tottering. The whole narrative suggests that our Lord was choosing this exceptional method of dealing with them as a step in the spiritual education which was to lead them on to the higher truth.

20. Delivered him to be condemned to death—Literally, *to a sentence of death*. The words are strictly accurate. The Sanhedrin had not, strictly speaking, passed a sentence of death, though they had voted for condemning our Lord on a capital charge. For that they had to deliver him up to the secular arm of Pilate.

21. But we trusted—The pronoun is emphatic. "We, the disciples, *were hoping*," whatever might be the judgment of others. This would imply that now their hope was dimmed, if not quenched. *Which should have redeemed Israel*—More exactly, *he that is about to redeem*. The two travelers belonged apparently to those who now, as at the time of the nativity, were waiting for redemption in Jerusalem.

22. Certain women... made us astonished—Something strange had taken place, but not such as to answer our expectations. These women found not his body, and a vision of angels said, "He is risen;" and some of our men went to the sepulcher and found no body.

23. Which said—Rather, *which say*. This mention of a sort of double hearsay ("women *saying* of angels who *say*") shows the extreme hesitation which appears throughout the narrative. It seems to us that our hopes are to be blasted, for he is dead! But we have rumors that the body has disappeared. Indeed, certain women report that they have seen angels who said, "He is alive!" So here comes up a new and yet more surprising question.

24. But him they saw not—This phrase most naturally and tenderly expresses their incredulity and sorrow. It also shows how impossible is the skeptical theory that the disciples were misled by hallucinations. Against any blind enthusiasm we see that the apostles and disciples were most suspiciously on their guard. They accepted nothing short of most rigid proof.

25. O fools—The expression is much too strong. "O unintelligent ones," would be better. *Slow of heart*—The former epithet refers to intellectual, the latter to moral, impediments to belief. The disciples are reproved for not believing the evidence of the women, when they would have been led to the same conclusion by the voice of prophecy if they had attended to it.

26. Ought not Christ to have suffered—Rather, *the Christ*, the Anointed. It was a divine necessity. Thus St. Luke mainly dwells on the resurrection as a spiritual necessity; St. Mark as a great fact; St. Matthew as a glorious and majestic manifestation, and St. John on its effects on the minds of the members of the church. Was it not predicted of him? Was it not necessary as a fulfillment of the divine will declared by the prophets? The new points which he would teach and impress with utmost force were: (1) That these sufferings were entirely vital to his redemptive work; were fundamental in the gospel scheme of human salvation. It was by dying for sinners and for their sin that he has become their Ransom, their atoning Sacrifice, "bearing their sin in his own body on the tree." (2) That it was by "entering into his glory" that he was to develop the great powers of his kingdom. It was not by ascending an earthly throne, not by becoming precisely a second David and subduing all hostile forces by the sword; but far otherwise—even by entering into his heavenly glory and sending down his divine Spirit with light and truth and love—that the really conquering forces of his kingdom were to be developed. These great and vital truths he set himself to unfold by expounding the old prophets from Moses onward.

27. Beginning at Moses—From the great first gospel of Gen. iii, 15, to the last utterance of the last of the prophets announcing the coming of Elijah (Mal iv, 5), with special stress, doubtless, on prophecies such as those of Psa. xvi, 22; Isa. liii, that spoke of sufferings and of death as belonging to the perfect picture of the Servant of the Lord and the ideal King; and the unfolding of the divine purpose was now made clear to those who before had been "slow of heart to believe." The Lord probably directed the attention of the disciples on this occasion less to isolated Scriptures than to the whole tenor of the Old Testment in its typical and symbolical character."

The Census of 1890.

HOW THE STATES RANK.

New York, as in 1880, still heads the list, followed by Pennsylvania. Ohio and Illinois have exchanged places. Of the other changes in the list the most marked are those of Texas, which rises from No. 11 to No. 7; Kentucky, which drops from No. 8 to No. 11; Minnesota, which rises from 26 to 20; Nebraska, which rises from 30 to 26; Maryland, which drops from 23 to 27; Colorado, which rises from 35 to 31; Vermont, which drops from 33 to 36; Washington, which rises from 42 to 34; Delaware, which drops from 38 to 42; Nevada, which drops from 43 to 49; and Arizona, which drops from 44 to 48.

POPULATION BY STATES.

The population of the various States, and the percentage of increase since 1880, are given as follows:

Alabama	1,508,073	19 45
Arizona	59,691	47.60
Arkansas	1,125,385	40 23
California	1,204,002	39.24
Colorado	410,975	111 49
Connecticut	745,861	19 78
Delaware	167,871	14 50
Dist. of Columbia	229,796	29 37
Florida	390,435	44 88
Georgia	1,834,366	18 95
Idaho	84,229	158 29
Illinois	3,818,536	24.06
Indiana	2,189,030	10.65
Iowa	1,906,729	17 36
Kansas	1,423,485	42.91
Kentucky	1,855,436	12 54
Louisiana	1,116,828	18.82
Maine	660,271	1.75
Maryland	1,040,431	11.28
Massachusetts	2,233 407	25 76
Michigan	2,089,792	27.66
Minnesota	1,300,017	66.50
Mississippi	1,284 887	13.55
Missouri	2,677,080	23.46
Montana	131,769	236.50
Nebraska	1,056,793	133 60
Nevada	44 327	28.81*
New Hampshire	375,827	8 31
New Jersey	1,441,017	27.40
New Mexico	144,862	21.16
New York	5,981,934	17.69
North Carolina	1,617,340	15.54
North Dakota	182,425	394 26
Ohio	3,666 719	14 65
Oklahoma	61,701	——
Oregon	312,480	71 80
Pennsylvania	5,248,570	22.55
Rhode Island	345,343	24.88
South Carolina	1,147,161	15.23
South Dakota	327,848	233.63
Tennessee	1,763,728	14.35
Texas	2,232 220	40.24
Utah	206,498	43 41
Vermont	332,205	.02*
Virginia	1,648,911	9.01
Washington	349,516	367.30
West Virginia	760,448	22.96
Wisconsin	1,683,797	27.99
Wyoming	60,589	191.45

*Decrease.

Quick Work.

Twenty minutes for refreshments. More than a minute consumed in getting to the lunch counter, and at least three minutes more gone before you get what you want. That's modern haste for you. If you tell a busy man anything now-a-days you've got to keep on the jump with him and give him the essential points without any fluffs and frills. So you will understand why you are invited to skip from one to another of the following points:

Drs. Starkey & Palen's Compound Oxygen Treatment has restored thousands of invalids to health. Thousands gratefully admit it. You may know who have been cured, where all these restored men and women live, and what were the diseases removed. If you will ask Drs. Starkey & Palen for their 200-page book which will be sent entirely free of charge to any address. For over 20 years the Compound Oxygen Treatment has been doing this good work. And there is every good reason why it should be good and lasting in its results. In the first place, Drs. Starkey & Palen are skillful physicians—in the second place, they are experienced chemists—in the third place, their Compound Oxygen Treatment is blood-food. It is instantly and easily available. Circulation appropriates it and every hungry need has its ailment. Nature responds—You take heart again, and best of all—you get well. If you want the names and addresses of those who have already been cured by the use of the Compound Oxygen Treatment, you may have them by return mail if you send your address to DRS. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - *$500,000.*

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
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135 Canal Street,

NEW ORLEANS, LA.,

THE MAMMOTH PIANO DEALER OF THE SOUTH.

Exciting Bargains!

Astounding Inducements!

My Stock of PIANOS and ORGANS must be sold.

MY PRICES AND TERMS Defy Competition!

PIANOS From $25 Upwards.

ORGANS From $20 Upwards.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

ESTABLISHED 1868.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	- - - - -	$400,479.08
CASH ASSETS, December 31st, 1887,	- - - - -	$413,860.76
CASH ASSETS, December 31st, 1888,	- - - - -	$459,369.50
CASH ASSETS, December 31st, 1889,	- - - - -	$510,584.54

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't., Capt. J. B. Woods, Vice-Pres't; Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - *$300,000.*

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

B. D. WOOD & SONS,

92 CANAL STREET. Morris Building.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at **Lowest Market Rates.**

GRANT'S FURNITURE STORE

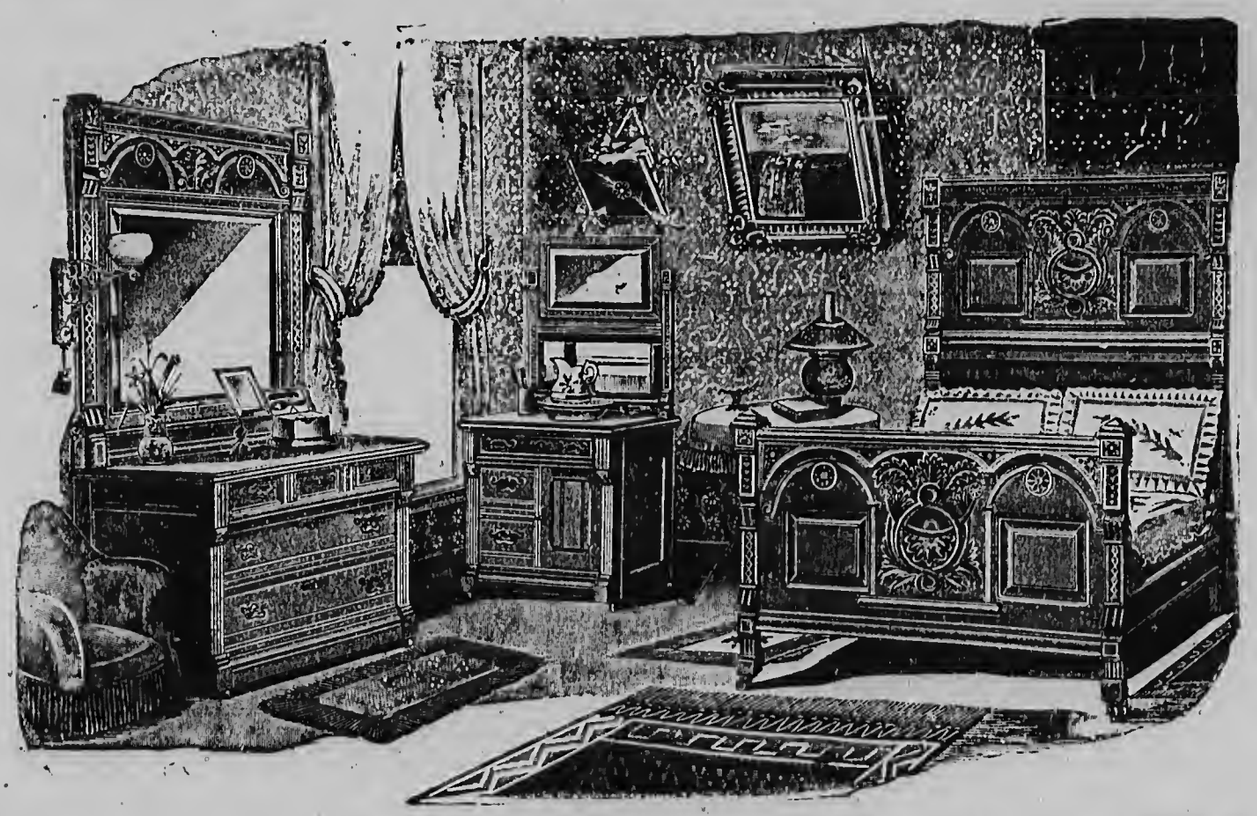
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of those goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings:—Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

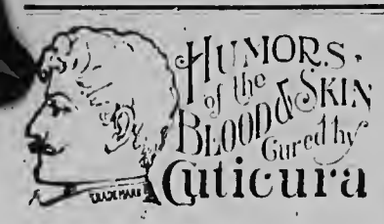
Plan of Episcopal Visitation for 1890.

Time	Conference.	Place.	Bishop.
Dec.	3. Louisiana	Monroe, La.	Haygood.
"	3. Little Rock	Monticello	Fitzgerald.
"	3. North Georgia	Washington	Hargrove.
"	10. North Carolina	Wilson, N.C.	Keener.
"	10. Alabama	Pensacola	Graabery.
"	10. N. Mississippi	Grenada	Galloway.
"	17. Mississippi	Canton	Galloway.
"	17. South Georgia	Macon, Ga.	Haygood.
"	17. White River	Mariana, A.	Fitzgerald.
Jan.	7. Florida	Monticello,	Duncan.
Mar.	11. Baltimore	Roanoke, Va.	Hendrix.

It is a mistake to try to cure catarrh by using local applications. Catarrh being a constitutional disease, requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.



HUMORS OF THE BLOOD, SKIN AND SCALP whether Itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25 cents.

Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College

Conservatory of Music and Art.

MANSFIELD, LA.

One of the most popular and flourishing institutions of the South. The Sixty-seventh Session opens September 10, 1890, and the Spring Term begins January 28, 1891, with an able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as is the best conservatories. The pianos are new and of the best make. The Technicon and the Techniphone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.

The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

For catalogue and particulars address

A. D. M'VOY, A. M., Pres.

Millwood Female Institute

JACKSON, LA.

This Boarding and Day School for Young Ladies is delightfully situated amid the hills of East Feliciana, five miles from Ethel, on the Mississippi Valley railroad. Collegiate Course complete. Seventy-five dollars will cover all expenses for a term of twenty weeks. Music, Languages, and Art extra. School opens September 1. Send for Catalogue.

(Miss) M. McCALMONT, Prin.

Opelousas Female Institute

Twenty dollars per month will pay for board, washing, fuel, lights, tuition and music at this Institute.

Persons desirous of placing their daughters or wards in a quiet, healthy home will do well to correspond for further particulars with

Mrs. M. M. HAYES, Prin.,

Opelousas, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—FOURTH ROUND.

Paulding, at Hopewell	Nov. 29, 30
Lauderdale, at Center Ridge	Dec. 6, 7
Marion, at Lockhart (Th.)	11
Meridian, at First Church	13, 14
Meridian, at West End (night)	13, 14

Trustees will please have their written reports ready. Local preachers and exhorters will be prepared for Ques. 16, and all other official members for Ques. 2. Church Registers and Church Conference Records not shown at Third Quarterly Conference will be called for.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Livingston, at Cllo	Nov. 29, 30
Zachary and Pipkin, at Zachary	Dec. 6, 7
Clinton and Hetoville, at Clinton	10
Jackson station	13, 14

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Roxie, at Roxie	Nov. 26, 27
Meadville, at Oak Grove	29, 30
Utica, at Utica	Dec. 6, 7
Burtonton, at Carlisle (Mon.)	8
Rocky Springs, at Rocky Spriaga	13, 14

JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton (Sat.)	Nov. 29
Yazoo circuit, at Tranquil (Sun.)	30
Yazoo City	Dec. 6, 7
Bentonia and Dover (Tues.)	9
Jackson First Church (Wed. night)	10
West Jackson (Thurs. night)	11
Spring Ridge	13, 14
Canton (Monday night)	15

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Shiloh, at Sulein	Nov. 29, 30
Trenton, at Pelahville	30, Dec. 1
Marvin	6, 7
Forest and Morton, at Morton	14, 15

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Providence	Nov. 27
Bowerton, at Rehoboth	29, 30
Pleasant Grove, at Pleasant Grove	Dec. 6, 7
Lebanon, at Blue Hill	13, 14

W. B. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—FOURTH ROUND.

Koselusko circuit (Thurs.)	Nov. 27
Ethel, at Tabernacle (Sa., Su.)	29, 30
Wetr (Wed.)	Dec. 3
Sallis, at Sallis (Sa., Su)	6, 7
Winona (Mon.)	8

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Cornersville	Nov. 29, 30
Hickory Flat	Dec. 2
Ashland	4

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Prairie, at Prairie Chapel	Nov. 29, 30
Tremont (Wed.)	Dec. 3
Fulton and Smithville (Fri.)	5
Aberdeen station	6, 7

AMOS KENDALL, P. E.

Science Overcomes Deafness.

Just now the medical world is engaged in discussing the new device for deafness called Sound Disc. No invention of late has attracted so much interest among the medical profession. Its perfection, which is now an established fact, has resulted in the overthrow of many pet theories of there being no relief for a vast number of cases of deafness.

This ingenious discovery was made by H. A. Wales, of Bridgeport, Conn., and coming as it does, with the approval of some of the leading Aurists of the world, it can hardly fail to prove of great value to both the profession and the afflicted.

Emperor William has conferred the grand cross of the Order of the Red Eagle upon Prof. Koch.

If you have as many friends as Johnson's Anodyne Liniment, you are a fortunate person.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

A REMARKABLE BOOK

By Rev. T. DeWitt Talmage, D. D.

This is said to be a year of remarkable books, but doubtless the most remarkable that will appear for some time to come is Rev. T. DeWitt Talmage's new work on the "Life of Christ" and "Palestine and its People." Some idea of what the book contains and how it was prepared may be obtained by reading the following extract from the author's preface:

"In my American home, on the Atlantic, on Mediterranean, on camel's back, on mule's back, on horseback, under chandelier, by dim candle in tent on Lake Galilee, in convent, at Bethel where Jacob's pillow was stuffed with dreams, and the angels of the ladder landed; at the brook Elah, from which little David picked up the ammunition of five smooth stones, four more than were needed for crushing like an egg-shell the skull of Goliath; in the Valley of Ajalon, over which, at Joshua's command, Astronomy halted; on the plain of Esdraelon, the battle-field of ages its long red flowers suggestive of the blood dashed to the bits of the horses' bridles; amid the shattered masonry of Jericho, in Jerusalem that overshadows all other cities in reminiscence, at Cana where plain water became festal beverage, on Calvary whose splintered and ruptured rocks still show the effects of the earthquake at the awful hemorrhage of the five wounds that purchased the world's rescue and with my hand I slattened from the storm, or wet from the Jordan, or bared to the sun or gliding over smooth table, this book has been written."

HOW TO CHOOSE A COLLEGE.

Friendly advice to Young Men on this subject will be contributed to the forthcoming volume of *The Youth's Companion* by President Seth Low, of Columbia; Ex-President Andrew D. White, of Cornell; President Merrill E. Gates, of Amherst, and Prof. Goldwin Smith.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

NEWS OF THE WEEK.

DOMESTIC.

The Non-Partisan W. C. T. U. met in Pittsburg, Pa., last week. Letters and telegrams from various parts of the country were read approving the work and urging members to prosecute it with vigor until successful. Mrs. Phinney, of Cleveland, was reelected president.

The New York *Herald* points out that the pension legislation has practically rendered the goverument insolvent; that is, its revenue will not be sufficient this year to meet its expenditures. The disbursements for pensions will run probably to $200,000,000, or $60,000,000 more than was expected, swallowing up all the surplus revenue and leaving a balance against the government.

The Indians are beginning to show a turbulent spirit at many of the agencies, it is said, particularly at Rosebud, and Pine Ridge, and it is predicted that there will be a general uprising and a serious Indian war this winter. The War Department has authorized the number of Indian scouts in the division of Dakota to be increased by 500 men. They will be selected from among the Indian police and other disciplined Indians in the division. The Indians are expecting a Messiah, who is to lead them to victory and drive the white men out of this country.

The General Committee to make arrangements for the assembling of the Ecumenical Council of the Methodist Church met last week. Those present included many Bishops and other prominent persons, representing all the divisions of the church and all parts of the country. It was resolved that the representation for the churches in America should be 300 delegates, and foreign Conferences by 200 delegates. The matter of selecting the place for holding the council was referred to a committee. It was decided to hold the council at Washington (D. C.), beginning the third Wednesday of October, 1891.

The Postmaster General will try the experiment of free delivery for the mails by carriers in small towns of 500 people. At present free delivery is limited to towns of 10,000 or more population. A bill was offered at the last session proposing to extend the service to towns of 5,000, and it will, in every probability, be adopted. In the meantime, however, an appropriation has been made to test the experiment in oven smaller villages.

A meeting of the Bureau of Siberian Exiles' Association was held in New York City. Geo. Kennan, the celebrated Siberian traveler, was present. It was announced that 100,000 names had been obtained to a petition which is to be forwarded to the Czar with a view to induce him to set some of the Siberian exiles at liberty.

The Deaconesses' Home, to be established in memory of Mrs. Lucy Hayes, the late wife of ex-President Hayes, will be located in Washington. The object of the institution will be to train and educate deaconesses of the Methodist Church.

The annual report of the Comptroller of the Currency contains full information in reference to the affairs of national banks, and covers the operations of the bureau for the twelve months ending October 31, 1890. During this period 307 new associations have been organized, fifty have gone into voluntary liquidation and nine have been placed in the hands of receivers.

FOREIGN.

A bill was introduced in the French Chamber of Deputies last week, providing that foreign life insurance companies shall obtain the assent of the government prior to founding branches in France; that they shall invest half the amount of the premiums received from their French business in rentes, and that they shall report annually the business done by them.

From Austria comes the statement that the Jesuits who, up to the present time, have refused to undergo examinations prescribed for teachers in the Austrian public schools, have now decided to submit themselves to those tests in order to qualify their educational institutions to rank as public schools.

The Krupps have sent the head physician of the medical staff connected with the Essen factory to Berlin to study Prof. Koch's remedy, prior to the erection of a hospital for consumptives at Essen.

A conference of Berlin socialists, at which many women were present, approved the admission of female members into the socialist associations.

It is evident that Mr. Parnell means to remain as leader of the Irish party, and that the mass of the Irish people are willing to ignore his private errors in view of what they regard as the necessity for the public services. One of the prominent members of the National League said, in reply to a request for an opinion: "Even with this divorce stain on him Parnell stands better to-day with the English than any member of the Irish party, and if Ireland is to be delivered it must be through English votes."

The terrible condition of the working women in Paris has at last attracted the attention of the French government, and inquiries are being made with a view of alleviating some of their sufferings.

The King of Holland died on November 23. Queen Emma was proclaimed regent.

The Russian government has forbidden the newspapers to publish a petition drawn up by the Jews, asking that they be placed on a civil equality with other classes in Russia. An edict of the ministry of lands directs that no work in connection with the government shall be given to Jews outside the territorial limits assigned to them.

The recent heavy rains and the overflow of the rivers in England have flooded long stretches of the Manchester ship canal, and in many places the works have been destroyed. Forty-five hundred navvies are idle in consequence of the overflow, and at least four months must elapse before they will be able to resume work on the canal.

No one has ever been disappointed in using Dr. Bull's Cough Syrup for a cold.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	7 3-16	@— —
Ordinary	7 11-16	— —
Good ordinary	8 3-16	— —
Low middling	8¾	— —
Middling	9 3-16	— —
Good middling	9⅞	— —
Middling fair	10 9-16	— —
Fair	11 5-16	— —
Galveston middling	9⅛	— —
Mobile middling	9 1-16	— —
Memphis middling	0	— —

SUGAR.

OPEN KETTLE:		
Prime	3⅞	— —
Fully fair	3⅝	3¾
Good fair	3⅝	3¾
Common	3⅛	3¼
CENTRIFUGAL:		
Seconds	4⅝	4¾
Prime yellow	4¾	4 13-16
Gray white	4 3-16	4⅞
Choice white	5⅛	5¼
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	20	23
Good common	20	23
SYRUP	23	26

RICE.

No. 2	2 5-16	2⅜
Good	4⅝	4¾
Fair	4¼	4⅜
Prime	— —	— —
Rough, ₩ bbl	— —	— —
POLISH, ₩ ton	16 00	20 00

FLOUR.

Extra Fancy	5 05	5 10
Fancy	4 65	4 80
Choice	4 00	4 10
Minnesota Patents	6 00	6 10
Winter wheat patents	5 55	5 55
Minnesota bakers	5 00	5 25

CORN PRODUCTS.

Corn meal	— —	2 90
Cream meal	— —	3 40
Grits	— —	3 35
Hominy	— —	3 50

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	70
Yellow	— —	— —
Mixed No. 2	— —	70
OATS:		
Western	57	58
Texas rust-proof	58	59
BRAN:		
₩ cwt	1 07½	1 10
HAY:		
Prime	13 50	15 00
Choice	15 50	16 00

PROVISIONS.

PORK:		
Mess (Standard)	10 25	10 50
Prime Mess	— —	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6	6¼
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
HAMS:		
Sugar-cured	10¼	10¾
DRY SALT MEAT:		
Shoulders	5¼	— —
Sides, short rib	6	6⅛
Sides, long clear	6	6⅛

GROCERIES.

COFFEE:		
Prime	20¾	— —
Fair	20¼	— —
Common	17⅛	— —
TEAS:		
Choice	40	1 00
Ho No	— —	— —
BUTTER:		
Western Creamery	— —	31
Western Dairy	18	19
Common	— —	— —
LARD:		
Refined	— —	7
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	23½	— —
Lard, Extra No. 1	60	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	5 00	7 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	3 50
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	8	— —
Jute, 1¾ lb. ₩ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	1 40	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	24	25
Southern	25	26
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	18	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, November 25.

N. W. Ayer & Son's American Newspaper Annual for 1890,

Contains a carefully prepared list of all Newspapers and Periodicals in the United States and Canada, arranged by States and Towns in alphabetical order. Under this head is given the name of the paper, the issue, general characteristics, year of establishment, size, subscription price and circulation, also the names of Editors and Publishers, and the street address (when known) in all cities having a population of 50,000 and upward.

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I took Sick,
I TOOK

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Letter No. 35.

MY CAVALCADE—THE DAMASCUS ROAD—BEEROTH, WHERE THE VIRGIN MISSED THE SAVIOR—A NIGHT AT BETHEL—A VISIT TO SHILOH—A REST AT JACOB'S WELL—MTS. GERIZIM AND EBAL—THE SCRIPTURE ACCOUNT TRUE—THE PULPIT OF JOTHAM.

I found, on leaving for Leke Galilee, that I had unwillingly "tarried ten days in Jerueelem." It was to me a pleasing coincidence. I depart on my northward journey on horsebnck, attended by a dragoman, a cook, two muletcers, four horses, a mule and a donkey. In addition, there are two tents end luggage to correspond, making for one solitary traveler a retinue of imposing array. The luggage and tents go forward in the morning with the cook and muleteers, while the dragoman and myself follow more leisurely, viewing the country and visiting the sacred eites on the road. Late in the afternoon we evertake them, and see from afar the white tents gleaming in a clump of trees, or on the edge of some town or villege, or neetling in some sheltered valley, while the blue smoke, curling up in front, proclelms the approach of the evening meal.

I leave by the Demascus road. Much has been said and written about this historic thoroughfare, along which kings and generals have swept with their armies; along which the Savior and his disciplee walked on their way to and from Galilee, and upon which, still lator, the fiery Saul was met by the Savior, and cast to the ground by a blinding light from heaven. It was once, doubtlces, a magnificent highway. Here and there remains of the old Roman road are still seen; but only here and there, as the centurlee have buried it out of sight, and caving hillsides have eaten it away, and the tread of myriads of feet of men and beeste of burden have had their sure destroying effect. The Damascus road, all through Judea and most of Sameria, is nothing bnt a pathway of stones! Stones of all eizes cover or constituto the road, and through which horse, camel and donkey pick their peinful way. Sometimes the only sign of the highway is in a certain emoothnese and polish given to the rocky bouldere in the center by the friction of the feet of passing animale. A carriage or wagon could not survive a total wreck in a few hundred yards. On either eide of the road, and as far as the eye can see, stretch away the gray and brown-looking hille. No trees are upon them; no beautiful farms on their sides; no fences by the way; no homes, with orchard and flower garden, smiling upon you and brightening the journey—only stones to be seen. Stones on the road, stones by the side of the road, and on the hill-sides countless millions of brown rocks and gray rocks, and gray rocks and brown rocks. And this is the land that once flowed with milk and honey. Here was the country where every man sat under his own vine and fig tree.

The land has sinned grievously. It rejected and killed God's only Son, and he has written his displeasure and judgment in lines of brown and gray all over the landscape. The blessings that produce the harvest have been withheld, the elements have washed away the soil, and the projecting rocky ribs of the mountains are yellowing or whitening in the sun.

In Samaria I observed a difference. There is more green on the hill-side, more fig trees and olives in the valley, although a kindred desolation is manifest. I remember, as I note the difference, that Samaria was not as guilty as Judee. It was the Samaritan leper that returned to give Christ thanks; it was a Samaritan woman who gave him water and believed on him, and it was a Samaritan town that begged him to remain with them, and believed on him as he preached, while Judea was plotting his ruin. So the lines of judgment here are shaded and softened in temporal mercies in a manner worthy of a just, discriminating God.

Along this road of Damascus, Saul sped on his angry way. He was going to annihilate Christianity, so he thought, and so many others thought. Poor Saul; so little was he dreaded in heaven that nothing was done to arrest his progress until he stood almost on the threshold of Damascus; and then, and not till then, an angel quietly twisted a trembling beam of light into a lasso, and flung it about his neck and landed him in the dust.

At Becroth, nine miles from Jerusalem, I was shown the place where the Virgin Mary first missed the child Jesus on her way to Nazareth. The Scripture says she had gone a day's journey. But Beereth is only nine miles from Jerusalem. Is nine miles a day's journey? This is easily understood in Palestine. Nearly everybody who journeys from the city start in the afternoon, and camp from nine to twelve miles awey. This is invariably called a day's journey. Fractions of days are still called daye in this part of the world. It was so in regerd to the Savior's lying in the grave, and it is so in regerd to travel. I paid my dragoman for the first march of twelve miles the same that I did for the second day's journey of twenty-four—the first being a day's journey. As I thought of the long, wearisome road that intervened between the two pieces, I marvelled how it was possible that Mary should have been ignorant of the absence of Jesue. The child hed been given to her in a supernatural manner, hie birth being amazingly announced; his entrance, as an infant, into the temple calling forth bursts of inspired prophecy from Simeon and Anna. How could she, with such memories, ever take her eyes from such a child, much lees travel four hours in utter ignorence of his whereabouts? Whet was she doing all this time? Was she absorbed in conversation with other women in the caravan in regard to the sights and occurrences of the city just left? She seems to have been an absent-minded kind of woman; a woman of a placid, tranquil temperament, not given to being much disturbed about anything. It is remarkable to my mind how this fact about her crops out here and there in the gospel narrative. The Catholic Church represents her in a picture holding the dead body of the Savior in her arms; but the gospel intimates nothing of the kind, but quietly gives the names of those who sought the sepulchre at day-dawn, and the name of the Virgin Mother is not among them. I know many mothers who would not have traveled one hundred yards without the sight or touch of their child; and yet Mary journeyed twelve miles in ignorance of the whereabouts of the solemn-eyed, holy-faced, heaven-announced boy, about whom the angels had been sent to her four distinct times previous to this occasion. And yet this woman, who could not take care of her own child, the Catholic Church has entrusted with the care of countless millions of souls!

I spent the night at Bethel. As I mounted an eminence I saw in the valley beneath me our two tents pitched on a little plateau near some fruit trees, while a blue line of smoke, ascending in front of one of them, announced the preparation of the evening meal. As I dismounted and entered my tent and saw the roominess, noticed the bed on one side, the table and stool in the center, the bright carpet on the ground, not only a spirit of thankfulness came over me, but a home-like feeling. After this came a dinner of several courses, then reading and writing by a clear lamp until nine o'clock, and then a walk and meditation under the stars of Bethel.

The place where Jacob slept is upon a swelling ground or eminence. A poor Syrian mud and stone village now covers the site. A few clumps of fruit treos relieve the prevailing tint of brown and gray that still pursues us in this stony country. It was at this place that Abraham built an altar to God. It was here that the young prophet delivered his courageous message against idolatry, and then afterward fell into disobedience through an old lying prophet. It was here that Jacob, fleeing from his brother Esau, "lighted on a certain place, and took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." Then came the vision of that wonderful stairway, the voice of the covenanting God, the morning awakening with the cry, "The Lord is in this place; this is the gate of heaven!" How little Jacob thought thet night, as he gathered the stones for his pillow, that this act would be known to all the world! How little we realize that certain acts of ours, gone through quietly, even secretly, will have a publicity fairly amazing! Nor can we tell what act it will be. Thus we read that Sarah laughed behind the tent door. Surely no one ever would know that. She was hidden; her breath scarcely stirred the curtain; no one was in the tent when she laughed, and yet thet laugh has resounded through the world! Guard your laughs, my reader; and when you pick up a stone in a lonely spot, say to yourself, "This act, so simple and trifling, may yet be known to the world." What a value this places on daily transactions, and what watchfulness it demands on human life!

Shiloh is seven or eight miles from Bethel, and fully two miles from the main road, and on the right hand as you journey north. It is located on a hilly slope, and surrounded by loftier hills. It is thus, in a manner, shut in; but has several wide valleys leading out in different directions. Not a house is seen there to-day; not a living creature abides there. Only ruins, and but little even of those. I fancied that I could distinguish several narrow streets outlined by stones for a short distance; but the ruin is so complete that it was impossible to be certain. The ancient Shiloh is utterly wiped out. The gate where Eli sat trembling for the ark is gone. I recall the Word of God at this point, "I will make you like unto Shiloh." And yet this desolate hill-side, now partially covered with a poorly cultivated field, was the place where the land of Canaan was divided by Joshua among the tribes, and was besides, for a long time, the abiding-place of the ark of God. One of the most deeply interesting chapters in the Old Testement tells how the ark was removed from this place and fell into the hands of the Philistines. Here Semuel's mother knelt in bitterness of spirit; here Eli was priest, while the child Samuel ministered unto the Lord. Again I recelled the fate of the young woman whom I always associate with Rachel. It was in this place that she died; for when the news came that the ark was taken and her husband was dead, the death-blow was given her gentle, beautiful life. "Fear not," said the women around her, "for thou hast borne a son," and her dying reply was, "Call him Ichabod, for the glory is departed from Israel."

In the afternoon we entered the valley in which Shechem, now called Nablous, is situated. At the eastern end of the valley, where it joins at right angles a broad plain that runs south, is Jacob's Well. Christian, Jew and Mohammedan all agree in regard to the identity of this place. The gospel narrative says it is not far from the parcel of ground that Jacob gave to Joseph. Close by is the reputed tomb of Joseph. The well, however, possesses its great interest not from Jacob's digging it, or from its great antiquity, but from the fact that here the Savior rested, sitting on its side, and thet here he held that wonderful conversation with the woman of Samaria. "Jesus, therefore, being wearied." He that journeys on the rocky and rough roads of Judea, and along the hot road that stretches through the plain for miles south of Shechem, will understand why Christ was wearied. The well, as the woman said, was deep. Even now, although much rubbish is in its depths, it is still seventy-five feet deep. A number of years ago some church had it arched over for its protection; but the arches are to-day in ruins, while the well still remains. I descended through the broken covering to the original level or top curbing of the well, and, seating myself on the stone mouth, read, with a sweet realization of the presence of Christ, the fourth chapter of John. How vividly the scene arose before me—the wondering woman; the wearied, patient, teaching Christ! What a sermon he preached to that solitary woman! What beautiful self-forgetfulness! He is so absorbed in doing good that the brain has forgotten to deliver the nerve telegram thet the physical man was hungry. This is said to be one of the two places where we are absolutely certain that Christ stood on the actual spot. The other place is where he stood on the southern slope of Mt. Olivet and wept over Jerusalem. To these two might be added the synagogue site in Capernaum. I am impressed here with an additional proof of the consistency of our Lord's course in life. He that refused to turn the stones into bread, when hungry, refused to make the water leap from the bottom of the well to satisfy his thirst. Patient, long-suffering, "he pleased not himself," and never worked a miracle to benefit himself.

A little distance up the valley we stand, with Mt. Gerizim on the left and Mt. Ebal on the right. I stood, I am confident, at or near the spot where took place that remarkable scene of the blessing and cursing. What is the reader's idea of this transaction? Does he think that six men went up to the top of one mount, and six to the summit of the other, while the vast multitude stood in the center of the valley? Or does he think that six tribes stood on the side of one mountain, and six tribes on the slope of the other, while Joshua was posted in the center of the valley, reading the words of the Law, and the people, thus divided, gave forth the loud response that must have rolled down the vale like distant thunder? It is remarkable that just at the spot where the occurrence is said to have taken place, that there are two recesses, or natural amphitheatres, in the sides of the two mountains, and directly facing each other. Whether six tribes stood ranged on end up one of these places, and the other six at the opposite one, with Joshua in the plain; or whether six men went to the summit of Mt. Gerizim, and six to the top of Mt. Ebal, while the people stood in the plain below, remains for the reader to decide. The thrilling fact with me is, that in either case the Scripture account would be true. I was perfectly satisfied with that fact before leaving the place, for after measuring the distance with the eye, and walking over much of it; after viewing the mountain summits from the valley beneath, and then climbing to the top of Mt. Gerizim and viewing Mt. Ebal over against me and the valley from above, I left, firmly convinced of the truth of the scriptural account.

This is a great country for loud and distant calling. The natives are greatly given to hallooing to each other. The hill and mountain-sides make excellent sounding-boards, the valleys are fine conductors, the atmosphere is favorable, and the lungs of the natives are excellent. I have seen a man call from a valley up to his house, far distant in the mountain-side, and "get the message through," to my wonder. Several miles east of Jerusalem I heard a Bedouin calling to a village that was twice the distance from him that Mt. Ebal is from Mt. Gerizim, and yet he made himself understood. More than once at night, while tenting through the land, I would hear the people calling to each other at great distances from one another, and at a great distance from myself, and yet the tones were as distinct as the sound at night was solemn and impressive. From all these things I was prepared to believe in the solemn colloquy and response between the tribes that long ago took place in the valley of Shechem; but when, in addition, I saw the place, my faith was confirmed an hundredfold by all that the eye observed.

A little farther up the valley, and jutting out of the craggy mountain-side directly over the town of Shechem, and at the height of four or five hundred feet, appears what I would call Jotham's pulpit. It is a ledge of rock about ten feet in length and breadth, and is said to be the place where Jotham, the son of Gideon, stood and shouted aloud his opinion on certain governmental matters to the inhabitants of Shechem, who were ruled over by his brother Abimelech. The remarkable scene is described in Judges ix, 7-21, and is well worth reading. As soon as Jotham finished his Philippic or, rather, Ahimelic, he sprang from the rock and fled, as many a preacher hed done before, and has done since. Jonah ran before he delivered his; Cranmer preached his, and then took it back; but Jotham, having delivered himself, girded up his loins and speedily left the land. Under the circumstances, it was a good speech or sermon. The parable he used was striking and faithfully applied, when we consider the fact that he knew that presently hundreds of people would be climbing the mountain-side in hot chase after him. He and Mark Antony became famous by making one speech; and, although we hear of him no more after this, yet he can claim that one address of his goes down to posterity, which is certainly more than many of us can say.

I regret that I have not space in this letter to describe my trip to the top of Mt. Gerizim, what I saw there, and the vast panorama of mountains, valleys, plains, near and remote towns and villeges that are beheld from that lofty and historic summit.

B. CARRADINE.

A Jawbone.

Samson was a unique character, as well as a man of great valor and mighty muscle. By his individual prowess he inflicted great punishment upon the Philistines, and wrought deliverances for Israel. But Samson had a way of his own. He disdained the tactics and weapons of the martinets; did not sound a trumpet to assemble the hosts like Gideon; nor, panoplied with helmet and corsage and sword, like the valiant Jephthah, led forth the armies of Israel. Single-handed and alone, he went out, simply rending, perhaps, with his brawny hand, as he would have rent a kid, or striking out from the shoulder and smiting "hip and thigh," or wielding the jawbone of an ass, and so inflicting great slaughter upon the uncircumcised.

Between Samson and some evangelists who have lately been among us, there is a verisimilitude. These evangelists, discarding the conventionalities of a stilted pulpit manner, according to methods of their own, by plain speech and powerful preaching, have smitten the modern Philistines, turned many sinners to the Lord, and rendered signal service to the church. What matters it if they are not furnished with the polished armory, and do not fight according to the tactics of the trained ministry? Yet their works approve them, and so do many brethren.

But the men of Judah were displeased with Samson, notwithstanding his terrible onslaught upon the Philistines, when he smote them "hip and thigh" with great slaughter. And instead of rallying about him against a common foe, they came upon him with rough words and evil intent, and, binding him with two new cords, they delivered him into the hands of the Philistines! How these Philistines exulted and "shouted against him" when they saw their dreaded enemy bound and turned over to them! And so some of the chief scribes and elders of the tribe of Mississippi, and elsewhere, are greatly displeased with the evangelist, the modern Samson, speaking and writing against him! They do not tell us, by name, who the offending Samson is. Like the men of Judah, they seem intent on getting rid of Samson. They would turn him over to the tender mercies of the uncircumcised—the men of the world. And how, as of old, the Philistines shout against Samson in the toils—the evangelist—bound and turned over to them by the reproaches of his brethren! But the two new cords availed nothing. They became as flax before the fire under the mighty strength of the inspired athlete; and, grasping "a new jawbone of an ass," he went for those dastardly Philistines. Such slaughter, with such a weapon, warriors never saw before! How that jawbone went crashing through the thick skulls of the Philistines! How Samson piled them, heaps upon heaps, a thousand men! How about the men of Judah now? I can imagine thet they were thoroughly indignant and disgusted. But didn't he punish the uncircumcised Philistines? Yes; but such a weapon! A jawbone! Has it come to this? Has Judah no army, nor weapons of war? Nothing but this rough man swinging the jawbone of an ass fresh from the feast of the jackals? The vulgar fellow!

So some of our chief scribes and elders. They cry out against the evangelist, against his plain speech and his methods. What though great multitudes hear the plain gospel from his lips, turn to the Lord and come into the church? What though many believers are brought up to a better religious life? What though sin is rebuked in high places, in Church and State, and communities are made better? No account is taken of all these things. These men of Judah would bind Samson with their reproaches, and give him into the hands of their enemies! But they avail nothing. Samson goes on, all the same, crushing with his jawbone, slaying many, while our rattan sticks and silver-mounted canes would rebound from these same skulls with but little effect. The evangelist reaches many, and turns them to a better life, who are seldom moved or reached by ordinary pulpit ministrations.

Beloved scribes and elders, let us not bind Samson, nor take that jawbone from his hands. Let us not forbid him because in his methods he followeth not us, lest we be found to fight against God.

T. C. WIER.

To the Louisiana Conference.

There will be a file on the secretary's table for statistical reports. Let the preachers file their statistics on the first day of Conference. Don't retain them until you have made your reports, brethren. The blanks prepared by the Book Committee are printed in duplicate; one set is to be filed, the other to be used in reporting. All reports must be made on these blanks.

Last year the secretary suffered a great deal of inconvenience, and was put to a great deal of unnecessary labor, by reason of many reports being filed late in the session. One brother brought in a report of two charges after the manuscript had been prepared for the printer.

Under the head, "Foreign Missions," report only what is reported to the treasurer of the Board of Missions. Report current expenses, and all funds for which blanks are not provided, under the heading, "Other Objects." Calculate net gain or loss of membership by comparison with last year's Minutes.

Let us endeavor to have our statistical reports tally this year. They have never done so before.

STATISTICAL SECRETARY.

Statistics of Mississippi Conference

Dear Brethren: Please get the blanks ordered by the last General Conference. Reports can not be made on the old blanks. Please hand your report to the statistical secretary as soon as you arrive at Conference. If it is in any way doubtful as to your being there on December 17, please forward your report, so thet it can be recorded.

Your brother,

JOHN W. CHAMBERS.

Mississippi Conference Notice.

Parties attending the Conference, to be held at Canton, December 17, will purchase regular tickets, taking certificates of all agents where tickets may be purchased. Upon the presentation of these certificates, tickets for return will be sold at one-third regular rates.

Parties coming over the L. and N. railroad will procure tickets via New Orleans. Tickets good to return till December 26.

These rates apply on all roads except the Mobile and Ohio, from which I have not been able to get any reply.

The hours of the arrival of the trains in Canton are 6 P. M. and 3 A. M. The afternoon train from Vicksburg does not make connection with the evening train for Canton.

All classes and committees will meet at the court-house in Canton.

T. B. HOLLOMAN.

North Mississippi Conference.

NOTICE!

Members attending the Conference at Grenada, December 10, will pay full fare going, and take a receipt from agent when purchasing ticket. This, when signed by the secretary of the Conference, will entitle the holder to return at one cent a mile. Members must obtain a receipt for every ticket purchased. Tickets good to December 20.

JOSEPH S. OAKLEY,
Assistant Secretary.

Christian Advocate.

THURSDAY, DECEMBER 4, 1890.

MORE ROOM AND MORE LIGHT.

BY A. H. REDDIE.

"A little girl has died," they say—
Only sixteen!
Weep, if we may—bend low as ye pray!
"What does it mean?"

But we can not weep, though the child be dead,
And hearts beat sore;
Life droops unwed, by yon stricken bed,
By the shadowed door.

Listen! God fashioned a house—he said:
"Built it with care;"
Then softly laid the soul of a maid
To dwell in there.

And always he watched it guarded it so,
Both day and night;
The wee soul grew as your lilies do,
Splendid and white.

It grew; I say, as your lilies grow,
Tender and tall;
Till God smiled, "Now, the house is too low
For the child and small."

And gently he shut the shutters one night,
And closed the door:
"More room and more light to walk upright
On a Father's floor."

More room and more light for the maid, you know—
Only sixteen;
And on God's high row, where angels go,
She smiles between.

A Mission Day at Shubuta, Miss.

BY MRS. A. LOU EDGAR.

MR. EDITOR: Such a treat as I enjoyed recently does not often fall to the lot of many preachers' wives. The occasion was a pleasant coming together at Shubuta of representatives of the Woman's Missionary Societies along the Mobile and Ohio railroad, from Meridian to Waynesboro, to hear a missionary sermon by Bro. Mellen.

At Shubuta I spent two pleasant, happy years, as mistress of that comfortable parsonage, and was the recipient of the many kindnesses which were continually showered upon its inmates. Surely I needed no second thought to avail myself of the privilege of once more meeting face to face those friends who nursed and comforted me during our troubles and distresses. I went, and it was one continued feast of joy and gladness.

This meeting was a pleasantly concocted scheme and sweet surprise, gotten up by Sister Drake, the beloved pastor's wife. She had invited Bro. Mellen to preach that sermon, and—generous soul! as she is—wanted some one from every auxiliary near to share the "gospel feast" with her.

A regular meeting of the Shubuta Society, reports from representatives present, and the sermon constituted the programme. A very encouraging letter from our district secretary, Sister Mellen, was read as a report. Sickness prevented her coming, which was a disappointment to all. Sister Drake presided in her stead. One thing she said I wish every member of our auxiliaries could know and feel. She said, "I love this missionary work, because it lifts me out of self, and makes me forgetful of self." Oh! if more of our women could have this experience—this forgetfulness of self—they would find more time for work in the Master's vineyard, and there would not come up from so many places the report that our women are not interested.

The sermon! Shall I attempt to tell you about that sermon? Nay, verily. The text will suffice. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii, 17.) If all the presiding elders were as earnest and zealous in the missionary work as our presiding elder, there would not be so many district secretaries of our society complaining that they have no one to help them. How little trouble it is for a presiding elder to organize a Woman's Missionary Society! Oh, if we had more "helpers for those women!"

One district secretary writes: "Our presiding elder told me that there were many places on the district where they had no missionary societies. I can not attend to the duties of district secretary unless I could travel. I could not accomplish anything by writing. I have tried." If it were our presiding elder, he would take time and pleasure in helping that woman.

The reports that have come to me recently I give, condensed as much as possible.

Sister Mellen's report of Meridian district: "Four adult and one juvenile society organized since our annual meeting in June, viz: 'New Hope,' 'Marion,' 'Big Rock,' 'Pachuta' (the latter organized with 16 active and 9 honorary members) and 'Vossburg Juveniles.' Vossburg Auxiliary has raised $3 per member. Enterprise has made two life members!" Meridian Auxiliary has a membership of eighty.

DeSoto, a small town, has an auxiliary numbering twelve members; average attendance, eleven.

Waynesboro is not doing so well. We average an attendance of seven out of a membership of sixteen. We pay our *dues;* that is all. Sad record! (Not enough *Woman's Missionary Advocates* read.) If our women would subscribe for our paper and read it, they could not help being interested and going to work for our poor, tired, worn-out missionaries in foreign fields.

On the Brandon district the work is not progressing. Only seven auxiliaries in operation out of seventeen organized in the last four years. "The work is moving on prosperously on the Brookhaven district." No new auxiliaries, however.

All the members of the Moss Point Society subscribed to the training-school. This is an example well worthy of imitation. Notice of this school should be brought before every auxiliary.

Sister Hunnicutt, district secretary of Woodville district, has our sympathies. On account of illness she is unable to make a report of work done in her district. No doubt there are many live auxiliaries in the Woodville district.

Vicksburg and Jackson districts not heard from. So you see, Mr. Editor, this is not a full report.

Before I close, please allow me to call attention of the auxiliaries to the magazine soon to be published in Shanghai, China: *Woman's Work in the Far East;* price, fifty cents. See prospectus in last number of our *Woman's Missionary Advocate.* Every member should become a subscriber to this magazine.

I would earnestly request all corresponding secretaries of auxiliaries to inform me of items of interest connected with their respective societies.

WAYNESBORO, Miss.

The Beginning of the End.

The *Nashville* commends the plan, adopted by Bishop Hargrove, of calling the presiding elders together the day before the session of the Conference opens, at which time each presiding elder is to present a draft of his district to the Bishop, and suggests that the Bishop can then take up these drafts of appointments, dismiss the presiding elders, consult the preachers and laymen, and make the appointments without the usual friction attending this work.

This plan will soon put an end to the presiding eldership—at least, in its present form—and place several hundred more men in the field with sickle and gleaning-bag. This is my opinion.

I commend the result, but condemn the means by which it is reached.

ST. BERNARD.

Fairs and Gambling.

In reading your most excellent paper, of November 13, I find the following statement under the head of "Notes":

Several fairs have been held recently in Mississippi and Louisiana, and the people have attended in very respectable numbers. The display of agricultural products, specimens of handicraft and exhibitions of improved breeds of stock has been very fine. The one drawback to all these fairs, as far as we have read accounts of them, is the gambling and horse-racing that seems to be an invariable attendant. Can not gambling grow fast enough among us, that the whole people of a given section must lend their countenance and support to it? It would be refreshing to read of a fair where this vice was uncompromisingly shut out.

I am glad to see our religious papers of all denominations speaking out against the evil features of our fairs. The demoralizing and debauching effect of such practices in such *high places* is beyond computation. Just how widespread it is, and how deep it goes into the hearts and lives of our young men—of society in every relation—no one can tell. What it leads to, the bad it brings about, and the harm it does in the church, in the family, in the business and political circles, is, doubtless, far greater than any imagine. Our people ought to stop the wickedness of these fairs. Every father and mother in the State should raise their hand against it and put their foot down on it. *Public sentiment* must say, in loud and unmistakable tones, "No more of these pernicious and ruinous things must be allowed in our agricultural fairs." These fairs are occasions for the gathering together of fathers and sons, mothers and daughters, brothers and sisters, kinsmen and neighbors, from the highest to the lowest, the richest and poorest; and why should such foreign and hurtful devices, as are mentioned in the above note, be allowed a place or recognition on the grounds at these occasions? Is it not *a few* blood-sucking, money-getting and character-destroying men that override the feelings and the convictions of the great body who make up these fairs, by forcing themselves and their mischief into an institution where they have no claims? *Yes.* But is it allowed or countenanced? I took my pen, however, Bro. Editor, to say, and that proudly somewhat and gratefully made, that our *fair*, "The Noxubee County Agricultural and Stock-Breeding Association," whose meetings have been held for five or six years regularly on its grounds at Macon, does scrupulously and emphatically keep out every form and fashion of these vices. Nothing of a questionable character, as to its moral shade and coloring, is allowed on the ground. The whole conduct of the four days' meeting is rigidly in keeping with the rules of good morals. Our people set out to have what could be justly called *a fair.* It is a pronounced success. So much honor is due to the noble, patriotic and high-toned citizens of old Noxubee. Come up next October, and go through the rounds of the whole fair with us, and I will assure you that you can write us up as *one fair* in Mississippi and Louisiana where "gambling and horse-racing," and such like, are not the attendant. In the name of the good citizens of our county, and the Christian brotherhood, I give you now a cordial invitation to be with us next fall, assuring you that nothing will be done or seen under the knowledge or consent of the fair that would provoke your keenest moral sensibilities.

L. M. STONE.

(We are exceedingly glad to hear that there is one fair where gambling, horse-racing, etc., are not allowed. All honor to the "Noxubee County Agricultural and Stock-Breeding Association" for its regard to the decencies!—EDITOR.)

The Advocates and the Masses.

MR. EDITOR: In your issue of the twentieth instant we find a most interesting communication from the pen of Bro. T. C. Wier, to all which I respond a most hearty, Amen! The closing exhortation in the article is, "Let our aim be 10,000 subscribers within the next year;" from of which I conclude that the list has not reached that number. This is certainly a very small showing for the numbers represented in the three patronizing Conferences.

Putting the membership at 90,000 in Louisiana and Mississippi, this would give one paper for every nine members, and, calculating an average of three persons to the family, this would give us a paper to only one family in every three in the territory, leaving, as will be seen, 20,000 families, representing 60,000 members, who never see the paper. The intimation in the suggestion is, that if we can secure the above number of subscribers, we will have done a great work, whereas we find when compared with the membership that it represents but little.

I know, Mr. Editor, that the idea is to get the paper into every family; but sir, I ask, When was it ever so? and when may we ever expect it to be any nearer so than now? That the majority of our people do not take our religious paper or papers is beyond a doubt. That our preachers, as a rule, are interested in its circulation I believe also to be beyond question.

As a medium of communicating knowledge to the people all are agreed that the church paper is indispensable, and, therefore, should be in every home. But that the masses do not see it has already been shown, and thus the great question with us is, How shall we secure this end? How shall we enlighten our people concerning the doctrines and usages of our beloved Methodism?

There was a time when tracts were largely used in this great work; but that time has passed. The church paper seems to be looked upon as all that is necessary in this day. All of our resolutions and memorials and enactments on this subject have utterly failed of their design.

Now, sir, what is the conclusion of the whole matter? If we would have the church paper accomplish its desired object, some plan must be set on foot whereby no family shall be without it.

Is it not high time that some special effort should be made in that direction? Would it not be wisdom in us to wake up to the demand that is made for a cheaper paper of the same price as our great secular dailies? Would it not be well for the three patronizing Conferences, now soon to meet, to look into this matter and offer some suggestions for the relief of our existing circumstances? Many, very many, of our people are perishing for lack of knowledge, and, as wise men, it behooves us to consider the momentous situation.

T. B. HOLLOMAN.

From the Work.

COLFAX, LA.

Through the courtesy of Rev. B. F. Alexander, presiding elder of Alexandria district, I was furnished an opportunity of visiting a part of Louisiana through which we traveled together in 1863 and 1864, with a speed which varied as we were pursuers or pursued, and which I had not seen since. The company of a boyhood friend on the train turned earlier pages of memory, and suggested to me that if one side of the imagination had the power, through a dread of the future, to hasten old age, through another its kindlier office was to turn backward the flight of time and make us boys again. And so, in reviewing sites familiar as "war scenes," and frolicking again over play-grounds of my childhood, I was more than repaid for the loss of a solitude which was coveted for meditation on a dedication sermon.

There was life enough on the outside as we passed through the sugar region. The freedmen sang as they felled the forests of cane, and the cartmen, sometimes with laughter and sometimes with oaths, kept time to the rumble of their heavy wagons as they rolled their sweet burdens on to the mills. The smoking furnaces told of a boisterous and jocund crowd in all the departments of the sugar-houses. Scarcely ever has there been a larger or more productive crop of cane. The bounty of two cents per pound, conceded by the late Congress, makes all the planters who own refineries very jubilant, but is poor consolation to those who must sell their crops in the crude state, since the removal of the impost on sugar tears down the prices which have prevailed heretofore. The final outcome of this legislation will be, I fear, the consolidation of the 700 sugar-houses, which exist now, into as few as thirty or forty; the amassing, by those few, of enormous wealth, and the consequent impoverishment of the great mass of the cane growers. It will be the old story—the rich grow richer, and the poor grow poorer.

The tall sycamore of the Louisiana Conference, who was ecclesiastically mine host for this occasion, met me at Boyce, and turned me over to the courtly Bro. A. A. Dean, one of the stewards of the Colfax Church.

Colfax, famous for scenes of riot, and shunned by the freedmen for many years—looked upon with misgivings and fear by even commercial itinerants; Colfax, the city where immorality of every sort held high revel since the days of reconstruction, and religion was considered as the impracticable dream of women and children, has sobered up, and boasts one of the prettiest, brightest, and most completely furnished churches in the State. As usual, we have taken the lead, and are alone in our glory. Fortunately, we have built so wisely that we will not have to build again in order to attain the respectable appearance made by other denominations who usually improve upon the earliest builders. The church is centrally located, and stands complete—pulpit, altar, communion service, lamps, carpets and pews. The light from without is admitted through stained glass, most happily combining the colors; the roof is an open one, and, with the ceiling, is finished in oil. A church may be relied on as a fair expression of religious ideas and obligations, and usually indicates both the phase and measure of the spiritual and artistic culture of the people who build it. Hence we may infer a most hopeful condition of a section of our State which, in a large measure, has lain fallow for many years. The cost of this structure was about $2 000, the most of which had been paid by this little community, though other contributions were received from a distance. The debt which remained amounted to about $300, and the large congregation came promptly to the rescue with subscriptions sufficient to largely overwhelm this amount. The promptness and cheerfulness with which this was done seemed to indicate that they felt it a privilege to give to the Lord.

Colfax is in the midst of a prohibition parish, and its people feel secure in their temperance privileges from the resolution with which the grand jury and court pursue all transgressors with the penalty of the law. The steady progress in all commercial and agricultural enterprises, together with an evident purpose of the people to "cry after the living God," is ample assurance of a new life and grand future for Colfax and Grant parish.

I recur with pleasure to the hospitality of Mr. J. H. McNeely, of Colfax, and to polite attentions of Mr. H. G. Goodwyn, editor of the *Chronicle*, who, by the way, is son of Rev. P. M. Goodwyn, known and loved throughout this Conference.

CHAS. F. EVANS.

SALLIS REVIVAL.

On the morning of November 12 our dear Lord sent to Sallis, Miss., two of his most skilled and successful colaborers in sermon and song—the peerless Geo. S. Inge and Prof. D. J. Evans. They came as re-inforcements from the fields of glory. The enemy felt their touch and soon began to fall under the story of the cross and the melody of song; but they arose again to live for God and the right. Multitudes flocked to the gospel feast and filled the house to its utmost capacity. Day after day, and night after night, did the renowned messenger of love come before his audience with thoughts that breathed and words that burned; his language as clear as a sunbeam, as chaste as a snowflake, and as strong as bands of steel; his illustrations *new*, apt, true and telling. For *ready* knowledge, energy and adaptability, I have never met and known his peer, and what I say of Bro. Inge as a revivalist, I say of Bro. Evans as a vocalist. He is simply at the top.

As to results, no one can measure them. Our entire community has been lifted up. Scores have been won to God; hundreds have declared their intention to amend their ways. Thirty-one have joined the Methodist Church, and quite a number have given their names for membership in the Baptist Church. Our young people have received great benefit from their faithful master of song. We shall walk in newness of life on all lines.

Bright, happy and enduring will be the memory of these dear brethren and their work in this field. May God be ever so good and kind to us in the ministry of his Word and the sweet notes of his praise, and may we ever remain loyal to our pledges of love and Christian endeavor!

Once more briefly: We have held five meetings besides this one, and at all of them we feel sure that good was accomplished. Some 65 in all have joined the Methodist Church. Many have renewed their pledges.

Several of my brethren in the ministry have rendered us faithful services during the year, for which I now tender my warmest thanks. This has been, to many of us, one of the most remarkable years in the history of our lives. Nine have answered to roll call above; and of these I may say, "Blessed are the dead which die in the Lord!"

I will write an article ere long in which special mention will be made of the sainted dead. I have made, notwithstanding my protracted illness, more than 300 visits, and have preached not less than 125 sermons. I have been kindly received everywhere, and have learned to love my people as my own.

I now believe that our collections will measure up with assessments all round.

To God be all the praise, both now and forever. Amen and amen!

R. M. EVANS.

SHANNON CIRCUIT, NORTH MISSISSIPPI.

We have recently closed our round of protracted meetings, resulting in over one hundred conversions and sixty-three accessions to our church. We feel under many obligations to Bros. Eugene Johnson, of Verona station, and N. G. Augustus, of Tupelo station, for their able help in these meetings. We had Bro. Joe J. Jones with us at Troy and Shannon for one week. Bro. Jones is surely a gospel preacher. He relies wholly upon God's Spirit and Word to accomplish the work to be done. He is certainly a man with a message, and that message from Christ to dying men. He preached in Troy five days to not less than 600 people. Old men and young men who had never before been moved came tremblingly and took Bro. Jones by the hand with a vow, "By the grace of God, I will be a better man." It must be that God has called him to rescue these hard-hearted ones. May God's richest blessings attend him and his faithful and efficient singer (Bro. Gilreath) wherever they may go.

J. M. BARNES.

SHANNON, Miss.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

GUSTAVUS ADOLPHUS. By C. R. L. Fletcher, M. A. G. P. Putnam's Sons, New York. Eyrich, 130 Canal street, New Orleans. Price, $1 50.

This book is one of "The Heroes of the Nations Series," and recounts, in thrilling language, the struggle of Protestantism for existence in the land of the Swedes. It is a story which has interested the world for three hundred years, and yet it is as fresh as ever. Prof. Fletcher has brought to his aid a full knowledge of the times of which he writes, and a style at once clear and pleasing. This series of biographies will, no doubt, find a ready reading public, for we never tire of the great deeds and noble actions of former generations.

A LOYAL LITTLE RED-COAT. By Ruth Ogden, with sixty original illustrations by H. A. Ogden. Frederick A. Stokes Company, New York. Price, $1 50.

That Revolution which, more than a century ago, freed us from "the Britishers" will never lose its interest, no matter in what form it is brought before us. Here is a story of a loyal little red-coat that can not fail to fascinate all young readers, and the older ones will hardly lay the book down before they have finished the thrilling tale. And then the book is a beauty to look upon, and will make a valued Christmas present to any boy or girl who relishes historic stories.

FORWARD, MARCH; THROUGH BATTLE TO VICTORY. Talks to Young People on Life and Success. By Rev. Henry Tuckley. Cranston & Stowe, Cincinnati. Price, $1.

This is a book for young people—a book that sets forth the great fact that life is a battle, and can only be won by the brave and true; a book to inspire enthusiasm and incite to noblest purposes, and, therefore, a good book to put into the hands of thoughtful boys. It is gotten up in an attractive style and has forty illustrations.

LALLA ROOKH. AN ORIENTAL ROMANCE. By Thomas Moore, with one hundred new illustrations by Thomas McIlvaine.

THE PRINCESS, AND OTHER POEMS. By Alfred Lord Tennyson, with one hundred new illustrations by Charles Howard Johnson. Frederick A. Stokes Company, New York. Price, $1 50 each.

The contents of these two books are, doubtless, familiar to our readers. They have been a part of English literature for a long time. But we have never seen these literary gems so beautifully set as these publishers have set them. The very finest paper, the clearest type, the most beautiful illustrations combining, make up volumes that will ornament any library in the land.

Mississippi Items.

An artesian well has been bored at Ocean Springs. Water was found at 875 feet, and gives out 60 gallons per minute.

The Marshall-Nugent cotton seed delinter has been tried successfully at Jackson. It takes every particle of lint from the seed without injuring the hull.

The taxable property in Jackson has increased since last year $676,085. One of the largest sash, blind and door factories in the South is in process of erection.

The merchants of Columbus have purchased a steamboat to run on the Tombigbee river in the interest of the city, which will add greatly to the volume of trade.

The *Democrat-Star* says:

Capt. W. H. Hardy, the president of the Gulf and Ship Island railroad, has gone to New York to get more money to complete this road from Gulf Port to Hattiesburg. Of course, this road will reach Hattiesburg by the first of January. So says Hardy.

The Water Valley *Progress* makes a remark that can't be said by many country-town papers. It says: "All the levees and bridges on the various roads leading into Water Valley are in splendid condition." It would be a "splendid" thing if every town could say that!

The distribution of the Mississippi river appropriation has been made by the chief engineer as follows: For improving the river from the head of the passes to the mouth of the Ohio, $4,000,000; for Hickman, Ky., $111,250; Greenville, Miss., $350,000; Vicksburg, $175,000; Natchez, $250,000; Red and Atchafalaya rivers, $350,000; New Orleans, $200,000.

This, from the Brookhaven *Leader*, shows the good effect of "no saloons" on a "high day:"

Notwithstanding the immense crowd in town Monday at the circus, not an arrest was made and not a case of drunk and disorderly was reported. The crowd was sober, good-humored, well-behaved and orderly, and the mayor didn't have a case before him at the wind-up. How different the record would be with three or four saloons running in town!

Gov. Stone has appointed R. H. Thomson, of Lincoln; G. G. Dillard, of Noxubee, and R. B. Campbell, of Washington, commissioners under section 278 of the new Constitution, "to prepare and draft such general laws as are contemplated by the Constitution, and such other laws as shall be necessary to put into operation the provisions thereof, and as may be appropriate to conform the general statutes of the State to the Constitution."

Louisiana Notes.

The rice crop of Acadia parish will reach 250,000 barrels.

Seventeen indictments for the murder of Hennessy, chief of police in this city, have been found by the grand jury.

The Acadia College, located at Crowley, has had a successful term, and gave an interesting exhibition last week.

A fire insurance company, composed of successful business men, with a capital of $250,000, has been organized in Baton Rouge.

A mill capable of making 75,000 feet of lumber per day has been put in operation in Logansport, which town is growing rapidly.

The bridge over Boeuff river, on the New Orleans and Northwestern railroad, will be located near the Cut-Off, three miles above Rayville.

Shreveport has had a chrysanthemum show, and it was a great success. This is said to have been the first show of the kind ever held in the South.

An oyster canning factory, which puts up and ships 5,000 oysters a day, has been established in Houma. The plant is to be enlarged next year.

A subscription of $30,000 has been taken in New Iberia for the purpose of organizing a new bank. This, with the outside help promised, will start the project at once.

The *American* and *Christian Visitor*, of Lake Charles, have been consolidated. Elder G. B. Rogers, editor of the *Visitor*, goes on the editorial staff of the *American*.

A Merchants' Association has been organized in Lafayette for the purpose of seeing that the Sunday law is properly observed. All good citizens are under obligation to see that every law be properly observed.

Work on the Louisiana and Northwestern road, which will start from Lake Charles and pursue a northward course through the Louisiana parishes and Arkansas, connecting at Little Rock with the St. Louis and Little Rock road, is progressing rapidly.

The North Louisiana Horticultural Society made an exhibit recently at Shreveport, which was said to be very fine in every respect. The *Caucasian* thinks that great good will come to Shreveport if this society receives proper encouragement. Why not have something of this kind in every town?

Marriages.

TURNER—ANDREWS.—In Canton, Miss., August 5, 1890, by Rev. T. B. Holloman, Mr. J. O. Turner and Miss Mamie Andrews.

PORTER—FEARN.—In Canton, Miss., October 13, 1890, by Rev. T. B. Holloman, Mr. D. P. Porter, Jr., and Miss Mary V. Fearn, all of Jackson, Miss.

ROBERTS—CAGE.—In the Presbyterian Church, Canton, Miss., November 26, 1890, by Rev. T. B. Holloman, Mr. B. L. Roberts and Miss Ida R. Cage.

ROGERS—KINCANNORE.—At the residence of the bride's father, Verona, Miss., November 5, 1890, by Rev. T. C. Wier, Mr. O. B. Rogers, of Okolona, to Miss Ninnie Kincannore.

WADDELL—FITZHUGH.—At the residence of Mrs. Mary Rhodes, in Rankin county, Miss., November 12, 1890, by Rev. J. F. Robinson, Mr. Wellington Waddell to Mrs. Elizabeth Fitzhugh.

SWAYZE-LUSE.—At the residence of the bride's father, Dr. Luse, November 18, 1890, by Rev. H. P. Lewis, Mr. Philip E. Swayze and Miss Naoole Luse, all of Yazoo county, Miss.

ATKINSON-BURCH.—At the residence of the bride's father, near Houghton, La., November 19, at three P. M., by Rev. L. A. Reed, Mr. B. S. Atkinson to Miss Berta Burch.

BOGGAN—SWEARINGEN.—At the residence of the bride's mother, near Zion Hill, Amite county, Miss., November 19, 1890, by Rev. J. N. Tucker, Mr. Henry P. Boggan to Miss Janie Swearingen, both of the same county.

RICHARDSON—McCLANAHAN.—At the house of the bride's mother, November 20, by Rev. John Pipes, Mr. L. H. Richardson to Miss E. McClanahan, all of Grand Cane, La.

SMITH—FLOWERS.—In New Orleans, La., November 22, 1890, by Rev. H. S. Johns, Mr. Chas H. Smith, of Moscow, Ky., to Miss Aura A. Flowers, of New Orleans.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MULLINS—Mrs. NANCY L. MULLINS was born March 3, 1846, and died October 9, 1890, aged forty-four years and seven months. Sister Mullins joined our church at sixteen years of age, and continued a member until her death. Though her life was a short one, comparatively, yet, during that life she passed through many hard and rugged pinces which (I judge from my observation of her character for the past three years) she found in her experience as a Christian, the wife of a farmer, and the mother of eight children.

Sister Mullins was a solid, faithful Christian woman who mixed her Christianity with and into every relationship in life. I have noticed her closely while occupied with her other duties about the kitchen and house. She never failed to respond to the appeals of her children, for comfort or assistance, and she always did so with cheerfulness, entering into motherly sympathy with them in all their (little?) crosses. Doubtless, she was the same kind wife as she was mother, and the same earnest, laborious, faithful woman in all the other relations of life. I knew her as the preacher's friend, who was invariably frank and cordial in her hospitality to this writer and to former preachers on Meadville circuit. Often I have felt sad that more pressing duties called me to other parts of my work, and I felt compelled to leave her invitations to spend the night or "stay longer," uncomplied with, but not unheeded. How much treasure she will find—perhaps, to her surprise—laid up there when she gets to heaven! For the Master has said, "Inasmuch as ye have (been kind) done this to one of the least of these my brethren, ye have done it unto me." It was not necessary for Sister Mullins to leave words of testimony at her death, as an evidence of her safety; her life of purity and active love was testimony enough to convince us of her acceptance with God.

HER PASTOR.

COLLINS—SERBERT MAURAY, infant son of P. and M. A. Collins, was born in Onachita parish, La., April 1, 1889, and fell asleep in the arms of the blessed Savior on October 6, 1890, after a painful illness of about two weeks. Though little Serbert leaves quite a number of brothers and sisters to make home cheerful and happy, yet his departure leaves a sadness which the presence of others can not expel. Before the little lips had learned to lisp the name of Jesus he was removed to that celestial world, there to behold the lovely face of him who placed his hands upon young children, and said, "Suffer such to come unto me."

But in such seasons of sorrow, there is always comfort to the Christian parents. Though the dear little one has been taken from them, and he "can not come again to them," yet "they can go to him," and even now can rejoice in the anticipation of meeting their son again in that city where death can never enter, and where the word "farewell" is unknown. Thus the ties for heaven are stronger and those for earth grow weaker. May God bless the parents and relatives who sustain this loss!

ISAAC T. REAMES.

DAY—LEONA ESTELLE, little daughter of Rev. H. W. and Julia Day, was born June 12, 1889; was baptized July, 1889, by Rev. C. McDonald; died August 29, 1890.

Leona was a sweet little girl. We laid her in the church-yard by her little sister, who was buried one year before she was, to await the morning of the resurrection. God takes these precious jewels to himself, and says: "Suffer little children to come unto me, for of such is the kingdom of heaven." How home-like heaven is becoming! May God bless the faithful young preacher and father and comfort the heart-broken mother. May they ever feel that all things work together for good to them that love and serve the Lord, and may they finally meet those precious children where parting will be no more.

W. M. SULLIVAN.

SADLER—My old life-long friend and Christian brother is dead. Our love for each other began when we first met; when we were wayward youths indulging in follies and ungodliness for a few years. In 1840 he joined the Methodist Church in Macon, Miss., leaving me in my sinfulness until about one year after, when I became a member of the same church. After we were both born again and became worshipers of God, our friendship grew into love, and we often talked of our trifling troubles here, and rejoiced together of the hope we had of getting where troubles cease. A more humble Christian spirit I have not met, nor do I expect to meet this side the grave. Bro. Sadler was a righteous, godly man. I remember very fondly the mingling of voices together in song, and the melting of hearts in worshiping the Master, connecting our vows in tears and praise to our blessed Redeemer, and how we would serve him while our lives continued. He has left me, but I thank God he was faithful to the end.

ELIAS MERIT SADLER was born in Jefferson county, Ala., December 3, 1815; died at Iuka, Miss., on October 10, 1890, near seventy-five years of age. He was married twice. His first wife died when he was comparatively young. Some time afterward he married her reintive, Miss Mary E Murry, who a short time after marriage became almost a helpless invalid. Bro. Sadler's care of her was like a mother's watchful care over an afflicted babe. No one ever saw more tenderness and love for an afflicted wife than he showed her until her death on July 13, 1879. They sleep together in Iuka Springs Cemetery. H. W. FOOTE.

WISNER—A. J. WISNER was born in Wilkinson county, Miss., July 26, 1845; was married to Miss Amanda E. N. Low, May 7, 1865; joined the Methodist Church, January, 1865; died June 10, 1890. He was converted under the ministry of Bro. M. H. Moore in 1888, whom he ever afterward loved. Bro. Wisner was a quiet man; his temper was his only trouble. If he said or did anything wrong, he would not rest until he felt that he was forgiven. For twelve years he made it his business to take a pitcher of water to the church for the preacher. The last Sunday he spent on earth, not being able to go to Sunday-school, he taught his little boy his lesson, and helped the family off; then spent the day in reading. After they returned he spent the evening in singing. After having prayer with the family at night, retired very happy. The next day he was off in the neighborhood on business; returned home in the evening, and went over his field as well as usual. After family worship he said he was so sleepy. He retired, and at ten o'clock his wife heard a strange noise in his room; went to wake him, and he couldn't speak. He was dead in a few moments. He loved his church. He leaves a wife and six children to mourn his loss. May God comfort the widow and orphans, and finally save them.

W. M. SULLIVAN.

Texas Advocate please copy.

KELLER—Suddenly did the angel of death visit the home of Mrs. Sue P. Keller, and bore from it the purest gem, the idol of her heart. Sweet little BENNIE died of congestion, October 29, 1890, and on the following day, just as the sun was sinking in the west, filling the earth with its glorious light, we gathered in Bethel Churchyard, to lay his beautiful form in its lowly bed. Before he was taken sick, he would ask his mama so many questions about heaven. What the people did there, and how God put wings on the angels. Dear little darling, your questions have all been answered by Jesus himself, as you've walked the golden streets of that beautiful city. Though only four years and six months old, little Bennie was a remarkably bright child, and won every heart with his sweet, gentle manners. He never failed to ask his little blessing at the table, and during his last illness, when his medicine was brought to him, he said it was no use, for when God wanted us, we would have to go any way.

May God comfort the grief stricken mother, as he only can, and bring her with her sister and brothers to meet dear little Bennie, for he will be waiting and watching for them at the beautiful gate. COUSIN EMMA.

FAISON—RICHARD B. FAISON, Jr., the eldest son of Richard B. and Sallie C. Faison, was born December 14, 1878. From his babyhood he was taught to love Jesus, and, as the result of this early training, he joined the Methodist Episcopal Church, South, when but ten years of age.

I shall not soon forget the warm welcome that he gave "the new preacher" not quite one year ago. It was with a look of pride that he told me that he was a member of the church. It was my privilege to talk and pray with him and his sister and brother just a few days before his death. I little dreamed that before another week should pass Richard would be called home. But the angel of death passed by, and on the following Friday, October 31, 1890, Richard B. Faison, Jr., passed from his home on earth to his home in heaven. Let us meet him there, where there is no more parting.

GEO. H. LIPSCOMB, P. C.

STRINGER—On October 1, 1890, at 8 o'clock A. M., little JESSIE, infant daughter of M. B. and Alice Stringer, closed her baby eyes for that last long sleep from which there is no awakening.

For two short years she made home bright with her winsome smiles and baby prattle; but "she was too pure for this sin-stained earth, and God, in his wisdom, saw best to transplant this precious flower to a sunnier clime, where the chilling winds and blighting frosts of time can never mar its tadeless beauty."

ONE WHO LOVED HER.

RICHARDSON—Miss SARAH G. RICHARDSON died August 21, 1890, aged twenty-nine years four months and nineteen days. She had been a member of the Methodist Church for some time. She died very suddenly, without a moment's warning.

Sister Richardson leaves an aged and afflicted mother and many loved ones who hope to meet her in a better land. God bless the relatives of the deceased, and especially the troubled mother; and at last save them where parting will be no more.

W. M. SULLIVAN.

CLEARMAN—Mrs. BETTIE KIRK CLEARMAN, was born in Noxubee county, Miss., September, 1866. She was left an orphan at eight years of age, but was fortunate in that she had religious influences around her. At the age of twelve years professed religion and joined the Methodist Episcopal Church, South, in which church she lived and died, making a useful and consistent member. In 1880 she was happily married to W. W. Clearman. For ten years they lived happily together and prospered. Two children were the fruit of the union. The first, a little girl, died at eight months of age. The second, a little boy four years of age, still lives.

Her illness was complicated and long—first, measles; then fever, and then heart affection. She had every attention that faithful nurses and skilled physicians could give, but the approach of death could not be arrested. It seems that her mission on earth was done, though her life was short. So God took her, October 25, 1890, from her home in Macon, Miss., to her home in heaven. She left every evidence that she was ready. May God sustain the husband, take care of the child, bless the brothers and the sister! J. H. MITCHELL.

WRIGHT—Mrs. LOUISA WRIGHT (*nee* Millsaps) was born April 13, 1810. Some time during the year 1822 she was converted and united with the Methodist Episcopal Church. In 1830 she was married to Kendal Wright, with whom she lived happily until God took the husband to his better home.

"Aunt Louisa," as she was familiarly called, was a true Christian, though not very demonstrative, yet firm in adherence to Christian principles and duty. Age and infirmity had for some time prevented her attending church, but she enjoyed very much religious service at her home. In conversation with the writer, a few days before her death, she said, "My children are all converted and in the church but one;" then, calling his name, she exclaimed, "O, if he would only yield and be saved, I should be so happy." We laid her to rest beside her husband, and thought of a happy meeting on the other shore.

E. F. MULLINS.

FENN—ADA L., daughter of Rev. L. and G. E. Fenn, of Elm Bayou, was born October 20, 1885, and died August 14, 1890, of congestive chill.

Ada was a lovely child and of a bright and sunny nature. She loved the Sunday-school songs, many of which she could sing with a degree of accuracy remarkable for one of her years. Thus the angel reapers have gathered another lovely flower to bloom in the garden of God, and, though the sweet voice is hushed to earthly ears, it is now blended with infant symphonies in a clime more in keeping with her pure spirit.

JED.

LONG—WILLIAM HENRY, only child of James and Ann Long, was born October 28, 1889; was baptized June 8, 1890, and departed this life, November 13, 1890. He took sick while at church, Sunday, November 9, at Andrew Chapel. He died from teething; was a patient sufferer only four days, and God took his little spirit to be with the sainted spirits at rest.

His little prating tongue and timid footsteps will be missed. May God bless the bereaved parents and friends of the little one!

A. C. FLOWERS.

McCARTY—Died, at Hemingway, Carroll county, Miss., on October 11, HENRY, infant son of W. H. and Sallie McGee McCarty, aged one month and eleven days.

"Ere sin could blight or sorrow fade
Death came with kindly care,
The opening bud to heaven conveyed,
And bade it blossom there"

MOTHER.

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No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:45 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..8:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

THURSDAY, DECEMBER 4, 1890.

Briefs.

According to the *American Banker*, the rapid increase in the wealth, business and prosperity of the United States during the last ten years is simply marvelous. The total wealth of the country is now $71,459,000,000—equal to nearly $1,000 per head. This is an increase in ten years of $18,000,000, or 42 per cent. England's wealth in 1885 is given at $50,000,000,000, giving an average wealth per head of $1,545. The average in Scotland is $1,215 per head, and Ireland $565. The total wealth of France is estimated at $36,000,000,000. England exacts in taxes $20 per head of population, while each individual in the United States pays but $12 50. America will produce 9,000,000 tons of iron this year, while England's production is 8,600,000.

The general committee to make arrangements for the assembling of the Ecumenical Council of the Methodist Church, met in Wesley Hall, Philadelphia, a few days since; among those present being Bishops Foss, Bowman, Hurst, Hendrix, Gorman, Payne, Arnett, Chancellor Garland, of Vanderbilt University, and General Superintendent Gorman, and others, representing all the divisions of the church and all parts of the country. Bishop Hurst and Dr. Hamilton presented reports on the action of the Wesleyan and Irish Conferences relative to the coming council, and asking to be represented in it. The representation in the council will be 300 delegates from American churches and 200 from foreign churches. The place for holding the council has been referred to a special committee.

This, from the New York *Herald*, is interesting:

The deficiency of the pension account this year will be at least $40,000,000. The commissioner so reports officially to the secretary of the treasury. The *Herald* took a conservative estimate and made it $30,000,000. It now appears that even the commissioner's estimate is too low. From the information received to-day it is likely the deficiency will reach $49,000,000. This means $150,000,000 instead of $135,000,000 this year for pensions. It means more than $200,000,000 next year for pensions. It means a bankrupt treasury and an unpaid national credit, even sooner than the *Herald* had predicted. General Raum, the commissioner of pensions, said to-day that the pension deficiency bill would not be as large as has been claimed. Without giving the exact figures, he said the deficiency appropriation asked for would not be more than $35,000,000. According to this estimate the total appropriations for pensions next year, General Raum said, would not be more than $130,000,000.

The act of the last Mississippi Legislature, requiring uniform series of text-books to be used in the public schools, has created some troubles, and, in consequence of these troubles, the State Board of Education met and promulgated the following resolution, which is based on the opinion of the attorney-general:

In response to numerous inquiries from county superintendents and others touching the effect of the school-book law, it is resolved, that in the opinion of this board that the act of 1890, providing for a uniform series of text-books, etc., is mandatory, and if a teacher shall make use of other books than those adopted by the school-book committee on October 6, and contracted for by the county superintendents, it will be a breach of his contract destroying all claim to compensation.

This opinion of the State Board of Education is promulgated for the guidance of superintendents and for the protection of teachers.

The Second Coming of the Lord.

A convention of Baptists was recently held in Brooklyn, to give consideration to this very solemn subject. Eminent men of the Baptist Church from all sections of the country were present and participated in the addresses and speeches on the occasion. The convention was largely attended, and the interest in the proceedings increased from the first day to the close.

We can not find that any of the speakers attempted to cipher out from the prophecy the exact time of the Lord's second coming; but they interpret the signs of this present period as indicating that the beginning of his earthly reign is approaching. The prevailing opinion among them is that the coming of the Lord will *precede* the millennium, and not follow it. The augument seems to be that, though Christian activity is greater than ever before, sin was never more powerful than to-day, and has wrought so effectively its dreadful work that it has brought about a condition of things which can only be relieved by the actual presence of infinite wisdom in the person of Christ.

There are a great many persons of other denominations who are holding and disseminating like views on this subject. Bishop Coxe, of New York; Mr. Moody; and General Booth, of the Salvation Army, are all pronounced pre-millennialists. And there are a great many people who, though not holding these views, would be glad to believe that the Lord will soon come and take possession of his own. They are actually perplexed by the present state of things, and see no way out but by a general wind-up of earthly affairs.

Whether the recent convention will settle or unsettle anybody's faith on this particular point, we do not know; but we think it very likely that a discussion will be started that will become quite prominent in the religious world. Of one thing each reader of this may be quite sure, and that is, it will not be long before the Lord will come to him with the words, "Give account of thy stewardship." Are you ready for that?

Utterances at the Episcopal Congress.

The Protestant Episcopal Congress held a session recently in Philadelphia. Besides discussing matters pertaining exclusively to the Episcopal Church, they talked considerably on topics of wider interest. One of these was "Practical Co-operation with Other Christian Bodies in Rescue Work." On this subject there were some who spoke out plainly. An exchange says:

Rev. Clarence Buel heartily endorsed the work of the Young Men's Christian Association. He deplored the church's attitude of indifference toward the Evangelical Alliance, the Christian Worker's convention recently in session in Hartford, and kindred undenominational organizations; and he referred with shame to the fact that at the recent great conference of missionaries at Shanghai, China, the Episcopal Church had but two representatives, a fact that Phillips Brooks pronounced humiliating, later in the session.

Archdeacon Mackay Smith, of New York, waked up the Congress by his severe rebuke of evils, in and out of the church. Speaking of country rectors, he said:

They do not solve the problem by devoting all their energies to building lovely little churches with spires pointing to heaven, in places already supplied with them; nor by excusing themselves for visiting no farmhouses or lonely cross-roads, by pointing out that the building of a rectory in harmony with the architecture of the church is the next vital step in evangelizing the neighborhood; nor by refusing to do anything for those poor souls, in common with his brother across the way, on the ground that, although that brother fulfils three out of four conditions of the bishop's ultimatum, he still does not believe in the episcopate locally adapted to particular emergencies.

The archdeacon's endorsement of the Salvation Army must have caused a thrill of horror in the minds of some of his hearers. His endorsement was absolute, declaring that thus far it is the only agency that has gone down and made itself "all things to all men."

I grant you every objection you may urge against the vulgarity, the seeming irreverence, the hideously noisy and uncouth methods of their work; but in judging this movement I leave all my prejudices, prepossessions and nerves in my study, and lock the door.

After this came another prominent New Yorker, Dr. G. R. Van De Water, and advocated cordial co-operation with the clergy of all denominations in rescue work. Said he:

If we can not recognize them as priests, we can as teachers and prophets. It makes me exceedingly weary to have men who hob-nob with socialists, who become partisans and managers of political campaigns, and who affiliate with Father McGlynn on an anti-poverty platform, find fault with him if he gives the right hand of fellowship to a Presbyterian, or associates with Mr. Moody in his anti-deviltry campaign.

We find Dr. McKim, former rector of Trinity, in this city, agreeing with Phillips Brooks on church work in foreign lands, and saying:

It is the duty of the Protestant Episcopal missionaries to make conformity to dogma, creed and church ritual a secondary matter in their work in heathen lands. The simple gospel is to be preached—not church doctrine about the historic episcopate, or the priesthood. The main effort ought to be to make Christians, not Episcopalians. A native ministry, a native literature and a native church architecture should be encouraged. All that is good in the native religions should be recognized and built upon. There should be no attempt to engraft occidental incidental features upon what may be an oriental type of Christianity, if the simple gospel is presented and allowed to do its work naturally.

Verily, "the world do move," and so do some Episcopal preachers.

Class-Meeting with Gilderoy.

MR. EDITOR: I am glad you are yet on the "tripod." The committee did not unhorse you, and they would not let you dismount. You are in the saddle yet. You are still a member of the North Mississippi Conference, and we may look for you at our annual sessions.

If we should chance, or providence, to have a home at the same house this year, as we did last, it would suit me to a fraction. You have grace enough to endure my "gab," or you did endure it with much long suffering last year. The Conferences are coming mighty fast and thick of late years. Time goes in a whirl. I have hardly time to turn round till the year is gone. What means all this? I am only a boy yet; out of my teens, of course, and more than half a hundred years old. The long end of life is behind me. It has been lived, and the record is written in the memory of God. I will have to stand face to face with it in the last day. But for the mercy of God and the merit of Christ the thought would kill me. That is my only hope; his blood, my only plea. Through him I hope to pass the test.

I have good reason to believe that I am growing in grace as I grow in years. I have less trouble with my temper and my tongue than I used to have. I am not nearly so "touchy." I am more patient with the faults and weaknesses of other people, more considerate of their prejudices, whims and peculiar notions. I am not inclined to run roughshod over them as I used to do. If they compel me to go a mile, I am inclined to go two, rather than have a dispute about it. If they sue me at law and take away my coat, I am disposed to throw in the overcoat. I want to return blessing for cursing, good for evil and prayer for persecution. By this course I find less spleen and infinitely more peace in my own heart. I would do these things for no other reward than the peace and comfort I get in my own soul.

The fact is, "Virtue is its own reward." I pray more now, pray easier, love to pray—indeed, it just prays itself. Prayer has become a blessed and glorious privilege rather than a duty. I catch myself praying when I was not conscious of praying. It bubbles up and boils over without thought or effort. I do not have to pray for the spirit of prayer as I once did. The Word of God grows in sweetness. "It is sweeter than honey or the honey-comb." His Word is bread and meat. I feed and fatten on it. It is clearer, purer, stronger, sweeter than ever before. I see less controversy and more of the conversation of heaven in the Bible now than I used to do. My faith is stronger, hope brighter and love purer. I live nearer to God. I believe I am entirely free from a feeling of hate, or of unkindness towards any human being under the sun. I hate sin, but love the sinner, and long to see him quit sinning against his own soul. It has taken me long years to come to this measure of grace. I did not come to it *per saltum*, at one bound. With me it has been a growth rather than a leap in grace. When I look up at Christ, the standard, the measure to go by, I find that I am yet a long ways from what I ought to be, what I must be. I find that as I grow towards him, he grows still higher above me. It seems to me I will never grow tall enough to stand and look my Master square in the face. It is, and has been for forty-odd years, looking up all the time. "The measure of the stature of the fullness of Christ" is hard to attain. The standard is high. God put it high on purpose—indeed, an inch lower would be unworthy of himself. It is as low as God can come and no higher than we ought to go. It is just right.

Well, I thought I would have a little private chat with you since your re-election and before we meet at Grenada. That the chat took this turn is purely accidental or providential; by which I mean to say, it was not of purpose, or by a preconceived plan. I had no plan in my mind, but sat down and began to touch the keys of this machine, and the thing turned out this way. May God bless you! Your brother,

GILDEROY.

The Saloon Keepers and the Supreme Court.

A very important case has been decided by the Supreme Court of the United States in regard to a man's right to sell liquor. A saloon keeper in San Francisco conducted his business so outrageously that when his license expired the commissioners of police refused to renew it. The fellow took the bit in his teeth and undertook to sell without a license, and was forthwith arrested. He appealed to the State Court and was beaten. He took his case to the United States Circuit Court, and the judge decided in his favor. Upon this the commissioners appealed to the Supreme Court of the country, and this court of last resort sustained the commissioners. As this decision bears upon the special cry that is so often made, that "prohibition is an invasion of personal liberty," we give large extracts to show what the highest judicature of the country has to say on that point. Mr. Justice Field delivered the opinion of the court. He said:

It is undoubtedly true that it is the right of every citizen of the United States to pursue any lawful trade or business, under such restrictions as are imposed upon all persons of the same age, sex, and condition. The possession and enjoyment of all rights are subject to such reasonable conditions as may be deemed by the governing authority of the country essential to the safety, health, peace, good order, and morals of the community. Even liberty itself, the greatest of all rights, is not unrestricted license to act according to one's own will. It is only freedom from restraint under conditions essential to the equal enjoyment of the same right by others. It is then liberty regulated by law.

TO THE PREACHERS OF THE LOUISIANA, NORTH MISSISSIPPI AND MISSISSIPPI ANNUAL CONFERENCES.

STATEMENTS of your accounts have been mailed to your address. Please bring amount due to the Conference, together with all the renewals and new subscriptions possible.

The Publisher or Business Manager will be on hand, Wednesday morning, to receive your ADVOCATE money.

The right to acquire, enjoy, and dispose of property, is declared in the Constitutions of several States, to be one of the inalienable rights of man. But this declaration is not held to preclude the Legislature of any State from passing laws respecting the acquisition, enjoyment, and disposition of property. What contracts respecting its acquisition and disposition shall be valid, and what void or voidable; when they shall be in writing, and when they may be made orally; and by what instruments it may be conveyed or mortgaged, are subjects of constant legislation. And as to the enjoyment of property, the rule is general that it must be accompanied with such limitations as will not impair the equal enjoyment by others of their property.

For the pursuit of any lawful trade or business, the law imposes similar conditions. Regulations respecting them are almost infinite, varying with the nature of the business. Some occupations by the noise made in their pursuit, some by the odors they engender, and some by the dangers accompanying them, require regulations as to the locality in which they shall be conducted. Some by the dangerous character of the articles used, manufactured, or sold, require also special qualifications in the parties permitted to use, manufacture, or sell them. All this is but common knowledge, and would hardly be mentioned were it not for the position often taken, and vehemently pressed, that there is something wrong in principle, and objectionable in similar restrictions when applied to the business of selling by retail, in small quantities, spirituous and intoxicating liquors. It is urged that, as the liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted, and is confined to the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter for legislation.

There is in this position an assumption of a fact which does not exist, that when the liquors are taken in excess, the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens; and in the self-abasement which it creates. But, as it leads to neglect of business and waste of property, and general demoralization, it affects those who are immediately connected with and dependent upon him. By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. The sale of such liquors in this way has, therefore, been, at all times, by the courts of every State, considered as the proper subject of legislative regulation. Not only may a license be exacted from the keeper of the saloon before a glass of his liquors can be thus disposed of, but restrictions may be imposed as to the class of persons to whom they may be sold, and the hours of the day, and the days of the week on which the saloons may be opened. Their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality, and not of federal law. The police power of the State is fully competent to regulate the business—to mitigate its evils or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the State, or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils. The manner and extent of regulation rest in the discretion of the governing authority. That authority may vest in such officers as it may deem proper the power of passing upon applications for permission to carry it on, and to issue licenses for that purpose. It is a matter of legislative will only. As in many other cases, the officers may not always exercise the power conferred upon them with wisdom or justice to the parties affected. But that is a matter which does not affect the authority of the State, or one which can be brought under the cognizance of the courts of the United States.

The Constitution of California vests in the municipality of the city and county of San Francisco the right to make all "such local, police, sanitary, and other regulations as are not in conflict with general laws." The Supreme Court of the State has decided that the ordinance in question, under which the petitioner was arrested and is held in custody, was thus authorized and is valid. That decision is binding upon us unless some inhibition of the Constitution or of a law of the United States is violated by it. We do not perceive that there is any such violation.

All of which goes to show that the saloon keeper is not only not beyond the supervision of the law, but is subject to its most vigorous restrictions. This decision was rendered November 10.

Notes.

During the month of October *one million* persons attended the meetings of the Salvation Army in this country, and $21,000 were contributed to its support.

"If the alchemy of science can extract beautiful colors from coal tar, can not Divine alchemy enable us to evolve gladness and brightness out of the agonized hearts and dark, dreary, loveless lives of doomed myriads."—*General Booth.*

Holston Methodist:

We have found no lack of sympathy and no difficulty in town or country to secure subscribers when we have gone from house to house in search of them. In some circuits and stations the pastors could have easily doubled our circulation, but, mayhap, the work is distasteful to them, and we do not desire to lay burdens on the brethren.

Outside of the thousands of churches in London, there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks.

Holston Methodist:

A Conference may lower its standard of admission until the territory develops faster than the Conference. There may be a larger demand for educated men than the supply on hand can meet. In that case men should be imported without hesitancy. Conferences that keep their grade of men equal to the grade of work only can object to transfers with show of reason.

One of the truest things Dr. John Hall ever said is this: "The true guage of a church's life is found in what she is doing outside of herself." It is also true in regard to the individual Christian life. Our ability is the measure of duty, but our doing is the measure of our love. "Thou shalt love thy neighbor as thyself," seems to be little understood by many of us.

The Free-Will Baptists are building a boat in St. Louis for river mission work in the towns and cities on the Mississippi river and its tributaries. It will combine the work of a bethel and open-air missionary work. The director of this work is Rev. M. A. Shepherd, who has been a minister for the past twenty-five years. This boat will float down the Mississippi river this winter.

Personal and Otherwise.

Henry M. Stanley will lecture on Darkest Africa, in New Orleans, March 30, 1891.

Dr. R. N. Price, of the Holston Conference, is now editor of the *Western N. C. Advocate*.

Rev. W. V. Tudor, D. D., has been appointed to Broad Street Church, Richmond, Va.

J. W. Hawxhurst, Waukegan, Ill., has issued a ten-cent edition of "Pilgrim's Progress." It is well gotten up, and is a sort of pocket edition.

B. P. Shillaber, better known to the reading public as "Mrs Partington," died at his residence at Chelsea, Mass., November 25, aged seventy-six years.

Our friend, H. Bascom Browne, says in the *Nashville*: "The *Southern Christian Advocate* has the largest cash subscription in its history—over 5,000 subscribers, and the publisher will collect 95 per cent. of his dues." Those South Carolina people are worthy of imitation.

Postal Card Reports.

—Rev. A. C. Flowers writes: "Clark circuit reports $5 50 for Millsaps College; will send to-morrow."

—Rev. J. E. Buck reports from Rural Hill, Miss.: "Collected on 'Millsaps College Day' eight dollars. Have had a successful year on Kosciusko charge. Sixty additions to the church. Preachers and presiding elder's salary paid. Considerable deficit in Conference collections."

—Rev. J. M. Wyatt reports from Water Valley, Miss.: "My second year at Water Valley is nearing a close. Last year we had fifty accessions. Up to date this year we have had eighty-four to join; sixty-nine on profession of faith. Have paid in money and notes nearly seven hundred dollars to Millsaps College. Expended on church repairs between six and seven hundred dollars. Have had two delightful years. These are a real good people to serve. God bless them!"

—Rev. J. C. Ellis writes: "Our fourth Quarterly Conference convened, November 15 and 16, at Camphellsville, Bro. John A. Ellis being on time. Besides making our hearts glad with his able sermons, we rejoiced to have had him with us several days; he being the first presiding elder ever visiting this place. Five accessions at this meeting. He is well impressed with the prospects. Our charge is still progressing, hoping to have a nice little church here for the new preacher. Pray for us."

—Rev. J. E. Thomas writes from Grenada, Miss.: "We have just remodeled our church in Grenada at a cost of $4,500. We reopened it to-day (November 30). Dr. R. A. Young was with us and preached the opening sermon. At the close of the sermon he took a collection and secured $1,375. This more than pays the entire indebtedness of the church. We are making all necessary preparations for the entertainment of the Conference, which will meet here, December 10. We are expecting you to be with us at that time."

—Rev. D. L. Cogdell writes from Carrollton circuit, North Mississippi Conference: "We have had 121 additions on this work; 61 adults and 36 infants baptized. This closes my second year on this work. We have had 206 additions. Have organized one church. Have built one church, valued at $1,000, and repaired others. Paid the parsonage out of debt and repaired the same some. We have licensed four promising young men to preach the gospel. We have no debts on property. To God be all the glory!"

—Rev. H. Mellard reports from Ponchatoula, La.: "Held a meeting at Killian Chapel, November 21 and 20, with very gratifying results, as follows: Twelve children and seven adults baptized, with eleven accessions. Presiding Elder McDonald was with us two days, with usual power. Bro. Boyes also rendered us valuable aid. We began preaching here in April at a private dwelling. Since then a church edifice has been erected, which, when finished, will approximate $400. We have received at this place twenty-one members in all. This new field is very hopeful."

—Rev. T. L. Mellen, P. E., writes: "Fairview Male and Female College, Binnsville, Kemper county, Miss., is under the presidency of Rev. W. W. Moore, of the Mississippi Conference. It is a school where thorough work is done, and where spiritual as well as moral and intellectual training is done. All the students attended the Quarterly Conference services, November 25, morning and night, and many of them communed in the sacrament of the Lord's Supper. After the night sermon, and in response to a special appeal by the presiding elder, *two* consecrated young women came forward and pledged themselves for foreign mission work or any other work God would have them do."

—Rev. W. W. Hopper writes from Vicksburg, Miss.: "Have held a meeting for three weeks in Bro. Harmon's church. A deep and powerful work has been done by the Holy Spirit in the hearts of some of the wickedest people in this city. Some sixty or seventy conversions (or, perhaps, more), and forty-one accessions, and the church aflame for God and souls."

—Rev. T. J. Newell writes from Gronada, Miss.: "Dr. William R. Sims lectured before the pupils of Gronada Collegiate Institute, last night (November 30) with great profit to them. The Methodist Church was re-opened to-day by Dr. R. A. Young. His sermon was strong, appropriate and eloquent. He raised $1,375 to finish paying for the church's improvement, which has cost $4,460. We hope to be ready for the Conference. Come up."

—Rev. M. L. White writes from Vaneleave, Miss.: "I am closing up my second year on this circuit (Vancleave). Every effort made on this circuit this year for good has been a success. More money has been collected for different objects this year than any one year previous. This has been a grand year with us. I am more deeply concerned about the salvation of immortal souls than I have ever been. My constant prayer for my people and myself is, Roll upon us the burden of immortal souls. The church here is improving, financially and spiritually. There are people on this circuit who walk from two to seven miles once or twice a month to church to hear preaching. Our Sunday-schools have been prosperous this year. Our camp meeting was a success; fifty accessions to church up to date. Have not counted the conversions—a large number, if it was counted. This people's kindness has never ceased towards the preacher and his family. To-morrow is Thanksgiving Day. We are looking for a large congregation here at the parsonage. The people will bring provisions ready prepared. All will spend the day pleasantly, giving God thanks for his kindness towards us during the year. What shall I render unto the Lord for all his benefits towards me? I will give him my time, my talent, my all, and work in his vineyard as long as I live. Praise God for salvation!"

Notice.

To the Members of the Ministerial Educational Aid Association of the Mississippi Conference—

Dear Brethren: Please do not forget to bring the amount of your notes to Conference with you. The necessity of this has been made apparent too often for me to repeat it. Let those brethren who pledged themselves at Crystal Springs Camp Meeting please bring or send to me the amount of their pledges. B. F. Lewis, Sec.

Mississippi Conference Notice.

Applicants for admission into the Conference on trial and members of the committee will please meet in Canton on Tuesday morning, 9 o'clock, December 16, for examination in the ordinary branches of an English education. B. Jones, Chairman.

Notices.

The class of the third year will please meet the committee in Grenada, on Monday, December 9, at two o'clock P. M., at the Methodist Church.

J. W. Price, Chairman.

The class of the second year will please meet at the Methodist Church, in Grenada, Miss., December 9, nine A. M.

A. P. Sage.
J. H. Mitchell.

To the Presiding Elders of the North Mississippi Conference:

Dear Brethren: Let us not fail to meet at the Methodist Church in Grenada, on Tuesday night, December 9, to attend to our usual preliminary business.

Amos Kendall.

The class of the fourth year will please meet the committee at Gronada, on Monday before the Conference meets (Wednesday, December 10) at the Methodist Church.

K. M. Harrison.

A nobleness and elevation of mind, together with firmness of constitution, gives lustre and dignity to the aspect, and makes the soul, as it were, shine through the body.—*Jeremy Collier.*

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

LORD CHIEF-JUSTICE COLERIDGE.

The Youth's Companion announces as an important accession to its list of Contributors, the Lord Chief-Justice of England, Lord Coleridge, who will write on "Success at the Bar." Sir Morell Mackenzie, physician to the late Emperor of Germany, contributes a similar paper on "Success in the Medical Profession."

Business Notices.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

"No other Weekly Paper gives so large a Variety of Instructive and Entertaining Matter at so low a price."

THE YOUTH'S COMPANION

Announcements for 1891.—Continued.

The Publishers will be pleased to send the Full Prospectus of The Companion and Specimen Copies to any address.

Serial Stories of Adventure.

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Our Young People.

AN ALPHABET OF RIVERS.

A stands for the Amazon, mighty and grand,
And the B's Beresina, on Muscovy's strand,
The placid Charles river will fit for the C,
While the beautiful Danube is ready for D.
The E is the Elbe in Denischland far North,
And the first F, I find, strange to say, is the Forth,
The great river Ganges can go for the G,
And for H our blue Hudson will certainly be;
The quaint Irrawaddy for I has its claims,
And the J is the limpid and beautiful James.
The K is for Kama, I know in a jiffy,
And the L is the Loire and the prosperous Liffey.
For M we have plenty to choose from, and well,
There's the noble Missouri, the gentle Moselle,
For N we have Nile, and the Onion is O,
While for P you can choose the gray Pruth or the Po.
The Q is the Quinebaug, one of our own,
But the R comes to front with the Rhine and the Rhone."
For the S there's the Shannon, a beautiful stream,
And the T is the Tiber where Rome reigns supreme.
The Ural, I think, will with U quite agree,
And the turbulent Volga will fit for the V.
The W's Weser, and Xenil is X
(You may find it spelled with a J, in perplex).
Then for Y, Yang tse-kiang is simple and easy,
And to end the long list with a Z, take Zambesi.

—*St Nicholas.*

Composition.

One day a shabby dressed woman, who had three little children—the smallest one was so small that she had to carry it in her arms—entered a drawing-room car and sat down in the asy chair, for she was tired. In a little while the conductor came along and told her that she would have to go in the emigrant car. A little girl who sat behind her followed her and gave her lunch. The old woman and the children felt happy. But not as happy as the little girl, for she went hungry herself to give to the poor woman. This lesson teaches us that we must be kind to the poor and also to each other.

HELEN M. CROCKER.

MR. EDITOR: As I was admitted in the young folks' department once before, I will try and see if I can gain the same success this time. I enjoy the young folks' letters very much. I have just been reading Dr. Carradine's letter from Venice, and like to read them very much. I think the man that rubbed himself, and did not have the money when he felt for it, must have felt cheap, sure enough. I reckon he will have to pay for two rubbings next time. Bro. Rawls is our pastor this year, and I hope he will be sent back next year. He is such a good preacher. We all like him very much. Well, I reckon I had better stop my letter, or you might not have time to fool with it, and away it would go. So, good-by. With success to the dear old ADVOCATE, I remain,

Your unknown friend,
PRESTON L. BLACKWELL.

MONTROSE, Miss.

MR. EDITOR: My papa has been taking your nice paper for some time, and I have been noticing the nice letters written by the little girls and boys. I have been thinking for some time of writing one myself and surprise papa and mama, but have been just a little afraid it would not be good enough to be published; anyhow I am going to risk it. I have been going to school to Miss Marie and Miss Jessie Bond. I went two months to Miss Marie, and then Miss Jessie came and taught the public school. I dearly love to go. I have a little brother name Ibry, who will write if my letter is published.

Your little friend,
CARRIE BEATTY.

RUSTON, La.

MR. EDITOR: As I have never seen any letters from this little town, I thought I would write one. I am a little boy nine years old. I go to Sabbath-school every Sunday; my teacher is Mr. Watson. Our present pastor is Bro. Reams; we like him very much. I have been going to school three years. Papa has promised to make me pick cotton this autumn for a rest. Our school will begin in September; we are to have a new teacher from Tennessee. I have a sister older than myself, and two younger, and being the only boy gives me a great many errands to do. This being my first, please don't throw it in the waste-basket.

Your little friend,
HOWARD PEEVY.

CALHOUN, La.

MR. EDITOR: As our Conference will soon be in session, I thought I would write a letter to the ADVOCATE, if you will be so kind as to publish it. Oh, Bishop, don't send our faithful and earnest pastor, Bro. N. J. Roberts, away from us next year. I think you would be glad to send him back if you only knew the good he has done here. We have had more preaching here this year than I ever knew, and the best protracted meeting I ever attended. Dear Bishop, I hope you will remember this letter. I am not the only one that thinks so much of our pastor; but it is everyone here.

Your little friend,
MARION HARRISON.

BEAR CREEK, Miss.

How Clintie Said His Prayer.

Clintie was four years old and very full of mischief.

One afternoon his mama, after washing him and putting on a clean suit, told him he might go into the yard and play.

Then she worked away very busily at the sewing-machine, and, after a while, as she was saying to herself, "How good and quiet Clintie is," she heard the door open and shut softly.

She looked up and there stood Clintie, but, oh, what a sight he was—he was covered with soot from head to foot! A few questions from mama brought out the story.

There were a great many old stovepipes in the wood shed, and these had been Clintie's playthings.

So mama at once took off the white pinafore, which was very black indeed. She washed him again and then put him to bed.

"Now," said mama, "you must lie there until tea time; then you may come out and let papa see his naughty little boy with his night dress on in the daytime."

Then she went back to her sewing.

It was about five o'clock in the afternoon, and Clintie was very much ashamed of being in bed in the broad daylight. But he was old enough to know he deserved all the punishment he was getting; but as he had been taught that he was too old to cry aloud like a baby, he cried away softly to himself, thinking he would never, never get into mischief again. Pretty soon the low sobs ceased, and, when mama tip-toed lightly into the room, the white eyelids were shut down tight.

"He will surely wake by tea-time," thought mama, and then, kissing him softly, she closed the door and went back to her work. When papa came to tea, Clintie was still sleeping, and papa said he must not be awakened. So the little fellow slept right on, until at last bedtime came; then his papa and mama went to the little bed, kissed him gently as he lay asleep, and went away to their own room.

In the middle of the night they were awakened by a tiny voice, crying,

"Mama, mama!"

"What is it, Clintie?" was mama's sleepy answer.

"I didn't say my prayer," he wailed.

"Too bad," said mama, still only half awake.

"But I'm going to say it now," he persisted.

Then they heard him tugging and grunting as he climbed out of bed. In a moment his silvery voice piped out the beautiful words of the "Lord's Prayer," which he knew as well as anyone. When the "Amen" was said, they heard his little feet pattering through the large, dark sitting-room.

"I want my good-night kisses," he said.

When they were duly given he trotted back through the dark room alone, mama following softly to "tuck him in," praying as she did so, that he might always keep a conscience so tender that the regret for an unsaid prayer would have power to disturb his slumber.—*Christian at Work.*

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SHINE your Shoes with WOLFF'S ACME BLACKING ONCE A WEEK!
Other days wash them clean with SPONGE AND WATER.
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EVERY Body able to hold a brush
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A PAINT THAT ONE CAN SEE THROUGH.
Will Stain Old & New Furniture
Will Stain Glass and Chinaware
Will Stain Tinware
Will Stain your Old Baskets
Will Stain Baby's Coach
and Varnish at the same time.
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Household.

Why She Wouldn't.

Bob Burdette insists that he overheard a woman lecturing her husband as follows on board a train:

"Now, I'll tell you why I wouldn't go into the restaurant and have a cup of coffee with you while we were waiting for the train. I didn't like the way you asked me. Keep quiet; I have the floor! Not half an hour before, you said to Mr. Puffer, 'Come, let's get a cigar.' And away you went, holding his arm, and not giving him a chance to decline. When we met John O'Hardy on our way to luncheon, you said, 'Just in time, John; come, take lunch with us.' And then, to-night, when we found the train an hour late, you looked at your watch, turned to me, and said in a questioning way, 'Would you like a cup of coffee?' And I did want it. I was tired and a little hungry, but I would have fainted before I would have accepted such an invitation. And you went away a little bit vexed with me, and had your coffee and bread and butter by yourself, and didn't enjoy it very much. In effect you said to me: 'If you want a cup of coffee, if you *really want* it, I will buy it for you.' You are the best husband in the world, but do as nearly all the best husbands do. Why do you men seem to dole things out to your wives, when you fairly throw them to the men you know? Why don't you invite me heartily, as you invite men? Why don't you say, 'Come, let us get a little coffee and something,' and take me right along with you? You wouldn't say to a man, 'Would you like me to buy you a cigar?' Then, why do you always issue your little invitations to treat in that way to me? Indeed, indeed, my dear husband, if men would only act toward their wives as heartily, cordially, frankly, as they do to men whom they meet, they would find dearer companions at home than they could at the club."—*Selected.*

WHAT IS MY INFLUENCE?—Has the reader ever calmly and seriously considered the question which stands at the head of this article, "What is my influence?"

Are you a parent? Which way are you leading your children by your example? Which way does your life draw them? Are you a merely moral man, priding yourself on your high-toned morality, while at the same time you ignore the gospel? Then you are influencing your companions to regard morality as a passport to heaven. This is the effect of your life on society. Your influence, it is true, moves in a higher circle than that of the vicious, yet it is a circle from which Christ is as effectually excluded and salvation by faith in Christ as truly spurned. Are you a skeptic? One skeptical thought which passes from your lips into the mind of a friend may cause his soul to bristle with the harvest of the rankest infidelity. Are you a votary of the wine-cup? By putting the bottle to your neighbor's lips you may lead him into the foulest degradation and irreparable ruin.

Take care of your influence, dear reader. Walk in company with Jesus. Reflect his light, his life; then you will never have to utter the remorseful exclamation, "Gather up my influence, and bury it with me!" Then will your influence not be like the scar which the lightning leaves on the forest oak.—*E. M. Peterson.*

A Girl Worth Having.

A few weeks ago I read in your paper Mr Morehead's experience in the Plating Business, in which he cleared $167.85 in a month; but I bent that if I am a girl. I sent as he directed and got a Plater, and cleared $208.17 in one month. Can any of your readers beat this? You can get spoons, forks or jewelery to plate at every house. Send 83 to W. H. Griffith & Co., Zanesville, Ohio, and they will send you a Plater, and you can make money enough in three hours to pay for it, or address them for circulars. There is plenty of work to do in both city and country; then why should any person be poor or out of employment with such an opportunity at hand. I hope my experience will help others as Mr. Morehead's did me.

Laura B. ——

The Caffery Central Sugar Factory, at Franklin, has the largest smoke-stack in Louisiana. Its foundation is 35 feet high. The stack measures 135 feet high, with a diameter of 8 feet.

All scalp and skin diseases, dandruff, falling of the hair, gray or faded hair, may be cured by using that nature's true remedy, Hall's Hair Renewer.

Scientific.

The Ice-Cap of Greenland.

The aspect of these boundless wastes rolling away in scarcely perceptible undulations, and in the distance mingling the gray of their snows with the gray of the skies, at first gave the impression that Greenland was a uniform plateau, a sort of horizontal table. The belief now prevails that the rocky surface of the land is, on the contrary, carved into mountains and hills, valleys and gorges, but that the plastic snows and ice have gradually filled up all the cavities, which now show only in slight sinuosities on the surface. Allowing to the whole mass of the ice-cap an average thickness of five hundred feet, it would represent a total volume of about one hundred and fifty thousand cubic miles. This *sermer suak*, or "great ice" of the Greenlanders, flows like asphalt or tar with extreme slowness seaward, while the surface is gradually leveled by the snow falling during the course of ages and distributed by the winds. In the interior of the country the surface of the ice and snow is as smooth as if it were polished, looking like "the undisturbed surface of a frozen ocean, the long but not high billows of which, rolling from east to west, are not easily distinguishable to the eye." Nevertheless, the exterior form of the ice-cap has been greatly diversified, at least on its outer edge, where in many places it is difficult to cross, or even quite impassable. The action of lateral pressure, of heat produced by tremendous friction, of evaporation and filtration, has often broken the surface into innumerable cones a few yards high, in form and color resembling the tents of an encampment.—*Popular Science Monthly.*

Cotton-Seed Hulls and Meal.

Bulletin No. 3 of the Tennessee Experimental Station contains the investigations of Professor Stone upon the subject of cotton seed as food for cattle. The following are the condensed results:

1. The practice of feeding cotton seed hulls and meal as an exclusive diet is well established and increasing in the vicinity of the cotton seed oil industry. All the information available indicates that the practice is economical and profitable.

2. It seems in no way harmful to the health of the animal nor to the healthfulness of the products (beef and milk) resulting

3. The diet seems adapted both to the production of beef and mutton as well as milk.

4. The average ration should consist of 25 35 pounds of hulls and five-eights pounds of meal daily.

5. The hulls are a cheap and effective substitute for hay.

6. The manure produced by this system of feeding is an important factor in considering its profitableness.

THE COMPASS IN CHINA.—Dr. Edkins thinks the use of the compass by a Chinese envoy to Corea in 1122 is the oldest recorded account of its use by any nation.

The *Sung Shu* mentions the use of a compass during a dynasty 800 years earlier. It gives the history of the compass and of its first use, which was 1130 B C., to send envoys straight back to their lauds. During the Ts'in and Han dynasties this instrument appears to have been unknown, but one was reconstructed about 50 A. D. During the first Wei dynasty, about 235 A. D., an expert was ordered to make an improved compass. The Western Hur Emperor and the Tangul Emperor, during the fourth century, ordered their officers to construct compasses. These were in the form of a man or vane, and placed upon the roof of a cart. The man's hand held up was the needle, and always pointed to the south irrespective of the direction of the chariot.—*Notes in China Review.*

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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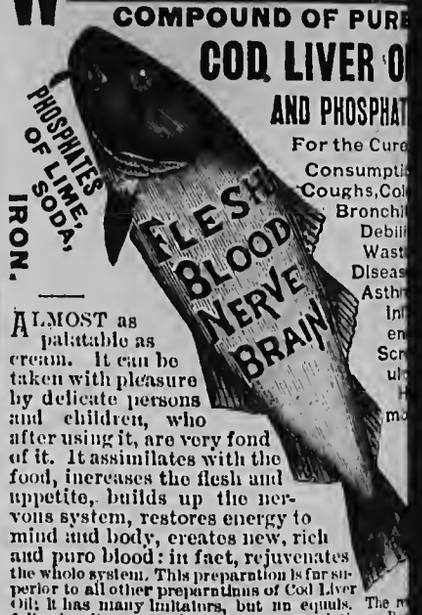

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LESSON XI.—December 14.

JESUS MADE KNOWN.

Luke xxiv. 28-43.

GOLDEN TEXT.—*And their eyes were opened, and they knew him.*—Luke xxiv, 31.

TIME.—After the resurrection. A. D. 30.

PLACE.—Near Emmaus, in the neighborhood of Jerusalem.

28. Made as though, or *was making as though.* Our Lord *could* act no otherwise, if he desired to maintain the character he had hitherto assumed; he *would* act no otherwise because he desired not merely to enlighten their minds, but also to prove their hearts; he *would* really have gone further had they not constrained him by the force of love. He probably seemed about to bid them farewell with the usual blessing; but they already felt united to him by so holy a tie that the thought of separation was quite insupportable. They therefore most earnestly besought him (comp. Luke xiv, 23; Acts xvi, 15), and pointed to the declining sun, with a conviction that their spiritual light would also set if they should lose his company.

29. Abide with us; for it is toward evening—"Abide with me," has become the burden of the most popular of evening hymns; the true prayer of the evening of each day; for the evening of each man's life; for the moments when hopes fail and we commune one with another and are sad; for those, also, when our hearts burn within us in the half consciousness that Christ is speaking to us through the lips of human teachers. *He went in*—We learn from these passages how needful it is to win Christ's presence by praying for it. Our Lord's taking on himself the office of the master of the house... alone would show that it was not their house, but an inn.

30. Sat at meat—Properly, *reclined*, according to the usual custom. *He took bread*—He was recognized by the two disciples in breaking of bread. (Ver. 35.) This was not because it reminded them of the last supper, at which the apostles only were present (see on ver. 18), but because our Lord had probably of tenso acted in presiding at the common meals of his disciples.

31. Were opened—Opposed to *were holden*, ver. 16. It is evident from this that full recognition took place in consequence of the removal of the supernatural impediment which had hitherto prevented it. *And they knew him*—There he stood, this very Messiah of whom all Scripture was the harbinger; the sufferer, the heir of glory, the judge of the earth. Before this moment he could not reveal himself without disturbing their minds so as to undit their understanding of the Scripture. And now he could reveal himself, to show that his exposition was authoritative and divine, being his own. In the order of time this is the first example of the new conditions of our Lord's risen life. It was not that he rose and left the room in which they sat. In a moment they knew him with all the fulness of recognition; and then they saw him no more. He faded, as it were, from their sight. The work for which he had come to them was done. He had imparted comfort and insight, and had brought them into communion with himself, and then they were to be taught that that communion was no longer to depend, as before, on a visible and localized presence. *He vanished*—The expression is a peculiarly strong one, implying a sudden and supernatural disappearance. His body was now approaching its glorified condition, and obeyed, more freely than before, the will of his spirit. Moreover we must recollect that, properly speaking, Jesus was already no longer with them (ver. 44), and that the marvel lay rather in his appearance than in his disappearance.

32. While he talked with us—Rather, *to us.*

33. And they rose—It was about sunset (that is say, about 6 P. M.) when our Lord vanished out of the sight of the disciples at Emmaus. If that place was distant only sixty furlongs from Jerusalem, they may very easily have returned to the city in time to find the apostles assembled together the same evening. We must suppose the sudden revelation of himself to them by our Lord induced them to abandon their plan of remaining all night at Emmaus, in order that they might lose no time in carrying the news of this appearance to the apostles. *Rose...hour*—Their fatigue is gone, and the darkness with which they deterred and detained their Guest detains not them. They fear no longer the night journey from which they had dissuaded their unknown companion. *Returned to Jerusalem*—A night walk over a rough, uneven road. *The eleven*—So called as their official number; but as Thomas was absent and Judas dead, there were but *ten*. They must have reached the chamber where the eleven were assembled after night-fall.

34. The Lord is risen—In Mark xvi, 13, we read that the other disciples did not believe the report of the two to whom Jesus had appeared in the country. It is quite possible that some were still in doubt, while others confirmed the recital of the two disciples from Emmaus by an account of the appearance to Simon. Such a difference of opinion appears to be hinted at in verse 38. *Hath appeared to Simon*—Of the manifestation referred to we have no other record in the Gospels. It occupies, however, a prominent place in those which St. Paul enumerates (I. Cor. xv, 5), and takes its place among the phenomena which indicate St. Paul's acquaintance with the substance of St. Luke's gospel. What passed at the meeting we can only reverently imagine.

36. Stood in the midst of them—The words imply a sudden appearance. The eleven, with the exception of Thomas the twin, were sitting at supper with the doors closed, through their fear of the Jews. This is one of the most remarkable appearances of the risen Christ. His intercourse with them on this occasion consisted of a greeting; a reproach and consolation; a demonstration of the reality of his person; an opening of their understandings; an appointment of the apostles to the ministries of remission and witness; a promise of the Spirit, for the fulfillment of which they were to wait in Jerusalem. At the close of this great scene he once more pronounced the benediction of peace, and breathed on them with the words, "Receive the Holy Spirit."

37. A spirit—The body of Jesus was now in a transitional state. We have no experience by which to form a clear idea of this transition, any more than of that to which it tends, the glorified body.

38. Thoughts—Rather, *reasonings.* He knows even the unuttered thoughts and questionings that are rising in their hearts.

39. Behold my hands and my feet—The test thus offered to the disciples, like that afterward given to Thomas, was to be to them a proof that they were not looking on a specter from the shadow-world of the dead. The resurrection was a reality, not an appearance. The conditions of the problem must remain, however transcendental and mysterious. There is a real corporeity, and yet there is a manifest exemption from the common conditions of corporeal existence. *Hath not flesh and bones*—"I am not a bodiless spirit" are words attributed to him in Ignatius. From the omission of "blood," with "flesh and bones" very precarious inferences have been drawn.

40. And his feet—Which must therefore have been *pierced*, and not merely *tied* to the cross.

41. Believed not for joy—One of the psychological touches of which St. Luke is fond, and profoundly true to nature. *Have ye here any meat*—Literally, *any thing to eat, any food.* Here again is an agreement with St. John. A new crucial test is given of the reality of the resurrection body. It could be no shadow or specter that thus asked for food. This we all feel; but the further question, whether there was not only the power to receive food, but a life in any sense dependent upon the laws which govern the bodily life of men, leads us into a region of problems which we can not solve, and on which it is profitless to dwell. What seems suggested is a spiritual existence capable by an act of volition of assuming, in greater or less measure, the conditions of corporeal. We not how the apostles dwelt afterward on what now occurred as a proof of their Lord's resurrection. They had "eaten and drunken with him."

42. A piece of a broiled fish, and of a honeycomb—The fact is interesting as pointing to the comon food of the disciples. Fish, as in the miracles of the five thousand and the four thousand, seems to have been the staple article of diet. Honey, as in the proverbial speech which described Canaan as a land flowing with milk and honey, common enough to enter into the diet of the poor.

43. And did eat before them—This was one of the "infallible proofs" appealed to in Acts i, 3. Of these demonstrations we must in reason say that this was the appropriate evidence of a genuine resurrection; and yet more, that it was shaped by the Lord and given thus to his disciples for avowed purpose of proving it. This brings the evidence to the point of perfect demonstration. Say what we may choose to say about deceptions practiced upon the senses or possible to the senses, all that can never shake this testimony; because here it is simply certain that Jesus meant to prove to his disciples his own actual resurrection. If he was honest, his resurrection was real. This, it should be noticed, is the perfection of testimony. The disciples could say, "We believed only what Jesus sought to make us believe—only what he *compelled* us to believe."

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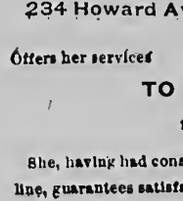

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Time.	Conference.	Place.	Bishop.
Dec. 10.	North Carolina	Wilson, N. C.	Keener.
" 10.	Alabama	Pensacola	Granbery.
" 10.	N. Mississippi	Grenada	Galloway.
" 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure in the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

The Salvation Army.

The heads of the Salvation Army were in session in Chicago, December 1, with a view to extending the operations of the army into the West. Up to date the headquarters have been located in New York, and the operations confined mostly to the Eastern cities. General Ballington Booth, commanding the forces, has determined to carry the war into the interior, and may transfer his camp to Chicago. St. Paul, Kansas City, St. Louis and New Orleans will all be strengthened by reinforcements. There are now 1,100 commissioned officers in the army.—*New Delta.*

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Use Dr. Bull's Cough Syrup in the beginning stages of cold and be cured for 25 cents.

An Old Soldier.

HEAR HIS STORY.

NEW ORLEANS, Nov 22, 1890.

I, William A. Smith, member of Company 3, Thirtieth Louisiana Regiment, Army of Tennessee, was wounded in the left lung on the 18th day of December, 1864. As a result of that wound I have suffered since then with hemorrhages and have tried everything in God's world in the shape of medicine to cure me, but everything failed that the doctors gave me. But I have found a cure at last. I have been taking Dr. King's Royal Germetuer for five weeks, and I am now a well man. I have not had a hemorrhage since I commenced taking it. Anyone doubting this can call and see me at No. 5 Park avenue, Sixth District, New Orleans.

WM. A. SMITH.

I refer to Judge J. U. Landry, who was my lieutenant during the war, and who is thoroughly acquainted with my case, and who will verify this statement. W. A. S.

The above testimony is but one out of many thousands which assert the matchless power of this wonderful preparation. The worst cases of fever—Swamp Fever, Typho-Malarial, Typhoid and Chagres Fever—yield every time to its proper use. Rheumatism, Neuralgia and Catarrh give way before it. As an appetizer and general tonic there is nothing like it. For sale by all druggists. Call at the Germetuer office, 202 Canal street, and investigate to your perfect satisfaction.

A consulting physician is on hand, who will make medical examinations and give consultation and advice free. Office hours: 9 a. m. to 2 p. m.

Finley and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a **Scrap Book** for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The **RHEUMATISM** has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY."

NEWS OF THE WEEK.

DOMESTIC.

The second session of the Fifty-first Congress began on December 1.

President Harrison's message to Congress at its opening, on the first instant, was very long. He stands by the pension appropriations, and applauds the McKinley Tariff bill, while the enactment of an election law is energetically demanded. Steamship subsidies are recommended as a means of extending commerce, also an international copyright protection to authors, and the enactment of a national bankrupt law is regarded by the President as "very desirable."

A Brazilian fleet sailed into New York harbor on November 26, and was received by a squadron of the United States Navy, and courtesies were interchanged. From New York the fleet sailed for Washington, and the officers were tendered a reception by President and Mrs. Harrison.

The steamboat *T. P. Leathers*, while under way, took fire in mid-stream near Fort Adams, Miss., on November 27, at half-past eleven A. M. The boat and cargo a total loss. The freight consisted of 2,700 bales of cotton and 1,400 sacks of seed. About six lives lost.

At the Eastern Park, Brooklyn, on November 27, a grand stand collapsed, carrying down with it about 2,000 people who had assembled to witness the Yale-Princeton foot-ball game. About fifty were injured.

Five of the Irish envoys now in America have issued a manifesto condemning Parnell, saying that his leadership opens an impassable gulf between the representatives of Ireland and the liberal party, and that the recent manifesto of Mr. Parnell cut off the Irish party from all hope of success while under his leadership. He is, therefore, ruled out.

Miners in the Birmingham district (Ala.) quit work on November 29. It is said that all the mining industries of the South will be affected.

The Southern Lumberman's Manufacturers' Association has issued a call to its members to meet in this city on the ninth instant. All questions of interest to the yellow pine trade will be considered.

The express car on the west-bound train of the Georgia Pacific was robbed near Indianola, Miss., November 29, by one man, who, compelling the mail and express agents to throw up their hands, ransacked the safe. The robber was captured and jailed at West Point.

According to the report of the comptroller of the currency the number of national banks organized during the year ending October 31, 1890, in Alabama was five, with capital of $350,000; in Arkansas one, with $50,000 capital; in Louisiana four, with $650,000 capital; in Florida one, with $100,000 capital.

FOREIGN.

The German government has placed at the disposal of Prof. Koch sufficient funds to enable him to continue his inquiries and produce the lymph. There is now good ground to hope that the remedy would be found to be efficacious in the treatment of other diseases than tuberculosis. Care has been taken to make the remedy perfectly accessible to the poor. In the course of time the preparation of the lymph would be entrusted to competent persons employed by the State. A private gentleman had given 1,000,000 marks, the money to be used for the benefit of poor persons suffering from tuberculosis.

General Booth's remarkable scheme of salvation is meeting with great favor in all classes of the community. In addition to the donation made by the Duke of Fife, many noblemen have sent contributions, and there is little doubt that the £100,000 asked for by this singular man will be forthcoming.

On account of Mr. Parnell's connection with divorce proceedings, the result of which placed him in an unenviable position, there is a general demand for his retirement.

Mr. Balfour, chief secretary for Ireland, introduced the Irish land bill in the House of Commons on November 27. He said the government's policy was the same as in 1889, but for simplicity the bill had been cut in half. One variation of the present bill from that of last year was that it met in some degree Mr. Parnell's views. Mr. Parnell had suggested that the privilege of purchase be confined to tenants whose holdings were under £50 valuation. Though he (Mr Balfour) could not accept exactly that limitation, he had altered the scope of the bill by excluding all purely grazing farms and farms whose tenants did not reside on them.

Colonel Chaille-Long, the Franco-American general of General Gordon's campaign in the Soudan during 1874, in an interview, calls the rescue of Emin Pasha a philanthropic masquerade, and generally questions the truth of Stanley's accounts of his journey. Colonel Long predicts that Stanley will be found to have been guilty of imposture and disloyalty, and challenges an answer to his assertions.

The German Reichstag will be asked for 50,000,000 marks for the army, part of which is to provide new munitions and part to alter the color of the uniforms, in order to render the movements of troops less distinct. Henceforth no glitter of head piece of arms will be permitted. A sombre uniform is a necessity under the new tactics.

Oh, stop that toothache! Johnson's Anodyne Liniment will relieve any severe pain promptly.

The day is near at hand when all persons of any enterprising spirit will say with one voice that there are no prospects whatever for the one who does not advertise. The expense it involves will be put in with the amount of needed capital.—*T. H. Cahill.*

Salvation Oil, the great pain destroyor, should be kept in every family. 25 cents.

Financial Review.

Notwithstanding the recent severely strained financial situation at home and abroad, the general business of the country has not only been very active, but unprecedentedly large. It is, however, probable that after the heavy liquidation that has taken place in speculative values some shrinkage may ensue for a short while in the near future in the activity of business.

Locally, as usual at the close of the month, the movement in a wholesale and jobbing way has been limited, while cotton has been fairly active, rice slow, and the receipts and sales of sugar and molasses the largest on record according to the statistics of the Louisiana Sugar and Rice Exchange. Money has continued in good demand and firm, but not so close, though small currency is so scarce that gold coin has to be paid over the bank counters in some instances to accommodate customers. Securities have been moderately active, especially for most favorite values, which have generally been firmly maintained, especially for Louisiana 4s and premium bonds, which show a material advance over last week's figures.—*Times-Democrat.*

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	7⅛ @	— —
Ordinary	7⅝	— —
Good ordinary	8 1-16	— —
Low middling	8⅝	— —
Middling	9 1-16	— —
Good middling	9⅞	— —
Middling fair	10 9-16	— —
Fair	11 5-16	— —
Galveston middling	9 5-16	— —
Mobile middling	9	— —
Memphis middling	9	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	3⅞
Fully fair	8⅝	3¾
Good fair	8⅝	8¾
Common	8⅛	8⅛
CENTRIFUGAL:		
Seconds	8¾	4 9-16
Prime yellow	— —	4¾
Gray white	4 13-16	4 15-16
Choice white	5 3-16	5⅛
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	20	24
Good common	20	24
SYRUP	28	26

RICE.

No. 2	2 5-16	2⅜
Good	4⅝	4¾
Fair	4⅛	4⅜
Prime	— —	— —
Rough, ₩ bbl	2 50	4 00
Polish, ₩ ton	16 00	20 00

FLOUR.

Extra Fancy	4 80	4 85
Fancy	4 50	4 60
Choice	4 10	4 10
Minnesota Patents	6 00	0 10
Winter wheat patents	5 35	5 55
Minnesota bakers	5 00	5 25

CORN PRODUCTS.

Corn meal	2 80	2 90
Cream meal	— —	3 40
Grits	— —	3 35
Hominy	— —	3 50

GRAIN, ETC.

CORN:		
White, ₩ bushel	70	— —
Yellow	— —	— —
Mixed No. 2	71	72
OATS:		
Western	— —	57
Texas rust-proof	58	50
BRAN:		
₩ cwt	1 67½	1 10
HAY:		
Prime	14 00	15 00
Choice	15 50	16 50

PROVISIONS.

PORK:		
Mess (Standard)	10 50	— —
Prime Mess	— —	11 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6	6¼
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
HAMS:		
Sugar-cured	10¼	10¾
DRY SALT MEAT:		
Shoulders	5¼	— —
Sides, short rib	6	6⅛
Sides, long clear	6	6⅛

GROCERIES.

COFFEE:		
Prime	— —	20¾
Fair	— —	20
Common	— —	17¼
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	80	81
Western Dairy	— —	16
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	22½	— —
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	5 00	7 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	3 50
ONIONS:		
New Louisiana	— —	— —
Western	3 25	3 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	8	— —
Jute, 1¾ lb. ₩ yard	7	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	1 40	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	24	25
Southern	25	26
WOOL:		
Lake, ₩ lb	28	— —
Louisiana	18	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, December 2.

If your house is on fire, you put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. To do this, take Hood's Sarsaparilla, the great blood purifier, which permanently cures catarrh.

Advertising is a gear in the machine of a well-regulated store. It cannot sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

The signature A. Johnson is on every genuine bottle label of Johnson's Anodyne Liniment.

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Greenville District.

Soon our Annual Conference will convene at Grenada. So far as we can learn, this has been a prosperous year all over the Conference, both materially and spiritually. New churches, new parsonages, churches and parsonages improved, and great revivals of religion are reported from many places. The Greenville district has had a very prosperous year, notwithstanding the overflow in the spring. There has been marked advancement in the religious sentiment of this country. Our preachers have been outspoken in their condemnation of certain forms of worldliness which have heretofore been, to some degree, passed over. The result shows a growth of public sentiment against worldliness. Along with this there is a desire among Christians to attain a higher spiritual life. Prayer meetings, auxiliaries to W. M. S., and family altars are multiplied. This valley presents the most interesting field in Southern Methodism. It is destined, within a very few years, to be the richest section of North America. There will soon be a perfect network of railroads all over it. The interests will be so great that we can not afford to have an overflow. The levees will be put in a condition to hold any flood which may be poured out upon us. That this can be done is evident from the advancement made in the last eight years in the levee system of the lower Mississippi. In 1882 there were 800 miles of levee and sixty-four miles of breaks. In 1890, with an equal flood, there were 1,100 miles of levee and four miles of breaks, and but a small per cent. of this in the levees of the Yazoo-Mississippi Delta; and this done, too, with a fund recognized to be wholly inadequate, and with comparatively no help from the general government. Now, on account of the enhancement of property values, our fund from taxation is larger, and, besides, the general government is taking more interest in this portion of the levee system than ever before. It is safe to predict that we have had our last overflow. That this confidence is generally felt by those who are in position to know, is manifest by the immense investments which are being made in valley lands, and in the improvements which are everywhere to be seen.

We have here a very excellent class of people—the opinion of people abroad to the contrary notwithstanding. I remember, when I returned home from the Conference which gave me my first appointment in the valley, that a good brother said:

"Well, John, where did they send you?"

"To the Mississippi bottom."

"Going to preach to *heathen*, eh?"

This brother represents a very large class who imagine that the people of the "swamps," as they term it, are a lot of barbarians. No greater mistake was ever made. You will find no more intelligent, refined and hospitable people anywhere, and their liberality is almost unprecedented.

Methodism is in the ascendency all over this valley. Our fathers planted well. The great work to be done now is the reaping; holding the ground already won. To do this we must have churches, good churches; and in the building of these, we must have an eye to the future. A house which meets the requirements of a town of to-day will not do for the same town five years hence. Our houses ought to be built five years ahead of our congregations. You understand my idea. But the question arises, How are we to do this? Here is the place for our Church Extension Society to do some of its best work. This field is more important than the West, because it will soon be able to do more than the West. Build up this field, and it will soon be a great factor for building up other fields. Build up the West, and the best we can expect of it is that it will be self-supporting. But the question will be asked, Why can not your liberal people do this work themselves? Examine the statistics, and you will find that they have done much. But more is needed than the people can do. Remember that a constantly increasing stream of emigration, of the very best class of people, is pouring into this country. The denomination which meets them with a good house of worship, and a Sunday-school for their children, while they recuperate their broken fortunes, will ever have their tender regard, to say the very least. There is much in being the first on the ground. Many men will subscribe to any denomination to get a church in their town. If we go to such a town—and they are numerous—with a donation of $150 and a loan of $350, we can, without trouble, secure enough to build a handsome church. Then we are planted. When others come, the people say: "We have a church. We are able to support but one; therefore, there is no room for another." And, although the new-comer may be the church of his choice, he supports the other church.

We have here also the finest field for work to be found anywhere. A year's work, or a dollar invested here, will bring greater returns than any place of which we know. The young men of this generation will see Methodism a mighty power in this valley, if we make no mistake. It will bring joy to our hearts, as we look upon its progress, to know that we have had part in the work. We will need a few good men next year, in addition to our present force. These will be needed for places which can not be surpassed in the Conference. In fact, there is not a poor appointment in the district.

Mr. Editor, I hope to see you at Conference. J. A. RANDOLPH.

How to Save the Children.

The great and principal aim in Sunday-school work is the salvation of the children. The growth of the church shows that this is being accomplished, but to a limited extent. Why the seven million pupils now attending Sunday-school are not converted, is a difficult question to answer. It may be, because pastors, parents and Sunday-school workers fail to use wisely the means of grace within their reach. Seldom do pastors catechise the children, either at home or in church, as many did formerly.

The parents, to a great extent, neglect the religious training of their children, and teachers often perform their duties in an indifferent, careless, thoughtless, prayerless way.

How to remedy this sad state of affairs is easy. Let the pastor in visiting his people not leave a house where are children without seeing that they understand their need of a Savior and his plan to save them. The pastor should know the spiritual condition of each child of his charge as well as of the adults. He should not rest until all his lambs are safely sheltered in the church. He should cause the parents to feel their religious responsibility concerning their offspring. The pastor, in holding devotional exercises with the family, should not only insist upon the adult members being present, but the children, and in his exposition of the chapter of the Bible which he reads should endeavor to feed all the household with the "bread of life."

The parents should recognize the spiritual need of their children, that their souls are to be cultivated as well as their minds. While the children are young they should be taught the truths of the Bible; not only should they read it, but they must be instructed in the way of salvation. They understand the great facts of redemption at a very early age. The Holy Spirit works in their little minds, simplifying the things of God to their understanding. Every day parents should gather their household at the family altar when each one should be given their needed portion of spiritual food. Opportunity should be sought daily for individual conversation with each child about their soul's welfare. Stated times should be used for teaching the Sunday-school lesson of the following Sunday. Not merely asking questions in the lesson papers, but seeking to impress the spiritual thought of the lesson on the heart of the children. On Sundays the children should be catechised as to the sermons they have heard that day, as to Scripture lessons read, hymns sung, and text. All this should be done, not as a duty, but pleasantly, joyously, interestingly.

The Sunday-school superintendent should take special pains to know that each teacher of his school is teaching, not only the historical, geographical and biographical part of the lesson, but the gospel as its distinctive feature.

Teachers have no business undertaking this responsible work unless they are converted. They should spend hours each week in praying for the conversion of their scholars and for ability to properly teach the lesson. The burden of souls should rest upon the teacher's heart. The constant visiting of scholars by superintendent and teachers will bring the latter into close contact with the lives of the children, and enable the teacher to apply the truths of the lesson to the condition and experience of the pupils.

In these efforts, as in all other soul-saving work, nothing results so favorably as personal work. Each child should be sought out alone, so that the inner heart may be discovered and reached, and the child saved. If these means are persistently used and earnest prayer offered for the salvation of the children, not many precious scholars would be lost. M.

The Last Round.

None but the Methodist itinerant can know of the various emotions brought into exercise during the last round on a circuit. Sometimes sorrowful, sometimes joyful, and sometimes it is a mingled cup; but, let it be as it may, it soon and often comes. Oh! how short the year! how much to do! and how little done! and Conference is at the door.

Well, while I have some things to regret, I want to say I have some good news to tell for St. Helena circuit. Our former meetings have been already reported. But I must say something about one just held at a new church just built, which we call Wesley Chapel, in honor of the founder of Methodism, and also of John Wesley McLean, the principal mover in this enterprise.

On the fourth Sunday in November, after filling my last appointment at the old Darlington Church, I went in the afternoon to fill my first and, as I thought, my last one in the new church. On my arrival I found a fair audience awaiting me. Among them was my faithful stand-by, Bro. Carroll, who has been preaching at a school-house near by during the year, and who has added much to the *spiritual* building, and who had come over to attend the first service in the new church. Finding the people somewhat at leisure, and the weather open, we concluded to continue the meeting a few days, which we did, with the most happy results.

On Wednesday we called together the members of the church living in the vicinity, and formed a society of thirty-five members, to which twelve new members were added, among whom were two old couples who had passed their "threescore years and ten."

Several old neighborhood and family troubles were settled, and all feel that a beginning of better times has come, and that a "Bethel" has been erected in their midst.

Bros. Carroll, Haney, and Van Valkenburgh, Jr., were with us, and did effective work, and much endeared themselves to our people.

This is our second year on the work, and the following is something of what has been accomplished in the good cause, viz: one new church built, two old ones repaired and two painted, with some needed repairs on the parsonage and lot. Eighty-eight members have been received, many have professed faith in Christ, and the church in some places much improved, spiritually; quite a number have removed by letter, and twenty-two have died during these two years, and yet we are on the increase.

Our country is growing in population and material improvement, and the church is, in some measure, keeping pace with the times.

I am trying to collect for the ADVOCATE, and am sorry to confess that we are not up to time in this matter. The main trouble is cheap papers, and a want of appreciation of religious literature. What is the remedy for these evils? P. HOWARD.

In Memoriam.

W. T. SHELL, NORTH MISSISSIPPI CONFERENCE.

Rev. W. Thomas Shell, son of Thomas H. and Mary C. M. Shell, was born in Yazoo county, Miss., February 27, 1838, where he grew up to manhood. The late war coming on, we find him in the Virginia army, in Col. W. H. Luce's regiment. During his service in the Confederate Army, he lost a leg at Sharpsburg.

August 7, 1866, he was married to Miss Carrie S. Powell. From this marriage came four children, of whom a son and daughter survive.

Bro. Shell was converted in August, 1871, and soon afterwards was licensed to preach. Joining the Mississippi Conference, he afterwards located.

In 1879 he supplied Lake, Lee and Leota, North Mississippi Conference. In 1880, 1881 and 1882 he supplied Belzona charge, same Conference. During the year 1882 he remained in the Yazoo Delta, and was subjected to all the hardships of the disastrous overflow of that year. In 1883 he supplied Sidon and Sheppardtown, where he again passed through another overflow. In November, 1883, he was "readmitted" into the North Mississippi Conference, in session at Oxford, and was appointed to Indian Village, where he was subjected to the hardships of another overflow. In 1885 he labored on the Jones' Bayou work. In 1886 he served the Old Town work, in Calhoun county. At the West Point Conference, in December, 1886, he was appointed to serve the Saltillo circuit, to which charge he was three times reappointed.

During the month of July, 1889, in the midst of the arduous summer labors of a large circuit, he was taken with the malady which finally ended his life; and for twelve months, although he bravely attempted to perform his duties as a preacher, he was never well again. After a year's suffering he at last passed to rest, Monday, June 30, 1890, near Saltillo, Miss.

It was the fortune of the writer to know Bro. Shell for nearly seven years. He was uniformly bright, hopeful, happy, full of faith and love.

In company with our presiding elder and his wife, the writer visited him two weeks before his death. After prayer with him, we sang that old hymn, "When I can read my title clear." During the singing our brother's heart overflowed with praise to God.

Bro. Shell belonged to that class of men who have made Methodism what it is, and without whom it must speedily pass away as a church reaching out for and saving the poor. He followed the steps of the great Teacher as a preacher of righteousness to the lowly. He belonged to that class of men who save many souls on small salaries. During the seven years in which his reports are recorded in our Minutes, hundreds were converted and added to the church. During that time he moved five times, sometimes moving hundreds of miles. He also passed through three destructive overflows in the Mississippi bottom; yet he—a cripple, too—did heroic work, and supported himself and family on an average salary of $265.

That apparently prosaic fact tells a tale of courage and self-sacrifice far more eloquent than mere speech can ever be. All honor to the men of our Conferences who do the work of Christ for the love of Christ! Such was the history of the subject of this notice. Cheerful, happy, hopeful, doing and giving all for the love of Christ.

He leaves a needy family to the care of that church for which he lived and labored. N. G. AUGUSTUS.

A Pointed Parenthesis.

Some people get mad and vow they will never again hear a certain preacher; and, having so vowed, they stick to their vow. "I am a man of my word," said one of them, "and I said I would not hear him again, and I *won't*. I'll keep my word." But what about that solemn vow made years ago to "attend upon the ordinances of the church?" Was he a man of his word then? Is a vow made to self, or a vow made to the devil, more binding than the vow made to God in the presence of the great congregation? Does the white heat of passion weld and rivet the one more than the other, made calmly, deliberately, solemnly and in the fear of God?

Some of them get mad and will not pay the preacher, and so beat the presiding elder out of his salary, too; or else they get mad at the presiding elder and refuse to pay the preacher, lest the presiding elder should get a dime out of the dollar. They get mad, and think getting mad settles the whole question and authorizes them to sit in judgment on their own complaint against the preacher, or the presiding elder, and to render a verdict always against both the preachers as well as the church and the remainder of the world. Then they proceed to execute their own sentence by a sort of ecclesiastical lynch law. It looks like they would be glad to settle with the merchant and the doctor in the same way, and, no doubt, would if there were no courts nor lawyers nor jails in the land. But the preacher's salary can be held back and the delinquent pass for an honest man—"a man of his word"—in the community. He got mad and settled with his preacher by getting mad. That settles everything—so he thinks. But in the high court of heaven there will be another hearing, and God will be the judge to hear and to determine. Getting mad will not do then. The man who hides behind his temper now will then (if not before) learn that it is better to keep cool and be honest. T. L. MELLEN, P. E.

Letter from Mexico.

MR. EDITOR: I can imagine you all at home sitting round a cheerful fire while I sit wrapped in shawls, and my teeth chattering with the cold. Yesterday I lighted a lamp, and sat near it, trying to imagine the little flame afforded some warmth. For nearly a week we have had cold, gloomy weather, and no sun. Many predict much sickness; and, indeed, we have plenty of colds and pneumonia now. Our brother in the Mission House is still detained by the illness of his little boy—all packed and ready to start—but the child is not able to be moved yet. This is a trial state, and I feel very much for them. The dear Lord gives strength and grace to supply their need. Our pastor has not arrived, owing to sickness in *his* family. We trust he will come this week, and all things be arranged for work. The school being dismissed, has given me a spare hour or two to indulge a little home-sickness, which is not best for us.

Mr. Weems is away on his district. When he comes in Monday morning he will have to go to work on the *Evangelista*, as the editor is in the States, and left Mr. Weems with the *elephant* on his hands. I judge it takes a good many indispensable things to make a good paper when you thoroughly comprehend the language; but to run one in a foreign language *is an undertaking*. However, if the dear Lord will furnish the readers *grace*, the experience will be good for Mr. Weems, and *he*, at least in this particular, can say he has done the very best he could. *Work*, and plenty of it, is what we want, and have in this field.

We will have a talk in our church to-night by one of our Mexican sisters, who has been to Rome and just returned. She will tell of the wonders she saw. She is a good Christian, and will make a good worker. How much I wish some of our Christian friends would employ her as a Bible woman for our new church!

I feel very thankful that the dear children are becoming interested in our church in Mexico. A dear mother in Israel talked to her grandchildren and children, and they were so interested that in a few days they brought this dear sister $11 for this good cause. This dear woman has been a leader and blessing to the church in Caseyville for many long years, and I learned to call her home the "itinerant's *rest*," for there all ministers found a home and Christian cheer. When in the dear home-land, we had our hearts cheered by her and her noble Christian husband, and they have not forgotten us in Mexico. May God bless them, their children and children's children, and may the bricks placed in our church by them prove more enduring in blessing to this sin-cursed land than any marble shaft ever could at home! Let others follow their example.

S. G. WEEMS.

Conference Endowment Fund.

The following amounts were collected in notes and cash for the Conference Endowment Fund:

Brandon, Miss.	$ 31 50
Meridian, Miss.	710 00
McComb City, Miss.	129 50
Wesson, Miss.	272 20
Ellisville, Miss.	145 00
Beauregard, Miss.	115 25
Franklinton, La.	85 70
Topisaw, Miss.	141 00
Tangipahoa, La.	70 00
Amite City, La.	75 00
New Orleans, La.	21 50
Sundersville, Miss.	70 00
Paulding, Miss.	25 00
Barnett, Miss.	19 50
Laurel, Miss.	20 00
Vossburg, Miss.	300 00
Vicksburg (Crawford Street).	314 75
South Vicksburg, Miss.	250 00
Scattering sources.	85 40
Total	$2 881 30

I trust our people knew this Endowment Fund is for the support of our old superannuated preachers, and the widows and orphans of our deceased preachers. The principal of this fund is never to be appropriated. The interest only is to be used. Let all our people contribute to this worthy cause. Let the rich give largely, but let all the poor pay what they can. If I can not reach every community in person, please send me your contributions by money order on Jackson, Miss. If you can not pay something before Conference, drop me a postal, and get one, two or more notes, and sign them for any amount. Notes are made payable on December 1 of each year, and the notes are forfeited after the death of the parties; so that our friends need have no fears of having their estate involved thereby. Let me hear from all the friends of our old preachers right away, before our Conference meets on the seventeenth. My post-office is Jackson, Miss.

W. W. HOPPER, Agent.

Notice.

To the Brethren of the Mississippi Conference:

Our general secretary of missions, Dr. Morrison, expects to be with us the first two days of our Conference session. We must have our anniversary not later than Thursday night. Brethren, please be ready to hand in all moneys for missions, Wednesday evening; and may God grant you all good success in the laudable effort to exceed the assessments. Otherwise, there will be suffering among laborious workers in our hardest fields. One brother of whom I know, who has stretched himself to his utmost might on a wide circuit (which should have had an appropriation, and which he and the presiding elder thought was so provided), will get nothing unless our collections far exceed former years. Will not one and all strain several points to bring up something beyond the "minimum"?

J. P. DRAKE,
Sec. B'd of Missions, Miss. Conf.

Mississippi Conference Notice.

Parties attending the Conference, to be held at Canton, December 17, will purchase regular tickets, taking certificates of all agents where tickets may be purchased. Upon the presentation of these certificates, tickets for return will be sold at one-third regular rates.

Parties coming over the L. and N. railroad will procure tickets via New Orleans. Tickets good to return till December 26.

These rates apply on all roads except the Mobile and Ohio, from which I have not been able to get any reply.

The hours of the arrival of the trains in Canton are 6 P. M. and 3 A. M. The afternoon train from Vicksburg does not make connection with the evening train for Canton.

All classes and committees will meet at the court-house in Canton.

T. B. HOLLOMAN.

When we are alone, we have our thoughts to watch; in the family our tempers, in company our tongues.—*Hannah More.*

Christian Advocate.

THURSDAY, DECEMBER 11, 1890.

"NOT AS I WILL."

BY HELEN HUNT JACKSON.

Blind-folded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope:
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen, and still
Unfathomed purpose to fulfil,
"Not as I will."

Blind-folded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat,
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil—
"Not as we will."

Letter from China.

Dear Christian Friends: No doubt you have heard the saying, "When you have got something to say, say it, and don't be all day about it." From this it is easy to draw the inference that if a body has nothing to say, that the wisest and best policy is to keep his mouth shut. Well, this morning I feel as if I had a message for you; but whether I prove happy in delivering it, or in making myself understood at all, remains to be seen. I have been here a little over two years, and while you have not heard from me often, still it has not been indifference that has kept me silent. Like a good many things in this world, the commodity "advice" is very abundant (sometimes I think a little too much so), and often it can be had for the asking, and not unfrequently it may be given unsolicited and unsought. Well, I have had a little chip off of the old block bestowed upon me. It has somewhat of this appearance: "Stay in China, one, two, three or, perhaps, more years; keep eyes, heart and ears *open* and your *mouth shut;* if you have opinions, keep them to yourself," which sage counsel I have tried to imbibe and abide by. But while, in the main, this is an excellent prescription, yet if adhered to too closely, it will prove detrimental both to the receiver and the administrator. While I have been in this inhibition period, I find myself getting out of touch and sympathy with you, my dear friends, simply because you don't know me, what my aspirations are and what I am doing. This ought not to be so, for, indeed, we are one family trying to magnify and glorify the name of one common Father; so this morning I feel tempted to say that hereafter you shall hear from me occasionally, even though I may sometimes make statements that in the future, because of greater knowledge and enlightenment, I may have to retract, and if I prove a prosy, dull letter-writer, you will have to bear with me, for, indeed, my "intentions" are good.

We, who are stationed in Shanghai, have had "Doo-fok-chi," as the Chinese would say, because this year we have had two Conferences in our midst. In May, as you know, the "General Conference" convened here, and the Lord gave us a blessing and the Holy Spirit brooded over the assembly in great power. There went forth from that body of over four hundred earnest Christian men and women a great cry to the "Lord of the harvest" to send forth other laborers to this needy field. This petition went up to the throne of grace, not from enthusiasts, but from those who had borne the heat and burden of the day; from those who are in the midst of the noonday sun of labor and trial of missionary experience, and from those who are just beginning to engage in this battle against sin and superstition. Missionaries from all countries, and who have passed through all phases of life (and there were those present who knew what it meant to stand persecution, ridicule, and to risk even life itself), united in asking the God of all comfort and grace to thrust out other helpers. If you could have heard the prayers that went up to God from white-headed men, men who have given their youth, vigorous manhood, and are spending their last declining years to give this people the knowledge of God; if you could have seen their faces lit up with a holy joy and peace as they spoke of God's love and help to them through all the various vicissitudes of long missionary years of life, you would have understood, in a faint degree, how much they meant those prayers when they prayed that God would send forth other laborers. I believe that if anyone of them had been asked, "If you had to live your life over, would you cast in your lot with the people of God, though a mere handful, in China?" I believe truly that he unhesitatingly would have replied in the affirmative. It is not a mere sentiment that calls men and women to this work, but the love of God working in their hearts. We feel that we have a good thing—aye, the best thing—a power so transforming and uplifting that even though we be the vilest of the vile, that through this influence of the love of God upon our hearts, we are made fit vessels for the Master's use, and it is the desire, and I may say unselfishness, that prompts us to come and impart this great blessing, this transforming power to a people who sit in darkness and the shadow of death. If we believe that Christianity is the power by which the world is to be saved, how can we sit quietly by and not lift a finger to tell the numberless multitudes all around us that there is a God who can save them, save them in time and prepare them for eternity?

But I am digressing. I want to make a point, and, perhaps, it will be necessary for me to make several small ones before I reach the important one. As a result of this praying to God for more laborers, there were sent forth to the churches in Christian lands several appeals. I supplied the presiding elders of the Mississippi Conference with them, and I suppose that ere this most of you are familiar with their contents. I sent them, praying that God would use them to stir some heart to the great needs of this China-land. Shall my prayers be in vain? I believe not.

Not only have we in Shanghai been blessed by having the "General Conference" meet within our borders, but we (I speak in a more specific sense now) have just closed the sessions of a most delightful and harmonious Annual Conference and annual meeting. Both were presided over by Bishop A. W. Wilson. The Annual Conference held its opening session at ten o'clock, October 15; the ladies' opening session was held in the parlor of "McTyeire Home and School" on Thursday, October 16, at two P. M.; both bodies closed October 21. Even after the appointments were read, while there were some solemn-looking faces, there was no weeping done, even by the ladies. "If one may speak for others," as I heard a good brother say yesterday, I think that we have a mighty fine Bishop over in this part of the country at present. During the sessions of these two bodies Bishop Wilson called two joint meetings for the purpose of considering any questions that might relate to the workings of both sides, and to discuss any points that might have a peculiarly common interest. At the last session, Rev. M. B. Hill proposed that we should organize a prayer circle to pray especially for each other's work, and to present the cause of this people before the throne of grace, also that we should pray for more laborers. This proposition met the approval of all (I may say here that every member of the mission in China attended Conference this year), and after discussion as to the most suitable time for holding such a service, Saturday, from 7:30 to 8:30 o'clock P. M., was chosen. A committee was appointed to select topics for these hours of waiting before God. The topics for this fourth quarter of the year have been selected, and under every Saturday night I see this heading, "Pray for more laborers." On general principles I believe that a Christian ought both to have faith and to work; but last Saturday night, while we were gathered together praying for an increase of force, it was impressed upon me very forcibly that, perhaps, I had a personal duty in the matter; that if I prayed for reinforcements, that I also ought to strive to induce them to come; so here is the outcome of this conviction. In reading a little book, a few weeks ago, this sentence impressed me very greatly: "There are few prayers where we do not have something to do with the answering." I believe it. God does not do his part and ours, too. If laborers come to China, there must not only be the prayers for them, but also there must be presented to the home church the need and the demand for more helpers. Friends, the need is great; how great only God could tell. Feeling as I do the great need of this people, what could be more natural than that I should look to the States, where I received the first kindlings of the mighty love of God in my heart, and where so many of my heart's dearest hopes and desires cluster, to come over and help us? Surely there are those in Mississippi and Louisiana who are just waiting for the command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . and lo! I am with you alway, even unto the end of the world. Amen!"

I don't say that you will see the results of your labors or that you will gather in the fruits, but I can assure you of this—that there will be joy and peace in doing the will of the Father; and although we may not see, yet the promise is that the Word of the Lord shall not return unto him void.

In our mission there is not a minister from Mississippi and Louisiana, and only three ladies from those States. Assuredly there must be some who are ready to come. I can assure you that there awaits you a warm, hearty handgrasp from one in this Celestial Empire. I am quite convinced of this: that if the impetus should once be given in either Conference Chinaward, that the ball set rolling would not soon stop. I know that there is *consecration*, and if the needs of missions once gets hold of you, you are not the people to neglect the call of the "Most High God."

What a wonderful power thorough knowledge of either people or lines of work has in influencing others! As an illustration: "Thirty years ago, and over, Dr. Y. J. Allen, of Georgia, came to China. He kept himself before the people, and especially before the eyes of Georgia. The Methodists of that State, very largely through him, became imbued with the missionary spirit, and, as a consequence of this familiarity on mission subjects, there are more Georgians on the field than there are representatives of all the other Conferences, all told. It goes without saying that every new recruit merely broadens the waves of influence already set in motion. Who will be the "Allen" from Mississippi to set this wave of influence going?

Praying that soon there may be a response heard from the beloved Mississippi and Louisiana, I am, yours, dear friends, in his service.

MARY MCCLELLAN.

SHANGHAI, China.

A Round of Camp Meetings.

I promised Bro. Cooper, presiding elder on the Seashore district, to take a round with him and attend his camp meetings, commencing with the St. Tammany, of which I have written you a short account. From there we went to the Palmer Camp Meeting, on the Whittington circuit; J. H. Holland, pastor. I was surprised to see such arrangements down in what is called the poor piney woods in south Mississippi. They have a splendid shed and all conveniences; feed and sleep all that come; good, roomy tents. The holy fire was kindled into a holy flame the first night and increased to the last. The preaching was excellent. Dr. Walker preached every day at eleven o'clock, and he certainly renewed his youth in the pulpit. The pastor reports about eighty conversions; but the results of a camp meeting are widespread, and hard to tell what it does accomplish.

We went across the country about fifty or sixty miles to the Salem Camp Meeting, in Jackson county, that is likely the oldest camp ground in the State (between sixty and seventy years, and but a break of two years). We had but few preachers, but the spirit of the Master was upon them and the power of God upon the people; they sung, prayed and shouted to their fullest capacity. Bro. N. Roberts and his wife were as happy as they could be in the flesh. Bro. Roberts is doing a fine work. Likely the circuit will pay one hundred dollars over their assessment, though the presiding elder had the assessment raised at the first Quarterly Conference. It shows what the people can and will do when in good spirits. They love God, the church and their pastor. From there we went to New Prospect Camp Meeting, on the Vanoleave circuit; Bro. White, pastor. I don't think I was ever at a better camp meeting; but one drawback—the shed, altar and fixtures too small for the crowds of people that come there; but every service grew in interest until the whole place was in a rapturous flame. Sinners were converted by numbers, Christians made to rejoice all over the campus. Bro. White has done a grand work on Vanoleave circuit, and is in the hearts of his people. I never saw a pastor more beloved by his people. One affecting scene took place at the close. Bro. Thomas Price, one of our old superannuate preachers, was on the eve of moving west to make his last home this side the river. He had been their pastor and presiding elder for several years. He got up to take his final adieu of them, and as they came to tell him good-by, they put into his hands money they had raised for him—a purse which was most opportune. I find Methodism advancing all along that coast country; they are building good homes for their preachers, paying them much better salaries. Bro. Cooper looks well to the welfare of his preachers, as he does everything else that comes under his administration. He is making a model presiding elder. He has a genius for being a friend to his preachers. He defends them, looks well to their interest; at the same time a friend to the people, looking to their interest also, and the people hold him in high esteem as a presiding elder and Christian gentleman.

But while Methodism is doing well in the country, except in one or two instances, it is not the case in the towns. I have had charge of all the towns along that coast, except Moss Point, and I was astonished at the improvements for the last twelve years. For thirty miles along the beach it is almost one continuous line of villages, towns and cities; in sight of the great Ship Island harbor, and the Seashore Camp Ground in the centre; Pass Christian, with thousands of inhabitants, with her country back; and not a vestige of Methodism. Biloxi claims nine thousand. She has an old weather-beaten house out at one side narrow street. The church has declined since I was there, and it was bad enough then. Ocean Springs not much better, when they ought to be a station in everyone of those towns. They have one at Pearlington and Bay St. Louis, and they are doing well. Bro. Cooper, the presiding elder, has a plan, if he can carry it out, I think will work a great change for the better, and it ought to be done, and must be done soon, or be forever too late. Those towns and country are filling up fast with men and means.

A. B. NICHOLSON.

A Death in the Mission House in the City of Mexico.

On November 17 our little band of Southern Methodist missionaries gathered in the Mission House to mingle our tears and prayers with Bro. and Sister Carter as we watched their first-born—an interesting little girl of five years—sweetly fall asleep, at her usual bedtime, a quarter past seven o'clock. Death is sad at all times and under any circumstance; yet doubly so away in a foreign land, far from friends and loved ones. We did all we could, with our own hearts full of sympathy and sorrow, for, oh! how well I knew the bitterness of *this drop*. Bros. Sutherland, Watkins and wife, Mr. Weems and myself, knelt beside the sorrowing parents around the dead body of little Ella, and reconsecrated our lives to the service of our Lord. God's grace is sufficient for every time of need, and now sustains the stricken parents. I have heard from them not a word of murmuring. They meekly bow to the will of God, confessing his way is best. We lay her away this evening in the American cemetery, beside little Mabel Patterson, who died in the same house. Faithfully we tried to hold her back from death; but the dear Lord knew his way was best, so took her to himself. That dread disease, scarlet fever, claimed her for its victim, and now the next child has the same disease. As soon as Bro. Carter learned the nature of her disease, he informed us, and we immediately closed the school; sent the children home to stay till all danger was past. I feel very thankful we were so prompt, for the disease seems of such a malignant character. I trust it may not spread. God's Spirit has been with us, for around this little one's casket I felt a comfort was given more precious than ever before. "Ah! no one can comfort like Jesus!" When the other children are well, and Bro. Carter is able to go to his work, this home, *now* in the shadow of death, is to be mine for this year. Pray that the dear Lord may there abide, filling it with the light of his presence, cheering and comforting us in every time of trial, and blessing us in all our efforts to serve him! I feel sure your sympathies will be with our stricken missionary and his wife, and I hope you will pray that the other children may be spared, and he be blessed in his work this year. In time of sorrow we, in this field, are comforted by drawing near together and mingling our tears. "Our Father" is with us. Pray for us!

S. G. WEEMS.

Avenida Balderas No. 11.

A Good Matter.

The people called Methodists at Slidell, La., on the Northeastern railroad, are "inditing a good matter," and I write of the things I have heard touching the same; and had I the pen of the ready writer, I would endeavor to touch the hearts and purses of some friends, and inspire them to help out the "good matter" those people have in hand.

The faithful little band have been worshiping in the public school-house, not being able to build a church. Now with the nucleus of a few dollars they propose to build a neat church. "Tell it not in Gath" that there is no Methodist Church at this important point. Slidell is an incorporated town and the first station of note on this road from New Orleans, and already Rome is raising her standard there. When the priest called for funds to build a church his flock hastened to lay their offerings at his feet. Are Methodists less wise in their aggressive movements than Rome? There should be a Methodist Church at every railroad station. Many railroad employees might be saved by this wise plan.

Anyone who is willing to aid in this noble cause may send any sum, small or great, to any member of the committee at Slidell, La., and it will be very thankfully received and acknowledged.

Committee: Otis Wilder, Terance Sadler, Edgar Robert, Joshua Dunham, Oliver Aiken.

MRS. L. CRARY SADLER.

PEARL RIVER, LA., Dec. 1, 1890.

Sermons to the Children.

"In twenty-five years past I have not heard five sermons addressed to the children."

So says the Rev. J. R. Rogers in the *Alabama Christian Advocate*, of November 6. And so say I to-day. And in the same paper, writing on the same subject, the venerable and reverend George G. Smith, who takes so much interest in infantile Christianity, says: "The neglect of the children is a crying sin. To say the Sunday-school does the work, is to say what we all know is not true."

If there could be such a thing as neglecting one branch of pastoral work that another might be prosecuted, and if you put missions, church extension and half our preaching in one scale, and cradlehood Christianity in the other, and we could prosecute but the one and let go the other, in my judgment I would let go the former and prosecute the latter. The man who supposes the church has more to hope in missions, church extension and half our pulpit preaching—all three—than in the Christian teaching and culture of young children, has, so I think, something yet to learn of the true philosophy of childhood. His thinking is a mere following of the fashion.

The following letter touches this subject squarely. It was not intended for publication; but Dr. Cunnyngham is a public man, and he writes on a subject of unsurpassed interest to the whole church, and he will excuse this liberty.

NASHVILLE, TENN., Nov. 17, 1890.

My Dear Dr. Abbey:

Your very thoughtful article on, "What Shall Be Done for the Children?" came to hand in due time, and will appear in the *Sunday-School Magazine*, for January, 1891.

The question is one that must be answered sooner or later. The "goody" methods of the past are not satisfactory. I am glad to see men, like yourself, taking hold of this and other grave questions connected with the proper training of the children. I have read your "Cradlehood" with much interest, and wonder it has not attracted more attention. *It is a thoughtful book.* But people do not like to think. "Clap-trap" suits the masses better than thoughtful discussions of great subjects. Thank you for the article. Yours sincerely,

W. G. E. CUNNYNGHAM.

The Sunday-school, as it works at present, is doing its work; and doing it well; but might it not be improved? How might this do? Let it have a few minutes more time, and at the close of its catechetical exercises, which are always biblical and theological, let there be a five or ten minutes' sermon adapted to their childhood capacity. No part of the "regular" morning sermon is understood by the children. Better shorten the eleven o'clock service, if need be. Instead of having five sermons in twenty-five years, let there be fifty each year. That a five minutes' sermon to the children, adapted to their capacity, will do more good generally than an hour's sermon to adult people, is one of the things I do most steadfastly believe.

I am well aware we, none of us, know how to preach to children, and the reason may be that we never tried; but can we not learn? The best preaching we, any of us, do is to the negroes, and in back neighborhood school-houses. And, then, can we not improve upon this? It may be supposed that child-preaching should attempt to spread over very little theological ground. I would say, Never go over ten minutes; generally five, or thereabouts. Now, let some one try it and report.

Some women want to preach. Now, is this not a most excellent and most fruitful field?

But there are other points of vitally important teaching greatly needed before any sort of preaching can be ministered; but they can not be explained here and now.

R. ABBEY.

From the Work.

SCRANTON CIRCUIT.

MR. EDITOR: Don't think me presuming; but if the article in last week's *Democrat-Star* was copied *verbatim* as written by you in the NEW ORLEANS CHRISTIAN ADVOCATE, in which you described your visit to Scranton and dedication of the Methodist Episcopal Church there, you forgot to mention one important item. I think Methodist preachers generally on this circuit have a hard work. Give honor to whom honor is due. The church, though just dedicated, had a debt on the building, and our venerable old preacher, Rev. Ben Jones, *last year*, by *mighty* effort, raised the debt and prepared the way for its dedication. He did some other most praiseworthy acts, and now, though he is far from us, he will be glad to know we give him credit for his hard work. This is, as you say, a spot in the Methodist field of work calculated to call forth the executive ability of our Bishops. Local peculiarities exist. Having seaport situation, foreign element is plentiful, each with his peculiar belief and religion. The old resident occupants and owners of best lands are direct descendants of the French discoverers, thereby giving a large proportion of Roman Catholics. Being a manufacturing district, there is a large floating, laboring population, who subject themselves to no particular religious observations of beliefs.

Last, but not least, we have almost at our door—at least, within the reach of church services—a large, but ignorant country population. These are settlers on government and other cheap lands, and some very ignorant and unambitious. As a type—some who have large families, and are satisfied to feed them on sweet potatoes, and not one member of the family being able to write his name. These are the *least* of evils incident to such mode of life, naturally.

Now, to solve this problem, let our beloved Bishops give us on our work men who are full of religion themselves, and anxious to work for the Lord and the salvation of souls, and whose hourly life is a sermon and an invitation to come to Christ—men who follow the life of Christ as near as in them lies, and whose Christian efforts are not only put forth in the pulpit, but in their daily contact with the people; peacemakers, for we have members of the church here who do not even speak to each other. In short, send men who are *not satisfied* without the salvation of souls; the soul of a poor, erring man or woman being as precious as that of the rich man.

METHODIST.

BATON ROUGE, LA.

I have just made out my reports for Conference. The year has been a hard one; but I thank God for the results. Since I came here I have purged the rolls of sixty-eight "dead-heads." In their places I have put the names of fifty-two active, good people—some children among them. I have, in two years, increased the collections from the church, for *all purposes*, from $2,067 25 in 1888, to $2,710 30 in 1890—a gain of $643 05. For the first time, as far back as I can trace the records, *all the assessments are paid in full.* The church has paid $586 30 more for other church work than it has paid the pastor. We have raised for missions, from all sources, $316 85—nearly $1 *per capita* for the membership. Counting the membership at the beginning of the year, it is *over* $1 per head. For all purposes the membership has paid—and you know it is a very poor set of members; financially, I mean—a fraction over $7 90 per head. My salary is the only thing that "lags behind."

J. A. PARKER.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

IN SCRIPTURE LANDS. By E. L. Wilson. Charles Scribner's Sons, New York. Price, $3, postage paid.

This is the title of a choice book written and illustrated by a noted Sunday-school worker of Philadelphia. For many years he, together with many others, longed to see the lands of the Bible just as they are and photograph all the noted places, so that others should obtain correct views of them. This he was enabled to do, and in this carefully prepared volume he has artistically pictured the scenes and describes with accuracy the people and country where biblical characters lived and journeyed. Mr. Wilson is said to be the best landscape photographer in the United States, and was the one of many chosen to photograph the "Exposition" held here in 1885 and 1886. In this book he has given his best effort, and readers interested in Bible study will find it a valuable aid. The Charles Scribner's Sons have shown their usual skill and good judgment in publishing this work.

A STUDY IN PEDAGOGY. For People who are not Professional Teachers. By Bishop John H. Vincent, D. D., LL.D.

Universal attention will certainly be given to this unique, suggestive and eminently helpful production from the pen of one whose genius, wisdom and popularity have endeared him among the educators of the world. It will find its way, by dint of its exquisite merit, into thousands of homes. The multitudes who find themselves eager to excel in study and to convey by natural methods instruction, will be charmed by this book. It will be an inspiration and a benediction to young and old. Cloth, sixty cents. Wilbur B. Ketcham, publisher, 13 Cooper Union, New York.

THE STORY OF THE ILIAD. By Edward Brooks, Ph.D. Penn Publishing Company, Philadelphia. F. F. Hansell & Bro., 94 and 96 Canal street, New Orleans.

The siege of Troy, as told by Homer, will never lose its interest. This book is written specially for boys, and will be a delight and profit to them.

THE ODDS AGAINST HIM. By Horatio Alger, Jr.

HARRY AMBLER. By Sidney Marlow. Penn Publishing Company, Philadelphia. F. F. Hansell & Bro., 94 and 96 Canal street, New Orleans.

These are interesting stories, and well told.

PERIODICALS.

—December magazines received:

ST. NICHOLAS. Century Company, New York. Price, $3. A perfect gem. Better than ever.

The CHAUTAUQUAN. Rev. T. L. Flood, Meadville, Pa. Price, $2.

POPULAR SCIENCE MONTHLY. D. Appleton & Co., New York. Price, $5.

The MAGAZINE OF ART. Cassell & Co., New York. Price, $3 50.

CASSELL'S FAMILY MAGAZINE. Cassell & Co., New York. Price, $1 50.

LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. Price, $1.

Marriages.

FOX—BUTT.—At the residence of the bride's brother, near Poplar Creek, Miss., November 14, 1890, by Rev. T. W. Lewis, Mr. Leigh Fox, of Carrollton, Miss., to Mrs. Beulah Butt.

LOTT—PALMER.—In the Methodist Church, Winona, Miss., November 26, 1890, by Rev. T. W. Lewis, Mr. R. E. Lott, of Crystal Springs, Miss., and Miss Fannie Palmer, daughter of Capt. R. D. Palmer.

VAUGHN—HIGHT.—At the residence of the bride's father, Mr. William Hight, in Bossier parish, La., November 20, 1890, by Rev. Lewis A. Reed, Mr. H. C. Vaughn to Miss Hettie Hight.

SHARPE—BLANK.—At the residence of the bride, in Lockhart, Miss., November 12, 1890, by Rev. J. N. Ware, Mr. H. A. Sharpe to Mrs. Ellen Blank, all of Lauderdale county, Miss.

SIMS—GLASSCOCK.—At the residence of the bride's father, November 27, 1890, by Rev. J. N. Ware, Mr. S. P. Sims to Miss Cary Glasscock, all of Lauderdale county, Miss.

MOORE—COKER.—At Coker's Church, November 30, 1890, by Rev. J. N. Ware, Mr. R. S. Moore to Miss Lura Coker, all of Lauderdale county, Miss.

NOLAN—HESTER.—At the residence of the bride's mother, November 23, by Rev. B. F. Phillips, Rev. R. T. Nolan, of Carroll county, Miss., to Miss Mollie Hester, of Holmes county, Miss.

FANSHER—HURST.—At the residence of the bride's mother, November 26, by Rev. B. F. Phillips, Mr. N. W. Fansher to Miss Ella F. Hurst; both of Carroll county, Miss.

HULSE—BISHOP.—In the Methodist Church, Delhi, La., November 20, at two o'clock P. M., by Rev. H. Armstrong, Mr. F. G. Hulse, of Arcadia, and Miss Minnie Bishop.

LANE—ADAMS.—At the residence of the bride's parents, in Tallulah, La., November 26, at eight o'clock P. M., by Rev. H. Armstrong, Mr. Andrew T. Lane and Miss Annie Lee Adams.

PRICE—TALIAFERRO.—At the residence of the bride's parents, Evergreen, La., November 27, 1890, by Rev. J. I. Hoffpauir, Mr. R. J. Price and Miss Louia Taliaferro.

PETRINI—PETRINI.—On Thursday, November 27, 1890, by Rev. John T. Sawyer, Mr. Carl Pontus Petrini, of New Iberia, La., and Miss Maria Charlotta Petrini, of Chicago, Ill.

LADNER—PIERCE.—At the Brumfield Hotel, in Franklinton, La., November 29, 1890, by Rev. W. L. Linfield, Mr. Plummer Ladner to Miss Elizabeth M. Pierce, both of Marion county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BULLOCH—CARRIE L., daughter of A. E. and Annette Bulloch, was born at Logtown, Miss., February 11, 1875, and died in Lake Charles, La., July 10, 1890.

She was an only daughter, and gave much promise of a useful womanhood. Her modesty was a notable characteristic, and yet her self-assertion was prominent. In a quiet way she walked in the path of duty. As a Sunday-school scholar, she was faithful, showing in preparation and regular attendance that going to Sunday-school was not a mere play or pleasant fiction. A scholar in regular school work, she was one of the most faithful, studious pupils I ever knew. As a usual daily thing, she led all her classes. When others were at play, she was studying. Carrie had not made an open profession of religion, nor joined the church; but she was a religious, prayerful child. Not emotional in her nature, yet profound in her feeling, she was spiritually religious, without much outward expression.

Her sickness was protracted. She suffered much, but without complaint. Quietly and patiently submitting, she went down to the grave. We all have hope of her in her death, and the church sympathizes deeply with the father and mother, who are faithful, humble Christians.

JOEL T. DAVES.

PLUNKETT—MARTHA A., beloved wife of Richard Plunkett, was born in Alabama, October 15, 1856, and departed this life, near Montgomery, La., September 1, 1890.

She had been an orderly member of the Methodist Episcopal Church, South, about sixteen years; but for the last year of her life had constant communion with her Savior. When the writer came to this work, nearly four years ago, he found Sister Plunkett one of his most consistent members; but at a meeting held in her neighborhood, in August of last year, she received an overpowering blessing, and said that she had never been converted before. From this time until Jesus called her home her countenance seemed radiant with the glory of the Lord. She was taken sick at our meeting in her neighborhood, last August, and while her pastor was absent, attending another protracted meeting, her sweet and gentle spirit passed away to the glory-world. When we heard of her death (with no particulars) about our first exclamation was that she had gone straight home to glory.

We sorrow not for our departed sister, but for loved ones left behind. May her husband and four daughters meet her on the other shore!

J. F. WYNN.

MARTIN—The following resolutions were adopted by the Sunday-school at Beauregard, Miss.:

Whereas, In the divine wisdom of our heavenly Father, our beloved friend and Christian worker, Miss EUGENIA MARTIN, was called to her reward on high, October 6, 1890, and as she has been a faithful pupil and teacher in our Sunday-school; therefore, be it

Resolved, That we do hereby express our grief and sense of loss in the death of our willing co-laborer.

Resolved, That we humbly submit to the wise dispensation of a kind Providence, and that we believe her young Christian life, together with her cheerful resignation to suffer God's will, will prove a blessing to us all.

Resolved, That a copy of these resolutions be sent the bereaved family.

Miss R. RAY, for Com.

WHITAKER—Mrs. JENNIE WHITAKER departed this life, at hers and her husband's residence, six miles south of Villa do Santa Barbara, Stato of San Paulo, Brazil, September 27, 1890, at one o'clock in the afternoon. She was born of Missionary Baptist parents in Perry county, Ala., near Marion, January 9, 1820, where she was raised to womanhood. About this time her father, Mr. Alexander Moore, moved to Union county, Ark. In 1847 or '48 she was married to Dr. Duncan McKellar, with whom she lived happily until 1854 or '55, at which time the Doctor died. Shortly after this sad occurrence she joined the Missionary Baptish Church (Hopewell). Of this church her entire family were members, consisting of father, mother, five brothers and four sisters. On January 8, 1863, she was married to Orville Whitaker, with whom she emigrated to Brazil in 1870. Shortly after arriving in this country, the Rev. Richard Ratcliff organized the first Missionary Baptist Church of Brazil. She was one of the few that joined at once; she by letter from her loved home church, Hopewell, Union county, Ark.

She loved her church, and was always ready to contribute from her limited means to its advancement. She loved her kindred so well that she braved the dangers of the great ocean that lies between Rio and New York twice to see them and be with them; her two visits to the United States occupying more than five years of the twenty years she lived in Brazil. She returned home from her last visit to the United States in September or October, 1886. Shortly after she reached home she had a severe attack from her old complaint, from which she had suffered many years, from which it was with much difficulty she was relieved, and then only temporarily. From this time it was plain to be seen that her mind was giving way. From this to the end she had to have the closest attention, as she became more weak daily. For two months before the end she was confined to her bed. She suffered much, but no complaint was uttered by her relative to her suffering. Several days before the end came she opened her great luminous eyes, and said, "I hope I will go to heaven." She then seemed to sleep a little. In a short time she again opened her eyes, and said, "I hope I will go to heaven." She was told that only good and upright people went there; she need not have any fear, as she had lived the life of a Christian from her earliest womanhood to the end. Her exclamations during her sickness were mostly, "Oh, my father;" or, "Oh, my mother."

At the time of her death she was seventy years eight months and eighteen days old. She leaves no children by either marriage, but leaves many relatives and friends to mourn her loss. "Blessed are the dead which die in the Lord; they rest from their labors and their works follow them." May the God of all mercy comfort all those who mourn her loss!

HER HUSBAND.

CLARK—Sister SARAH CLARK, consort of Bro. A. J. Clark, was born in Scott county, Miss., in the year 1847, and departed this life, October 28, 1890. When about ten years old her parents removed to Jasper county, Miss., where the early years of her life were spent. At the age of sixteen, under the evangelical ministry of Henry T. Jones, she was happily converted and joined the Methodist Church. Her life from then on was fully consecrated to the service of God. Surrounded by loving friends and relatives, and filled with the Holy Spirit, her life was singularly happy. In the year 1865, with her parents, she again moved; this time to Green county, Miss.

Her religion, which was the great solace of her life, she carefully carried with her to her new home, and by her devotion to the cause of her Lord and Master, together with her naturally sunny and lovable disposition, she was soon surrounded with hosts of friends, many of whom still linger on this side of the river; and, although they have been separated from her by the lapse of many years, they will weep tears of sincere sorrow when they read these lines.

In the year 1868 she was united in happy marriage with Bro. A. J. Clark, and to them were born eleven children, ten of whom still live and mourn the loss of that dear Christian mother who has just put off this mortality and now sits clothed in glory at the right hand of the Lord Jesus, whom she so faithfully served on earth.

In the year 1883 she came with her family to Purvis, Marion county, Miss., where the remaining years of her life were spent; and, although her latter days were clouded by the malady, dyspepsia, which finally took her away from her devoted loved ones, she never murmured; but in all her dark hours her faith was firm and her resignation to the will of the Father was perfect. She could always sweetly sing, "Rock of Ages."

Sister Clark's funeral took place at the Methodist Church in Purvis on October 30, 1890, attended by a very large concourse of friends and relatives who deeply mourn her loss—but not without hope, knowing that her salvation is sure, and that her home henceforth and forever is within the pearly gates of the New Jerusalem, where, God grant, she may meet all who knew and loved her here. A FRIEND.

Texas Advocate please copy.

SEALE—JAMES W. SEALE, son of Elijah and Elizabeth Seale, was born in Franklin county, Miss., November 23, 1845, and united with the Methodist Episcopal Church, South, in August, 1871, and was happily converted shortly afterward.

He was a great sufferer with rheumatism for more than a year, which reduced him very much in flesh, when dropsy ensued, and he died in perfect peace, June 6, 1890. It was my privilege to visit him often during his sickness, and, when singing and praying with him, he always received a fresh baptism of grace, and, with much earnestness, would exclaim, "There is not a cloud between me and my God."

He leaves behind him a wife and three children and a host of relatives and friends to mourn his departure; but not as those who have no hope.

J. W. TUCKER, P. C.

POLLARD—Sister J. C. POLLARD (*nee* McNeill) was born in Robinson county, N. C., June 24, 1810, and died October 17, 1890. She was married to Angus McKinnon, September 14, 1832, and moved to Kentucky. In 1837 she moved to Attala county, Miss., where her husband died, December 31, 1852, leaving her a widow with seven children—two boys and five daughters. In 1854 she was married to Parham Pollard, with whom she lived until his death, in 1888. Sister Pollard joined the Cumberland Presbyterian Church in 1852, and about 1857 joined the Methodist Episcopal Church, South, in which she lived until called from "labor to rest."

Sister Pollard was an even and smooth Christian, always hopeful, letting her light shine, summer and winter, at home or abroad, in prosperity and adversity, health and sickness, "that, others seeing her good ways, might glorify God;" hence the end was peace.

A large concourse of relatives and friends assembled to pay their last respects to the deceased. Sister Pollard leaves a large family of children, grandchildren and great-grandchildren to mourn her death; but we can say to them, "Weep not as those who have no hope." A FRIEND.

ATKINSON—Sister RUTH A. ATKINSON was born in Clark county, Ga., August 28, 1838. At fifteen years of age she became a member of the Christian Church, but did not experience conversion until about two years later. She was a diligent seeker, and had a wonderful experience. In 1856 she married Bro. Burkett Atkinson, who survives her. Some two years after her marriage she united with the Methodist Protestant Church, and continued a member of that denomination till 1870, when she joined the Methodist Episcopal Church, South, at Senoia, Ga. In this faith she remained steadfast, until the Master's summons came, November 7, 1890, near Vernon, La.

She died "in the faith," after a long illness. "Her children arise up, and call her blessed; her husband also, and he praiseth her. . . . Let her own works praise her in the gates."

G. E. GREENE, Pastor.

Wesleyan Christian Advocate please copy.

ABNEY—Died August 24, 1890, in Covington, La., Sister SARAH CROSBY ABNEY, wife of Bro. J. M. Abney. Sister Abney was born in Jasper county, Miss., November 14, 1843; joined the Methodist Episcopal Church, South, in 1858, and married June 10, 1862.

Sister Abney, though long an invalid, died suddenly; but her steady, uniform piety; her quiet, careful, industrious life, especially in that "meek and quiet spirit which is, in the sight of God, of great price," give to all who knew her a full assurance of her entrance into realms of bliss. Nine children, mostly young in years, are left to weep a mother's love, while one had just preceded her, as if to welcome her to heaven.

May they all meet her there! "Precious in the sight of the Lord is the death of his saints!"

H. C. BROWN.

BEADLE—WIHODA BEADLE, infant daughter of William and Mary Beadle, was born January 23, 1888, and died of diphtheria, near Lafayette, La., August 30, 1890.

It was with sorrow and deep sympathy that we witnessed the sufferings of the dear little one; but, as we stood beside her bed, we thought of the happy life she was soon to enter, where no suffering would come, nor sorrow, nor sin mar the blissful years of eternity. Her life on earth was short, but long enough for sweet memories of her to dwell in the hearts of father, mother and sisters through all time, ever reminding them that a glorified spirit awaits to welcome them into "the house not made with hands, but eternal in the heavens."

IDA HARRY.

MCNEIL—The following resolutions were adopted by the Pauiding (Miss.) Auxiliary:

Whereas, It has pleased our heavenly Father to call from our midst Bro. JAMES D. MCNEIL, one of our most liberal and zealous honorary members; therefore, be it

Resolved, That we deeply sympathize with the family in their sad bereavement, and tender to them our prayers in this sad hour of their irreparable loss.

Resolved, That a copy of this action of the society be sent to them as a token of our regard in their deep sorrow and distress; also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. EMMA WITT, Chair'n.
MISS LULA COPE, Sec.

A gray beard on a man under 50 makes him look older than he is. The best dye to color *brown* or *black* is Buckingham's Dye for the Whiskers.

Rabbi Eliezer said, "Turn to God *one day* before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God *to-day*; perhaps you may die *to-morrow*; thus every day will be employed in returning."

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Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

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Dr. W. P. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was addicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

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B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....8:45 pm
No. 5 Coast....8:05 am	No. 2 Lim. Ex..8:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 8:00 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 8:00 pm
No. 5 Acc'm....8:55 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail. 9:00 am	No. 42 Fast Mail. 7:00 pm

TEXAS AND PACIFIC.

No. 53 Californ-ia Express. 7:00 pm	No. 51 Californ-ia Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 8:15 am	No. 18 Local....7:25a m
No. 17 Local....7:45 pm	No. 20 Califor.. 3:55pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .11:25 am	No. 2, Lim'd.....8:45am
No. 5, Fast Line. 7:00am	No. 3, Fast Line. .4:00pm

MORILE AND OHIO.

(Via Meridian.)

No. 3, Fast Line. 7:00am	No. 8, Fast Line. .4:00 pm

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Daily Except Sundays.

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Arrives.	Departs.
Cincinnati Ex. 7:45 am	Cincinnati Ex. 5:00 pm
Vicksburg Ex. 6:00 pm	Vicksburg Ex. 8:00 am
B. Rouge Accn. 10:30 am	B. Rouge Accn. 3:50 pm

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A. M. COOKE, Ass't. Gen. M'g'r

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183 Canal St.

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CLARENCE F. LOW, Ass't Res't Sec.
HENRY V. OGDEN, Resident Secretary.

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, DECEMBER 11, 1890.

Dedication at Downsville, La.

It is twenty-seven hours from New Orleans to Downsville, to which place I was invited by the pastor, Rev. R. S. Colier, to preach and dedicate a new church. Traveling by rail, with its jolting and thundering, is becoming a wearisome thing. I hope those Illinois people will hurry up their flying machines, so that instead of being compelled to poke along at the rate of forty miles an hour, with the disagreeable noise and suffocating dust, we shall glide along smoothly and with comfort in the air at the rate of two hundred miles an hour. That will be traveling worth talking about. On this trip, however, the last ten miles relieved the whole journey, for it was a delightful drive over the hills of old Union, such as I have not had in years. What can equal the exhilaration produced by a ride behind two fleet-footed greys on a frosty morning?

Such a congregation as we had on Sunday morning! It was a sight to inspire a preacher, and I gave them the best I could for the space of fifty minutes. At the close a small balance was quickly raised and the house was solemnly consecrated to the worship of God according to our form of dedication. Bro. Colier and his helpers certainly deserve praise for the erection of such a beautiful church. It was planned by the pastor, and its simplicity and neatness commend it to all beholders. It is a good evidence that Methodism is looking for brighter and more prosperous days in the Downsville circuit. It was my privilege and delight to preach again at night to a large and appreciative audience.

Monday morning Bro. Colier said: "We will go a-fishing," to which I readily agreed, glad of the opportunity to throw aside the cares of office and spend a day in piscatorial pastimes. An exhilarating drive of seven miles, in company with Dr. Hamilton, the resident physician, brought us to the far-famed Choudrant, where I had a most pleasant day watching Bro. Colier and the Doctor "land" the white perch. For some unexplained reason I could catch none. Bro. Colier proved himself to be in the regular succession, for he not only caught many, but he prepared them for the table with the skill of a first-class cook. Like the Savior on the banks of Galilee, he prepared and cooked the fish for the disciple who toiled all the morning and took none. I have had no such day of enjoyment for, lo! these many years.

Tuesday morning, bright and early, found me hurrying to catch the train for the Conference at Monroe, satisfied that it has been a long, long time since I have had such an enjoyable trip, as this one to Downsville.

C. W. C.

Bishop Haygood's address to the class for admission into full connection was of the finest order. It sparkled with wit and with wisdom. It was replete with profound thought made clearer by the aptest illustrations. It was full of a religious pathos that stirred every hearer. It abounded in a clean humor that came near lifting some of the brethren from their seats. It contained the deepest philosophy, couched in "the simplest form of speech." There were passages of rare eloquence which thrilled the audience like an electric current. Altogether, it was the simplest, wittiest, wisest, deepest, most pathetic, most philosophical, most appropriate address to young preachers we have ever heard. The young brethren who will carry its wisdom with them into their work, and act it out in the details of that work, will have abundant resources for many days to come.

Louisiana Conference.

FIRST DAY.

This body met in annual session in Monroe, La., December 3, 1890. Bishop Haygood opened the session by reading the Scriptures (Ephesians iv), singing hymn 228, and prayer. The roll being called, a large number of preachers and laymen answered to their names. Rev. J. T. Sawyer was elected secretary, and Rev. A. E. Clay was elected assistant secretary. The time for meeting was fixed at 9:30 A. M., and for adjournment 1:30 P. M.

The presiding elders reported the following committees, which were appointed: Conference Relations—C. W. Carter, J. F. Wynn, W. F. Henderson, T. H. McClendon, R. M. Blocker, William Wimberly and H. O. White. Church Publications—J. B. Walker, J. W. Medlock and N. S. Cornell. Temperance—J. M. Beard, R. Parvin and S. Whited. Bible Cause—T. B. White, F. G. Hocutt and J. L. P. Sheppard. District Conference Records—B. F. White, L. A. Reed and T. S. Randle. Public Worship—T. J. Upton, C. T. Munholland and J. D. Harper.

Communications from the Publishing House, from the Sunday-school editor, from the Church Extension secretary were read and referred to appropriate committees.

Communications from Mansfield Female College and from the publisher of the New Orleans Christian Advocate were read and referred to the proper committees.

The twentieth question was called, and the presiding elders, one by one, gave short accounts of the work in their several districts. The progress of Methodism, though not as rapid as is desirable, is visible in all parts of our territory.

Question 7. Who are the deacons of one year?

George T. Ashley was called. The presiding elder stated that he had left the church and a committee was asked for. J. B. Williams, James E. Riddle, C. B. Carter, W. J. Porter were called and their characters passed, and they were advanced. C. M. Lyons was called and his case referred to a committee. W. F. Henderson, James E. Denson were called, their characters passed, and they were advanced.

Ques. 1. Who are admitted on trial?

Herman W. Knickerbocker, Charles A. Coomb, James M. Henry, Benjamin H. Sheppard, William F. Sanders.

Ques. 5. Who are re-admitted?

None.

Ques. 8. Who are elected deacons?

J. F. Foster, Thomas L. Lallance, Arthur D. McVoy, Jr., George E. Greene, James J. Kelley, Charles F. Staples.

Ques. 10. What local preachers are elected deacons?

Noel B. Norwood, Benjamin H. Sheppard.

Ques. 14. What local preachers are elected elders?

D. L. Mitchel.

The time having expired, notices were given, and Conference adjourned with doxology and benediction.

SECOND DAY.

The Conference was opened by religious service conducted by Rev. John Pipes, after which the minutes were read and approved. The roll was called and perfected, and upon motion its future calling was dispensed with.

The committee on the case of C. M. Lyons reported that there was nothing to justify further proceedings. He read his report and was passed. Rev. W. L. C. Hunnicutt, D. D., president of Centenary College, and T. B. Holt, treasurer of the Board of Missions, were introduced to the Conference.

Ques. 14. What local preachers are elected elders?

J. M. Davies was elected.

The report of the Board of Trustees of the Depository in New Orleans was read, and $300 of its revenue were appropriated to the widows, orphans and superannuates.

Ques. 2. Who remain on trial?

Henry H. Ahrens, Isaac T. Reames, William G. Evans, Henry M. Banks, Richard M. Walker, William Schule, Charles E. McDonald and E. L. Singletary.

A communication from the missionary secretary was read and referred to the Board of Missions.

At this point the class for admission into full connection was called, and after a simple, clear and wise address by the Bishop, the following were admitted into full connection with the Conference: J. F. Foster, T. L. Lallance, A. D. McVoy, Jr., G. E. Greene, J. J. Kelley and C. F. Staples.

The following persons were referred to the Committee on Conference Relations: For supernumerary relation, C. Keener; for superannuation, John Pipes, Jesse Fulton, R. S. Trippett, E. W. Yancey, E. B. Foust, P. H. Dieffenweirth, J. H. Stone, George Jackson, J. L. Wright, M. C. Manley.

Ques. 20. The following persons were called, read their reports and characters were passed: J. T. Sawyer, B. Carradine, J. M. Beard, S. S. Keener, F. N. Parker, C. Keener, W. Wimberly, J. B. Walker, H. W. Johns, J. A. Parker, F. M. Grace, A. E. Clay, J. F. Scurlock, C. W. Carter, J. B. A. Ahrens, F. D. Van Valkenburgh.

After notices given, the Conference adjourned with benediction by the Bishop.

THIRD DAY.

The Conference was opened with religious services conducted by J. A. Parker. The minutes were read, corrected and approved.

On motion, a committee of three, consisting of C. F. Evans, J. A. Parker and R. J. Harp, was appointed to nominate the examining committees and the Conference Boards for the next quadrennium.

Ques. 10. What local preachers are elected deacons?

Thomas N. Sweeney.

Ques. 14. What local preachers are elected elders?

W. B. Pilley.

Rev. Joseph Berwick, formerly of the Baptist Church, was admitted into our church and his orders recognized.

Ques. 20. The following persons were called, read their reports and their characters were passed: F. S. Parker, J. H. Scruggs, S. J. Davies, R. J. Harp, Thomas B. White, S. S. Holliday, A. A. Cornett, N. S. Cornell, L. A. Reed, J. S. Sanders, A. D. McVoy, Sr., B. F. White.

Rev. J. W. McLaurin, agent for the American Bible Society, was introduced to the Conference, and in an able address presented the claims of said society.

A communication from W. M. Hayes, commissioner of education, was read and referred to Board of Education.

The committee on Conference Relations reported in favor of granting the supernumerary relation to Walter Dunstan, C. Keener and A. M. Wailes, and in favor of granting the superannuated relation to John Pipes, J. H. Stone, P. H. Dieffenwierth, Jesse Fulton, E. W. Yancy, George Jackson, R. S. Trippett and E. B. Foust. The report of the committee was adopted.

Ques. 20. The following persons were called, read their reports and their characters passed: S. H. Whatley, J. I. Hoffpauir, J. M. Johnston, Wilson Moore, J. F. Wynn, R. P. Howell, H. W. May, J. H. Callaway, R. Harry, R. S. Isbell, R. M. Blocker, F. G. Hocutt, J. T. Daves, T. J. Upton, C. T. Munholland, J. M. Brown.

The report on Church Publications was read by Dr. Walker, and set forth in clear words the value of religious literature, and exhorted the Conference to give all aid to this line of church work. The report was spoken to by D. L. Mitchel, the business manager of the Christian Advocate, and C. W. Carter, the editor.

The report of the Committee on District Conference Records was read and adopted.

The report of the Committee on Bible Cause was read by Dr. T. B. White, and Rev. E. M. Tabor spoke feelingly on the subject of Bible distribution in Louisiana, after which the report was adopted.

After notices, the Conference adjourned with benediction by the Bishop.

EVENING SESSION.

Conference opened with religious service conducted by J. B. Cassity. The minutes of the morning session were read, corrected and approved.

Ques. 20. The following persons were called, read their reports and their characters were passed: H. J. Boltz, J. O. Bennett, H. Armstrong, T. S. Randle, J. F. Patterson, T. H. McClendon, J. L. P. Sheppard, J. W. Medlock, R. Parvin, C. R. Godfrey, R. A. Davis, H. O. White, D. C. Barr, T. K. Faunt LeRoy, R. S. Colier, G. A. Mandeville.

The Committee on Conference Relations recommended that A. A. Cornett be placed on the supernumerary list, and that J. L. Wright be placed on the superannuated list, and the recommendation was adopted.

The Committee on Temperance, through its chairman, Dr. Beard, presented an able report, which was adopted.

On motion, the Conference ordered 2,000 copies of the Minutes, to be paid for by the Conference Boards.

On motion, the Conference adjourned with benediction by the Bishop.

FOURTH DAY.

The Conference was opened with religious services conducted by B. F. Alexander. The minutes were read and approved.

The Conference adopted a memorial asking the United States Congress to pass an amendment to the Constitution, prohibiting all lotteries throughout this government.

Ques. 16. Who are located this year?

None.

Ques. 19. What preachers have died during the year?

None.

Report No. 3 of the Committee on Conference Relations was read, and, after quite a debate, was adopted.

The Committee on Nominations reported as follows:

COMMITTEES OF EXAMINATION.

For Admission: J. M. Beard, T. S. Randle, T. J. Upton.

First Year: J. M. Brown, Fitzgerald S. Parker, William Wimberly.

Second Year: A. E. Clay, N. S. Cornell, R. S. Isbell.

Third Year: R. J. Harp, J. W. Medlock, T. B White.

Fourth Year: J. B. A. Ahrens, James A. Parker, A. D. McVoy.

BOARD OF COLPORTAGE.

R. J. Harp, J. B. Cassity, F. D. Van Valkenburgh, R. M. Blocker, J. D. Harper, J. O. Bennett, R. Parvin, W. B. Thompson, T. C. Standifer, Daniel Brewer, S. Whited, C. J. Foster, U. T. Blacksher.

BOARD OF CHURCH EXTENSION.

C. F. Evans, F. S. Parker, James M. Johnston, S. J. Davies, J. W. Medlock, N. S. Cornell, S. H. Whatley, Dr. J. W. Adams, L. H. Richardson, John B. Pickles, W. B. Torian, Jethro Moore, R. A. Smith, B. O. L. Rayne, T. C. Standifer, S. B. McCutcheon, J. M. Beard.

BOARD OF MISSIONS.

R. Randle, T. H. McClendon, F. N. Parker, Thomas B. White, Lewis A. Reed, C. R. Godfrey, T. J. Reames, J. W. Dawson, W. B. Thompson.

BOARD OF EDUCATION.

C. W. Carter, J. B. A. Ahrens, J. I. Hoffpauir, J. B. Walker, B. F. Alexander, J. W. Medlock, J. G. Grant, C. J. Foster, A. A. Dean, A. J. Gay, Dr. A. S. Helmick, W. W. Guthrie.

BOARD OF SUNDAY-SCHOOLS.

A. E. Clay, W. F. Henderson, J. S. Sanders, John F. Foster, C. B. Carter, R. P. Howell, E. P. Mackie, C. J. Foster, H. P. Wells, J. W. Dawson, U. T. Blacksher, A. H. Mays.

The Sunday-school Board, through its chairman, J. M. Brown, made its report, which was adopted.

At this point the Bishop introduced Dr. Morton, secretary of the church extension department, and Dr. Potter, one of our missionary secretaries. Dr. Potter addressed the Conference at some length on the subject of missions, and was listened to with great attention. A collection was taken to support a single man as a foreign missionary, and resulted in raising $881.

Mrs. E. J. Fullilove, the president of the Louisiana Woman's Board of Missions, addressed the Conference, and read a detailed statement of what the Woman's Board of Missions has done in Louisiana during the past year. The work has progressed, but not as rapidly as is desirable. The outlook for the future is brighter and better than it has been heretofore.

The Conference resolved to hold its next session in Alexandria.

After notices, Conference adjourned with benediction by Dr. Potter.

EVENING SESSION.

The Conference was opened with religious services conducted by J. B. A. Ahrens. The minutes were read, corrected and approved.

The report of the Board of Finance was read by the chairman, B. F. White, and adopted by the Conference, and the distribution of the moneys was made to the various claimants.

Ques. 33. What are the educational statistics?

Schools, 2; teachers, 17; pupils, 209; endowment fund, $55,000; property, $105,000.

The Bishop announced the Joint Board of Finance, as follows: Clerical—B. F. White, D. C. Barr, T. H. McClendon, C. T. Munholland, R. M. Blocker, S. S. Keener. Lay—S. B. McCutcheon, E. P. Mackie, J. B. Pickles, T. C. Standifer, A. S. Helmick, W. T. Blacksher.

The Board of Education, through its chairman, J. A. Parker, made its report, an able document, presenting the importance of the subject in terse, yet strong language. After able and forcible addresses by Dr. Hunnicutt, of Centenary College, and Dr. McVoy, of Mansfield Female College, the report was adopted.

On motion, the Conference resolved to meet Sunday evening, at seven o'clock, to receive the appointments.

After notices, Conference adjourned with benediction.

Statistics are as follows:

Local preachers, 90; members, 20,025; infants baptized, 916; adults, 614; number of Sunday-schools, 216; teachers, 1,299; scholars, 8,499; collected for widows and orphans, $3,721 40; collected for foreign missions, $4,980 27; domestic, $1,548 81; church extension, $1,388 53; Bishops, $829 22; education, $566 50; number of churches, 231—value, $429,005; parsonages, 58—value, $50,313 85; collected for Sunday-schools, $2,882 18; money expended for churches and parsonages, $28,645 96.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

C. F. Evans, P. E.

Carondelet Street, W. H. LaPrade.

Felicity Street, J. T. Sawyer, and W. Dunstan, supernumerary.

Rayne Memorial, J. M. Beard.

Moreau Street, J. B. Walker.

Plaquemine and Donaldsonville, S. S. Keener.

Parker Chapel, F. N. Parker.

Carrollton and Gretna, C. B. Carter; supernumerary, C. Keener.

Louisiana Avenue, William Wimberly.

Algiers, H. S. Johns.

Baton Rouge, J. A. Parker.

Gross Tete and False River, N. B. Norwood.

Dryades Street, A. E. Clay.

Craps Street and Soraparu, J. B. A. Ahrens.

Lower Coast Mission, J. F. Scurlock.

Thibodeaux and Homer, E. T. Denson.

Colporteur, F. D. Van Valkenburgh.

Editor Christian Advocate, C. W. Carter.

Editor *Familienfreund*, J. B. A. Ahrens.

SHREVEPORT DISTRICT.

R. J. Harp, P. E.

Shreveport, J. L. Pierce.

City Mission, J. M. Henry.

Mooringsport, E. L. Singletary.

Caddo, S. H. Whatley.

Mansfield, J. B. Cassity.

Many, S. S. Holliday.

Sabine, William Schule.

Grand Cane, T. L. Lallance; supernumerary, A. A. Cornett.

Anacoco and Bellewood, to be supplied (by J. C. Carnline).

Pleasant Hill, W. F. Henderson.

Natchitoches, A. D. McVoy, Jr.

Coushatta, J. E. Denson.

Wesley, J. B. Williams.

Red River, S. J. Davies.

Valley, R. S. Colier.

South Bossier, Lewis A. Reed.

North Bossier, J. S. Sanders.

DeSoto, H. J. Boltz.

President Mansfield College, A. D. McVoy.

ALEXANDRIA DISTRICT.

J. Ivy Huffpauir, P. E.

Alexandria, T. K. Faunt LeRoy.

Lecompte and Evergreen, J. W. Brown.

Bayou Boeuff, H. M. Banks.

Simmsport, W. G. Evans.

Mellville and Big Cane, J. M. Johnston.

Spring Creek, S. H. Cooper.

Sugartown, to be supplied (by R. C. Grace).

Montgomery, W. H. Hill.

Ada, R. M. Walker.

Centreville, Wilson Moore.

Vidalia and Trinity, J. J. Kelley and J. H. Callaway.

Columbia, C. M. Lyons.

Boyce and Colfax, T. B. White.

Pineville, J. F. Wynn.

Castor, to be supplied (by G. W. Garrett).

OPELOUSAS DISTRICT.

J. A. Miller, P. E.

Opelousas and Washington, T. S. Randle.

Plaquemine Brulee and Rayne, R. M. Blocker and Robert Harry.

Lafayette and Crowley, C. E. McDonald.

Abbeville, F. G. Hocutt.

New Iberia, F. S. Parker.

Franklin and Jeanerette, H. H. Ahrens.

Lake Charles, T. J. Upton.

Pattersonville and Morgan City, B. F. Alexander.

Sulphur Mine, to be supplied (by F. N. Sweeney).

Grand Cheniere, C. F. Staples.

Indian Bayou, to be supplied (by W. B. Tilley).

Lake Arthur, to be supplied (by J. L. Gibson).

Sabine Mission, C. S. Coombs.

DELHI DISTRICT.

H. O. White, P. E.

Monroe, B. F. White.

West Monroe, J. E. Riddle.

Bastrop, H. Armstrong.

Lind Grove, Geo. E. Greene.

Delhi, J. M. Brown.

Floyd, W. S. Sanders.

Lake Providence, R. S. Isbell.

Oak Ridge, J. F. Patterson.

Harrisonburg, to be supplied (by W. L. Hammel).

Waterproof, N. S. Cornell.

Winnsboro, to be supplied (by T. B. Reneau).

Rayville, G. A. Mandeville.

ARCADIA DISTRICT.

J. L. P. Sheppard, P. E.

Homer, Robert Randle.

Haynesville, H. W. May and H. W. Knickerbocker.

Minden, J. W. Medlock.

Gibbsland, John F. Foster.

Ringgold, R. Parvin.

Sparta, C. R. Godfrey.

Saline, B. H. Sheppard.

Arcadia, T. H. McClendon and C. T. Munholland.

Summerfield, J. O. Bennett.

Ruston and Vienna, J. D. Harper and Isaac T. Reames.

Vernon, Dan C. Barr.

Indian Village, R. P. Howell.

Downsville, R. A. Davis.

Farmerville, Wm. J. Porter.

Gansville, to be supplied (by Philip Burkett); supernumerary, A. M. Wailes.

Transferred.—B. Carradine, to St. Louis Conference, and stationed at Centenary Church; J. H. Scruggs, to Southwest Missouri Conference, and stationed at Springfield; J. T. Daves, to North Georgia Conference, and stationed at Marietta; and F. M. Grace, to Holston Conference, and professor in Hiwassee College.

TO THE PREACHERS OF THE NORTH MISSISSIPPI AND MISSISSIPPI ANNUAL CONFERENCES.

STATEMENTS of your accounts have been mailed to your address. Please bring amount due to the Conference, together with all the renewals and new subscriptions possible.

The Publisher or Business Manager will be on hand, Wednesday morning, to receive your ADVOCATE money.

Louisiana Conference Notes.

The Conference had cause for profound gratitude in the fact that not a death had occurred among the ministers during the year.

Bishop Haygood pleased the Conference more than some of the other Bishops, because he consumed very little time in talking. Some of the other Bishops have worried the brethren no little by frequent and lengthy talks.

The missionary collections did not reach quite up to the mark of last year. This can be accounted for in the fact that the session was held two weeks earlier. The receipts for foreign missions amounted to $5 286, and for domestic missions $1,454.

The pastor had arranged for preaching every night, and those who preached were imbued with the spirit of earnestness and gave the simple gospel to houses crowded with attentive hearers. Good seed was sown with a liberal hand, and the future will bring a bountiful harvest.

Bishop Haygood preached on Tuesday night to a large audience, and by the profound thought and the simple words in which the sermon was clothed completely captivated everybody. His earnestness of soul, combined with simplicity of manner, attracted the attention and held it for forty-five minutes without wavering.

The visitors to the Conference were very many, coming from all points of North Louisiana. They seemed to enjoy the occasion to the fullest extent. One old brother had never attended a Conference nor had he even seen a Bishop. It was an era and an epoch in his life which will be pleasantly cherished through all the future.

The attendance of the citizens upon the Conference sessions was large, and the visitors seemed to take a lively interest in the proceedings. The ladies outnumbered the men, and at times would forget themselves and indulge in talking, but the exhortation of the Bishop generally quieted them down to a whisper. He very generously gave them permission to "talk in whispers."

The gray-heads make quite a show in the Conference. These veterans of the army have seen much hard service, for Louisiana is not an easy battlefield, but their looks betoken the fact that through all they have kept themselves in the favor of the great Captain and are looking forward to the time when, by his command, they will be retired by an honorable discharge and enter upon the enjoyment of an eternal peace.

Dr. Potter's address before the Conference on the subject of missions was a thorough biblical and philosophical discussion of the whole question. The success of the missionary movement is simply a question of leadership. The ministers of the gospel are naturally the leaders in all church enterprises, and *as* they lead *so* the church will go forward. His analysis of this point was very fine and carried conviction. In proof of this, the collection, contributed largely by the preachers, amounted to $881.

Mrs. Fullilove, the president of the Woman's Board of the Louisiana Conference, read a most interesting and edifying address. Mrs. Fullilove is well acquainted with the workings of our whole missionary system, and is enthusiastic in her support of the cause, and has infused some of her own enthusiasm into the hearts of the Methodist women of Louisiana. The work is progressing favorably, and the hopes of future enlargement and expansion are growing clearer every day.

Ten years ago the editor was pastor in Monroe, since which time very many changes have occurred. The membership of the church has undergone a great change, many having moved away and many gone to their eternal reward. The town itself has wonderfully improved. It has enlarged its borders and about trebled its population. Industries of several kinds have been set on foot and others are talked of. Two railroads and a river afford commercial and traveling facilities of the best kind. The citizens are wide awake to lay hold of everything that will add to the prosperity of the city.

The young men of the Conference constitute quite a large number, and have behaved with great gallantry on the field during the past campaign. They have led their hosts into the thickest of the fight, and have won many victories and gained a large experience for future undertakings. They are the hope of the church; therefore, let them lay up wisdom. Let them study the gospel in its relations to the present condition of the world. The gospel must solve all perplexing questions, but it must be rightly applied to do so.

Postal Card Reports.

—Rev. T. L. Mellen writes: "Rev. Joe Jones has been preaching twice daily in First Church at Meridian during the past ten days. At 10 A. M. the congregations are large, but at night the church is crowded to its utmost capacity. He is doing a glorious work and making a profound impression on the minds, hearts and lives of his hearers. Evidently he is a 'good man,' and full of the Holy Ghost and of faith. Of a surety, God is with him. The homes and hearts of Meridian are open to him and our prayers will follow him."

—Mrs. J. S. Parker, president Newton Auxiliary, Mississippi Conference, writes: "Will you kindly allow me a very brief report in the ADVOCATE from our Woman's Missionary Society at this place? For the encouragement of our sister workers, I wish to say that we are not idlers in the Lord's vineyard. On Friday night, last, we had a missionary concert, following in the main, at least, the programme sent out for the use of auxiliaries. The audience was large, and we trust good seed was sown. The neat sum of $26 was netted for the treasury of the Lord, and we pray that God's blessing may rest upon our feeble efforts. We have about twenty members."

—R. W. Vest reports from Utica charge, Miss.: "We have just closed a protracted meeting at this place, which lasted six days. It was held in the Baptist Church by our pastor, Bro. N. J. Roberts, assisted by Bro. V. D. Skipper. They both preached with great power, and the Lord was with us from the beginning, and that to own and bless us. Sinners were brought to Christ, and members of the church all revived. Some were made to shout praises to God. To God be all the praise. Bro. Roberts organized a Methodist Church at this place, and we hope to soon be able to have a house of our own to worship in. May the good work go on!"

—Rev. J. H. Callaway writes: "We have had a prosperous year on Centerville circuit. Thirty-one accessions; 5 of them from the Baptists. Some conversions; some sanctifications. Ten adults baptized, all by pouring; 26 children baptized. The preacher's salary paid in full. Praise God! Methodism is neither dead nor dying. God bless these kind people! We have good help on this circuit: two local elders —E. W. Yancy, superannuated, and W. R. Whatley—and two faithful local preachers—J. J. Masters and J. J. Arnold—who are ever ready to assist us when called on. God bless these dear brethren! We have just closed a good meeting at Trout Creek Church. Three accessions; one old man and his wife. Praise the Lord! When we were giving the right hand of fellowship we had crying and shouting in the camp."

—Rev. J. W. Sandell writes as follows from Beauregard circuit: "This is a new charge, composed of four churches. One of them was built last year under Bro. William Hoover's administration; but not complete and ready for dedication until last week. It is called Matthews' Chapel, for the family who contributed most to the building, and was solemnly dedicated to the service of God by Dr. W. C. Black, on November 30, 1890, in the presence of a large congregation. On the fourth Sunday of November Miss Addie V. Marshall organized a Woman's Parsonage and Home Mission Society at Beauregard, with twelve members. We are near the close of the year, and the time is at hand when the preachers must report to the Annual Conference concerning their charges. Happy the preacher and people whose work is well done!"

—Mrs. L. Crary Sadler writes of Slidell, La.: "Yesterday being the fifth Sunday of the last Conference month, our young pastor, Rev. H. C. Brown, gave our little band the benefit of his presence and preached a sermon on 'Christian Growth' that would have done much credit to an older head. From the Savior's words—'Consider the lilies *how* they grow'—and St. Paul's exhortation to the Ephesians— Grow up into him in all things, which is the head, *even* Christ'—he made some very fine points, proving that the beautiful lesson that Jesus sought to impress upon his hearers by the life and growth of the lily from the little brown germ hid in the earth up to the glorious array of beauty that overshadowed even Solomon's, was the same that Paul would have the Ephesians and all the rest of the Christian world to know what they might attain to by growing 'up into him in all things,' thus showing the beauty, the life, the growth of a creature of sin 'up into him' who is 'the Lily of the Valley,' the 'chiefest among ten thousands,' 'the head, *even* Christ.' Bro. Brown has been very zealous the short time he has been on this circuit, and won many souls for Christ. The appointment at Hickory Grove, mentioned by Bro. Van Valkenburgh, in the ADVOCATE, had been almost abandoned for several years. He took it up, and has had wondrous success and sown seed in good ground. With sad hearts we bade him farewell, but hope to see his face again on the circuit; and if not, we will meet in a better one than this, when all our work is done."

—Rev. J. C. Lowe writes from Lexington, Miss.: "I am just closing my second year on the Lexington circuit. Have had some degree of success both years. The material improvements are valuable, being of a most substantial character. The spiritual upbuilding has been right extensive, considering the circumstances and peculiar opposition here. In our first meeting, which was at Greenbrier, the Rev. C. W. Perkins was the principal human instrument. His spiritual preaching and faithful labors greatly revived and strengthened the church. Several professed faith in Christ, and were received into the church. Bro. M. L. Blanton was with me at Tchula, and his ministry was a great blessing to the church. The character of his preaching tended to encourage the Christians, 'build them up in the most holy faith,' increase their zeal, and set them to work for the Master. Not a word of *slang* escaped his lips. Bro. G. S. Inge was with me in Lexington a week, and citizens say the town was never so stirred before. About forty persons professed conversion. I received twenty-four into the church on Sunday, November 19; among them our dear little girls—one aged ten, the other nearly seven years old. These were the youngest received. Bro. Inge's preaching was apt, clear, religious, and free from all *uncleanness*. He won the affections of our people. He and Bro. Blanton are as unlike in their ministrations as they are in their physical expressions; yet each one seems peculiarly adapted to the evangelistic work, and both very successful. Bro. D. J. Evans, who accompanies Bro. Inge as leader of song, is equally well adapted to his place, a skillful musician and a consecrated Christian gentleman. All these brethren have blessings wherever they go, and I take the greatest pleasure in commending them as faithful, zealous laborers. I have good reason to believe that the collections will be full, and other items correspondingly perfect."

—Rev. R. F. Witt reports from Paulding circuit: "We have had five very fine revivals on the Paulding circuit this year. The results up to date are as follows: Accessions to the church, 49; adults baptized, 12; infants baptized, 26. In connection with these figures there has been a very deep spiritual work of grace in all of these revivals. Many persons have been induced to lead in public prayer, and many new family altars have been erected to God. At four of these meetings we have had good ministerial help. Bro. J. T. Nicholson, of Edwards circuit, was with us at Rose Hill and did us very fine service. At Pleasant Hill, Bro. J. T. Nicholson was again with us one day only, and preached with his usual power. In the same meeting Bro. L. J. Jones came to us and preached with power and demonstration of the Spirit. Bro. Jones is, indeed, a very faithful worker. At Pleasant Grove, Rev. J. W. Baldwin, of Enterprise, one of our faithful local preachers, assisted us. He did faithful work. Our beloved presiding elder, T. L. Mellen, was with us at Paulding during the entire meeting. Bro. Mellen's sermons were fine, and his work thorough. He has made an impression upon the people of Paulding both as a presiding officer and preacher that will never fade away. We note the material improvements of the circuit during the year: Since the last Conference we have made the church at Pleasant Grove new by a reconstruction and painting inside and out. New seats, pulpit and altar rail, all complete. We have painted Rose Hill Church on the inside thoroughly. Our church at Paulding, under the direction of our faithful layman and co-laborer, Hon. S. S. Cope, has been painted on the outside and inside also, and a beautiful carpet put upon the floor. The church was presented with a pulpit decoration, by Miss Clara Harmon, that was perfectly beautiful. We have improved the parsonage by putting new pickets around the yard and painting the entire house. We expect the salary of the preacher and the collections ordered by the Annual Conference to be met in full. Rose Hill, under the tuition of Profs. Pattillo and Hunt, is doing a fine work for education. This is the place to educate your boys and girls. Send them along."

Statistics of Mississippi Conference.

Dear Brethren: Please get the blanks ordered by the last General Conference. Reports can not be made on the old blanks. Please hand your reports to the statistical secretary as soon as you arrive at Conference. If it is in any way doubtful as to your being there on December 17, please forward your report, so that it can be recorded.

Your brother,
JOHN W. CHAMBERS.

Mississippi Conference Notice.

The class of the second year in the Mississippi Conference are requested to meet the committee at the Methodist Church in Canton, on Monday evening, at seven o'clock.

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Our Young People.

THE TRULY BRAVE.

Who is the truly brave?
The boy with self control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word,
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright,
Who can not lie, who will not fight,
But stand up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrade's taunt or jeer,
If he hath peace within.

Who is the truly brave?
The boy who dares to pray,
And humbly kneeling, seeks the face
Of God, and asks supplies of grace
To help him run the Christian race,
And walk in wisdom's way.

—*The Churchman.*

The Little Worker.

Dear Children: I want to tell you about this little paper. It is, beyond doubt, the best child's missionary paper I ever saw; and is only twenty-five cents a year. Just think of it!—only that small sum for an eight-paged paper for a whole year; and it is as chucked full of good reading matter as your stockings are of good things to eat on Santa Klaus' night. Send to Miss Sallie Stewart, of Oxford, Ga., for a sample copy and see for yourself. Or, better still, send twenty-five cents and get it for a year. When you have seen what a good thing you have in this paper, don't be selfish; but try to get every one of your little friends to subscribe for it, that they may also be happy in the possession of this most excellent paper. The reading is so arranged that the tiniest reader can read and understand; yet the grown children and the mamas and papas will enjoy reading every word of it.

M. L. J.

HOUSTON, Miss.

The Blarney Stone.

A great many curious legends are started, nobody knows how, and repeated nobody knows why, and the legend of the Blarney stone is one of them. About four miles northwest of the city of Cork, in Ireland, are the ruins of Blarney Castle, and near the summit of a large square tower, which used to be the donjon or keep of the castle, is the stone which is said to give the person who kisses it the power to say pleasant things, to flatter his friends, and to pretend to like those that he does not like at all. It is a very great blessing to have a pleasant tongue, but it is to be feared that those who are called "blarneys" are not often honest, and say what they do not mean in order to coax others to do what they want them to do.

It is not known just how the Blarney stone first received its supposed power. It is said that more than two hundred years ago the owner of the castle was taken prisoner by the English, and promised a great many times that he would surrender the fortress. Each time he invented such plausible excuses for delay that the word "blarney" came to mean a soft, pleasant, but deceitful manner of speech; and it may have happened in this way that the story started that to kiss a stone in his castle would make the person who did so like that owner of Blarney Castle, who was "smooth, pleasant, but deceitful" in speech.

The position of the stone in the wall is such that he who wishes to kiss it must climb above it, and then have some one hold him by the feet while he hangs himself down the outside of the wall till his head is opposite the stone. A foolish thing to do, you think. Well, it is; and it is also foolish to believe that the stone can have any power over any one's tongue; but there are a great many of the more ignorant people in Ireland who believe firmly in the power of the stone, and it is often said of anyone who uses pretty compliments that he has "kissed the Blarney stone."—*N. Y. Advocate.*

It's marvelous how many people use Johnson's Anodyne Liniment. So say retail druggists.

Edison's Workshop.

There is so much said just now about that wonderful little talking-machine called the phonograph, that our young folks may like to know something of its inventor. Thomas A. Edison, when about fourteen years of age, was a train-boy on the Grand Trunk railroad of Canada. He also edited, printed and published a little paper of his own (called the *Grand Trunk Herald*), which shows that he must have been a lad of ability and energy.

Edison lives in Llewellyn Park, Orange, N. J., where a few years ago he bought a handsome house, situated on a side-hill, commanding a fine view of the country between Orange and New York. Not far from his home is his workshop. The main part is two hundred feet in length, fifty wide, and perhaps fifty feet high. There are four one-story wings, and in the rear may be seen the tall brick chimney, at the base of which are the engine-buildings.

One room in the main building is a library, elegantly furnished, and the books are scientific works intended for the use of those employed in the establishment. Lectures are also given once a week, for the benefit of the employees, in the lecture-room, which is over the library.

The room next to the library would, perhaps, be the most interesting to us, for here in closets, drawers, and bottles are to be found samples of almost "every thing imaginable." All kinds of feathers and furs, snake-skins, bones, and teeth of such creatures as narwhals, rhinoceri, and sharks; gums and spices, etc. The reason for having such a collection is that Mr. Edison has to try a great many things in his experiments before he finds the right one; and he does not wish to wait to send to Africa for an ostrich feather, or to Labrador for a seal's tooth, when he happens to need one.

There are rooms where machinery is made, a chemist's room, testing-rooms, and many others, which we have not the space even to mention; but we must speak, in closing, of the phonographer's studio. Here may be seen pictures of the phonograph as it was fifteen years ago by the side of the perfected machine of to-day, and many other interesting things. But the most wonderful thing about this room is that the pictures of patented inventions that hang on these walls, though numbered by hundreds, are all the work of one man.—*N. Y. Christian Advocate.*

SOMETHING FOR BOYS.—*Science* gives the following significant facts concerning the results of smoking by boys: "In an experimental observation of thirty-eight boys of all classes of society and of average health who had been using tobacco for a period ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year."

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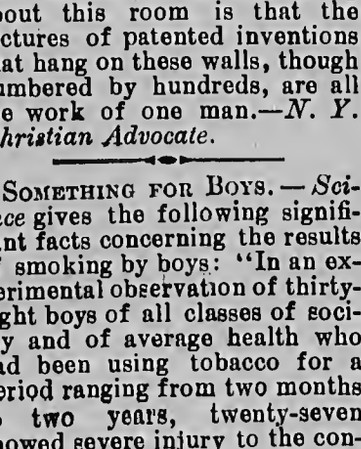

Mamma, let us buy this antique table; it has an ugly color now but I can make it look like Mahogany or Rosewood and it will be just lovely. I'll fix it to suit you. 25 cents worth of
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Household.

Mothers, Speak Low.

I know some houses, when built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones respond through them from morning till night; and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life; an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots. Where mother sets the example you will scarcely hear a pleasant word amongst the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while in many a home, where the low, firm tone of the mother; or a decided look of her steady eye, is law, the children never think of disobedience either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you can not wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You can not have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*Christian Observer.*

A HAPPY CHILDHOOD.—Dear mother, do not, I beg of you, try to make your little woman "ladylike." Nature will do that in spite of you. Of course, you will teach her good manners, as you do your sons; but do let her enjoy her youth unconscious of what custom has decreed "proper" for girls. Let her develop a strong, healthy body to endure the strains which must come upon it later. Don't add another "broken-down" woman to the world. Let her romp; encourage her to climb; fit her for tramps in the country with her brothers; try not to let her suspect her hereditary bondage to clothes. This is one of the hardest things to accomplish, for public sentiment is all against you; but do your best. Dress her as strongly and plainly as she can bear and not feel herself unpleasantly unlike her mates; and then let her run and grow, and forget that she is doomed to be banded, and swathed, and pinched, and made uncomfortable all the days of her life after her happy school years. Give her a free, careless, happy girlhood to look back upon, to keep in her mind as a sunny picture forever.—*Oliver Thorne Miller.*

THE POSTAGE STAMP.—The value of the postage stamp as a time-saver seems to be unknown to most women. The readiness with which half the women you know will take upon themselves errands that really require a great deal of time rather than do the errand by the aid of the post is amusing. Sometimes it is pathetic. A busy woman with many calls upon her time will go a long way to change a pair of gloves or to return a borrowed handkerchief when a postage stamp would save her an hour of time. Short letters will take the place of calls in nine cases out of ten, when the calls are merely for small errands. The truth is, there is too great a regard for those small expenses which are after all economies with most of the less rich half of creation.—Boston *Transcript.*

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

Scientific.

Dust Essential to Fogs.

Nearly ten years ago John Aitken, of Edinburgh, proved experimentally that the presence of dust was essential to the formation of fog and cloud. He connected two receivers, one containing common air, the other air freed from dust by passing through cotton-wool, with a boiler. When steam was admitted into the first receiver, a fog formed within it; but when allowed to enter the one containing filtered air, not the slightest cloudiness was produced. Particles of water-vapor do not combine with each other to form a cloud-particle, but must have a free surface on which to condense. The particles of dust serve as nuclei on which the vapor condenses, and hence the more abundant the dust the more dense the cloud. When the vapor in the second receiver was brought by circulation against the sides of the receiver, it gradually condensed on these surfaces. The density of the fog formed in common air shows what a large amount of dust is present every day in the air around us. But the particles of fog do not represent all the dust-particles in the air. If enough steam is blown into a receiver full of common air to produce a dense fog, and after the fog has settled more steam is blown in, another fog will form on the dust which still floats in the air. If this is repeated a number of times, a less dense and coaser-grained fog forms each time, till at last no fog is seen, but the condensed vapor falls as rain. These dust-particles are not the motes that we see in the path of a sun-beam; for, when common air is passed through a flame, these motes disappear, but the air still remains a good medium for fogs. It is a finer kind of dust which furnishes the fog and cloud nuclei. The products of combustion are fog-producers, and especially the vapor from the burning of sulphur.—*Popular Science Monthly.*

Cold Waves.

According to Prof. T. Russell's explanation of the subject, in the American Association, the term cold wave is employed when a fall of temperature occurs in twenty-four hours of 20 degrees or more over an area of at least 50,000 square miles, and the temperature in any part of the area decends to 36 degrees. According to this definition, there were in the United States, between 1880 and 1890, 691 cold waves. In the great cold wave of January 17, 1882, the twenty-degree fall line included an area of 1,101,000 square miles, and the ten-degree fall line an area of 2,929,000 square miles. There have been in ten years six cold waves in which the area of the twenty-degree fall was more than a million square miles. The cold waves seem always to occur over the country covered on the preceding day by an area of low barometric pressure, or the southeast of the country covered by an area of high pressure. Where both occur, the cold waves attain their greatest extent. Only a few cases are recorded in which low pressure areas have not been followed by a fall of temperature at their centres. In twelve instances within ten years there were rises in temperature instead of falls. On the other hand, cold waves do not occur without the presence of an area of high or low pressure. The extent of the cold wave is dependent on the extent of the area of low pressure and the area of high pressure on the day preceding it. The shapes and relative positions of areas of high and low pressure are various, and are described and classified in the author's paper.—*Popular Science Monthly.*

Fill a tumbler with water until the surface of the water is rounded. Ask any one to guess how many coins you can drop into the glass without the water running over. one would naturally say "none," but you try how many (even as large as half and whole silver dollars) you can, by carefully dropping them edgeways in the center of the glass, put in before it overflows.—*Selected.*

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Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON XII.—December 21.

JESUS' PARTING WORDS.

Luke xxiv, 44-53.

GOLDEN TEXT.—*If I go and prepare a place for you, I will come again, and receive you unto myself.*—John xiv, 3.

TIME.—Forty days after the resurrection.

PLACES.—In and about Jerusalem.

44. And he said....these are the words—*Words*, by a Hebraism, signifies the *things* or *events*, signified by the words. *These*, refers to the events of his death, resurrection, and re-appearance. No longer need the apostles doubt, when this whole train of strange events is but the fulfillment of his sayings and of the Scriptures. *While I was yet with you*—The expression is worthy of notice, for it proves that Jesus felt that his departure was already accomplished. He was no longer with them otherwise than exceptionally. His abode was elsewhere. *Law ... prophets... psalms*—This threefold division of the Old Testament is the ordinary Jewish one, into the law, prophets, and hagiographa—the first containing the Pentateuch; the second, Joshua, Judges, the four books of Kings, and the prophets, except Daniel; the third, the Psalms and all the rest of the canonical books—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.

45. Opened he their understanding—By a direct internal enlargement and enlivening of their spiritual faculties. Assuming, as we must assume, that this was the same meeting of the Lord with his disciples as that reported in John xx, 22, we have here that which corresponds with the gift of the Holy Spirit he then imparted to them. They were conscious of a new spiritual power of insight and knowledge which they had not possessed before.

46. Said unto them—A subsequent continuation of discourse to the same *them*, on the same general subject, but with less reference to time or place. *And thus it behooved Christ to suffer*—Read, *thus it is written that the Christ should suffer*.

47. Repentance and remission of sins—Comp. Acts ii, 38. *Among all nations*—Comp. Matt. xviii, 19; Mark xvi, 15; and especially Acts i, 8. See Gen. xii, 3, "all families of the earth." Psa. xxii, 27, "all kindred of the nations." Isa. xlix, 6, "a light to the Gentiles," etc. *Beginning at Jerusalem*—"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. ii, 3; Mic. iv, 2.

48. Ye are witnesses—How prominent in the minds of the apostles was this ministry of *witness* may be seen from Acts i, 8; ii, 32; iii, 15; iv, 33; v, 30-32, etc. *Of these things*—Of my death and resurrection.

49. Behold I send the promise of my Father—As far as St. Luke's gospel is concerned, the promise thus referred to would seem to be that of chap. xii, 13. The discourses preserved by St. John show, however, that there had been the more recent and the more definite promise of the Comforter, and so far St. Luke's report, vague as it is, presents an undesigned coincidence. This verse presents a striking instance of the habit of our evangelist of passing from one scene to another without giving any indication of an omission. There can be no doubt that a considerable interval intervened between this appearance and that recorded in the preceding verses. *But tarry ye*—Or, literally, *but sit ye down. Be endued*—Literally, *put on* as a garment. The disciples were to be invested—that is, clothed upon with a new power, which was to be as the new garb in which their old nature and its gifts were to manifest themselves, purified and strengthened, but not losing their identity.

50. And he led...as far as to Bethany—*As far as into;* that is, to the point where the "into" began; to the entrance, but not into Bethany. Luke implies, in Acts i, 12, that the ascension took place from the Mount of Olives, which agrees with the present passage, for Bethany is upon the eastern slope of that mountain. *Barclay*, in his *City of the Great King*, identifies a hillock overhanging the margin of Bethany, as clearly the true place. The summit of the mount, where now stands the Church of the Ascension, certainly could not have been the spot. *Blessed them*—This blessing belongs to all the faithful, for they were all represented by the eleven, and those that were with them.

51. The original conveys a clearer impression. He stood apart from them (aorist), and was gradually borne into heaven. The same image is involved in the expression used (Acts i, 9), "while they beheld;" and in our Lord's own words (John vi, 62), "what and if ye shall see" (properly "gaze upon" as on a spectacle) "the Son of man ascend up where he was before?" *And carried up*—Not by angel or by a cloud, but absolutely, and without reference to any particular agent. The tense should be translated literally, *was being carried up*. We must imagine our Savior slowly rising above his disciples, with his hands still raised in the attitude of blessing, until a cloud conceals him from the eyes of his followers. The withdrawal of his bodily presence preceded his spiritual omnipresence.

52. And they worshiped—Or, *and when they had worshiped him*. The verb "worshiped" can only signify, in this context, the adoration which is offered to a divine person. *Returned to Jerusalem*—St. Luke mentions the appearance of two angels before the return of the disciples in Acts i, 10, 11. *With great joy*—Now, at last, the disciples found the fulfillment of their Lord's promise that "their sorrow should be turned into joy," and that joy—the joy of knowing their Lord and their Friend was at the right hand of the Father—was one which no man could take from them. The joy of the disciples, in consequence of their Master's exaltation, which was a pledge of the victory of his cause, already fulfilled the saying of Jesus: "If ye loved me, ye would rejoice, because I said I go unto the Father, for my Father is greater than I."

53. Continually in the temple—In the closing words of the gospel St. Luke anticipates the beautiful description of the life of the apostolic church which he has given us in Acts ii, 46; iii, 1; v, 21-42. Their days were spent, not in the routine of common life, but in the prayer of fervent expectation; and for this no place was so fitting as the temple, which their Master had taught them to look on as in very deed his "Father's house," the "house of prayer," in which the soul of the true worshiper could find access to its God. There, too, we must remember, all the memories of the precious days that had preceded the passion would be with them in their fullest intensity.

Help the Preacher.

Preachers are called a very sensitive class of man, and tho most of them will not deny the charge. The character of their work tends to make them sensitive. And because they are sensitive is tho very reason why they need the help which it is easily within the power of many, if not all, of their hearers to render them, especially when they preach. Any preacher who is quite indifferent to the listlessness of his hearers must be a very thick-hided and dull man, and, of course, a poor and uninteresting preacher. It may seem to be a very small matter, to a hearer, to cast his eyes around the church much of the time during the delivery of the sermon, as though the sermon were of no special interest to him; but it is a matter of much importance to the preacher. Even one disagreeable hearer (?) has done much to hinder some preachers from doing their best in the pulpit on a single occasion. On the other hand, even a thoughtful and attentive boy may greatly help a preacher. A certain preacher tells his experience in these words: "It was a pretty fair sermon, so the minister thought; at least, it had done good in other places. But he began to suspect that for that Sunday lines had fallen to him in unpleasant places, when just then he noticed on the front seat a small boy, with big black eyes. He was sitting bolt upright; the black eyes were fixed on the preacher's blue eyes, and an electric message sped between the two pairs of eyes. The boy did not know it, perhaps, but the minister did know it. The sermon was not a five-minutes' sermonette for children; but the boy listened, just the same. In fact, the discourse was written for Father A. and Brother B. and Mr. C., and for the pillar behind the pillar; but, as they would not listen, the minister began to preach to the boy. He warmed to his subject; he recovered his failing grip on his theme and on the audience. He kept glancing into those black eyes for encouragement, and they never failed him, to the very end. Who was the boy with the black eyes? No one seemed to know, though the minister made inquiries after church; but one thing the minister did know, he helped the preacher, and in a sense, saved the sermon." Let members of churches profit by this important lesson. Let them studiously remember, every time that they go to church, that they are responsible, in a large degree, for the effectiveness of the pastor's preaching, in the matter of attentive listening. While it is of great importance that the pastor should have the power of the Holy Spirit to help him, it is also very important that he should be helped by the power of appreciative hearers.—C. H. W., in *Watchman*.

A Good Deal Easier.

It is a good deal easier to be brave than it is to be patient.

It is a good deal easier to mean right than it is to do right.

It is a good deal easier to do your duty than it is to get others to do their duty.

It is a good deal easier to be what God wants you to be than it is to be what the devil wants you to be.

It is a good deal easier to walk in the light than it is to crawl in the dark.

It is a good deal easier to tell other people what they ought to do than it is to tell yourself what you ought to do.

It is a good deal easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of heaven.

RELIGION AND REASON.—Piety is very different from superstition. To suffer piety to degenerate into superstition, is to destroy its essential character. But at the same time, there is nothing so truly reasonable, as to exclude reason from the province of faith; and nothing so truly irrational, as to lose sight of reason in things which are not necessarily of faith. The two excesses are equally dangerous—to shut out reason, or to make it all in all. Faith tells us what the senses can not tell, but it never contradicts them; it is above and not against reason.—*Pascal*.

The Human Body

"I have to acknowledge," said an ancient philosopher, "how well this body of mine has served my purpose." There are, alas! too many of us who are not in a mood to make a similar acknowledgment. But perhaps the body can be put in order, the machinery repaired, and the acknowledgments will follow.

We submit a few testimonials to show what has been accomplished by the Compound Oxygen Treatment of DRS. STARKEY & PALEN. We have hundreds of others which you can obtain, free, by writing to us for them.

DRS. STARKEY & PALEN:—"I used your Compound Oxygen Treatment for an abscess of the lungs—but your Compound Oxygen Treatment made me entirely well again." J. R. PENICK, Pembroke, Ky., June 25, 1889. DRS. STARKEY & PALEN:—"From actual experience I can say that I regard your Compound Oxygen Treatment as a most marvelous remedy for the lungs and throat." MRS. H. M. JACONWAY, McComb City, Miss., or Dardanelle, Ark.

Brochure of 200 pages sent free. It is a history of Compound Oxygen, its nature, discovery and results, with a great number of testimonials, a vast accumulation of reliable evidence. Address DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa., or 120 Sutter Street, San Francisco, California.

"In the Wash"

That's where your delicate handkerchiefs come to be "more hole-y than righteous"—certainly not in the show-like service required of them—more or less true of all things washed.

Give two equally delicate handkerchiefs equal service for one year.

Wash one. with soap—usual way—the other with *Pearline without rubbing*, as directed on each package—wash the one you value most with Pearline—it will be far the best at the end of the year.

The old-fashioned way of rub, rub, rub, is slow work, poor work, slow death to women—quick death to fine things, and renders coarse things useless long before their time.

Pearline does away with all this. Costs but five cents to try it; directions for easy washing on every package; *easy for you, easy on things washed*. We *can't make* you try *Pearline*—you *would thank* us if we could. Millions are grateful for its help. Envious soap makers try to imitate it—borrowed brains are cheap—and so are their productions.

Send it back Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*. 174 JAMES PYLE, New York.

ESTABLISHED 1803.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Marshall J. Smith & Co.,

INSURANCE AGENTS,

No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY. JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE. J. B. LEVERT, E. BORLAND, J. HORN. F. STRINGER, W. T. HARDIE, THOS. SEFTON.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwebacher, F. G. Ernst, T. J. Woodward.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

GRANT' S FURNITURE STORE

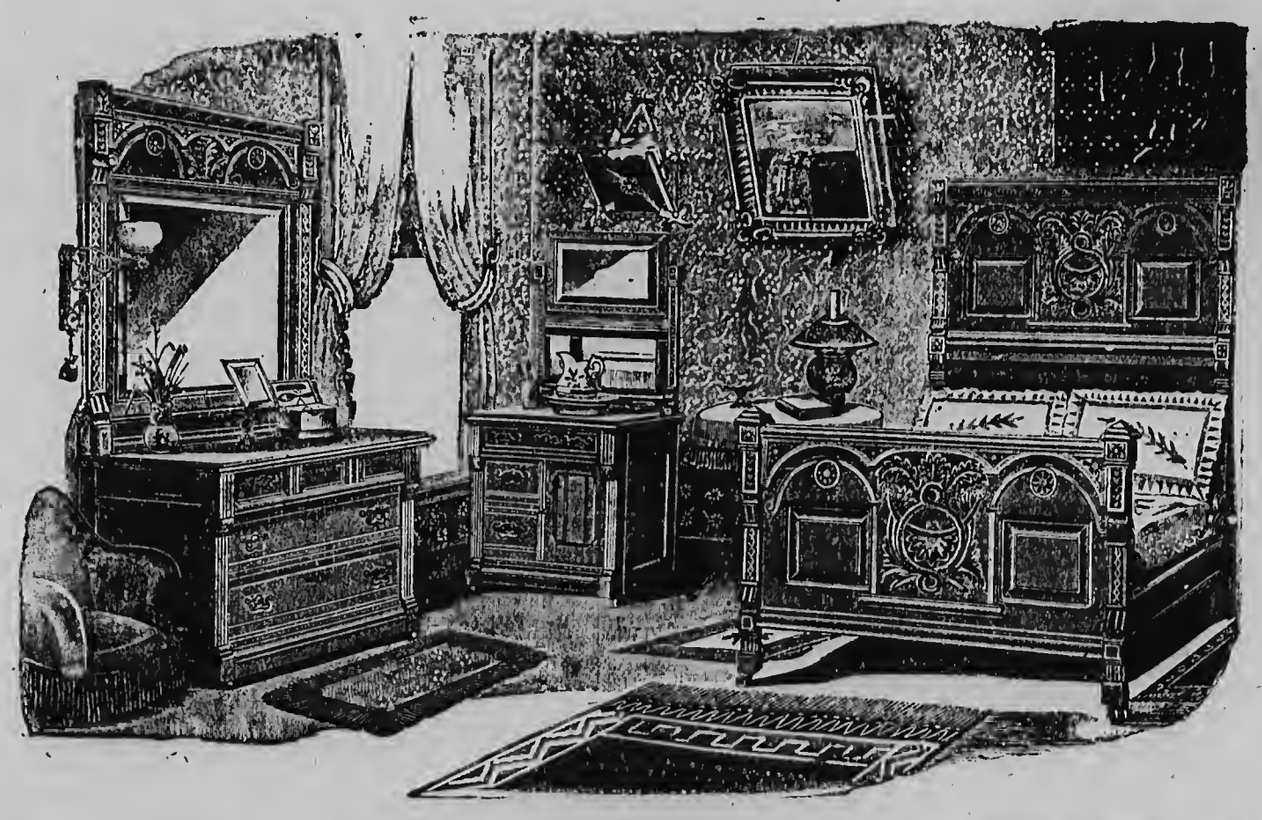
NEW STORE, AT 28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122 000.000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

SIR PHILIP MILLER, the great English horticulturist, writing in 1740, says: "The best method to have Cabbages good is to procure fresh seed from abroad every year, for it is apt to degenerate in England in a few years."

The above is a simple illustration of the fact that the best seeds will rapidly degenerate under unfavorable conditions. The wise will take heed, therefore, and buy their seeds of D. M. Ferry & Co., Detroit, Michigan, whose world-wide reputation as the *best* and *most reliable*, as well as the *most extensive* seed growers and dealers, is due to the fact that they take advantage of every circumstance of climate, soil, methods of culture, selection of seed-plants, etc., to procure the best possible seeds and keep them up to that high standard.

Send your name to the firm's address, and you will receive a copy of their Seed Annual for 1891 free.

One-Half Fare Excursions to Asheville, Nor h Carolina.

December 17, 18 and 19.

On above dates the agents of the Queen and Crescent Route will sell excursion tickets to Asheville and return at one fare for the round trip. Tickets good to return until December 21. Full particulars of this excursion can be obtained on application to agents, Queen and Crescent Route.

CARL LUMHOLTZ,

the Celebrated Explorer, tells of his Extraordinary Adventures in the wilds of Australia in several articles which he has written for *The Youth's Companion*.

Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College

Conservatory of Music and Art.

MANSFIELD, LA.

One of the most popular and flourishing institutions of the South. The Sixty-seventh Session opens September 10, 1890, and the Spring Term begins January 28, 1891, with an able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. The pianos are new and of the best make. The Technicon and the Technophone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.

The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

For catalogue and particulars address

A. D. M'VOY, A. M., Pres.

Millwood Female Institute

JACKSON, LA.

This Boarding and Day School for Young Ladies is delightfully situated amid the hills of East Feliciana, five miles from Ethel, on the Mississippi Valley railroad. Collegiate Course complete. Seventy-five dollars will cover all expenses for a term of twenty weeks. Music, Languages, and Art extra. School opens September 1. Send for Catalogue.

(MISS) M. MCCALMONT, Prin.

Opelousas Female Institute

Twenty dollars per month will pay for board, washing, fuel, lights, tuition and music at this Institute.

Persons desirous of placing their daughters or wards in a quiet, healthy home will do well to correspond for further particulars with

Mrs. M. M. HAYES, PRIN.,
Opelousas, La.

Plan of Episcopal Visitation for 1890.

Time.	Conference.	Place.	Bishop.
Dec. 17.	Mississippi	Canton	Galloway.
" 17.	South Georgia	Macon, Ga.	Haygood.
" 17.	White River	Mariana, A.	Fitzgerald.
Jan. 7.	Florida	Monticello	Duncan.
Mar. 11.	Baltimore	Roanoke, Va.	Hendrix.

Salvation Oil, the great pain-annihilator, is the staple liniment. Price only 25 cents.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

Ladies, rough hands are a horror. Bathe them well at night in Johnson's Anodyne Liniment.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

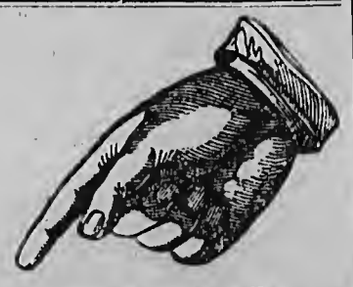
The effect of Dr. Bull's Cough Syrup is most soothing. The price is only 25 cents.

The will of the late Clinton B. Fisk gives $25,000 to the Fisk University, at Nashville, Tenn.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure in the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.



An Old Soldier.

HEAR HIS STORY.

NEW ORLEANS, Nov 22, 1890.

I, William A. Smith, member of Company 3, Thirtieth Louisiana Regiment, Army of Tennessee, was wounded in the left lung on the 18th day of December, 1864. As a result of that wound I have suffered since then with hemorrhages and have tried everything in God's world in the shape of medicine to cure me, but everything failed that the doctors gave me. But I have found a cure at last. I have been taking Dr. King's Royal Germetuer for five weeks, and I am now a well man. I have not had a hemorrhage since I commenced taking it. Anyone doubting this can call and see me at No. 5 Park avenue, sixth District, New Orleans.

WM. A. SMITH.

I refer to Judge J. U. Landry, who was my lieutenant during the war, and who is thoroughly acquainted with my case, and who will verify this statement. W. A. S.

The above testimony is but one out of many thousands which assert the matchless power of this wonderful preparation. The worst cases of fever—Swamp Fever, Typho-Malarial, Typhoid and Chagres Fever—yield every time to its proper use. Rheumatism, Neuralgia and Catarrh give way before it. As an appetizer and general tonic there is nothing like it. For sale by all druggists. Call at the Germetuer office, 202 Canal street, and investigate to your perfect satisfaction.

A consulting physician is on hand, who will make medical examinations and give consultation and advice free. Office hours: 9 a. m. to 2 p. m.

Finlay and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

C CHRISTMAS MUSICAL GIFTS. C

Silent gifts please for a day,
Gifts of Music please alway!

Suppose the gift should be a fine MANDOLIN, GUITAR, BANJO, VIOLIN or a MUSIC BOX? These, and all other Musical Instruments, may be obtained at the Ditson Company Stores in Boston, New York or Philadelphia, or of J. C. Haynes & Co., 33 Court Street, Boston.

CHOICE SONG COLLECTIONS.		
Song Classics, Vol. 1,	50	songs.
Song Classics, Vol. 2,	39	"
Song Classics, Low Voices,	47	"
Choice Sacred Solos,	34	"
Choice Sacred Solos, Low V'cs,	40	"
Classic, Hartzee and Bass,	33	"
Classic Tenor Songs,	36	"
Good Old Songs We Used to Sing,	115	"
Rhymes and Tunes. Sweet Music. M. P. Osgood.	108	"
CHOICE PIANO COLLECTIONS.		
Piano Classics Vol. 1,	44	pieces.
Piano Classics, Vol. 2,	31	"
Classical Pianist,	42	"
Sabbath Day Music,	38	"
Popular Dance Collection,	66	"
Popular Piano Collection,	66	"
Classic Four-Hand Collection,	19	"
Operatic Piano Collection,	19	operas.

Price of Each Book, $1. Cloth Gilt, $2. All are Valuable Collections of the Best Music.

Churchill's BIRTHDAY BOOK of EMINENT COMPOSERS

A handsome and useful gift, $1 25.

Any Book mailed, post-paid, for retail price

Oliver Ditson Com'y, Boston.

C. H. DITSON & CO., 867 Broadway, New York City

NEWS OF THE WEEK.

DOMESTIC.

The Southern Lumbermen and Manufacturers' Association met in this city on December 9.

The National Board of Trade opened its twenty-second annual session in this city on December 8.

A recent severe case of lockjaw has been successfully treated in Philadelphia by the use of chloral aided by careful nutrition.

Alaska is the twenty-first division of the census bureau, and its enumeration will not be completed until the latter part of 1891.

It is estimated that 100,000 spruce and tamarack saplings will be shipped from the Pocono Mountains of Pennsylvania to New York and Philadelphia for Christmas trees.

The National Convention of the Farmers' Alliance met in Ocala, Fla., last week. The farmers have set out, as they declare, to eliminate sectionalism from the public councils, and from the conduct of the government.

The Secretary of War has declined to permit the employment of convicts in Louisiana on levees being built by the United States. He takes this action under authority of a law of 1887, which prohibits the employment on government works of persons incarcerated for violating United States statutes.

A permit has just been issued by the State Auditor of Illinois to permit the organization in Chicago of the Bank of London and Chicago. The new bank will have a nominal capital of $1,000,000. According to the *Tribune* of that city the backers of the enterprise are mainly London capitalists, with practically unlimited funds behind them.

The Republicans are greatly annoyed over the action of the Farmers' Alliance convention, in session at Ocala, Fla., in denouncing the Force bill, and they claim that the Alliance is controlled by the South. It is quite evident that this action hurts them, not so much because it arrays the farmers against them as because it proves the sectionalism of this infamous law.

The Farmers' Alliance, in convention at Ocala, Fla., demand an increase of the circulating medium, and that the government shall establish sub-treasuries or depositories in the several States, which shall loan money direct to the people at a low rate of interest, not to exceed 2 per cent. per annum. Alien and corporate ownership of land is denounced. The abolition of national banks is demanded.

The Force bill was the principal subject of discussion in the United States Senate last week. While the Republican senators appear to be acting in concert with regard to the Force bill, there is really much discord in their ranks, and some of the most prominent senators on the Republican side are not at all desirous that the bill should become a law, believing that if it did the result would be disastrous to their party.

Governor-elect Tillman, who was elected on the reform ticket composed of the Farmers' Alliance and other Democrats who wanted a change of government, was inaugurated in Columbia, S. C., on December 4. He said in his inaugural address: "We deny that 'all men are created equal.' It is not true now, and it was not when Jefferson wrote it. But we can not deny that it is our duty, as the governing power in South Carolina, to insure to every individual, black and white, 'the right to life, liberty and the pursuit of happiness.'"

There was presented to the United States Senate, December 5, a memorial from the citizens of Cairo and Mound City, Ill., asking that $9,000,000 be appropriated to the protection from floods of the lowlands of the great Mississippi Valley by means of a system of levees from Cairo to the Gulf. Their memorial sets forth that the government owns the river, and its natural flood waters that devastate the lower Mississippi Valley come from the territory of other States, and every principle of justice demands that the government should control these floods. St. Louis has also sent a memorial setting forth that States penetrated by the Mississippi River and its tributaries cover an area of more than 1,000,000 square miles, an area which embraces the major part of the population of the United States, which contributes fully 80 per cent. of the food products of the entire country.

FOREIGN.

Germany has officially recognized the United States of Brazil.

Mr. Balfour's Irish relief bill, in which he asks a vote of £5,000 to provide seed potatoes for distressed farmers, passed the committee in the House of Commons on December 5.

Commenting on the passage of the copyright bill by the United States House of Representatives, the London *News* congratulates America on having taken a great forward step in international honesty and justice.

The Irish Parliamentary party held a stormy meeting on December 6. Mr. Parnell refused to vacate the chair, and also to recognize the anti-Parnellite members. Justice McCarthy and his followers—a large majority—bolted the party.

Mr. Gladstone received the Irish delegates of the Parliamentary party with touching kindness and courtesy. Mr. Gladstone told the delegates that as soon as a new leader was appointed, he would be prepared to treat with him. The home rule movement would then proceed as if it had never received the smallest check.

Cold Waves

Are predicted with reliable accuracy, and people liable to the pains and aches of rheumatism dread every change to damp or stormy weather. Although Hood's Sarsaparilla is not claimed to be a positive specific for rheumatism, the remarkable cures it has effected show that it may be taken for this complaint with reasonable certainty of benefit. Its action in neutralizing the acidity of the blood, which is the cause of rheumatism, constitutes the secret of the success of Hood's Sarsaparilla. If you suffer from rheumatism, give Hood's Sarsaparilla a fair trial; it will do you good.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7	@ — —
Ordinary	7⅛	— —
Good ordinary	7 15-16	— —
Low middling	8⅛	— —
Middling	9	— —
Good middling	9 15-16	— —
Middling fair	10⅝	— —
Fair	11⅜	— —
Galveston, middling	9¼	— —
Mobile, middling	9	— —
Memphis, middling	9	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	3⅞
Fully fair	3⅝	3¾
Good fair	3⅝	3¾
Common	3⅛	3⅛
CENTRIFUGAL:		
Seconds	3¾	4⅝
Prime yellow	— —	4 13-16
Gray white	4⅞	5
Choice white	5¼	5 5-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	35	— —
Fair	20	24
Good common	20	24
SYRUP	23	25
RICE.		
No. 2	2 5-16	2⅜
Good	4⅝	4¾
Fair	4¼	4⅝
Prime	— —	— —
Rough, ₱ bbl	2 50	4 10
Polish, ₱ ton	16 00	20 00
FLOUR.		
Extra Fancy	4 70	4 75
Fancy	4 45	4 80
Choice	4 10	4 10
Minnesota Patents	5 90	6 00
Winter wheat patents	5 25	5 37½
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	— —	3 00
Cream meal	— —	3 40
Grits	3 35	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	69
Yellow	69	70
Mixed No. 2	— —	69
OATS:		
Western	56	— —
Texas rust-proof	58	59
BRAN:		
₱ cwt	1 10	1 12½
HAY:		
Prime	14 00	15 50
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	— —
Prime Mess	10 50	10 75
Rumps	10 00	10 25
BACON:		
Fancy Breakfast	8⅛	9
Shoulders	5¾	5⅞
Sides, short rib	— —	6⅛
Sides, long clear	— —	6⅜
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	4⅞	5
Sides, short rib	5⅜	8
Sides, long clear	5⅞	6
GROCERIES.		
COFFEE:		
Prime	— —	20¾
Fair	— —	20
Common	— —	17¼
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	30	31
Western Dairy	16	18
Common	— —	— —
LARD:		
Refined	5⅝	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	23½	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	5 00	7 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	3 50
ONIONS:		
New Louisiana	— —	— —
Western	3 50	3 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	— —	8
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 37½	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	6 00	9 00
EGGS:		
Western	23	24
Southern	24	25
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, December 9.

Cuticura Soap

FOR BAD COMPLEXIONS, RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world wide celebrity. It is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25 cents.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25 cents.

USE FERRY'S SEEDS

BECAUSE THEY ARE

THE BEST.

D. M. FERRY & Co's Illustrated, Descriptive and Priced

SEED ANNUAL

For 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using *Garden, Flower or Field Seeds*, should send for it. Address

D. M. FERRY & CO.
DETROIT, MICH.
Largest Seedsmen in the world

1891 Now is the Time to Subscribe. 1891

"THE BEST PERIODICALS FOR FAMILY READING."

Harper's Magazine.

$4 a Year. Issued Monthly.

Harper's Weekly.

$4 a Year. Issued Weekly.

Harper's Bazar.

$4 a Year. Issued Weekly.

Harper's Young People.

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Washington Letter.

(From Our Regular Correspondent.)

WASHINGTON, Dec. 10, 1890.

The annual agitation of the question of a high liquor license, which we have had for several years past, was precipitated somewhat earlier than usual this season by reason of the strong recommendation of the high license bill now before Congress, made by the district commissioners in their annual report. Since then the question is being discussed everywhere. The W. C. T. U. has come out strong against high license, or, in fact, any kind of license for dealers in liquor; and it proposes to do its utmost to defeat the bill now under consideration by a congressional committee. The question came up at this week's meeting of the Pastors' Alliance; but, there being a division of opinion, it was referred to a committee with instructions to investigate and report upon it at a future meeting.

The Pastors' Alliance has agreed upon a bill which Congress will be asked to pass, amending and regulating the marriage laws in force in this District.

Among the President's recent callers were Rev. George A. Ferris and wife, of Kohlnpur, India. Mr. Ferris is a graduate of Princeton College, and has, with his wife, been engaged in missionary work for ten years. They are now *en route* for India to resume their labors in behalf of Christianity.

The tobacco crusade of the W. C. T. U. is already bearing fruit. Bills have been introduced in both House and Senate which will, if passed, make it unlawful to sell cigars, cigarettes or tobacco, in any shape, to persons under sixteen years of age; and it will impose a fine of from $2 to $10 upon minors who may be convicted of using tobacco in any shape, in any street, avenue, alley or other public place of resort in the District of Columbia. I am assured by members of the W. C. T. U. that they believe the bill will pass without serious opposition; and a number of Congressmen, with whom I have talked on the subject, are of the same opinion. Some such law is certainly needed bad enough.

Preparations are already under way in this city for the entertainment of the 500 ministers that will attend the Ecumenical Conference, which convenes in Washington on October 21, 1891, and which is to continue in session for two weeks. This will be the second meeting of the kind ever held, the first having met in London in 1881. Three hundred of the delegates will represent churches in the United States and Canada, and the remainder will come from active religious organizations in Great Britain, Australia and New Zealand. The opening sermon is to be delivered by the Rev. William Arthur, who is rated as one of the greatest pulpit orators in England. This Conference will be of world-wide interest, for it will embrace not only the discussion of denominational matters, but all subjects bearing on the needs of the Christian world. It is expected also that a vast amount of evangelical work will be accomplished in all sections of this country by the visiting ministers. Bishop Hurst is chairman of the Executive Committee having the arrangements for the Conference in charge, and a Financial Committee has been appointed to raise a guarantee fund of $15 000, to pay the expenses of the visiting ministers.

Mrs. J. Ellen Foster delivered a strong address on temperance to a large audience, Sunday afternoon, in which she scored the drinking habit unmercifully. I quote a few of her remarks: "In Washington life is beginning to take on its usual winter activity. The social season is opening, not as the spring opens, with its glory of leaves and blossoms, but into a mad whirl of gayety, and the round of teas, receptions and entertainments. Oh, the season! the season! What does it mean? We temperance women know that it means temptation, and the ruin of many who have hitherto resisted it. What does the young girl see as she steps out of her nursery? The matron taking account of the judgment day that is to come? No; rather of a settlement and a brilliant match for her daughter. A society woman in this city recently told her own son that it was necessary for him to drink occasionally, lest people should think him a crank." Think, reader, if you can, of the feelings of this thoughtless woman should her son become a drunkard, which God forbid, because of the advice she gave him. Surely it is high time for social reform when a mother deliberately advises her young son to drink intoxicating liquor. For my part, I should greatly prefer that my son be known as a "crank" than as a drunkard.

Letter from Dr. Cottrell.

It is Saturday afternoon, and a dark one! I'm to preach three miles in the country to-morrow; and this lonely, private, secluded, retired room, in which nearly all my hours, by night and by day, are spent, could tell, if it could talk, of most grotesque modes of preparation. In spite of all my determinations to do like other men who seem to be approved, I find myself repeating the same, same—never-the-same—absurdities. I've begun of late, when bowing before the Almighty, to say: "I come not to promise, I come to implore! I come to adore! I come to give thanks for infinitely more than I could ever have dreamed for me was in store!" The sources of sentiment—the occasions of emotions that heave my soul like the swellings of the sea!—how simple and trifling!

A negro preacher—Rev. Elias Cottrell, educational agent for his church—appeared before our Conference, at Bowling Green, Ky., a few weeks ago. Introduced by Bishop Hargrove, he spoke of his having belonged, in early life, to Benjamin Cottrell, of Marshall county, Miss.; of the manner he and the other negroes hid the valuables belonging to their master from the Federal soldiers. Much else he said, in the way of criticism and narrative, protesting against the mistaken policy of office seekers, by which the negroes and their best friends—their former owners—are alienated. Said he: "I meet here in your Conference, Dr. J. B. Cottrell. I don't know much about him, for I was born after he left his brother Ben's, and went back to his mother in Alabama; but if he is as good a man as his brother—my old master—was, there is not a better man on this earth!" How my soul was thrilled by those words! The father of the speaker was Uncle Dan, my brother Ben's right-hand man on the farm. He was the best friend of my orphan boyhood. From his lips—as I would work by his side in the field, or ride the off-wheel mule as he drove, hauling in the crops—I got impressions that shaped and colored my character. Criticisms of the preachers and of the neighbors; his estimate of the several Presidents of the United States as derived from pictures of them in a volume of United States history he had in his cabin, and delineations of preferred characteristics of horses, mules, dogs, and the like—these determined my estimates. My tomato-red rooster I named John Quincy Adams, because Uncle Dan thought the face of Adams the most intellectual of all who had been President. He knocked off his spurs against the ledges of the barn wall as he fought with Jim Pegues' game. After that he could whip any rooster, just with his bill and claws, the boys would bring over. Finally, I saw him dead, lying in the barn-yard. I grieved as much, later in life, when I heard the announcement, at the citadel in Charleston, S. C., that Calhoun was dead.

Aunt Anarchie, who did the milking and the carding and the spinning, was the grandmother of Elias Cottrell. She was the mother of Uncle Dan's wife. How often I've listened to Aunt Anarchie tell the wonders of her Christian experience! She heard many things and saw many sights when she was "seekin' of de Lord!" Well, to sit and contemplate the scene of the grandson of my old Aunt Anarchie—the son of Uncle Dan—addressing the Louisville Conference, and the audience crowding the hall, awakened many reflections; and since then, from occasion of what there transpired, there have come up to memory, cumulatively, the scenes of my boyhood on the farm; of my being a mourner at the protracted meeting at old Sylvestria Church, where the school-girls thronged the altar, and where the older people wept, and wrung their hands and rejoiced. McMahon, Morgan, Jarrett, McPherson and Dodson were the preachers. Their daughters were boarders and students in brother Ben's academy. What a multitude now in the peacefulness of cemeteries! These memories, and many more connected with other environments, awaken to all the delights of the royalest grief; and I can just sit here and think of Wm. Harris, Tom Abernethy, Father Pilley, Jim Shores, William Motley and Frank Grace; of Tom Weir, and Cameron, and Jim Peebles, and many, many others. "My mind to me a kingdom is."

By the way, I dreamed the other night that I was at Conference, and an election for delegates to the General Conference was being held. Three were to be elected. I voted for F. M. Grace, Walter C. Harris and Thomas S. Abernethy, Jr. When the ballot was read out, it was exclaimed by the one who read it: "Why, two of these have been dead for years, and the other is not a member of this Conference!" A general laugh ensued, and I felt the embarrassment of having enacted the absurdity. Men who have inspired confidence and won esteem have not lived in vain! J. B. COTTRELL.

FRANKLIN, KY., Dec. 6, 1890.

Louisiana Conference Notes.

It used to be, "To Conference and back," was a prolific source of events to write about, and no letters were read with more zest than these. But in these latter days such is the facility and rapidity for travel that, in going and coming, time is so nearly annihilated there is no time or occasion to see or hear incidents by the way. Then, such is the improvements made by the Bishops in dispatching business, that four or five days is all they want to wind up the business of an Annual Conference; and if it were not for the Sabbath service, many a Conference might be closed out on Saturday night. How different in olden times! I believe it was the second Conference I attended after being admitted, that was protracted some fourteen days. These are days of electricity, phonography, not to say of air ships. Why should we hesitate to believe the possibility of anything which does not conflict with inspiration?

Bishop Haygood, by his easy and rapid method of dispatching business, and his congeniality, very soon captured the whole Conference. One thing struck me as new and forcible. At the close of the first day's session of the Conference, in order to get information and to give the people and preachers an opportunity to deliver themselves in reference to their several appointments, he said: "I will give a reception at my room to-day, from two to four o'clock, that they may interview me as to their several interests." It is doubtful, however, whether some of these will ever avail themselves of a like occasion. The Bishop was too far-seeing and too big-souled to be influenced by merely personal or local interests. The Bishop's method of preaching was simple and strong, not to say novel. In coming out of the church after the sermon on Sunday, I heard the remark, "The way he handled that audience reminded me of a cat playing with a mouse." The Bishop's personal style and dress, his slouched hat, unique-cut coat, to say nothing of his black traveling cap, seemed to be wanting in the dignity of a Bishop's style. I am no great stickler for dress; but there are certain habits and tastes in dress that no man can well afford to ignore. The Bishop expressed very great sympathy and tenderness for worn-out preachers, widows, claimants on the Conference. He would make you believe they are worthy of all honor.

By the way, the accumulation of the claimants on our Conference are outstripping the collections, and in that proportion lessening their support. A uniform effort, however, upon the part of the church would keep the latter abreast with the former.

The Conference session was unusually harmonious from the beginning to the end. A little mouthing, however, was indulged in by some who protested, as they say, against transferring men for special appointments, and they the very best in the Conference. If that is so, and none but men equal to the best appointments are transferred, it won't be long till all our preachers will be equal to the best appointments and the thing will break down under its own weight.

An Annual Conference occasion is a source of inspiration to an itinerant preacher that he can not afford to lose.

This made the forty-sixth session of the Conference since I was admitted, and I failed to attend only three.

There is nothing I love to sing so much as, "I love thy church, O God!" etc. J. P.

Mount Ebal and Mount Gerizim.

I saw the request that had been made of Dr. Carradine to see if it were possible to hear the blessings and cursings from Mount Gerizim and Mount Ebal, according to the account thereof in the Scripture. I have just read his "Letter No. 35," and, observing that Dr. Carradine says: "After measuring the distance with the eye, and walking over much of it; after viewing the summits from the valley, and after climbing Mount Gerizim and viewing Mount Ebal over against me and the valley from above, I left, firmly convinced of the truth of the scriptural account," I concluded to send you Bishop Marvin's account of his *practical demonstration* of the truth of the scriptural account.

Yours, J. R. BINGHAM.

"The time had now come for the accomplishment of a purpose long since formed by H. and myself—the reading of the blessings and curses, responsively, on Mount Gerizim and Mount Ebal, with a view of ascertaining if the space between might be compassed with the human voice. We had detected the very spot where this *must* have taken place, at first sight. There is no mistaking it. There is a natural rock-pulpit on each of the mountains at the point of nearest approach to each other—the one just opposite to the other. At this point the level ground is, to my eye—for we made no measurements—about a half-mile wide; and from the edge of the level ground to the rocks from which the responsive utterances must have been delivered, the ascent was, perhaps, a quarter of a mile on each side, putting the two at a distance of a mile, or near it, on a straight line. In both directions from this point the valley widens, so that a countless host might be assembled in it and on the foot of the respective mountains. The man who sees the place once can never doubt as to the question of *room* for the people to stand, even upon the supposition that there were three millions of them actually present. Mr. Hendrix took his stand on Mount Gerizim, and Mr. Samson on Mount Ebal. I and our guide stood in the valley between when the reading commenced. Every word, every syllable, every vowel, every consonant pronounced by the two men reached my ear distinctly, except a sentence or two lost in the noise of some passing travelers on the road; and that notwithstanding a current of wind *against* the voice of Mr. Samson, who was the more remote of the two from my position. More than that, Mr. Samson heard every word from the other side, and Mr. Hendrix heard nearly every word from Mr. Samson, though the wind was adverse. The narrative of the responsive reading of the blessings and curses here has been criticised as impracticable; but the *fact* demonstrates that it is not so. Whether the dense atmosphere of the narrow valley, or whether the rock walls of the mountains act as a sounding-board, I do not know; but I do *know* that the articulate utterances of the human voice reach out over this great space with astonishing distinctness. Before the reading began I conversed with both men as to the right position for them to occupy.

"What a scene was that when all the congregation of the tribes was assembled here in this valley, with the women and the little ones, and the officers and elders and judges stood, some on this side and some on that, these shouting out the blessings in unison, and those the curses; all the people—three millions—shouting back with one voice, Amen!"—(*To the East by Way of the West*, pp. 401, 403.)

The Ecumenical Conference.

The first Conference of delegates from all of the Methodist Churches in the world was held in London, in September, 1881. Before the adjournment of that body, it was resolved to hold a similar meeting in the United States in 1891. Pursuant to this action, the General Conferences of the two Methodist Episcopal Churches meeting in New York in May, 1888, and St. Louis in May, 1890, appointed Committees of Arrangements for the forthcoming Conference in 1891.

The General Committee, consisting of representatives of all the Methodist Churches in North America, was called to meet in Philadelphia on November 19, 1890. The Methodist Episcopal Church and the Methodist Episcopal Church, South, the Methodist Church, Canada, the three Colored Methodist Churches, and the Evangelical Association, were represented by commissioners. Bishops Hargrove and Hendrix, Drs. Harrison and Whisner, from the Methodist Episcopal Church, South, were present.

Bishop Foss, of the Methodist Episcopal Church, was elected president of the commission, and Bishop Hargrove, vice-president. A Committee on Location was appointed, and nominations for the place of meeting were called for. Nashville, Tenn., was the only city that gave an unconditional invitation to the Conference.

After a careful examination of all the conditions and requirements of the occasion, the city of Washington, D. C., was selected for the place of meeting of the second Ecumenical Conference of Methodism, and October 21, 1891, was appointed as the time for the opening of the sessions.

The commission was influenced chiefly by the desire of the British delegates, who were indisposed to come into the interior of the country. The capital of the nation, centrally located, and not far from the seacoast, Washington City possesses peculiar advantages for such a meeting.

By arrangement with the British Committee, it was agreed to limit the number of delegates to five hundred, of which number the Eastern section, composed of Europe, Asia, Africa, and Australasia, were allowed two hundred, and the Western section, the United States and Canada, three hundred delegates. The apportionment of delegates to each church having been made, approximately, by the authorities of the Methodist Episcopal Church, a Committee on Apportionment was appointed to revise and arrange the matter on an equitable basis. Bishop Hurst and Dr. Monroe, of the Methodist Episcopal Church, and Dr. W. P. Harrison were appointed upon this committee.

An Executive Committee was appointed, consisting of nineteen members, four of whom are from the Methodist Episcopal Church, South. Bishop Granbery, Dr. W. P. Harrison, Dr. P. H. Whisner, and E. B. Prettyman, Esq., of Baltimore, are the members of the Executive Committee from the South. A Finance Committee, also consisting of nineteen members, was appointed. Col. E. W. Cole, of Nashville; Jesse B. Wilson, Esq., of Washington City; John P. Branch, Esq., of Richmond, Va., and Julian Carr, Esq., of Durham, N. C., are the members of this committee from the South. The General Committee passed a resolution conferring upon the Executive Committee all the powers possessed by the General Committee, so that the smaller body may take any step necessary to perfect the arrangements for the Conference.

The Executive Committee appointed a Committee on Programme and Correspondence, whose work involves the entire arrangement of subjects to be considered, and speakers to be appointed. On this committee Bishop John C. Granbery and Dr. W. P. Harrison were appointed from the Southern Methodist Church.

A Guarantee Fund of $15,000 is to be raised to pay for the entertainment of the foreign delegates, and for the necessary expenses of the various committees required. Of this amount each church is expected to raise the share indicated by the number of delegates to which it may be entitled. The Methodist Episcopal Church, South, is requested to raise $5,000 for these purposes. The North Alabama Conference, at its recent session in Birmingham, Ala., resolved to collect $200, and to forward this sum immediately to Barbee and Smith, Book Agents, at Nashville.

I have been requested to place this matter before the church at large, and as the Conference sessions are nearly over, it will be necessary to communicate directly with the presiding elders. I will be greatly obliged if the postoffices of the presiding elders can be furnished to me within the next six weeks. The time is short, and it is due to our church that we should be adequately represented in this great enterprise.

The Programme Committee meets in New York on December 5, 1890, and as Bishop Granbery can not attend, I am compelled to be present at this important meeting. The committee instructed me to state that the Bishops of the Methodist Episcopal Church, South, are expected to furnish this committee with a list of the delegates from our church by January 1, 1891. The programme can not be arranged until the members of the Conference are known. Canada and the Methodist Episcopal Church have appointed their delegates, and the other churches are requested to do so at the earliest moment practicable.

These are only a few items that occur to me, and as matters of information, I give them to the readers of the *Advocate*. The Methodist Episcopal Church, South, will show an increase of forty per cent. over the membership of 1881, and in all respects we may be devoutly thankful for the divine blessings conferred upon us.

W. P. HARRISON,
Member Ex. Com.

—*Nashville Advocate.*

Letter from Japan.

MR. EDITOR: The last few copies of the NEW ORLEANS CHRISTIAN ADVOCATE contains several letters from brethren in the Mississippi Conference, strongly and earnestly urging the Conference brethren to send another missionary to the foreign field. These letters give me great joy, and I trust the means may be speedily forthcoming, and the man be found ready to say, "Here am I; send me." These letters do not say to what field they desire to send the new missionary; so I put in a plea for Japan—not that I am trying to work against another field (for surely they all need the gospel in an eminent degree), but I feel just now that Japan needs, at least, five or six more missionaries from our own church. We have places to occupy, and we want the men to fill them. The Presbyterian Church of the United States have determined to send men until they can place a man and his wife in every important city in Japan. That is the right spirit; and if they can send truly consecrated men, God will bless their efforts, and souls shall be converted unto him. Just at this time in Japan we need men and women who are truly consecrated to God, and who will be ready and willing to show, by their lives, that there is a mighty uplifting power in the gospel of our Lord Jesus Christ. There are thousands, multiplied thousands in this land who are ready to accept Christianity as soon as convinced. They will cast away their idols to the moles and to the bats.

I send you a copy of a letter I received from a Japanese in the interior, a man I have never seen. This is, I think, the third or fourth letter I have had from him. I give it in his own words.

NOVEMBER 17, 1890.

My Dear Dr. Lambuth: The receipt of your kind answer, so longingly expected by every post, has afforded me inexpressible pleasure. I read the favor over and over again, each time increasing in the grateful feeling towards you, and now I hasten to thank you for so kindly and minutely acceding to my request, since you are so very busy. Besides giving me some intelligent and instructive informations, you were kind enough to give my friend so very nice and handsome present. How can I ever thank you enough for him? My heart is too full to do so at present! I shall see him early to-morrow morning, when I may have the pleasure of bringing him that beautiful Holy Bible with your message. I am sure it will afford him the greatest enjoyment. He is not a narrow-minded fellow, as it is generally the case with anti-Christians, or, at least, as generally supposed. So you may rest assured that he may read it through, and may obtain the true wisdom, as you desired him to. As for me, I am going on very well. I am very busy nowadays, as I have two schools, containing more than two hundred pupils in both, to teach every day. I am up at six o'clock in the morning, and go around the schools in Juirick-ha. And yet amid the pressure of business, I never fail to read the New Testament. Yes, I shall regard the words of God as my talisman, deriving from them sympathy with suffering and consolation in sorrow. Indeed, God will be merciful on me, a sinner.

Thanking you for your kindness repeatedly, and hoping this will find you in a good health, I am, sir,

Yours very faithfully,
YOZO NEMURA.

The friend he refers to is a Buddhist priest. Pray for both of them.

Yours in Christ,
J. W. LAMBUTH.

KOBE, JAPAN, Nov. 20, 1890.

Christian Advocate.

THURSDAY, DECEMBER 18, 1890.

TRANSFERRED.

BY HELEN RENWICK M'MICHAEL.

I was only an unskilled workman,
But I loved my Master well,
And I held that to do his bidding
Was more joy than I could tell.

Then he called me to pass through his garden,
A garden that was vast and fair,
It was filled with the choicest treasures,
And grace and beauty were there.

There were spots where I fain would have lingered,
'Mid flower and fragrance and fruit
But the Master passed on, nor granted
The prayer of my half-uttered suit.

Till we came to a spot neglected,
I scarce could believe it true,
In the Master's transcendent garden,
There could be so much to do.

But I wrought with a willing pleasure
As I toiled there day by day,
And with tears and sometimes with laughter,
I cleared the rubbish away.

And a dream of surpassing beauty
Was ever before my eyes,
When the garden's most stately Master
I would greet with glad surprise.

I would trim the unsightly branches,
The wandering vines would train,
And the marsh's unhealthy moisture
Should fall like silvery rain.

From the rugged unsightly boulders
I would carve out forms of grace,
And erect for the Master's pleasure,
An enchanting resting place.

But before my work was accomplished,
E'en scarce a trace I could see
Of the grace I planned, came the message,
"The Master calleth for thee."

So I go, though I fain would linger,
For I hold that this is true,
He will give to his willing workman—
The work that he best can do.

—*Mid-Continent.*

Louisiana Conference Notes.

Monroe has long been noted for the hospitality of its citizens, and, though it was severely tested by a large Conference and a host of visitors, the test seemed to develop unknown resources, and the entertainment of the "Parlor City" was after the royal order. The ADVOCATE had the very best of courteous hospitality at the homes of Judge Gunby and C. H. Trousdale. The impression on the minds of the brethren and visitors is, "We have rarely had such generous treatment."

The Church Extension Board held its eighth anniversary meeting on Saturday night. The Board has been doing excellent work during the past year, though limited in resources. Several churches have been built by the help of the Board, and several applications for help will be responded to as soon as the funds come in. Dr. Morton made an excellent address, and the collection amounted to $175. This, added to the $875 raised in the morning for mission work, made a good show for one day by the Louisiana Conference. The amount would, doubtless, have been greater, but the evening was very unpropitious and the audience was quite small.

Sunday was a big day, notwithstanding the inclement weather and the muddy streets. The love-feast in the morning, conducted by John Pipes, was a time of spiritual refreshment to very many. Bishop Haygood preached to a house crowded to its utmost capacity a sermon of rare power. It seemed to be the universal opinion that no such sermon has been preached in Monroe for a long, long time. Dr. Morton preached at three o'clock, after which the elders were ordained. At seven P. M. the Conference met, and, after the usual resolutions of thanks and the Bishop's address, the appointments were read, and thus ended the forty-fifth session of the Louisiana Conference.

The following persons were ordained deacons: John F. Foster, Thomas L. Lallance, George E. Greene, Arthur D. McVoy, Jr., James J. Kelley, Charles F. Staples, E. L. Singletary, Noel B. Norwood, Benjamin H. Sheppard, Francis N. Sweeney and G. W. Garrett.

The following persons were ordained elders: W. Moore, R. P. Howell, S. S. Holliday, H. W. May, J. P. Callaway, R. Harry, D. L. Mitchel, W. B. Pilley.

Letter from Mexico.

MR. EDITOR: I had the pleasure of listening to one of our Mexican sisters talk last Sunday night. Our pastor had not arrived, and she held the congregation as if charmed. She left the City of Mexico, two years and a half ago, as a nurse to an invalid lady, who traveled through England, France, Spain and Italy, in search of health; but at last death claimed her, and her faithful nurse is again in her own country. When she stepped on the platform with a grace of movement peculiar to the Indian maiden (for she is one), and made a graceful bow, I felt such pride in her that every word she uttered impressed me deeply. She was a Christian, and member of San Andres Church when she left. A minister had given her a Bible that was her companion in all her wanderings. When she told how she walked through the streets of strange cities, asking for the Methodist Church, South, I wondered how anyone could say the Mexican was not faithful to any particular church. She said, when in Rome, she visited the Pope, and received three blessings from him, but did not feel that she was any better for them; but she *did* have a blessing that she carried in her own heart, that made such as man could give unnecessary. She spoke well and fluently and tenderly of the blessed Savior, who had been so loving and kind to her. I am so eager to have the means to employ this splendid woman as a Bible woman for our new church. Who will undertake to support her?

We were much cheered by a letter from the president of the "Edward McGehee College," telling us he had made arrangements to educate a Mexican girl in his college, taking entire charge of her, and paying all expenses. We selected the niece of our faithful teacher, Miss Roldan, who, for nine years, has taught in our mission, and told the sweet story of a Savior's love. I thought, as a reward of her faithfulness, one of her family should reap this blessing. Julio Roldan is the girl that I am to carry with me to Mississippi, to be educated by Rev. H. W. Featherstun and his noble wife. When Julio finishes her education, he is to return her to Mexico City, fitted for a Christian teacher in her own beautiful land. This is, indeed, good mission work, and the family truly appreciate the advantage to them and to Mexico. Bro. Featherstun has taken a step in the right direction, and I trust his desire to help us in this mission field may redound in blessings to him and his. I have not his permission to use his name; but I trust he will freely pardon me.

We are so happy over this mark of interest we can not keep the good news to ourselves. We are all at work, and happy in it. As far as I know, there is no cloud in the Mexican sky—at least, in the hearts of the workers. Pray for us more and more.

I am sure all our Bishops who have visited Mexico—also Dr. John—will agree with me in urging the building of a church in Mexico. I know there are many calls on our Christian people for various causes; but I am sure it is "more blessed to give than to receive." Poor Mexico is now open to the gospel. You may come in and possess the land for Christ our Lord. "Come over and help us," is our cry. We, who are here, do not wish you to do anything we can *do;* but, oh! there's much to be done, and only you can do it. May God bless you all more and more, as you work and pray for Mexico!

S. G. WEEMS.

Avenida Balderas No. 8,
CITY OF MEXICO.

A Little Girl's Gift.

We often feel discouraged in our woman's parsonage and home mission work. Our people seem to take it up so reluctantly, and even the preachers are sometimes a check to our enthusiasm. But I have just received the sum of $1 25 from a little girl on Bro. ——'s work—*all she had*—which shows how readily the hearts of children are enlisted in every good work. I regret so much that her name was not forwarded with the money, as I want the little readers of the ADVOCATE to know who she is. Her mother had read to her from the recent church extension supplement to the *Nashville Advocate*, that unless help were speedily rendered, at least one preacher's family in our Western field would be without a house to shelter them from the cold. "Mama" said, "How much will *you* give?" Her reply was, "*I'll div all I've dot.*" Beautiful example, and worthy of all imitation! Could anyone do more? And was she not animated by the same generous, loving, self-renouncing spirit which actuated the widow whom Christ commended above all the rich who cast in much? Where is another who will say, "I'll div all I've dot"?

May this $1 25 do its share towards bringing comfort to some preacher's home!

MRS. J. S. PARKER,
Sec Brandon District, Miss. Conf.

NEWTON, MISS., Dec. 8, 1890.

East Texas Conference.

The forty-sixth session of this Conference met in the Baptist Church, in the city of Tyler, November 26. The Methodists of Tyler have no church, but they speak with pardonable pride of the one that is to be. The brick work is rapidly advancing, and in twelve months the fifty-thousand-dollar church will be completed. Think of it!—a town of 7,000 inhabitants building a $50,000 church. Surely, they expect the town to grow, and are building for the future—a thing too often not done.

Bishop Galloway *presided.* This was his first visit to our Conference. It will not be his last, if a universal desire is met. He suits Texas. In the chair he not only satisfied, but pleased; in the pulpit he delighted in the superlative degree. His Thanksgiving sermon gave a desire to hear more from him. So it was by common consent that there should be services in none of the churches on Sunday, and that all would hear the Bishop in the Sam Jones Tabernacle. It was an immense audience that greeted the preacher, and the sermon was eloquent and strong.

The connectional interests were all represented by their special agents, except that of missions. Our own *Campbell* spoke in behalf of missions, and a stronger and more scriptural appeal it has not been the privilege of this writer to hear.

The session of the Conference was in every particular pleasant. The year had closed well; the church had grown in more ways than one; the laborers, I think, better paid than usual; then, as the Bishop said, the very elements favored us. A preacher remarked, "A petition could not have brought us better weather," to which an elect lady responded, "A good many petitions have gone up for just such weather." It is a common saying that Texas weather will fool the oldest gander in the land. But, ah, me! how she has behaved herself this fall. Our preachers are moving without mud, *and they are moving*, for there were many changes. Nevertheless, it is surprising at the large number of pastors that will be in their new charges on to-morrow, the first Sunday after Conference. Nor have I ever seen more universal satisfaction among the preachers with their new fields. They go, and have gone, to these hard fields in good spirits, and the Lord of harvests will be with them.

Below are the appointments.

CHAS. F. SMITH.

TIMPSON, Texas.

APPOINTMENTS.

MARSHALL DISTRICT.—*T. P. Smith, P. E.* Marshall station, H. G. Seudday—R. W. Thompson, supernumerary; Marshall mission, L. A. Webb; Harrison circuit, J. W. Lively; DeBerry circuit, J. A. Smith; Centennial mission, G. B. Hines; Hallville circuit, W. P. Pledger; Longview station, L. M. Fowler; Kilgore circuit, G. W. Langley—J. B. Hall, supernumerary; Church Hill circuit, W. W. McAnally; Henderson station, J. W. Johnson; Henderson circuit, E. R. Large; Beckville circuit, T. B. Vinson; editor *Texas Christian Advocate*, James Campbell.

TYLER DISTRICT.—*John Adams, P. E.* Tyler station, D. F. C. Timmons—W. N. Bonner, supernumerary; Tyler City Mission, R. S. Finley; Tyler circuit, J. M. Mills; Mineola station, O. C. Fontaine; Lindale circuit, A. G. Scruggs; Canton circuit, D. P. Cullen; Grand Saline circuit, supplied (by J. C. Burgnmy); Edom circuit, S. N. Allen; Athens and Malakoff, J. C. Calhoun; Larissa circuit, T. T. Booth; New York circuit, D. W. Towns; Lawndale mission, J. W. Griffin; Troupe and Overton circuit, C. H. Smith.

PALESTINE DISTRICT.—*J. T. Smith, P. E.* Palestine station, A. Little; Palestine mission, T. W. Boynton; Kickapoo circuit, John Helpenstell; Augusta circuit, J. N. Warren; Grapeland circuit, supplied (by J. L. Whitsoarver); Crockett station, J. L. Dawson; Crockett circuit, A. J. Weekes; Trinity circuit, W. H. Crawford; Alto circuit, G. W. Riley; Homer circuit, Charles B. Smith; Rusk station, J. S. Mathis; Jacksonville station, W. A. Sampey; Jacksonville mission, J. C. Box; Lufkin station, V. A. Godbey; State Prison at Rusk, J. C. Woolam, chaplain.

SAN AUGUSTINE DISTRICT.—*A. J. Frick, P. E.* San Augustine and Sexton, Leon Sonfield; Melrose circuit, J. M. Smith—L. F. Smith, supernumerary; Center and Timpson, C. F. Smith; Center circuit, J. D. Burke; Shelbyville circuit, L. A. Burk; Carthage circuit, L. C. Ellis; Mount Enterprise circuit, G. R. Hughes; Nacogdoches and Garrison, G. A. LeClere; Geneva circuit, supplied (by T. N. Pledger); Linn Flat circuit, supplied (by J. N. Wilson)—M. Donogan, supernumerary; Tenaha circuit, W. L. Pate; Murvall mission, supplied (by E. T. Bridges); Hemphill mission, M. D. Long; Martinsville, supplied (by T. R. Baker).

BEAUMONT DISTRICT.—*F. J. Browning, P. E.* Beaumont, First Church, G. V. Ridley—Second Church, supplied (by L. G. Watson); Orange station, C. H. Ellis; Jasper station, J. C. H. McKnight; Jasper circuit, J. M. McCarter; Livingston circuit, William M. Sproule; Woodville circuit, J. M. Porter; Mossoow circuit, C. Presley; Orange circuit, E. T. Brasher; Burkville circuit, J. L. Wyche; Sunset circuit, W. H. Dean; Colmesneil circuit, supplied (by J. D. Rogers); Liberty circuit, supplied (by J. W. Cullen)—R. M. Sproule, supernumerary; Sabine Pass, to be supplied.

A Mistake Corrected.

In the ADVOCATE, of November 6, under the heading, "Sunday-School Lesson for November 16," I find, "Jesus Condemned"—"Time, Midnight." In our International Lesson for that date we have, "Jesus Condemned"—"Time, About 9 o'clock A. M.," which every circumstance, as related by the evangelist, seems to prove the right time.

1. When Jesus was being arrested, he said, "This is your hour, and the power of darkness," showing that it must have been in the night-time in the garden.

2. He warned Peter that "before the cock crew, you shall deny me thrice," which is very reasonably construed, "Before day, you will deny me."

3. Luke, xxii, 66, says, "As soon as it was day, the elders of the people," etc., "led him into their council."

4. Pilate pronounces or, rather, allows the mob to pronounce sentence on Jesus, when we are taught that the Roman law did not admit of a verdict of death pronounced in the night.

From all this (and more) we must conclude that the time the condemnation was pronounced was not midnight. We see it is all plain. The three intervening hours, from "as soon as it was day" to about nine o'clock A. M., were taken up by going before Pilate, then to Herod's, and back to Pilate, and in line with the four histories of the lamentable fact.

The point I wish to make is: that if "midnight" is a misprint, the printer should be read a lecture on accuracy. If Hurlburt and Simpson make it "midnight," they are antagonizing some very heavy authority. They may be right. Then the eminent compilers of the International Lessons don't study *their* lessons well in Sunday-school. Why I write this at all is to say that all should be very honest, very careful and very accurate when we teach the plastic minds of youth the great divine truths of the Bible.

F. CARUTHERS,
Supt. Midway Sunday-School.

ZEIGLERVILLE, Miss.

Our New Church.

About three years ago I started a Sunday-school in a little country school-house, and the good Lord blessed us abundantly in our work in this capacity, and our Sunday-school soon grew in interest until the schoolhouse was too small to hear the lessons without some confusion to each other. We consulted our pastor as to the propriety of building a church, although we felt we were hardly able; but he approved of it. We commenced with a subscription of ten thousand feet of lumber, to be sawed free of charge. From this beginning we got help from a goodly number of our friends on the circuit, and we of the Darlington neighborhood went to work, and we soon obtained a donation of two acres of land from Judge L. M. Pipkin and his excellent wife to build on, in the center of the neighborhood; and although we met with some opposition, we never forgot to pray for God's blessings on our enterprise, and before we finished our pulpit and altar, at Bro. Howard's last appointment, our dear brother, Willie Carroll, from East Feliciana, a local preacher, met us at the church, and said he was ready to help us in a protracted meeting that we had been anticipating as soon as the church was ready. So Bro. Howard was ready, and we were also ready, and they commenced preaching twice a day, and the blessed Lord was with us from the beginning to the close, and on Wednesday morning Bro. Howard organized the church with thirty-one members from the sister churches that were nearer our new church than they were where they had been holding their membership. Bro. Howard took in two new members the same morning, after which the naming of the church was proposed, and it was named Wesley Chapel, without a dissenting vote.

The Lord came and blessed us at every service. The preaching was done, and, according to our opinion, was well done, for the Spirit of the Lord was in it all. Preaching was done by Bro. Howard, our beloved pastor; Bro. Willie Carrol, who has endeared himself to us all, on account of the wonderful love he has shown for sinners, and his earnest, soul-stirring sermons he preached; Bro. Jack Haney, who also preached three very excellent sermons, which shows what is in him, for he has only been preaching but a few months, and dear Bro. Willie Van Valkenburgh, who, passing by, stopped with us and preached some impressive sermons and worked very earnestly for the salvation of souls. We had also other help around the altar. Bro. H. C. Newsome, our much-esteemed representative, was with us on several occasions, with his sweet, old songs of Zion and his earnest prayers, which are, by no means, of the least importance in such meetings. Our prayers are still going up to our heavenly Father, that he may increase the usefulness of the above names mentioned, for we certainly need many more such men to help break down the strongholds of Satan.

I never saw just such a glorious meeting only to last one week in my life. About the middle of the week Bro. Howard received my baby-boy ten years old, and one other little boy about thirteen years old, and an old gentlemen seventy-three years old into the church, and, to our great surprise, at the last service there was a dear old gentleman, almost blind and about seventy-six years old, with his daughter, who is the mother of grown children, and six others, from fifty-six years old down to about twelve years, was received into the church, making thirteen in all that joined the church. The last service brought more than one "Hallelujah to God!" for his blessings, for the blessed Spirit was there, and a great many testified that they had been blessed, and the whole neighborhood was awakened. It caused old feuds to be settled, and, no doubt, many others will join the church soon, for some have expressed themselves thus.

Before I close, let me beg the church at large to pray for us, that God may continue to pour out his blessings upon us, that our new church may be watered by the rich dews of heaven until its influence may spread all over the country and not leave one to advocate the cause of Satan; and to our heavenly Father we will ascribe our undivided praise.

J. W. MCLEAN.

ST. HELENA CIRCUIT.

Millsaps College.

MEETING OF THE TRUSTEES, AND WHAT THEY ARE DOING.

The following members of the Board of Trustees of Millsaps College are in session to-day at the Y. M. C. A. rooms, viz.: Bishop C. B. Galloway, president; A. F. Watkins, agent; T. J. Newell, secretary; J. J. Wheat, Winona; Dr. Luther Sexton, Wesson; Lieut.-Governor Shands, Senatobia; T. L. Mellen, Dr. C. G. Andrews, J. A. Lewis, Meridian; S. M. Thames, R. M. Standifer, Greenville; D. L. Swcatman, Winona; W. L. Nugent, Dr. W. C. Black, Maj. R. W. Millsaps, Jackson.

The object of the meeting was to hear reports from the secretary on money collected, the condition of the endowment fund, etc.

Mr. Watkins, agent, reported subscriptions to date, collected, in cash and notes, $57,215 75, leaving a considerable amount uncollected. Cash on hand, including a few small amounts reported this morning, is about $27,500.

Maj. R. W. Millsaps, treasurer, reported net cash on hand $26,276; total collections, $28,451, from which expenses of agent, amounting to about $1,275, are to be deducted. Maj. Millsaps stated that his original proposition was that when the church had raised $50,000 he would give a like amount, but had agreed later to give $25,000 when the church turned over that amount, and had done so. He asked that a committee be appointed to examine bonds he turned over, and Messrs. Shands, Sexton, Sweatman and Watkins were appointed.

A committee consisting of Messrs. Galloway, Watkins and Newell was appointed to prepare a report of the work done by the Board of Trustees to be presented to the Conferences.

Both the Mississippi and North Mississippi Conferences are to be asked to make an assessment of $1,000 for ministerial education in Millsaps College.

The report had gotten out that the location of the college was to be made at this meeting of the Board, but it was a mistake.

A resolution was passed to meet in Jackson on the first Wednesday in February to consider the question of location, at which time all places desiring to secure the college are requested to present their claims.—*Clarion Ledger.*

From the Work.

RIPLEY, MISS.

Please give us a little space in the ADVOCATE, as I am now just completing my fourth year in Ripley and New Albany station. Our four years here has been pleasant, though full of work, and some affliction. On the day of my arrival to take charge, our beautiful church at Ripley, which was built soon after the war at a cost of near two thousand dollars, was burned down. We commenced at once to build the second time on the ashes of our former churches, and have built a much more commodious house in modern style, with a tower on corner reaching one hundred feet towards the heavens; every dollar paid, and dedicated the fourth Sunday in July, last, by our own Bishop, Charles B. Galloway. With this people we have lived four years, and a more refined, intelligent and hospitable people would be hard to find. In sickness, they have proved themselves willing, constant and competent.

At New Albany, which is the crossing of K. C., M. and B. by the G. and S. I. R. R., county site of Union county, we have a beautiful frame church, complete in all its appointments; also clear of debt. Its membership is plucky, stand as firmly by their pastor, and as true to their church, and pay as liberally, according to ability, as any other church in North Mississippi. We have received into our church in this charge this year thirty-five members. Our assessments have always been paid as ordered by the Conference, though raised each succeeding year. We will not fall a whit behind any other year. We expect all the claims settled in full against the church by Conference, including the salaries of the presiding elder and pastor in charge.

We bespeak for the preacher, whose lot it may be to serve this people next year, a pleasant year, an agreeable people to serve, also a people who will co-operate with him, and make him love them, so he will not complain of the water disagreeing with him at the close of next year. May God bless the charge we now leave! and to him be the glory both now and forever. Amen!

D. W. BABB.

UTICA CHARGE.

The Lord has greatly blessed the work of our faithful and earnest pastor, Bro. N. J. Roberts, this year. The church has been greatly revived, and he has, by his gentle and loving ways, completely won the love and admiration of everyone. Our church, Reeves' Chapel, has paid more than it was assessed, and built a house over the cistern, and wired in the graveyard. It is the first time it has paid up in full for a number of years. I tell you, when the preacher reaches the hearts of the people, the stewards find it a great deal easier and more pleasant to reach their pockets; and if all preachers would do that way, there would be fewer long faces going up to Conference. I hope our presiding elder will influence the Bishop to send Bro. Roberts back another year, as he is the man for the place.

R. W. VEST.

PEARL RIVER, LA.

I was asked to write a note for the people at Slidell. They are very deserving, and it is a fine work and opening for great good. Bro. Brown has been successful at every appointment, except Covington; so I have been told. A brother there told him they "did not wish him to preach to them about their sins."

I hope to send something for the ADVOCATE before the year is out. Have been, per force of circumstances, playing the role of Martha, which is not to my liking. May God bless you and your work! Am glad you are going "to stay" with us.

L. CRARY SADLER.

EVERY DAY A LITTLE.—Every day a little knowledge. One fact a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing. Every day a little self-denial. The thing that is difficult today will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for! Every day a little helpfulness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.—*Our Church Home.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

MAITLAND OF LAURIESTON. By Annie S. Swan. Cranston and Stowe, Cincinnati. Price, $1.

This is another of the Swan Series that has become so popular. It is a family history, and is told in a charming style and has a most healthful tone.

TALKS. By George Thatcher. Penn Publishing Company, Philadelphia. Price, twenty-five cents.

BEST SELECTIONS FOR READINGS AND RECITATIONS. No. 18. Penn Publishing Company, Philadelphia. Price, twenty-five cents.

These two pamphlets we have from F. F. Hansell & Bro., 94 and 96 Canal street, New Orleans.

PERIODICALS.

—WIDE AWAKE, beginning with the holiday number, is permanently enlarged to one hundred pages, radiant with new and larger type, a new style of page, and fresh, strong literary and pictorial attractions.

—VICK'S MONTHLY MAGAZINE. This popular gardening magazine begins its fourteenth year, January, 1891. Many of the best writers in the country will contribute during the coming year. Three months for ten cents. James Vick, seedsman, Rochester, N. Y.

—The MISSIONARY REVIEW still holds the first place in missionary literature, notwithstanding the death of Dr. Sherwood, one of the editors. The December number is magnificent. It completes the third volume. We wish all our preachers would read this Review. Funk and Wagnalls, New York. Price, $2.

—Wilbur B. Ketcham, 13 Cooper Union, N. Y., announced that he will begin the publication of THE PREACHER'S MAGAZINE in January. The editors are to be the Rev. Mark Guy Pearse, of London, and the Rev. Arthur E. Gregory. It will be published monthly, at $1 50 per year, and will be devoted to the interests of preachers, teachers and Bible students.

—CHRISTIAN THOUGHT, for December, is number three of volume eight of this well-known magazine, edited by Charles F. Deems, D. D., LL. D. The contents of this number is particularly attractive and will furnish the readers stimulating matter to help promote Christian thought throughout the world. $2 a year. Clergymen, $1 50; single copy, 40 cents. Wilbur B. Ketcham, publisher, 13 Cooper Union, N. Y.

—The December number of THE TREASURY FOR PASTOR AND PEOPLE comes as usual with an excellent table of contents. There is no padding in any of its departments. In all its aims it is thoroughly evangelically undenominational, and every method of Christian work receives an adequate share of attention. The editorials are bright and timely, while the whole contents reveal great painstaking in the make-up of the magazine. Yearly, $2 50. Clergymen, $2; single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

—The FORUM, for December, has The Government of American Cities, by Andrew D. White; Formative Influences, by Archdeacon F. W. Farrar; The Stability of the French Republic, by Jules Simon; Family Stocks in a Democracy, by Pres. C. W. Eliot; The Humanities, by Maj. J. W. Powell; Pity, Genuine and Spurious, by Frances Power Cobbe; Does China Menace the World? by Pres. W. A. P. Martin; Armor for War Ships, Com. F. M. Barber; Notes on Ghosts, by Andrew Lang; Speed in Railway Travel, by Prof. R. H. Thurston; City Growth and Party Politics, by William M. Springer. The Forum Publishing Company, 253 Fifth Avenue, New York. Fifty cents a copy; $5 a year.

Marriages.

WRIGHT—GODBOLD.—At the residence of the bride's father, Mr. B. D. Godbold, Copiah county, Miss., July 9, 1890, by Rev. B. F. Jones, Mr. Robert J. Wright to Miss Minnie L. Godbold.

WILLIAMS—BROWNING.—At Bethel Church, East Baton Rouge circuit, November 30, 1890, by Rev. Wiley Brown, Mr. Kindred Williams and Mrs. Amelia Browning.

WILLIAMS—CLARK.—At the residence of the bride's father, Mr T. J. Clark, Vancleave, Miss., December 3, 1890, by Rev. M. L. White, Mr. C. T. Williams and Miss H. A. Clark, both of Jackson county, Miss.

McLAURIN—BRISTER.—At the residence of the bride's mother, Bogue Chitto, Miss., December 4, 1890, by Rev. W. B. Lewis, Mr. E. A. McLaurin and Miss Bertha Brister.

GARRISON—HEART.—At the residence of the bride's brother-in-law, Mr. McIntire, Forney, Texas, by Rev. W. M. Adams, Mr. P. N. Garrison and Miss Mary Henrt, all of Kaufman county, Texas.

NOYES—LEMON.—On December 10, 1890, by Rev. John T. Sawyer, Mr. Joseph H. Noyes and Miss Fannie E Lemon.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SULLIVAN—After many weeks of extreme suffering, Miss SUSAN M. SULLIVAN closed her beautiful and useful life at the residence of her brother, W. J. Sullivan, Esq., in Caddo parish, La., on July 26, 1890, in the sixty-third year of her age and the forty-eighth year of her Christian discipleship.

The subject of this notice was a daughter of John and Esther Sullivan, pure-minded, simple-hearted, godly people, whose Methodism was Christianity in earnest, after the Wesleyan type. These parents and their children constituted a part of the writer's charge when on the Caddo circuit in 1847.

Miss Sue (as she was familiarly called) was converted at a camp meeting in Panola county, Texas, in the fifteenth year of her age, and not many months thereafter, while engaged in meditation and prayer at the root of a tree in her father's lawn, was happily converted to God.

A life-long acquaintance of the family who was present when Miss Sue first went to the altar as a peultent, and knew her well as a faithful Christian during her youth, said to the writer, "I regarded her as the most beautiful and lovely character I ever saw."

While Miss Sullivan was simple in her habits, plain in her adornments, and economical in expenditures for her own comfort, she was affluent of pure affection, sweet charities and good works. The odor of her unselfish sympathies, like the redolence of costly incense, pervaded the social atmosphere of every circle in which she moved. She was prudent, consistent, firm in Christian integrity and faithful to her convictions of duty, even when opposed to the views of the multitude. These luminous points of Christian character, added to the magnetic influence of her gentle manners and winning ways, gave a peculiar charm to a well-rounded Christian womanhood. Several orphaned children, consigned in infancy to her fostering care, now grown up and settled in different parts of the country, "rise up and call her blessed." One of these is an able preacher of that gospel which she so beautifully illustrated in her life.*

The claims of the heathen and all people destitute of the gospel were matters personal to herself. In the Woman's Missionary Society she kept a number of names on the roll whose dues she paid regularly with her own means.

Miss Sullivan, when not in extreme suffering talked with freedom and composure of the prospective fatal termination of her sickness. At an interview of the writer, a month before her death, she exclaimed: "Oh, how much I enjoyed the reading and the prayer! * * * I feel that my work here is done. If I live, it is only to suffer and wait. If it is God's will, I prefer to go. I am ready."

Thus lived and died one who has gone to join the Marys, the Marthas, the Eunices and Doreases in the kingdom. She left a brother and sister at the old homestead to mourn her absence, in which a sincere participant is her pastor. ROBT. J. HARP.

RYE—The subject of this notice, MRS. A. A. RYE, was born in Shelby county, Ala., April 8, 1820; was married to W. S. Rye, November 8, 1838, and with him was converted and joined the church at a camp meeting in Coosa county in 1842. She was the daughter of Philip and Catharine Woodtes. From Coosa county they moved to Lowndes county, Ala., and from Lowndes county to Mississippi in 1869. In 1882 to Crenshaw county, Ala., and from Crenshaw to Butler county in 1884, where she died, October 13, 1890. She was stricken with epilepsy on the morning of October 7, from which she never recovered. Under the influence of opiates, she realized very little either of her sufferings or her surroundings; but during her lucid moments she was happy, and expressed her readiness and her willingness to go. She had suffered a great deal, but always bore her afflictions with Christian patience and fortitude.

Aunt Rye (as she was familiarly known) was a good woman. However adverse the circumstances or unfavorable the conditions, she always maintained her Christian integrity and fortitude. She not only gave diligence to add to her faith, virtue, "fortitude," but all the Christian graces, and the result was a well-rounded Christian character. Attending church and getting happy, she would say she was "packing up—getting ready for the old ship." Well, she packed up, got ready; the summons came; the sails were unfurled, the ship weighed anchor, and on October 13 landed safely and triumphantly on the shores of everlasting life, "where the wicked cease from troubling and the weary are at rest."

She leaves an aged husband, three children, besides grandchildren, to mourn her loss. We commend them to the God whose tender mercies are over all his works. R. S. PILLEY.

Alabama Advocate please copy.

RYLAND—Entered into rest in the early morning hours of the eighteenth day of November, 1890, SALLIE H. RYLAND, aged eleven years and nine months, beloved and eldest daughter of V. H. and B. R. Ryland.

Twenty-four hours later the gates of the everlasting city turned again upon their hinges to admit the pure spirit of the youngest child of these bereaved parents, little LUCY ALICE, who had gladdened their home for one brief year. "And Jesus said unto his disciples, 'Suffer the little children to come unto me.'" Sublime and comforting words uttered eighteen hundred years ago! How they reach down through the ages to soothe the stricken spirits and bind the broken hearts of the desolate ones who weep to-day at the grave of buried hopes! Not dead, thank God! but safe in the arms of the compassionate Savior, who loved the children in the days of his earthly ministry, and who loves them still so well that he takes them home to himself before the tender feet are torn among the thorns of life's pathway, and before the white souls are marred with the dust and scars of its warfare.

From babyhood Sallie had been her mother's help and comfort. Conscientious in the discharge of the many small duties that always devolve upon the eldest daughter; faithful, gentle, loving, thoughtful and unselfish beyond her years, she influenced to a remarkable degree the other children of the household. Young as she was, she had already given her heart to God, and dedicated her life to his service.

In her delirium she imagined she had lost her father. What a sweet thought that when she opened her eyes in the city of God she had found her Father, found him forevermore. May God send his angel of comfort to the lonely home! May those left behind walk by faith through the sea of this trouble until God shall make of its waves a wall upon the right hand and upon the left, between which they may journey toward the promised land, where their darlings await them.

M. C.

CRAIG—The women of Burtonton, Pisgah and Carlisle Churches, members of the several societies, meet once a month at Burtonton Church, with lunch baskets, and attend to business. The death of one of the oldest members of Burtonton Church occasioned memorial services last month.

A gloom rests over Burtonton Auxiliary to Woman's Missionary Society, Mississippi Conference. Since our organization in 1882 two precious sisters, passing through the pearly gates, "have entered life;" Sister MARIA CRAIG, the last one but recently.

"Under the shadow of the Almighty's wing" floating clouds gathered over her life, sometimes with murky darkness, for "many are the afflictions of the righteous;" but the rifted cloud revealed the brightness of the face of the Most High, and she was faithful and true. Pronounced and outspoken, she journeyed on, one of the warmest friends of the missionary cause; and, ever ready with her mite box, she cheerfully responded to calls from the church and to private petitions for the relief of others. Being a true friend, she freely told us, also her minister, of what she disapproved in us.

We pray that her mantle may rest upon the little granddaughter, whom she made a member of our society years ago. May God bless the surviving members of the bereaved family, and unite them in that bright land, where partings and farewells are unknown!

Resolved, That we, the members of the W. M. S., W. D. C. Ex., and Aid Societies, unitedly favor these expressions of affection and grief.

Resolved, That a copy of the memoir and resolutions be sent to the NEW ORLEANS ADVOCATE, with a request for publication, one spread upon the minutes, and one sent to the bereaved family. MRS. E. D. JONES,
For Societies.

JACKSON—MRS. MARGARET BOYLS JACKSON was born in Perry county, Ala., November 12, 1851, and died near Meridian, in September, last.

When about seventeen years of age she experienced a clear conversion. It was at home, at eventide, when she first found the Savior. Immediately she thought of bringing her brother to Christ, and so intense was her desire that it was only at the earnest solicitation of her mother that she was persuaded, late at night, to retire. On awaking in the morning, and becoming conscious of a suspension of religious enjoyment, she severely censured herself and lamented her failure to spend the entire night in prayer, and would not rest until the family assembled and sang and prayed, and the joy of salvation was restored. And often in after life, when she found her spiritual strength waning, she would call together pious friends for a similar purpose. The evidence of a triumphant death is satisfactory. Love to the Savior was her ruling passion in death. Frequently, on the evening of her departure she stretched out her hands and called his blessed name.

J. D. CRYMES.

PEARSON—WILLIAM B. PEARSON was born September 27, 1859, and died of measles at Liverpool, La., October 13, 1890.

Bro. Pearson was a consistent member of the Methodist Episcopal Church, South, for some years before his death, and, though it was not his privilege to leave a dying testimony to his loved ones, yet we have what is better—the testimony of a devoted life to the cause of religion. Though not a leader in church matters, he was leadable—a rare grace in some places. He was always present on church days, and took an interest in any and all occasions of church service.

His father, brother, sister and sister-in-law had lately preceded him to the spirit-world, and were "waiting and watching for him." P. HOWARD.

*Rev. Frank Butler, of Texas, who was her nephew.

DICKERSON—Died in Beauregard, Miss., September 3, 1890, Miss JENNIE DICKERSON, in the thirty-seventh year of her age.

As the first sweet flowers of autumn began to unfold their bright colors to the warm kisses of the sun, her pure spirit bade a fond adieu to loved ones here, and, folding itself in the spotless robe of immortality, was wafted home to God. Only an empty casket was left us. Grim death had stolen in and robbed it of its precious jewel, life. The bright eyes were closed in their last breathless sleep, the cold lips were sealed, the sweet voice was gone. Loving hands placed pale flowers about her and laid her away in the cold, damp earth.

Thus closed her earthly life, a life devoted to the service of God. As a woman, she was modest, loving and true. From childhood she had been devoted to the service of God. She would scorn to commit an act, however small, that would bring reproach upon the church. Her life was an example to all about her, and each day, as she worked for the Master, the light shone about her and illumed the path for wandering feet. But that pure life has passed from us. God called her name, and she obeyed the summons, and now up in his kingdom an angel answers to her name. Within those pearly gates a sainted mother has been waiting for her child, and now, clasped in loving embrace, their voices mingle with these singing praises to the Lord.

An aged father, a sister and brother weep disconsolate over their loss; but, look up, dear ones, although your star is shrouded here, it is still shining brightly for you, and her pure spirit beckons you to the other land, where peace and joy uninterrupted by temporal sorrows lives through eternal ages, without end.

COUSIN LOU.

VINSON—Rev. JOHN L. VINSON died August 16, 1890, at his residence in Jackson, Miss. Bro. Vinson was born in Anson county, N. C., August 16, 1830, and was, therefore, just sixty years of age. At nineteen years of age he came to Mississippi, where he has since resided—in Smith, Rankin, Madison and Hinds counties. He was married in 1851. His wife and four children survive him. He was licensed to preach in 1863.

In his family he was kind and affectionate. In his business relations he always maintained the character of an honorable man. He was never so situated that he felt it incumbent on him to join the traveling connection; but he made himself useful as a local preacher. He seemed in his native element when in the midst of a revival. Although considerable pecuniary sacrifice was required in order to do it, he always took a few weeks' vacation from his business in summer in order that he might labor in revival meetings. In these meetings he was quite successful. Many persons now in the church and many in heaven were turned from darkness to light through his instrumentality.

His end was peaceful and triumphant. He called his loved ones around him and spoke lovingly to each, asking them to meet him in heaven. He said that his spiritual sky was unclouded. He bore joyful testimony to the fact that our holy religion has power to sustain in the hour of death as well as amid the trials of life. May the great Head of the church sustain the bereaved wife and other loved ones! A FRIEND.

EMBREE—Died at his residence, in Wilkinson county, Miss., near Centreville, Mr. FELIX EMBREE. He was born January 7, 1805, and died October 23, 1890, aged eighty-five years nine months and sixteen days. He was married to Miss Elizabeth Whetstone, in August, 1832. They led a long and useful life together; both lived to see members of the fourth generation.

Mr. Embree was a member of the Methodist Episcopal Church, South, and one of Wilkinson's most esteemed citizens. He was especially fond of young people; consequently many of us miss his smiling face and kind advice.

The Christian's soul passes from the church militant to the church triumphant, where the struggles with temptations will end, and where hope will give place to fruition.

The kind wife, devoted children and loved ones, who are only separated from the departed soul for a time, may feel that the grave has over them a victory, and death has left a lasting sting; but at the last day, when the trumpet shall sound, the grave will give up its dead, and they shall assume a body similar unto the former; then we shall rejoice to recognize the faces of our dear loved ones!

It has been said that "the young may and the old must die;" and, oh, how true! It is hard to give up our dear old friends; but, oh, how much harder it is to give up our dear young friends! Let us ever trust in God, who is able, in his infinite wisdom, to make all things work out "for good to them that love and serve him."

EULALIA P.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

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C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the conseler of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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Vicksb'g Ex....6:00 pm	Vicksb'g Ex*** 8:00 am
B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 6 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..8:40 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 am

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 8:00 am
No. 3 Chic. and N. O. Lim....7:05 am	No. 4 St. Louis and Chic. Ex. 8:15 pm
No. 5 Acc'm....8:30 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail.9:10 am	No.42 Fast Mail.7:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B.Rouge, local.10:25am	B.Rouge,local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....7:45 am
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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, DECEMBER 18, 1890.

North Mississippi Conference.

FIRST DAY.

The twenty-first session of the North Mississippi Annual Conference convened in Grenada, Miss., December 10. The Conference was opened by Bishop Galloway conducting religious services. Upon calling the roll a large number of preachers and delegates answered to their names. The former secretary, Rev. John Bareroft, having died during the year, the Conference elected J. S. Oakley, secretary, and as assistants, Thomas Cameron, T. W. Lewis and C. H. Owen. The Bishop introduced to the Conference Rev. H. C. Morrison, Missionary Secretary; Rev. D. Morton, Church Extension Secretary; Dr. Anson West, of Alabama; Dr. J. W. Boswell, of Arkansas, and Rev. A. F. Watkins, agent for Millsaps College.

The first annual report of Millsaps College was read and referred to the Board of Education. The names of the presiding elders were called, and they gave brief accounts of the progress of the work in their several districts, after which their characters were passed.

Question 8. What traveling preachers are elected deacons?

H. P. Gibbs, T. B. Hargrove and R. H. B. Gladney were called, characters passed and they were elected.

Ques. 7. Who are the deacons of one year?

B. B. Sullivan, J. T. Howell, J. W. Treadwell and W. W. Moss.

Ques. 12. What traveling preachers are elected elders?

F. P. Spencer, W. W. Woollard, D. M. Geddie, B. P. Fullilove, J. E. Buck, J. A. Randolph and J. A. Whitehurst were called, read their reports and were elected.

The Bishop announced that L. D. Worsham and E. H. Moon were received by transfer from the North Alabama Conference.

Bishop Lane, of the Colored Methodist Church in America, was introduced to the Conference and made an interesting address in regard to the origin and progress of his church among the colored people. He represented their educational work as improving, but still needing help, and a collection was taken for that purpose and ninety-one dollars realized.

After notices given, Conference adjourned with benediction by Dr. Morton.

SECOND DAY.

The Conference was opened by religious services conducted by J. D. Newsom. The minutes were read and approved. The Bishop introduced Rev. W. M. Hayes, commissioner of education; W. B. Palmore, editor of the *St. Louis Advocate*; W. D. Matthews, of the *Arkansas Methodist*.

J. W. Boswell was announced as a transfer from the Arkansas Conference.

Ques. 1. Who are admitted on trial?

B. P. Jaco, A. T. Buck, E. S. Lewis, R. A. Meek, R. B. Young and J. W. Ramsey having stood an approved examination upon the course of study, were admitted on trial.

Ques. 2. Who remain on trial?

C. W. Perkins, G. H. Lipscomb, R. O. Brown, J. C. Mimms, J. R. Rogers, W. J. Burt, H. C. Edmondson and J. C. Park having stood the examination, were advanced to the class of the second year.

Ques. 20. Are all the preachers blameless in life and administration?

The following were called, and their characters passed: J. Ritchey, E. H. Cacy, R. G. Porter, W. T. Barnett, K. A. Jones, R. P. Goar, W. J. O'Bryant, T. Cameron, R. M. Davis, H. L. Vaughn, H. C. Morehead, J. M. Wyatt, J. H. Brown, G. W. Gordon, T. G. Freeman, J. E. Thomas, J. M. Huggin, J. Porter, W. D. McCullough, A. J. Foster, J. W. Malone, W. S. Shipman, D. L. Cogdell, B. S. Rayner, T. J. Newell, T. W. Lewis, R. A. Ellis, J. F. Evans, C. N. Terry, D. C. Foust, B. F. Philips, J. C. Lowe, J. H. Smith, J. T. Moody, R. M. Evans, W. A. Dollar, A. W. Langley. J. R. Roberson's character passed, and his name was referred to the Committee on Conference Relations for the supernumerary relation.

The paper of W. M. Hayes, commissioner of education, in relation to Paine and Lane Institutes, was referred to a special committee, consisting of J. M. Wyatt, A. P. Sage and T. L. Foster.

On motion of J. D. Newsom and Amos Kendall, Rev. J. H. Brooks was invited to deliver, at this session, a discourse on his fifty years of experience and work in the ministry.

R. P. Lake presented the report of the Board of Trustees of the Grenada Collegiate Institute, which, after some remarks by President T. J. Newell, was referred to the Board of Education.

On motion of J. S. Oakley and T. C. Wier, the presiding elders were constituted a committee to nominate the examining committees and the Conference Boards for the next quadrennium.

After notices, the Conference adjourned with benediction by Dr. Sullivan.

THIRD DAY.

The Conference was opened with religious services conducted by J. W. Honnoll. The minutes were read, corrected and approved.

The committee on the case of G. W. Brown reported no grounds for further proceedings, and the report was adopted.

Ques. 5. Who are re-admitted?

None.

Ques. 20. The names of R. C. Callaway, W. B. Murrah, G. W. Bachman, J. S. Oakley, T. B. Malone, J. W. Suter, J. H. Mitchell, J. D. Newsom, E. H. Rook, W. W. Williams, T. C. Wier, J. D. Cameron, A. P. Sage, W. R. Rainey, W. C. Lester, J. R. D. King, J. A. Bowen, R. A. Burroughs, F. A. Whitson, N. G. Augustus, Eugene Johnson, J. T. Cunningham, H. R. Tucker, W. D. Bass, J. M. Barnes, M. E. Tumlin, B. R. East, T. Y. Ramsey, Jr., T. L. Foster, J. W. Bell, A. J. Jones, D. W. Babb, O. N. Koon, K. M. Harrison, J. W. Honnoll, J. H. Jacobs, H. B. Scruggs, J. W. Poston, J. A. Leech, Joseph Johnson, M. H. Honnoll, J. J. Brooks, J. W. Anderson, S. A. Ellis, A. P. Leech, E. L. Spraggins, J. H. Shumaker, W. C. Harris, A. B. Dearing, O. L. Savage, E. G. Kilgore, T. W. Dye, W. M. Young, W. W. Dorman, J. W. Dorman, C. H. Owen, J. B. Harris, S. D. Long were called and characters passed.

Dr. Morrison, Missionary Secretary, made some explanatory remarks about missionary literature.

The name of C. C. Grisham was referred to the Committee on Conference Relations for supernumerary relation.

Ques. 10. What local preachers are elected deacons?

J. C. Woodruff, L. T. Sargeant, T. P. Miller, S. Q. Bass and W. F. Rogers.

Ques. 14. What local preachers are elected elders?

None.

The report of the Committee on Conference Relations was read, and recommended that the supernumerary relation be granted to W. S. Harrison, D. M. Cogdell, J. W. Bates, J. R. Roberson; and the superannuated relation to S. B. Carson, A. A. Houston, J. H. Brooks, T. Y. Ramsey, J. M. Hampton, T. J. Lowery. Adopted.

The report of the special committee on the education of the colored people was read by J. M. Wyatt. It was an interesting document, and asked that $300 be appropriated to the purpose of helping Paine and Lane Institutes.

At this point Bishop Galloway called T. Y. Ramsey, Jr., to the bar, and, in a neat speech, presented him with a gold watch in testimony of the appreciation by the Conference of his faithful services as statistical secretary for the last ten years. Bro. Ramsey replied in a short, feeling expression of thanks.

Ques. 34. The Conference resolved to hold its next session at Macon.

J. W. McLaurin, of the American Bible Society, entertained the Conference with the statement of some very interesting facts in regard to the distribution of Bibles at home and abroad.

Mrs. E. E. Wiley was introduced and made some statements in respect to her work in the Parsonage and Home Mission Department.

Dr. Barbee, Book Agent, was introduced and spoke in behalf of the interests of our Publishing House at Nashville, Tenn. He spoke specially about the publications of the House, and exhorted the brethren to give these publications their earnest support.

After notices, the Conference adjourned with benediction by Dr. Carter.

FOURTH DAY.

The Conference was opened with religious services conducted by C. W. Carter. The minutes were read and approved.

The Committee on Nominations reported as follows:

BOARD OF COLPORTAGE.

T. C. Wier, H. P. Gibbs, R. A. Burroughs, J. C. Lowe, R. H. B. Gladney, D. L. Cogdell, O. J. Moore, G. W. Gordon, T. Y. Ramsey, Jr.

BOARD OF EDUCATION.

T. J. Newell, W. B. Murrah, S. D. Long, R. W. Jones, J. W. Bell, J. R. Bingham, G. D. Shands, J. W. Malone, J. T. Fant, J. W. Honnoll, E. H. Moon, N. G. Augustus, J. H. Shumaker, J. A. Bowen, H. C. Morehead.

BOARD OF MISSIONS.

J. W. Price, R. M. Davis, J. J. Brooks, J. W. Dorman, M. E. Tumlin, J. R. D. King, R. A. Ellis, W. S. Lagrone, E. H. Cacy.

BOARD OF CHURCH EXTENSION.

J. D. Cameron, E. H. Moore, R. C. Clark, K. A. Jones, J. T. Moody, R. G. Porter, B. F. Phillips, F. E. Ray, W. C. Harris.

SUNDAY-SCHOOL BOARD.

J. M. Wyatt, F. A. Whitson, D. W. Babb, J. F. Evans, J. A. Whitehurst, M. T. Boswell, O. L. Savage, M. D. L. Stephens, T. B. Sykes.

EXAMINING COMMITTEES.

For Admission: W. T. J. Sullivan, S. D. Long, J. W. Malone.

First Year: J. W. Bell, R. A. Burroughs, H. L. Vaughn.

Second Year: H. R. Tucker, E. H. Cacy, G. W. Gordon.

Third Year: R. A. Ellis, H. C. Morehead, R. M. Davis.

Fourth Year: T. J. Newell, R. M. Harrison, J. W. Dorman.

The Committee on Temperance reported through its chairman, K. A. Jones, which report was amended and discussed and finally adopted.

The Committee on District Conference Records reported through its chairman, H. R. Tucker, and the report was adopted.

The Committee on Conference Relations reported in favor of granting C. C. Grisham a supernumerary relation, and the report was adopted and he was placed on that list.

The Committee on Books and Periodicals reported through C. H. Owen, its chairman. After speeches by Drs. Carter, Wheat, Wier, Sullivan and Honnoll the report was adopted.

The Conference resolved to increase the subscription list of the NEW ORLEANS CHRISTIAN ADVOCATE within its bounds the coming year by one thousand new subscribers.

Ques. 4. Who are admitted into full connection?

H. P. Crowe, H. M. Young, R. C. Morehead, W. H. Sanders, R. H. B. Gladney, T. B. Hargrove and H. P. Gibbs were called to the chancel and addressed by the Bishop, and, having answered the disciplinary questions, they were admitted into the Conference.

The report of the Board of Church Extension was made by J. D. Cameron, and the appropriations for the next year were read and approved, and the report was adopted.

The report of the Board of Finance was made by J. B. Streator. The amount collected was distributed among the various claimants, and the report was adopted.

The report of the statistical secretary was called for, and the following statistics read:

Local preachers, 159; members, 40,711; infants baptized, 854; adults baptized, 2,212; number of Sunday-schools, 437; teachers, 2,379; scholars, 19,353; collected for widows and orphans, $2,674 87; church extension, $2,067 70; foreign missions, $7,238 90; domestic missions, $2,382 95; number of churches, 512; value, $480,379; number of parsonages, 94; value, $96,050.

The following moneys were collected: For Grenada Collegiate Institute, $889 35; for Paine and Lane Institutes, $167 35.

A resolution, pledging the cooperation of the Conference in the parsonage and home mission work, was cordially adopted.

The report of the Committee on the State of the Church was read by J. A. Bowen. There is an increase in attendance upon public worship. There have been over 5,000 conversions and 3,331 professions of faith.

The Committee on the Bible Cause reported through K. M. Harrison, showing the increasing demand for Bibles and the increasing desire and effort by the church to supply that demand.

The Committee on the Observance of the Sabbath reported through J. D. Newsom, and the report was discussed by several brethren and adopted.

After notices, the Conference adjourned, to meet Sunday evening in memorial session.

FIFTH DAY.

The Conference was opened by religious services conducted by J. Ritchie. The minutes were read and approved.

The name of G. W. Brown was referred to the Committee on Conference Relations for the superannuated relation, and the committee reported in favor of granting the same, which report was adopted.

The Sunday-school Committee reported, and the report was adopted.

Resolutions of thanks to the citizens, the churches and the railroads were passed by a rising vote.

The Board of Missions reported the apportionments for the next year, which was adopted.

The Board of Colportage reported an organization, with T. C. Wier as president, and T. Y. Ramsey, Jr., secretary.

The Board of Education, through its chairman, T. C. Wier, presented an able and interesting report, which was adopted.

After reading the appointments, the Conference adjourned with benediction by Bishop Galloway.

APPOINTMENTS.

SARDIS DISTRICT.

J. J. Wheat, P. E.

Sardis and Davis Chapel, J. Ritchie.
Como and Fredonia, J. M. Wyatt, and D. M. Cogdell, supernumerary.
Senatobia station, R. G. Porter.
Arkabutla, R. P. Goar.
Coldwater mission, supplied (by Aaron Braswell).
Hernando and Coldwater, J. W. Malone.
Horn Lake, C. N. Terry.
Lewisburg, J. T. Howell.
Cockrum, W. J. O'Bryant.
Mt. Vernon, J. W. Poston.
Batesville and Wesley, Thos. Cameron; J. W. Bates, supernumerary.
Pleasant Grove, H. P. Gibbs.
Panola, B. P. Jaco.
Chulahoma, W. T. Barnett.
Courtland, H. L. Vaughn.

GRENADA DISTRICT.

J. W. Price, P. E.

Grenada station, J. E. Thomas.
Grenada circuit, D. W. Babb.
Water Valley station, T. W. Dye.
Water Valley circuit, supplied (by B. F. Cole).
Coffeeville, G. W. Gordon.
Charleston, T. G. Freeman.
Oxford station, S. D. Long.
Abbeville circuit, J. M. Huggin.
Toccopola, A. J. Jones; C. C. Grisham, supernumerary.
Banner, J. M. Massey.
Atlanta circuit, A. J. Foster.
Minter City and Strathmore, E. H. Cacy.
Sunnyside station, R. C. Morehead.
McNutt and Shell Mound, R. M. Davis.
Carrollton circuit, D. L. Cogdell.
Chapel Hill, B. P. Fullilove.
Tillatoba, B. S. Rayner.
Pittsboro, James Porter.
Cherry Hill circuit, supplied (by J. C. Woodruff).
Grenada Collegiate Institute, T. J. Newell, president.

WINONA DISTRICT.

S. M. Thames, P. E.

Winona station, J. D. Cameron.
Winona circuit, R. A. Ellis.
Vaiden, J. F. Evans.
Carrollton station, R. A. Meek.
Greenwood station, T. B. Hargrove.
West, D. C. Foust.
Black Hawk, B. F. Phillips.
Lexington, J. C. Lowe.
Richland, H. C. Morehead.
Ebenezer, C. W. Perkins.
Newport, L. D. Worsham.
Kosciusko and Durant, J. T. Moody.
Sallis, R. M. Evans.
Weir, J. H. Smith.
Ethel, A. W. Langley.
Poplar Creek, R. C. Callaway.
Rural Hill circuit, J. E. Buck.
Belzona, W. H. Saunders.
Conference colportor, G. W. Bachman.
Vice-president Whitworth College, W. B. Murrah.

COLUMBUS DISTRICT.

W. T. J. Sullivan, P. E.

Columbus station, J. S. Oakley.
Columbus circuit, F. P. Spencer.
Walthall circuit, J. R. D. King.
Crawford, K. A. Jones.
Brooksville, J. W. Luter.
Macon station, J. H. Mitchell.
Hebron, E. H. Moon.
Mashulaville, E. H. Rook.
Louisville, W. W. Williams.
Plattsburg, Angus T. Buck.
Shuqualak, D. M. Geddie.
Starkville circuit, T. L. Foster.
Starkville station, T. C. Wier; W. S. Harrison, supernumerary.
West Point station, A. Kendall.
Tibbee, A. P. Sage.
Tampico, to be supplied (by J. H. Speed).
Maben, W. R. Rainey.
Chester, W. C. Lester.
Sturgis, W. A. Dollar.

ABERDEEN DISTRICT.

J. B. Stone, P. E.

Aberdeen station, J. A. Bowen.
Okolona station, R. A. Burroughs.
Okolona circuit, Robert B. Young.
Tupelo station, N. G. Augustus.
Verona station, E. Johnson.
Prairie circuit, J. C. Park.
Buena Vista, J. T. Cunningham.
Houston and Wesley, H. R. Tucker.
Sparta, supplied (by J. A. Foster).
Pontotoc, W. D. Bass; J. R. Roberson, supernumerary.
Shannon, J. M. Barnes.
Nettleton circuit, M. E. Tumlin.
Saltillo, B. R. East.
Tremont, supplied (by J. W. Raper).
Fulton and Smithville, J. Whitehurst, B. B. Sullivan.
Athens circuit, A. P. Leech.
Ebenezer, F. A. Whitson.

CORINTH DISTRICT.

W. S. Lagrone, P. E.

Corinth station, T. Y. Ramsey, Jr.
Corinth circuit, A. B. Dearing.
Iuka station, J. W. Bell.
Iuka circuit, supplied (by John H. Rogers).
Harmony cir., H. M. Young.
Kossuth, J. D. Newsom.
Blackland, J. C. Mimms.
Jonesboro, C. R. A. Brantley.
Ripley and New Albany, T. B. Malone.
Ripley circuit, O. N. Koon.
Booneville and Rienzi, K. M. Harrison.
Guntown, H. P. Crowe.
Blue Springs circuit, supplied (by L. A. McCowan).
New Albany circuit, M. H. Honnoll.
Marietta circuit, J. W. Burt.
Pleasant Ridge, J. W. Ramsey.

HOLLY SPRINGS DISTRICT.

J. W. Boswell, P. E.

Holly Springs station, J. W. Honnoll.
Holly Springs circuit, J. J. Brooks.
Pine Mountain, supplied (by B. C. Gray).
Byhalia, J. A. Leech.
Mount Pleasant, Joseph Johnson.
Olive Branch, G. H. Jacobs.
Early Grove, J. R. Rogers.
Ashland, H. C. Edmonson.
Red Banks, J. W. Anderson.
Shawnee, supplied (by J. L. Bowling).
Cornersville, S. A. Ellis.
Shelby Creek circuit, supplied (by R. F. L. Satterfield).
Myrtle circuit, supplied (by W. A. Manley).

GREENVILLE DISTRICT.

R. M. Standifer, P. E.

Greenville sta., T. W. Lewis.
Leland and Lake Lee, W. W. Moss.
Arcola and Hollandale, W. C. Harris.
Indianola and Faisonia, W. D. McCullough.
Shaw and New Salem, O. R. Brown.
Cleveland and Shelby, W. S. Shipman.
Australia and Friendship, O. L. Savage.
Clarksdale station, J. A. Randolph.
Jonestown sta., G. H. Lipscomb.
Dublin and Brooklyn, E. S. Lewis.
Belen, R. H. B. Gladney.
Tunica and Lula, W. M. Young.
Friar's Point station, J. H. Shumaker.
Rosedale station, W. W. Woollard.
Concordia station, J. W. Dorman.
Bolivar and Benoit, C. H. Owen.
Lehrton mission, supplied (by D. M. Miller).
Coahoma and Bonin's, J. B. Harris.

TRANSFERRED.—E. L. Spraggins, to North Texas Conference, and stationed at Plano; H. B. Scruggs, to Little Rock Conference, and stationed at Prescott; J. H. Brown, to Louisiana Conference, and appointed to Evergreen; W. W. Dorman, to North Alabama Conference, and appointed to Gurley circuit; E. G. Kilgore, to White River Conference; J. W. Treadwell, to Indian Mission Conference, and appointed to Wagoner.

Will Not Stay Demolished.

The Bible, says Mr. Hastings, is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago in Voltaire's time—entirely demolished the whole thing Thomas Paine demolished the Bible, and finished it off finally; but after he died the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before, since the creation of man. For a book that has been exploded so many times, this book still shows signs of considerable life.—*Southern Churchman.*

North Mississippi Conference Notes.

Rev. J. H. Brooks is the Nestor of the Conference. A record of attendance for fifty-one years without a break is a record that very few make. When this old veteran finished his talk to the Conference, there was singing and shouting and hand-shaking and eyes blinded by tears such as is seldom seen on the Conference floor. Bro. Brooks is held in highest esteem by his brethren. As an historical preacher he has been the peer of any preacher in the church. It is said that the historical portions of the Bible, as recited by him, have all the charms of romance, and interest the most listless.

A brother stated that notwithstanding his people had been two feet under water, they had paid about $43 per member for church purposes. Upon this statement a brother behind us handed us the following: "If two feet under water for six weeks develops members who pay $43 *per capita*, then we had better go under all over our territory." It takes strange things sometimes to develop folks, and sometimes some very little, insignificant things develop them *the other way* to absolute nothingness.

The personnel of this Conference is very fine. The young men are very many, and an intellectual cast seems to prevail in their countenances. The old men have the marks of the Lord's service upon them, and are still diligent in the Master's business, occupying until he comes. The cheerfulness that prevails among Methodist preachers is a strange thing to those who are not in the secret. The secret is, "peace with God through our Lord Jesus Christ," and "the Lord knoweth them that are his." These two things easily account for the cheerfulness of Christians.

Bishop Galloway's address to the applicants for admission into full connection was very sound and eminently sensible. It was full of practical things and sparkled with gems of intellectual and spiritual truth. There was no attempt at an elaborate disquisition on the duties and privileges of Methodist preachers, but a plain talk, in "words easy to be understood," as to how they should bear themselves in their work and among their people. Special emphasis was laid upon their conduct toward the children. This is a point upon which, we think, we older men could very well afford to listen to a lecture more frequently than we do. The great work of the church is, and must of necessity be, among the young people. Our preachers, old and young, should pay more attention to it. Here is where earnest work yields its best fruits and brings its richest rewards. Let no preacher in our bounds fail to put forth every energy in this part of the Lord's vineyard.

The anniversary of the Church Extension Board was celebrated on Thursday night. The crowd filled the church from pulpit to door. Mrs. E. E. Wiley and Mrs. T. B. Hargrove represented the parsonage and home mission work, and did it with great satisfaction. The good "those women" are doing on this line of church enterprise is springing the church to activity on all lines. They not only do not interfere with other works, but are actually infusing life and vigor into them all. After the ladies came the great Secretary, Dr. Morton, who made a brief talk, and, "as his custom is," lifted a collection to aid in building houses in the destitute places in which the people may worship God. The impression made by the meeting was deep, and will, doubtless, abide for many days to come.

On Friday night was the anniversary of the Mission Board. At an early hour the house—pulpit and pews and aisles—was filled to its utmost capacity. The introductory exercises were conducted by the writer. Dr. Newell read the treasurer's report, which said that $7,197 54 had been collected for foreign missions, and $2,151 05 had been raised for domestic missions. Dr. Morrison, the Missionary Secretary, was then presented to the audience. He was in fine trim for his work, and so well did he do it, that the large audience could do nothing but sit and look and listen. Starting with the declaration of the Psalmist, that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," he showed that the earth and its fullness belonged neither to man nor the devil. As far as man is concerned, it is simply his sphere for missionary operations. He then showed that Paul had the true mission spirit when he declared, "I am debtor to the Greek and barbarian, to the wise and the unwise"—ready to give the gospel to every one. In this strain he talked, eloquently, pathetically, religiously, until the preachers and people were enthused, and then he clinched the whole matter by getting pledges enough to send *two* single men to the foreign field. It was a very successful missionary meeting. One brother of long service in the Conference said it was the best meeting of the kind ever held in the North Mississippi Conference. The amount pledged to be paid in by April 1, 1891, was $1,510.

Saturday evening, Rev. A. P. Parker, our missionary to China, gave a most interesting and edifying lecture on China and our work there. Bro. Parker has been *fifteen years* in that great empire, and he evidently knows the people, their modes of life, their religious traditions and proclivities, and their government. In a brief address he gave more real information upon these points than we could get out of hundreds of pages of a book on those subjects. He regards China, with its four hundred millions of people, as the ground where the church should put forth her strength in evangelistic work for the heathen. He urged upon the audience the necessity of prayer for the *thousand* men for whom the missionaries in that field have made requisition upon the church at home, to be sent out in the next five years. Of the five hundred that have been called for from America he thinks our church ought to send, at least, fifty. That will be ten each year! Why can't we do that? We can, if we will.

The hospitality of Grenada proved itself equal to the occasion of entertaining a large body of ministers and a numerous company of visitors, in a right royal manner. The ADVOCATE fared well—one part with the resident Baptist minister, and the other part in the cheerful home of J. E. Hughes. Grenada has improved vastly since our visit several years ago. New stores, churches, public-school buildings, and private residences have added greatly to the beauty and progress of the town. At this place is located the Conference college for girls, the Grenada Collegiate Institute. For several years this school has been under the efficient management of Rev. T. J. Newell. He has worked well and faithfully to make this school what a school should be, and is succeeding to the satisfaction of those who put him in the office and of the parents whose girls attend the sessions. The prospect now is for larger efforts in the direction of improvement, as the debt which has hampered those efforts in the past will about be extinguished by the collections of the coming year. Let our North Mississippi Methodists patronize their own school, because it is worthy and does honest work in the education of girls.

Sunday was a high day in Grenada. The love-feast, conducted by Rev. J. B. Stone, was a time of great power and spiritual refreshment, many realizing the preciousness of the communion of saints, and rejoicing together in hope of the glory of God. At the Methodist Church, Bishop Galloway preached a fine sermon on "the mind that was in Christ," and ordained to deacons' orders H. P. Gibbs, T. B. Hargrove and R. H. B. Gladney, of the traveling preachers, and J. C. Woodruff, L. D. Sargeant, T. P. Miller, S. Q. Bass and W. F. Rogers, of the local ranks.

In the evening the Conference held service in memory of W. T. Shell, W. J. Reeves and John Barcroft, faithful men of God who had died during the past year. Beautiful tributes by various brethren were spoken in memory of these worthies, and their "names, as ointment poured forth," will perfume for many days the church-life where they were known.

At night, in the Methodist Church, Dr. Barbee, our Book Agent, preached an edifying sermon, after which the Bishop ordained the following elders: F. P. Spencer, W. W. Woollard, B. P. Fuhrlow, J. E. Buck, J. A. Randolph, D. M. Geddie, J. A. Whitehurst.

The local Baptist and Presbyterian Churches were supplied with preachers from the Conference, all of whom, we learn, preached good sermons to large congregations. Thus ended a day of intellectual enjoyment and spiritual festivity.

"You've frozen your ears," is a common remark. Bathe in Johnson's Anodyne Liniment.

Some Principles of Christian Benevolence.

1. Money is a great power in the modern world for doing good.

2. Money is a great power in the modern world for doing good through the school, the college and the church.

3. It is better to use money in one's lifetime in benevolence, and have the enjoyment of the giving and of its results, than to devise it by bequest.

4. Avarice, a most easily besetting sin, is most easily prevented and best removed by generosity.

5. People think they enjoy more keeping their money. It is the testimony of those who have been touched by the spirit of sacrifice, that the delight of giving is greater than the delight of keeping.

6. It is our duty to give at any time, not as God is prospering us at that time, but as he has prospered us at all times.

7. Some persons are converted in head, fewer in heart, fewer still in stomach, fewest in purse.

8. All our money is to belong to God. If it does not so belong to him now, it is to be made so to belong—*Advance.*

Salvation Oil, the great pain extinguisher, should be kept handy by all who handle tools.

A Church Dedicated.

On Sunday, November 30, I had the pleasure of dedicating a new church, called Matthews Chapel, located in Copiah county, about six miles from Beauregard. I spent Saturday night in the hospitable home of Hon. J. H. Thompson and his accomplished daughter, Mrs. Chrisman, mother of Clara Chrisman. Sunday morning, in company with the pastor, Rev. J. W. Sandell, I had a pleasant drive to the church. The roads were excellent and the weather superb. A prettier day could not have been selected out of the whole year. The congregation exceeded the capacity of the building. It was estimated that about a hundred persons failed to get seats. The church was elaborately and tastefully decorated. In rear of the pulpit hangs a large and life-like portrait of last year's pastor, Rev. William Hoover, through whose instrumentality chiefly the church was built. This portrait was executed as a labor of love and presented to the church by Miss Matthews. The church is a very neat structure, and of ample dimensions for the community in which it is located. Its takes its name from Mr. E. Matthews, a liberal Methodist brother of that locality, who contributed largely to its erection and who is one of its principal members. One fact in connection with the building of this church is worthy of mention—namely, that liberal contributions were made by the Baptists of the community. It is good for brethren to dwell together in unity, even though they may not see alike on all points. After the service we drove to the residence of Bro. Matthews, where we soon found ourselves doing ample justice to a most sumptuous dinner. Late in the afternoon we drove to the city of Wesson, having previously promised Dr. Thomas Stirling West to fill his pulpit at night. The church, which is quite a spacious building, was too much crowded for comfort, many persons standing in the rear and along the aisles during the entire service. W. C. BLACK.

What are you using for your cold? Try Johnson's Anodyne Liniment. It's wonderful.

Report of the Board of Colportage.

AS ADOPTED BY THE LOUISIANA ANNUAL CONFERENCE.

We find that our colportor has already fairly under way a depository for the sale of our literature in New Orleans; therefore, be it

Resolved, That we elect the said F. D. Van Vnikenburgh as our general colportor.

Resolved, That we request the Mississippi Annual Conference to unite with us by selecting F. D. Van Vaikenburgh as their general colportor, and to join with us in an effort to build up a depository in New Orleans for the sale of our books.

Resolved, That F. D. Van Vaikenburgh be appointed a committee of one to convey this request and to represent this interest to the Mississippi Annual Conference at their coming session at Canton, Miss.

The postoffice address of Rev. E. B. Foust is Rocky Mount, La.

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To the Members of the Louisiana Conference.

Dear Brethren: Immediately after reading this, will you kindly send me a postal informing me of your post-office? In the Conference roll, to be published in the Minutes, I desire to place opposite the name of each presiding elder and preacher in charge his postoffice address.

JOHN T. SAWYER,
Sec. Louisiana Conference.

NEW ORLEANS, LA., Dec. 12, 1890.

Church Extension in the Louisiana Conference.

MR. EDITOR: In last week's ADVOCATE you say church extension collections amounted to $1 388 53. I have just forwarded treasurer's statement for the Minutes, in which it will be seen that the collections this year on assessments amounted to $1,416 78. Add to this $20 25, paid on last year's assessment; $185 05 paid on anniversaries, $10 on Parker Loan Fund, and $187 75 paid by the Woman's Department, and we have a total for church extension paid this year of $1,819 63.

The remark is now common that church extension is growing more and more popular in our Conference. This may be best shown by a glance at comparative statistics. Three years ago paid on assessments alone, $791 90; two years ago, $1,081 65; last year, $1,308 85; this year, $1,416 78. Thus it will be seen that our collections have nearly doubled in four years.

While on this subject, let me state that $60 remain unpaid on the anniversary collection taken at Monroe. Subscribers will please forward to me at Minden, La., as early as convenient. It is to be hoped also that brethren will take up this collection early in the year, and forward to the undersigned.

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TESTIMONIAL.

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DONALD KENNEDY
Of Roxbury, Mass., says

I have kept a **Scrap Book** for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them and have learned a good deal about the human body from some poor, sickly woman or over-strained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass.: I am so proud of my recovery as to express my feelings in thanks to you. The **RHEUMATISM** has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY."

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Five minutes late, and school is begun.
What are rules for, if you break every one?
Just as the scholars are seated and quiet,
You hurry in with disturbance and riot.

Five minutes late, and the table is spread,
The children are seated and grace has been said;
Even the baby, all sparkling and rosy,
Sits in her chair by mama, so cosey!

Five minutes late, and your hair all askew,
Just as the comb was drawn hastily through;
There is your chair, and your tumbler, and plate,
Cold cheer for those who are five minutes late.

Five minutes late on this bright Sabbath morn,
All the good people to church they have gone.
Ah, when you stand at the beautiful Gate,
What will you do if you're five minutes late?

MR. EDITOR: As I have not seen any letters in your paper from the little folks for a long time, I thought I would write you one. I am a little girl seven years old. I am a member of the Clinton Methodist Sunday-school. My mama is my Sunday-school teacher. We have about eighty pupils on the roll. Bro. B. Jones is our pastor. This is my first session at school. I have four studies: spelling, second reader, arithmetic and geography. I am very glad that Christmas is nearly here, because Santa Claus never forgets to come to see me. I will be glad to see this letter in print. With best wishes for you and the ADVOCATE, I am,

Your little friend,
MATTIE BRAME.

CLINTON, La.

MR. EDITOR: I am a girl fourteen years of age. My mother takes the ADVOCATE, and I always like to read the cousins' letters. I live on the edge of town, and go to Sunday-school nearly every Sunday. I quit school this session, and took up the printing trade. I like it very much. My father owns the largest blacksmith shop in Ruston. I have three sisters and two brothers. I have but one pet, and that is my little brother. I think he is the sweetest pet on earth. I will close, hoping to see my letter in print. I see a letter in the ADVOCATE from Katie Gramling. I know she is related to me, for all the Gramlings are related.

Yours truly,
MAUD GRAMLING.

RUSTON, La.

MR. EDITOR: This is my first letter to the dear old ADVOCATE. I am eleven years old. I go to school, and I am in the geography and the third reader, and my teacher's name is Miss Miller, and my Sunday-school teacher's name is Sallie Watson. Bro West is our pastor. We are very much afraid we will have to give him up after Conference. We all like him so much. We have a large Sunday-school. We have two superinteudents. One's name is Mr. Lindrose, and the other's name is Mr. Rembert. I will close for this time, for fear my letter will not be printed.

Your friend,
JOSIE CESARIO.

WESSON, Miss.

MR. EDITOR: This is my third letter I have written to the dear ADVOCATE. My mama has been very sick indeed, but is up now, and sister's baby has a rising on his neck. He suffers very much with it. I have been reading four letters from the little cousins. They were nice, sure. I am out, sick with the cold. I will close for fear my little letter will reach the waste-basket. Yours truly,
HATTIE WOODWARD.

WESSON, Miss.

MR. EDITOR: Won't you publish a letter for a boy who has never written to the ADVOCATE? I want to ask Bishop Galloway to please send our beloved preacher, Bro. N. J. Roberts, back to the Utica circuit next year. We can not do without him here. Congregations are larger here this year than I ever saw. You would not be surprised if you could hear our earnest pastor. I am a member of the Methodist Church here. I hope, Bishop, you will not forget this by Conference.

Your little friend,
HENRY ANDERSON.

BEAR CREEK, Miss.

MR. EDITOR: This is my first letter to the dear old ADVOCATE. I am a little boy of eleven years of age. Miss Bettie Birch is my Sunday-school teacher. Conference is near over, and I am afraid we are going to lose our preacher. I will close for this time. DANNIE WOODWARD.

WESSON, Miss.

Forty years of constant use—and still more valued than ever—Dr. Bull's Cough Syrup.

A Bird Study.

Do birds think? Let me tell you of a little bird I once had. The little bird was a female mocking-bird, who had a nest of young ones about a week old. The baby birds were very unhealthy, inheriting weakness from their father, who had asthma. Early one morning I was awakened by the mother bird standing on my pillow, pouring into my ear the most mournful notes I ever heard.

I knew something was wrong, and arose at once. The mother flew to her nest, then looked to see if I was following, which I was. As soon as I reached the nest she took hold of one of the baby bird's wings, pinched it gently with her beak and watched it eagerly, I think to see if it moved. Then she took hold of one of the little feet and pinched it in the same manner, and, finding it did not move, she looked up at me in a pleading way, as if she wanted me to waken them. I reached my hand out toward the nest. She stood aside and looked on with as much interest and feeling as any young human mother.

I examined the lifeless little bodies, and when I withdrew my hand the mother hastened to hover over the little ones, seeming to think that if she could warm them they would awaken. In a few moments she hopped off the nest, looked at her babies, held food close to their mouths, and coaxed and called them, but in vain. She flew all around the room as if in search of some untried remedy. Several times she perched on my shoulder, and looked so distressed and pitiful I could scarcely keep from crying. I put her in a cage and hung her in the sunshine to see if she would become quiet. She took a bath, but still remained nervous and seemed anxious, and by-and-by grew so restless I had to take her out of the cage and let her go to the nest again.

She stood quite a while looking at her dead children. Then she went over all the bodies—pinching them gently and watching them closely to see if they moved. When she saw no signs of life she seemed puzzled. She seemed at last to make up her mind the little ones were dead. And one by one she lifted them tenderly in her beak and laid them side by side in the middle of the room. She looked at them lovingly a moment, then flew to her empty nest and gazed wonderingly into that. Finally she perched on my shoulder and looked into my eyes, as if to ask: "What does all this mean?" What a lesson of love and devotion that little bird taught! She always fed the little ones before taking a mouthful herself, and sometimes she would stand coaxing them to take one more mouthful, and finding they had enough, would swallow it herself.—*Exchange.*

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hamelnager, Philadelphia, says: "I know a man sufferiag with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

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USED BY MEN, WOMEN AND CHILDREN.
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NEW BASIN. NEW ORLEANS

Scientific.

Hypnotism.

The first thing that strikes me in connection with hypnotism, is the confidence with which it is asserted that it has been proved beyond dispute to be so successful that it can not drop. But I am old enough to remember not only that this was said in the time of mesmerism. Practically, mesmerism fell into desuetude fifteen years ago. Except in distant corners such a thing is scarcely heard of. Now from some researches which have been conducted at Nancy, and stimulated by the opposition of the Salpetriere School, we have the subject once more brought before us, and we are told of the advent of a great important practical truth. Once more we are told that hypnotism has established itself for all good. I have no hesitation in prophesying that before twenty-five years have passed, it will be in the same position that it was twenty-five years ago. There is a measure of physiological truth in the assumed influence of hypnotism, and the explanation must be sought in the relation of what we call will, to the body. In these experiments, too, we have attention and expectancy, which, being combined with will in a remarkable degree of concentration, are capable, as is well known, of bringing about very remarkable results. There are many homely illustrations of this fact. You have got a racking headache; suddenly some person is unexpectedly announced, and your headache is gone. Or you may have a patient suffering from costiveness, and racked with aperients, until the mucous membrane has got into a state of chronic irritation. By giving a bread pill aided by suggestion, you can so influence the mind that the bread pill will be certain to succeed in eight cases out of ten. In these facts we have the groundwork for a great many of the phenomena of hypnotism.—Sir Andrew Clark, in *Lancet.*

THE COCOANUT CRAB.—On the Agala Islands, in the Indian Ocean, there is a very strange crab. He is known to science as the *Birgus latro*, or thief crab, and his depredations are carried on in the cocoanut groves which abound on these islands. This crab grows to be twenty-two inches long, measuring from the tip of the tail to the end of the long claw, and resembling in general appearance the hermit crab. The abdomen is fleshy and not covered with a shell, and in order to protect this it is the habit of the thief crab to take forcible possesion of a shell of the Trochus family, in which it lives. It is nocturnal in its operations, and has the faculty of selecting trees having the finest cocoanuts upon them. Climbing up the trunks frequently twenty-five feet, it reaches the limbs and severs the stems which attach the nuts to the branches.

These are frequently as thick as your three fingers, and would require a strong knife to cut them. Having brought down the nut, the crab now descends to the ground, digs a hole and rolls the cocoanut into it.

He then commences to tear off the husk, fibre by fibre, until the nut is completely exposed, and then breaking in what is known as the eye he eats the meat completely out. The fibres stripped off the cocoanut by this crab will frequently fill a bushel basket, and they are gathered for making mattresses, and are also twisted into ropes. Cocoanut groves are cultivated by those who make a business of extracting oil from the nuts to be used for illuminating purposes, and the depredations of this crab are of a very serious character, in many cases the efforts of the native to exterminate them proving fruitless.—*Anon.*

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Household.

A Word to Mothers about Boys.

BY ALYN YATES KEITH.

Some of you have probably seen an old "St. Nicholas" picture with the legend,

"I am my mama's lady-girl,
And I must sit quite still."

It is not impossible to make a lady-boy. Many mothers have done it. But it does not pay. You will find plenty ready made; far more than the world has the slightest use for.

Live largely. Do not force your gallon boy into a gill measure unless you desire dynamite results.

In any large nature you will find more faculties packed away for future use than a boy can comprehend. Here and there the inner man bursts out in great disproportion to any known cause, and if you are a timid mother you think the end of all things is at hand. Wait a bit. Great explosions of temper are hard to bear, but like thunderstorms they make a wide, clear space all about, and health-giving breezes follow along with sunshine. Take courage.

Let your boy run, and climb. Of course, you are afraid: all mothers are. But that has nothing to do with it. Patched clothes, bruises, and scratches are more becoming to a boy than flabby muscles, and a visible fear of hurting himself. I knew a little fellow who was encouraged to climb a ladder to the top of the house when he could just reach from rung to rung. "Hold on," the father said, "and be careful where you step." And he never thought of falling. Years afterward he attributed his clear-headed fearlessness to this somewhat heroic training.

Do you never see a boy who must never do this or that, never run too fast, never get tired, never soil hands or clothes?—a boy to whom dirt is as sinful as a lie?

Perhaps you would be interested in such a boy grown to negative manhood.

"My boy," said an old lady to her neighbor, "never made any trouble. I could set him down anywhere, and he'd set and set—"

"And he's never done anything but set for forty year," commented the neighbor rehearsing the story.

Let your boy play base-ball and foot-ball, and work out the animal in him. If he is too daring, encourage him. He likes to see you gasp. The thing that you do not oppose will soon lose all the charm of forbidden fruit. The conceit will work itself clear before long. All ferments are frothy at a certain stage, and bottling is unsafe. There is great apparent waste in Nature's methods. She frequently supplies a barrel of energy to a pint of accomplishment. She is generous with boys because she is fond of them. Do not be afraid to follow her lead.

Boys alone are but sorry savages—yet here again is Nature ready with her remedy. She knows very well what she is about when she sets them in families, boys and girls together.

You have all seen boys who were cooped up from other boys, like a sort of tame flock kept from wild beasts. You have doubtless seen them grow to manhood in leading strings, without the slightest knowledge of the material they have to deal with in the world.

While your boy is under your control let him come in contact with his kind, and learn how to deal with them, and how to be dealt with. His follies will be pruned with a sharper knife than you would dare use. His words will be proved by his deeds. He will take the consequences of his actions.

Perhaps he lords it over a younger brother at home. Let him try it with one of his own size. Of course, he will be hurt. In the fields, Nature puts poison and antidote side by side. Teach him to bear things manfully.

Thank God that it is not often in your power to destroy his self-respect, though I have seen mothers whose lives were spent in the attempt. A boy is proud to keep back tears. Self-control can grow on very poor soil if you give it a start.

If your boy learns to skate, to swim, to row a boat, do not be like a hen flapping on the bank because her one duckling has taken to the water.

Make sharp distinctions between things and principles, if you are rearing men. Your boy must be made of very poor stuff if you can not teach him to be truthful, upright, and loyal. Preach to him the gospel of affirmation, not negation. Get his confidence at all hazards, and keep it. Know all his follies, all his sins by his own willing disclosures; but do not confound the two. Teach him to require of you all knowledge; and get, that you may impart to him. All knowledge is safe from fathers' and mothers' lips. Fill his mind, his heart, his soul so full of good, and of all high and holy ambitions, that nothing evil can find a crevice to creep in at.

You may have years of doubt. It is not well. God does not make even a tree in a dozen years. Is not your boy of more value than many trees? Sow your seed in hope, and wait lovingly, as well as patiently, for both the early and the latter rain.

NEW HAVEN, Conn.

Nothing On Earth Will MAKE HENS LAY. LIKE Sheridan's Condition Powder!

It is absolutely pure. Highly concentrated. In quantity it costs less than a tenth of a cent a day. Strictly a medicine. Prevents and cures all diseases. Good for young chicks. Worth more than gold when hens moult. "One large can saved me $40, send six for $5 to prevent roup," says a customer. If you can't get it send us 50 cents for two packs; five $1. A 2 1-4 pound can $1.20 post-paid; 6 cans $5, express paid. "THE BEST POULTRY PAPER," sample copy free. Poultry Raising Guide free with $1 orders or more. I. S. JOHNSON & Co., Boston, Mass.

SCOTT'S EMULSION

Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.

There are emulsions and emulsions, and there is still much skimmed milk which masquerades as cream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stomachs. Scott's Emulsion of PURE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of

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All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

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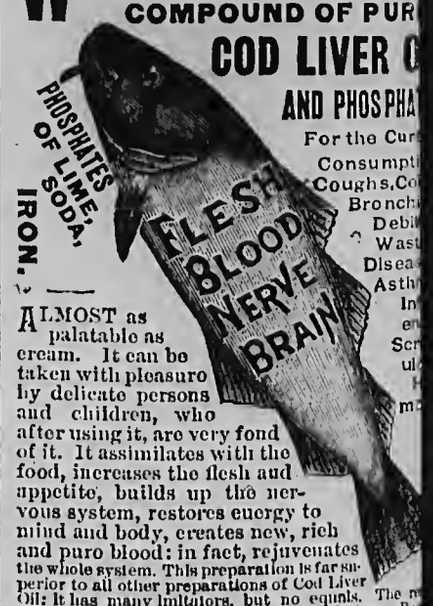

ALMOST as palatable as cream. It can be taken with pleasure by delicate persons and children, who after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood: in fact, rejuvenates the whole system. This preparation is far superior to all other preparations of Cod Liver Oil: it has many imitators, but no equals. The results following its use are its best recommendations. Be sure as you value your health, and get the genuine. Manufactured by DR. ALFRED WILBOR, CHEMIST, Boston, Mass.

Books by Subscription!

I want a few ladies or gentlemen to sell the well-known "Child's Bible," a consecutive arrangement of the Holy Scriptures, in the words of the Authorized Version. Also for a new book by Mrs. C. E. Morton, "Talks to Children about Jesus." Good wages can be made with either book.

I will take pleasure in forwarding subscriptions to the "Ladies' Home Journal" of Philadelphia, $1 a year; or will deliver it to your address for ten cents per month. The "Quiver," a monthly magazine for Sunday reading, is $1.50 a year, or delivered at fifteen cents per month.

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I am overstocked with the following Nine Kinds of One Dollar Books. To reduce my stock I will mail any of them to any address, prepaid, for 75 cents each, cash. Postage stamps taken. Send at once. First come, first served.

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Woman's Work in Meridian District.

Dear Sister Chatfield: When I took charge of this district, I found the following Woman's Missionary Auxiliary Societies existing, and at work:

Meridian, First Methodist Episcopal Church; Meridian, West End; Meridian, East Mississippi Female College; Enterprise, Waynesboro, Vossburg, Paulding, Hopewell (postoffice, Rose Hill); Quitman, Shubuta.

During the year now closing, the following have been organized:

Binnsville, Dalesville, Dalesville Juvenile (Clara Chrisman), DeSoto, Marion, Big Rock, New Hope, Vossburg Juvenile, Sandersville, Pachuta, Shiloh, Sagesville, Concord, Chunky, Suqualena, Hopewell, Manassas, Union, New Home, Energy, Meridian, Landerdale (reorganized) and Bethel. Total, 33 societies.

Lauderdale circuit, with 8 appointments, has 2 societies; DeKalb circuit, with 6 appointments, no societies; Binnsville circuit, with 5 appointments, has 1 society; Marion circuit, with 9 appointments, has 1 society; Enterprise and Heidelburg circuit, with 4 appointments, has 1 society; Meridian circuit, with 6 appointments, has 5 societies; Paulding circuit, with 5 appointments, has 2 societies; Shubuta circuit, with 4 appointments, has 3 societies; Union circuit, with 5 appointments, has 5 societies; Clark's circuit, with 6 appointments, no societies; Winchester circuit, with 8 appointments, has 2 societies; Waynesboro and State Line, with 2 appointments, has 1 society; Ellisville, with 5 appointments, has 1 sick society; Hopewell, with 4 appointments, no societies. On my district I have 78 places of worship and 34 Woman's Missionary Societies.

Your brother, T. L. MELLEN.

This I consider a *model* report, one that is encouraging to the president, and *exceedingly* helpful to our district secretary. I call the attention of Bros. I. W. Cooper, D. A. Little, John A. Ellis, C. McDonald, W. B. Lewis and P. A. Johnston, presiding elders in the Mississippi Conference, hoping they will "help those women" by sending a similar report of their districts at an *early* day. Your sister in Christ,

MRS. J. B. CHATFIELD,
Pres. W. M. Soc., Miss. Conf.
1103 22nd Ave., MERIDIAN, Miss.

Livingstone, the Missionary.

I have recently read "The Life of Livingstone," by Miss Annie Barnes. It is, as another has said, "intensely missionary," and all who love missionary work, and those who delight to read of adventure and travel, will be delighted with this book. Not once does your interest flag; and when you have finished, you will want to turn back and read the book again. Such a book *will live*. Then it is written by such a noble missionary spirit, whose influence one is made to feel throughout the book. The story is told with such a child-like simplicity, that it is really touching; and both young and old will be charmed with it.

In speaking of the work so gloriously begun by Livingstone, and which, in her mind's eye, she sees finished, the author says: "O, to think of it! . . . a whole race conquered and engirtled by the chains of Christian brotherhood! Two hundred million swarthy faces upturned to catch the glory of Christ's love, . . . two hundred million once savage tongues repeating o'er and o'er the name of the King who has come, is gone, and will come again in the infinite power and splendor of his majesty! Could earth afford a grander or more soul-enkindling picture?"

M. L. J.

P. S.—"The Life of Livingstone" is handsomely and substantially bound, and sells for the small sum of $1. One will derive twenty times that much pleasure from the perusal of so good a book. Send to Miss A. B. Barnes, of Duluth, Georgia, for a copy. J.

Faith and Works.

"We must not use our prayer and physic both together; and so, no doubt, but our prayers will be available, and our physic take effect." Here, doubtless, lies the secret of the frequent failures of the "Faith Cure" practitioners, if that is the proper word. In the above quotation, which by the way, is from a very high authority, physic is used in a general sense. It means a remedy. Now, we beg you to read the following testimonials from those upon whom the "effect" has been most satisfactory. DRS. STARKEY & PALEN:—"I suffered from muscular rheumatism and nervous prostration. It seems to me that I used all the medicines ever compounded without finding relief. I abandoned the whole and commenced the use of your Compound Oxygen Treatment. And the result is perfect health." R. B. THOMAS, 90 Chambers St., New York City, N. Y. DRS. STARKEY & PALEN:—"For thirty-five years I have suffered every September from hay asthma. Last August I began the use of your Compound Oxygen Treatment and passed through September very comfortably, and I have been considerably invigorated by the remedy." REV. J. W. T. CAPERS, Camden, S. C.

But it is all written in our brochure, hundreds of testimonials, records of cases cured, a history of Compound Oxygen. It is an interesting book. It is sent free. Write for it. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter street, San Francisco, California.

A Railroad around the World.

At a recent meeting of the International Railroad Congress in Brussels, Mr. Weissenbruch, engineer to the Belgian Ministry of Railroads, expressed the belief that before many years it would be possible to make a trip around the world in twenty-three days. To accomplish this feat a railroad would be built connecting New York with Paris. This scheme seems very visionary, but it is significant that it was broached in a scientific convention by an engineer of distinction, and in these days it is hardly worth while to laugh at railroad schemes, however visionary they may seem.

Mr. Weissenbruch, of course, meant the proposed railroad connecting our transcontinental lines with Behring Strait, crossing the strait on a bridge, and joining the trans-Siberian line now building. We have heard of this project from Colorado within a few weeks, where certain gentlemen are talking of it with apparent seriousness. In the opinion of the Belgian engineer, this road will some day be built. He says it will be no more difficult to run a railroad along our Pacific border to Behring Strait than to work the line in Sweden, now operating north of the Arctic circle, or the railroads which Russia has built far in the north.

The proposed line would skirt our Alaskan coast where the Arctic climate is modified by influences from the Pacific. At Cook's Inlet it would strike straight across that southwestern prolongation of Alaska which ends in the Aleutian chain. Behring Strait, shallow and narrow, with a large island midway in the channel, would, according to Mr. Weissenbruch, offer no serious obstacle to bridge building. After crossing the strait, the line would run southwest through Kamchatka to connect with the Siberian lines.

Of course, the possibilities of this glittering project are enormous. Before a great many years a railroad will probably connect Buenos Ayres with North America. When that great enterprise is carried out, and the proposed railway connection between the New and Old Worlds becomes an accomplished fact, it will be possible for a passenger to board a palace car in the capital of the Argentine Republic and remain in his luxurious traveling quarters until he lands in the depot at Paris. Another scheme is the extension of a railroad to the coast of Labrador, whence England may be reached by steamer in four days. This shortening of the ocean route is included in the calculation of the Belgian engineer for a round-the-world trip in twenty-three days.

Of course, with Europe within 3,000 miles of New York, we would never undertake to reach that continent by the westerly route. The importance of such a line, so far as we are concerned, would depend upon the stimulus it might give to the development of our extreme northwest, and to the advantage we might derive from rail connection with China and her millions of people; for there is no doubt that a branch of the Siberian railroad will in time run south to Peking or some other important point in the Chinese empire. Our northwestern possessions and eastern Asia are alike capable of large development. From a practical point of view, such a railway could be valuable only as a means of developing northeast Asia and northwest America, and in the great work which coming generations are to accomplish, it may be that this scheme, visionary as it appears, will be included. It is at least note-worthy that practical railroad builders and scientific men are talking of the project as something within the range of possibility.—New York *Sun*.

ARE MISSIONS A FAILURE?—At a recent missionary meeting in Bombay, Sir Charles Elliot, fearing they might be forgotten, restated the interesting facts presented two years ago, as to the numerical progress made by Christianity in Hindostan from 1870 to 1881, which showed that while the general population of India increased by eight per cent. during the ten years closing with the year 1881, there was an increase of thirty per cent. during the same period in the number of Christians. In some portions of India there was a still larger relative increase. In the province of Bengal, while the increase in the number of Hindoos in ten years was thirteen per cent., and that of the Mohammedans eleven per cent., that of native Christians was sixty-four per cent. In the province of Assam, in the extreme northeast of India, while during the decade already mentioned the general increase of population was eighteen per cent., there was an increase of one hundred and fifty per cent. in the number of Christians in the eight valley districts, and in the Khasia hills, where a devoted band of Welsh missionaries are doing a grand work, the increase had been at the rate of two hundred and fifty per cent.! What may have been the comparative results of missionary labors during the decade just closed, and according to the census recently taken, will be known in due time. It will undoubtedly present a greater relative percentage in the increase of native Christians in the sections now named, and also in others.—*Evangelist*.

Ringing noises in the ears are caused by catarrh. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection. Simplicity tends to God; purity apprehends and tastes him.

Making Money Anywhere.

Having read Mr. Morehead's experience plating with gold, silver and nickel, I sent for a plater and have more work than I can do. It is surprising the spoons, castors and jewelry that people want plated. The first week I cleared $37.10, and in three weeks $119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A Plater only costs $3. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

A. J. JONSON.

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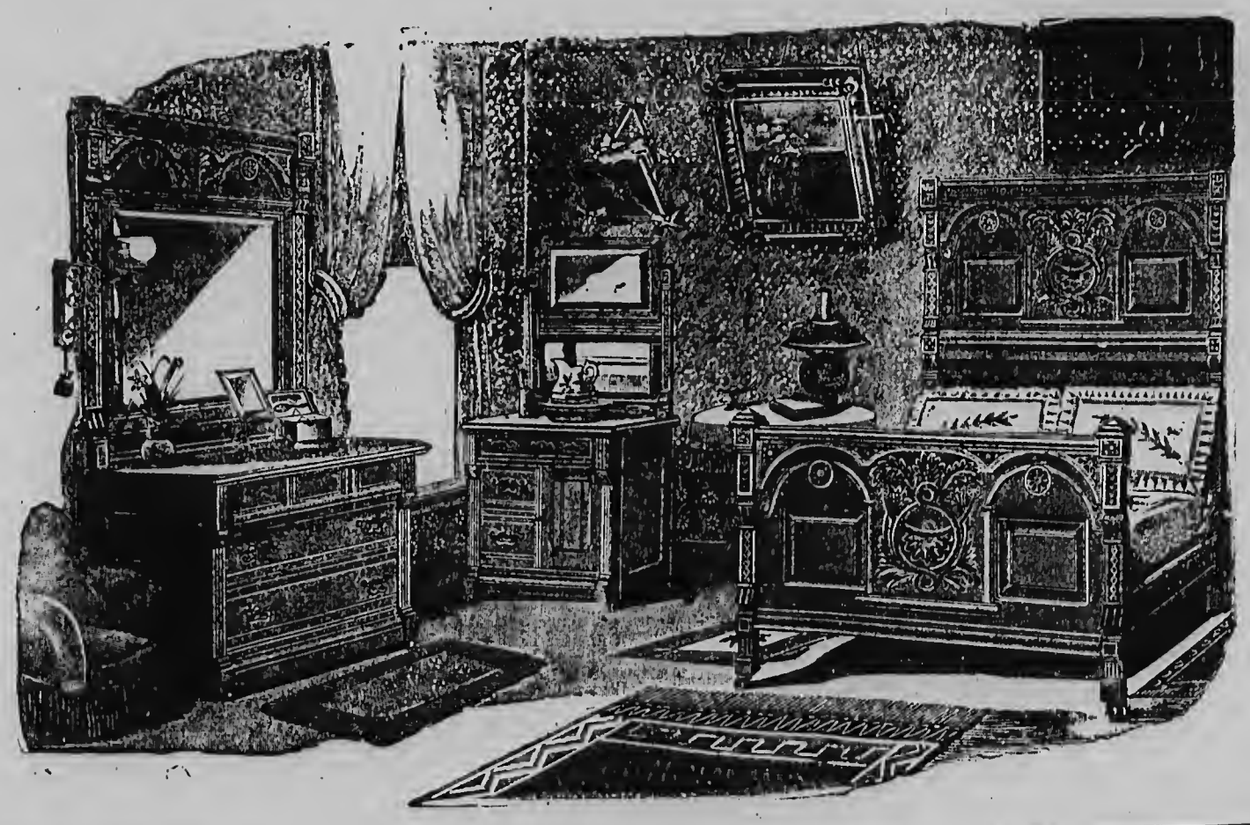
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
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District stewards' meeting at Lafayette, January 16, 1891. JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Homer, at Homer	Dec. 27, 28
Minden, at Minden	Jan. 3, 4
Haynesville, at Haynesville	10, 11
Sammanfield	17, 18
Arcadia, at Arcadia	24, 25
Raston, at Ruston	31, Feb. 1
Vernon, at Vernon	7, 8
Gansville	14, 15
Spa ia	28, Mar. 1
Gibsland, at Gibsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

District stewards will please meet me at Arcadia, January 24. A full attendance of official members earnestly desired

J. L. P SHEPPARD, P. E.

DELHI DIST.—FIRST ROUND.

Monroe, at Monroe	Dec. 27, 28
West Monroe, at West Monroe	Jan. 3, 4
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Bastrop, at Bastrop	17, 18
Oak Ridge, at Prairie	21, 25
Richland, at Girard	31, Feb. 1
Delhi, at Delhi	7, 8
Harrisonburg, at Harrisonburg	14, 15
Wale proof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 3. H. O. WHITE, P. E.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

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An Old Soldier.

HEAR HIS STORY.

NEW ORLEANS, Nov 22, 1890.

I, William A. Smith, member of Company 3, Thirtieth Louisiana Regiment, Army of Tennessee, was wounded in the left lung on the 16th day of December, 1864. As a result of that wound I have suffered since then with hemorrhages, and have tried everything in God's world in the shape of medicine to cure me, but everything failed that the doctors gave me. But I have found a cure at last. I have been taking Dr. King's Royal Garmetuer for five weeks, and I am now a well man. I have not had a hemorrhage since I commenced taking it. Anyone doubting this can call and see me at No. 5 Park avenue, sixth District, New Orleans.

WM. A. SMITH.

I refer to Judge J. U. Landry, who was my lieutenant during the war, and who is thoroughly acquainted with my case, and who will verify this statement. W. A. S.

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NEWS OF THE WEEK.

DOMESTIC.

An application has been received in Washington for the establishment of a national bank in New Iberia, La., to be known as the People's National Bank, with a capital of $50,000.

The Board of Aldermen of New York City has granted the right to the New York and Long Island railroad, to construct a tunnel under Forty-second street, from river to river.

The steamboat *City of Baton Rouge* while making a landing at Hermitage Landing, three miles above Port Hudson, on December 14, struck a snag and sunk. All the crew and passengers were saved. Boat and cargo a total loss. The boat, which was valued at about $70,000, was not insured.

A writ of mandamus has been granted John A. Morris by Judge Buckner, of the seventeen judicial district of Baton Rouge, requiring the secretary of State, L. F. Mason, to promulgate the Lottery Amendment Act adopted at the last session of the Louisiana Legislature, or show cause to the contrary.

The inventor of the air ship now being built by a rich company at Mount Carmel, Ill., says that in three weeks' time the first ship will be tested. The ship, he says, will start from the place of its manufacture and travel to St. Louis, a distance of 185 miles. From St. Louis it will sail up to Chicago and thence to New York.

An attempt to arrest Sitting Bull, on December 15, brought about a fight between the Indian police and the hostile Indians who endeavored to protect their chief. The police were supported by United States troops. Several men were killed on either side. Sitting Bull, his son and Chief Crow Foot were among the slain.

There are indications that the Force bill will be shelved in the United States Senate. The strong sentiment shown in the Senate against the bill, and the desire of a number of the Republican members to shelve it, is attributed to the very strong pressure brought to bear by prominent business men of New York, Philadelphia and other commercial centres.

The third party movement, which originated at the recent Farmers' Alliance convention, has taken definite form, and a call for a national conference has been made. An invitation has been extended to all delegates from industrial unions and associations to meet in Cincinnati, February 23, 1891, for the purpose of forming a National Union party.

The United Christian Commission is the name of an organization whose aims and objects are the promotion of the intellectual, moral and religious welfare of the army and navy by suggesting needful national legislation, securing qualified chaplains for the observance of Sunday. Its first annual meeting was held in Washington (D. C.), last week, and was attended by a number of prominent divines.

In order to pass the $9,000 000 levee bill through the House it will be necessary for the representatives of the Mississippi Valley to work in harmony, and to press the matter until action shall have been taken. If the bill should be reported favorably, which is probable, then the next step will be to get a day assigned by the Committee on Rules for consideration of the measure. The States directly interested in the improvement of the Mississippi river have ninety-five or one hundred representatives in Congress, and including those penetrated by tributaries the number would be largely increased.

Hon. Thomas W. Palmer, president, and Hon. Benjamin Butterworth, secretary of the World's Fair Commission, waited on President Harrison, on the twelfth instant, and requested that he issue the formal proclamation inviting foreign governments to participate in the World's Fair. They submitted documents to prove that all the requisite conditions prescribed by the act of Congress had been fully complied with. These requirements are briefly that the grounds and buildings are provided for; that the Illinois coporation has secured the required $10,000.000, and that the necessary rules and regulations have been prepared.

The Cabinet meeting, on December 12, constdered the financial condition of the country, and, as a result, the President, it is understood, will send a message to Congress, suggesting as a measure of relief the enactment of legislation for the issue of additional currency based on the increased purchases of silver. Secretary Windom, who was in New York City conferring with bankers as to the best method of affording prompt relief, is said to favor the purchase of the present stock of silver, amounting to about 13,000,000 ounces, and the issuance also of an additional amount equal to the annual retirement of national bank notes, estimated at $20,000,000, thereby adding about $30,000,000 to the circulation.

FOREIGN.

The police of Vienna have dissolved the Democratic Association, one of the objects of which was to agitate in favor of universal suffrage. It was for these reasons it was broken up.

Lord Wolseley, as commander-in-chief of the military forces in Ireland, has concluded to withdraw the soldiers from small barracks in remote towns and concentrate them in a few large garrisons.

The rumors of M. Rouvier's intended resignation as French Minister of Finance are strengthened by the report that President Carnot required him to choose between resigning or prosecuting the journalists who accuse him of corruption.

In Hungary the Ministry is carrying on a war against the dictation of the Catholic Church authorities, and the strife is assuming an embittered form, which may result in the partial or complete withdrawal of State support from the clergy.

Did you notice that fine head of hair at church last Sunday? That was Mrs B——. She never permits herself to be out of Hall's Hair Renewer.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 11-16	@ — —
Ordinary	7 8-16	— —
Good ordinary	7⅝	— —
Low middling	8⅜	— —
Middling	8 15-16	— —
Good middling	9⅜	— —
Middling fair	10⅝	— —
Fair	11½	— —
Galveston middling	9 8-16	— —
Mobile middling	8 15-16	— —
Memphis middling	9	— —

SUGAR.

OPEN KETTLE:		
Prime	3¾	— —
Fully fair	3⅝	3 11-16
Good fair	3⅝	3 11-16
Common	3	3⅛
CENTRIFUGAL:		
Seconds	3¼	4½
Prime yellow	4⅜	4¾
Gray white	4 13-16	4⅞
Choice white	5⅛	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	20	21
Good common	15	20
STRUP	20	25

RICE.

No. 2	2 5-16	2⅜
Good	4⅝	4¾
Fair	4¼	4⅜
Prime	— —	— —
Rough, ₱ bbl	2 50	4 10
Polish, ₱ ton	16 00	20 00

FLOUR.

Extra Fancy	4 75	4 85
Fancy	4 50	4 60
Choice	4 10	4 10
Minnesota Patents	— —	— —
Winter wheat patents	5 10	5 25
Minnesota bakers	— —	— —

CORN PRODUCTS.

Corn meal	2 80	2 85
Cream meal	3 10	— —
Grits	3 20	— —
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White, ₱ bushel	70	— —
Yellow	70	— —
Mixed No. 2	69	— —
OATS:		
Western	55½	56
Texas rust-proof	58	59
BRAN:		
₱ cwt	1 30	— —
HAY:		
Prime	14 50	15 50
Choice	15 50	18 50

PROVISIONS.

PORK:		
Mess (Standard)	10 00	— —
Prime Mess	10 50	10 75
Rumps	10 00	10 25
BACON:		
Fancy Breakfast	8	9
Shoulders	5¾	5⅞
Sides, short rib	6½	— —
Sides, long clear	6⅜	— —
HAMS:		
Sugar-cured	9¾	10¼
DRY SALT MEAT:		
Shoulders	4⅝	4¾
Sides, short rib	5⅞	6
Sides, long clear	5⅜	5⅝

GROCERIES.

COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17	— —
TEAS:		
Choice	49	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	31	32
Western Dairy	20	21
Common	— —	— —
LARD:		
Refined	5⅜	— —
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	24½	— —
Lard, EXTRA No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	3 50
ONIONS:		
New Louisiana	— —	— —
Western	3 50	3 60

BALING STUFFS.

HAGGING:		
Jute, 2 lb. ₱ yard	— —	6
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 37½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	6 00	8 00
EGGS:		
Western	23	24
Southern	25	26
WOOL:		
Luke, ₱ lb	23	— —
Louisiana	18	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, December 16.

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CHRISTMAS.

BY HENRY MORTON.

Why does the earth no tribute flower,
No incense-bearing blossom, bring
To celebrate the thrice-blessed hour
Which brought to her heaven's earth-born King?

Why do no roses wreathe her head?
Why do no lilies gleaming white,
With every rainbow blossom wed,
Weave odorous emblems of delight?

Those short-lived buds she dare not bring,
For though they fit her fleeting years,
They are not meet to deck the spring,
The dawning summer of the spheres.

This birthday of eternity
Finds fitter wreath in deathless pine,
The laurel and the hemlock tree,
Bound with the ivy's coiling vine.

That Prince of Heaven, that God earth-born,
'Twas not for mortal joy he came,
The holly, with its cruel thorn,
Suits well the day that bears his name;

And the white wrappings of the snow
Like swathings in the manger's gloom;
And drifts beneath the thick boughs glow
Like grave-clothes in the empty tomb.

— *Century.*

The First Christmas.

About midnight some one on the roof cried out, "What light is that in the sky? Awake, brethren, awake and see!" The people, half asleep, sat up and looked; then they became wide awake, though wonderstruck. And the stir spread to the court below and into the lowens. Soon the entire tenantry of the house and court and inclosure were out gazing at the sky. And this was what they saw:

A ray of light, beginning at a height immeasurably beyond the nearest stars, and dropping obliquely to the earth, at its top a diminishing point, at its base, many furlongs in width, its sides blending softly with the darkness of the night, its core a roseate electrical splendor. The apparition seemed to rest on the nearest mountain southeast of the town, making a pale corona along the line of the summit. The khan was touched luminously, so that those upon the roof saw each other's faces all filled with wonder.

Steadily, through minutes, the ray lingered, and then the wonder changed to awe and fear; the timid trembled; the boldest spoke in whispers.

Suddenly the light became intolerably bright, and they covered their eyes, and dropped upon their knees. Then, as their souls shrank with fear, they fell upon their faces blind, and fainting, and would have died had not a voice said to them, "Fear not." And they listened. "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."

The voice, in sweetness and soothing more than human, and low and clear, penetrated all their being, and filled them with assurance. They rose upon their knees, and looking worshipfully, beheld in the center of a great glory the appearance of a man, clad in a robe intensely white; above its shoulders towered the tops of wings, shining and folded; a star over its forehead burned with steady luster, brilliant as Hesperus; its hands were stretched towards them in blessing. Its face was serene and divinely beautiful.

They had often heard, and in their simple way talked of angels; and they doubted not now, but said in their hearts, "The glory of God is about us, and this is he who of old came to the prophet by the river Ulai." Directly the angel continued, "For unto you is born this day, in the city of David, a Savior, which is Christ, the Lord." Again there was a rest, while the words sank in their minds. "And this shall be a sign unto you," the announciator said next. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The herald spoke not again, his good tidings were told, yet he stayed awhile. Suddenly the light of which he seemed the center, turned roseate and began to tremble; then up as far as the men could see there was flashing of white wings, and coming and going of radiant forms, and voices as of a multitude chanting in unison, "Glory to God in the highest, and on earth peace, good-will towards men."

Then the herald raised his eyes as seeking approval of one far off; his wings stirred and spread slowly and majestically, on their upper side white as snow, in the shadow vari-tinted, like mother-of-pearl. When they were expanded many cubits beyond his stature, he arose lightly, and, without effort, floated out of view, taking the light up with him.

Long after he was gone, down from the sky fell the refrain in measure mellowed by distance, "Glory to God in the highest, and on earth peace, good-will toward men."—*Gen. Lew Wallace.*

Letter to Mississippi Conference.

My Dear Bishop and Brethren of the Mississippi Conference:

Our annual meeting in Japan for the past year closed in September; Bishop Wilson presiding. The reports from every part of our work were most encouraging. Every member of the mission, and every worker, seemed full of faith and hope; and each, with a firm and fixed purpose, resolved to be more faithful. Especially during, and after, the most solemn and earnest exhortation from the Bishop, in his closing words to us, one and all were stimulated with new desires to press forward in the glorious work for the Master. He called to our minds the fact that multiplied thousands of Christians in our Southern Methodist Church were holding us up before God in earnest prayer. It seemed as if our dear Bishop felt he was delivering his last message to us in this distant land of darkness and death. When he said, "This, in all probability, will be the last time I shall ever meet with you as a mission," every heart was melted, and one and all prayed from the bottom of their hearts that he might again meet with us, if it should be the Lord's will. We did not know until the closing hour whether we would be organized into a Conference or not. It was the decision of the Bishop that we remain a while longer as a mission, and we all think now his decision was right. So, dear brethren of the Mississippi Conference, I still remain among you and one of you, a member of the Conference. This fall, thirty-seven years ago, I was received into your midst as a member of the Mississippi Conference, at Canton, where the Conference is to be held this year, and then and there I was appointed missionary to China.

My dear Bishop and brethren, I have never, for one moment, regretted the step I took then in giving myself up entirely to the work of a missionary in a heathen land. Had I my life to live over again, I would give myself, as I did then, to serve the Lord with all my heart. My companion with me in all my labors has never, for one moment, faltered; and had she to live these thirty-seven years over again, it would be with the same fixed purpose and determination to unite with me in working in the dark places of the earth for the Lord. God has led us in a way we knew not, and we have constantly felt his guiding hand directing us. He has never forsaken us; and, though we have, at times, been cast down and discouraged by seeing so little fruit of our labors, yet he has daily given us new strength. And we feel to-day that he is near to us, and day by day opening the way for us. It was by his guiding hand we were led to China, and it was by his mercy and loving care we were allowed to spend so many years in that dark land. To-day we bless his holy name that his church is firmly established in that land, never to be moved, and that about fifty thousand, or more, of precious souls have been gathered into the kingdom of Christ. In 1854, when we reached China, there were but *three hundred* native Christians in all the land. What a wonderful change God has wrought in that land! After thirty-two years of work there, the Lord opened the way and directed our steps to Japan, to work among these people. We have been here a little over four years; but during that short space of time our hands have been full of work, and many times we have praised God for the wonderful way in which he has led us. We landed in this city almost entire strangers, and with not a single native Christian or native helper; but, at our last meeting, our membership, since our arrival, has reached *three hundred and eighteen.* For this we praise the Lord and take fresh courage. We thank God that he has opened the way for our church in America to enter this field, and that so many have been influenced to come and help us. And now my heart is made glad by the earnest desire which God has kindled in your hearts to send more men from your midst to help us in this work. I would not plead for Japan alone, but for China, too. The church has a grand work before her in China and in Japan. Convert these two strongholds of idolatry, and bring them to a knowledge of Christ, and they will carry the gospel into all these Eastern lands. We have many openings we can not fill for the want of men and women. Brethren, we need your help. The heathen are perishing all around us without a knowledge of God. You have sent three missionaries to Japan; can you not send us another to cheer our hearts and to strengthen our hands? In all your work of labor and love we pray that the blessing of our God, the great Head of the church, may rest upon you. Pray for us, that we may hold out faithful, and, at last, may we all meet around the throne of God to praise "him that loved us, and washed us from our sins in his own blood, and who hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Ever your brother in Christ Jesus our Lord, J. W. LAMBUTH.

To Rev. R. Abbey, D. D.

Dear Brother: I clipped for my scrap-book, some months ago, an article from you, in which you make statement of the replies of several evolutionists to a question propounded by you, as to "whether persons of acknowledged scientific authority have specifically denied the divine origination of matter or of man, and placed such denial on logical grounds." No one of them answered in the affirmative. Dr. A. H. Lewis, one to whom the question was propounded, said: "Science has no means whatsoever of even instituting an inquiry as to the truth of these Bible statements." Prof. Cope, another one of the learned gentlemen inquired of, tells of Haeckel's writing of the "unthinkable dogma of creation." You assent to the unthinkableness of the dogma of creation, basing your assent to the declaration upon the fact that "it can not be proved or denied." I suppose, of course, that you use the term "denied" as the equivalent of disproved. The point I wish to submit for your consideration is this, which I will state in connection with an event that was, to me, of special interest: The editor of the *Truth Seeker*—Mr. Underwood—of Boston, was invited by parties in Bowling Green, Ky., to give lectures there, in advocacy of the Ingersoll view of revelation. I attended both of the lectures. The morning after the second lecture I called on Mr. Underwood, at his hotel, and was pleased to find the coterie of gentlemen, who had engaged him to lecture, present with him. I read to him in their hearing what I had written the night before in criticism of his main positions. I then asked him, categorically, as follows:

"Mr. Underwood, you affirm that creation is something that the human mind can not comprehend or apprehend, do you not?"

He replied, "Yes!"

"Is it anywhere declared that such an event—such a fact—ever occurred?"

"Certainly, sir; in the book of Genesis!"

"Then, if it is a fact unthinkable by the human mind; if the human mind is so constituted that it is powerless in all endeavor to understand it, does it not follow inevitably that the dogmatic statement, as we have it in Genesis, is revelation?"

He could make no reply. What is incomprehensible by the human mind could not, originally, by the human mind, be conceived; *ergo*, this fact of creation, which is thus above such conception, is obliged to have come to us as revelation.

Mr. Underwood affirmed, in his lectures, that there is no logical or philosophical necessity of an intelligent, personal cause for the phenomena of nature, as we are conscious and cognizant thereof; that matter and force, in reciprocal or co-ordinate relation, answer all the requirements of thought regarding the matter. I asked him if any cause could produce an effect superior to itself. He answered, "No!" It was then my pleasure somewhat to amplify—to elaborate—a statement of this wonderful scene wherein consciousness of individual personality, on the part of each human being, giving certitude of identity through all the changes from infancy to old age, and a corresponding certitude, by cognizance, of the individual personality of others; of our sense of obligation, morally, in the varied relations—domestic, social, commercial and political, etc. "Can all these wonderful phenomena, whereof we predicate terms of spiritual import, such as dignity, benevolence, modesty, chastity, fidelity, patience, politeness; wherein are known the names of father, mother, brother, sister, son, daughter, wife and husband, and whereof government manifold, and social affiliations, and franchises varied, have arisen—can all of this, as effect, transcending incalculably unintelligent matter and force, have had them as cause?"

Shortly after this I had the pleasure of a long talk with Dr. Broadus, Baptist, author and professor, and he approved of each of the arguments as demonstrative; the first, of revelation; the latter, as personal, intelligent cause of the phenomena of which we are conscious and cognizant.

Respectfully, and with highest esteem, JOSEPH B. COTTRELL.

FRANKLIN, Ky.

East Tennessee Correspondence.

MR. EDITOR: The recent session of your Conference has awakened in me a lively interest in the affairs of our church in Louisiana. By a stroke of Providence I was transferred from the Mississippi floods to the mountains of East Tennessee. But nothing can extinguish the love I have for the people I left behind me—"though the more I love you, the less I be loved."

And, first, of the Lottery—the great question which so agitated your people after I left you. That you may know how others felt while this conflict was waging, I quote the following from a young lady, then in the North, dated in August: "If this were a country where it would do any good, I should turn our Reading Club into an Anti-Lottery League, and try to reform the immediate neighborhood, letting self-culture go where it might. I am very much interested in the state of affairs in Louisiana now. I do hope and pray that the efforts of so many right-minded citizens may not be lost. A moral tonic is what that beautiful State needs more than anything else. I have lain awake nights trying to think what I could do to help so noble a cause; but I have had to admit that I am not good for anything. I have always wanted to keep away from anything related to public life or politics; but now I would willingly do anything I could, whether I got out of my sphere or not. I could even endure criticism, I believe—the thing of all things most hateful to me." And there were hundreds away from the State who felt just as she did.

But to come more immediately to the affairs of the church. The ADVOCATE continues on its way prospering as never before. When you are told that I have been reading and writing for it from its initial number in 1852, you will appreciate my congratulations on its successful career under your hands. McTyeire, Gillespie, Koener, Parker, Galloway, and yourself have, from time to time, admitted my contributions to your columns along with those of abler writers, and thus I have made many friends whom I have never seen. I know this must be so, from the fact that now and then I am introduced to a man who immediately recognizes me as one whose name he has seen in the NEW ORLEANS CHRISTIAN ADVOCATE.

Bro. Carradine's letters have been a treat to me and to many others. He sees with our eyes and describes to our hearts. I trust his successor at Carondelet will be as welcome as Carradine has been at St. Louis.

The appointment of Dr. Walker to Moreau, I am sure, will be to the edification of both himself and the church. The rest of the appointments seem to me eminently fit and appropriate.

Our people have had a revival season during the past month, being favored by most delightful weather. Rev. John Boring, assisted by Gilreath as leader of the singing, have formed a combination to labor in the South as their services may be required. Bro. Boring is an old member of the Holston Conference, but for several years has been preaching as an evangelist. His labors have generally been successful; and, after hearing him for ten days, I can cordially recommend him to others needing his assistance. He is no striker, not given to filthy lucre; but is an able minister of the New Testament, bold and fearless, yet giving none offense, neither to the Jew, nor yet to the Gentile. His labors last year in the Mississippi Conference were commended by those who received them in the ADVOCATE, and he is open to all calls for the coming winter from Southern quarters. Letters to him may be addressed to Hiwassee College, or Johnson City, Tenn.

Rev. George Stewart, who assisted Sam Jones, is now our pastor in Chattanooga.

Dr. Rankin, who visited the Seashore last year, has been transferred to Kansas City. F. M. GRACE.

The Appointments—Some Reflections.

MR. EDITOR: Has it not occurred to you that many things, in connection with our itinerant system, are perfectly wonderful? To illustrate my meaning, take the average talent of any one of our Conferences, and compare it to the talent of a like number of men in any profession of life, and see how well our men average with other and more lucrative professions. Then apply our rules to other callings, and order this lawyer to that place, and this one to the other; this doctor here, and another one there; this teacher to that neighborhood, and another one across the country, to give the benefit of their respective gifts and experiences to those more needy people, with no other promise of support than the whims of the several communities may allot to each. Now, how many will go, and how will they succeed when they get there? I think it reasonable to assume that nine hundred out of a thousand so ordered would stubbornly refuse to go, and ninety-nine out of the hundred going out thus would tumble into broils and contentions, and ultimately be lost in the confusion, and perish in their heroism. Still, nine hundred and ninety-nine preachers sent out after this sort would go without a murmur, returning, at the end of the year, sleek and fat, and rejoicing in their successes!

Do you see the reason? "My kingdom is not of this world." This is it. These preachers have gone into those communities, not to seek the people's wealth, but to seek their souls; and if, at the end of a year of toil and privation, amidst perils and want, they come up, bearing spiritual sheaves, "they come rejoicing" in their labors, saying, "Here am I; send me" to other conflicts. They can afford this for, at least, two reasons. First, God has said, "Lo, I am with you." Second, these communities have sought no *man*. They have gone to God with prayer for a *preacher*; and the preachers feel that there is, in some sense, a providence in their going—each is going where he has *been called*.

This is the *theology* of our Methodist itinerancy. As long as we adhere to this principle, we are safe; the moment we drift away from it, we are gone. Let it once be understood that these appointments are made, either in whole or in part, by the coming together of human agencies, or the correlation of human plans, and the very foundation of the hope of the itinerant preacher is removed.

Is there a tendency to the source from which danger is apprehended? It is no idle question, nor does it matter whether the departure is among the preachers or the people; the effect will necessarily be the same. If the preachers run off in that direction, they destroy the confidence of the people; and if the people do it, they destroy the confidence of the preachers; so that in any event it is breaking the legs on which our itinerant system has run so long, so fast, and so gallantly.

Human nature is not more keenly sensitive to anything than to infringements. No matter by what party schemes are set on foot, which, to any extent, estops or forestalls the co-equal privileges of the other, it is an infringement of rights. Whenever a church concludes that there is something peculiar about its condition, and that a certain preacher has just the peculiarities which dove-tail into those of the church—whether this conclusion be by the church, as a whole, or by a few members who are the self-constituted representatives of that church—the effect is to crumble away the doctrinal foundation of our system, and lay, in its place, a foundation of human chicanery, upon which may be built an institution of preferment or intrigue.

There are some peculiarities which must not be overlooked, and the itinerant system makes ample provision for such. There are "diversities of gifts" among the churches as well as among the preachers. Not every preacher is suited to every work—or charge—in his Conference; but if God knows anything, he knows that; and if he has put any knowledge into the heads of the Bishops and presiding elders, this fact is known to them also, and influenced by that silent spirit which communicates from God to men. They are fully competent to meet the responsibilities of the case, unwarped by extraneous, and often ambitious, influences from churches or preachers.

It seems to me that we are not looking "to the rock whence we were hewn, nor to the hole of the pit whence we were digged;" but rather away from God, our real strength, to men with imaginary fitnesses or real qualifications, according to the human idea of the fitness of things.

The government of the Methodist Episcopal Church, South, like all other governments, is in the nature of a covenant—an agreement. This covenant has been entered into by the two classes comprising the membership, viz: the lay and the clerical elements. The lay element in the church has agreed to surrender its right to choose men, while the clerical element has surrendered its right to choose places, each agreeing with the other that the Bishops, in consultation with the presiding elders, shall settle these questions. A violation of this covenant by either party to the agreements is flagrant and outrageous. The indignation of our lay brethren against a preacher who might nose around among the official Boards seeking "a call," would soon find an expression in very positive tones. The preacher are men "of like passions" as themselves, and this sort of disloyalty to government, and disregard for compacts, will be stubbornly met and [illegible]ly resisted.

This remark is not intended to [illegible] exclusively to what is called "transfer prerogative." That this "prerogative" is greatly abused in some instances goes without saying. But churches seek men, and men seek churches, without regard to transfer. If one of the Bishops, directing the appointments, is impressed that Bro. A. of Baltimore, would succeed better in San Francisco than Bro. B., and that Bro. B. would do more for the glory of the Master in Baltimore than Bro. A. could do, it seems "meet, right, and his bounden duty" to make these transfers, not from outside influences, but from the *conviction* which he may feel touching the case. The same principle applies to the local Conference work.

We must be directed in the selection of our work by the judgment of men, or by the grace of God. We can not have one rule for one class of preachers, and another rule for another class. This applies also to churches. If one church is permitted to go out and select a preacher, any other church may do so, too. If the departure from custom and law be *permitted* in one instance, it will likely be *demanded* in the other. This is a cross-cut saw, raking right across the body of our polity! Ambition is at one end, and policy at the other; a church, or a preacher, wanting the best; a Bishop, or a preacher, wanting to please. It is my humble opinion that these sawyers had better be knocked away, and the mangling of this poor body politic stopped.

We seem to be at the genesis of a period of innovations and usurpations. It may be all of a minor character; but no student of church history can fail to see in these things the well-formed bones of infant giants. Follow the church from the simple, conservative customs of "the fathers" to the arrogance and villainy of Rome, and behold the tendency.

J. A. PARKER.

BATON ROUGE, La.

Thou hast but little sunshine, but thy long glooms are wisely appointed thee, for perhaps a stretch of summer weather would have made thee as a parched land and a barren wilderness. Thy Lord knows best, and he has the clouds and the sun at his disposal.

Christian Advocate.

THURSDAY, DECEMBER 25, 1890.

CHRISTMAS CAROL.

Down the ages floats the echo
Of an anthem sweet and clear,
Chanted by a host of angels,
In the calm, Judean air.
O the glory and the rapture
Of that loud, triumphant strain;
Sweetest song e'er sent from heaven,
"Peace on earth, good will to men."

There's no minor in the carol,
Saddest notes belong to earth,
Naught but joy and peace and gladness
Blessing hearts that droop beneath
Crushing weights of gloom and darkness,
Tearless, sadness, voiceless care,
Merging sunshine into shadows,
Bringing hope to grim despair.

O that heavenly benediction!
Chanted on the natal day,
Of the King of earth and heaven,
Rang there ne'er so grand a lay,
Blessed peace! sent here from Eden!
Like a snow-flake, pure and white,
Calming life's great, stormy billows,
Lighting up earth's blackest night.

Holy hymn, forever ringing
"Through the corridors" of years,
Bringing peace to high and lowly,
Drying sorrow's bitter tears.
May the white-robed angel choir
Chant for aye that happy strain,
May the saints unite in singing,
"Peace on earth good will to men."

—*Christian Observer.*

The Work of the Spirit.

BY J. B. WALKER, D. D.

"First, what is the characteristic work of the Holy Spirit in the New Testament Church? And, secondly, is our church as much a witness at present to this work as it has heretofore been?"

The offices of the Holy Spirit in the New Testament Church are various. The Holy Spirit is the Author of the humanity of Christ, for said the angel of the Lord to Joseph concerning Mary, "That which is conceived in her is of the Holy Ghost."...Christ was conseerated and inaugurated into his holy offices by the Holy Spirit.... Christ was endowed with excellent gifts, abundantly and beyond measure, by the Holy Spirit. It was also the office of the Spirit to endue the apostles with power for the demands of their work. He was to guide them into all truth. He was to convince men of sin, of righteousness, and of judgment. A grand exhibition of this great function was given on the day of Pentecost, when thousands were cut to the heart by the "sword of the Spirit," and cried out, realizing their *ignorance*, their *guilt* and *helplessness*, "Brethren, what shall we do?' So Stephen was filled with the Holy Ghost for bold and incisive preaching. The Spirit said to Philip, as the eunuch's chariot passed on, "Go join thyself to him," and Philip preached unto him Jesus; and Paul was filled with the Holy Ghost, and straightway preached Jesus, proving he was the Christ, and confounded the Jews that were at Damascus.

The Spirit not only aided the apostles and taught *how* to preach, but *where* to preach; restraining from one field, but prompting and guiding to another, where God had opened effectual doors. St. Luke narrates that when they had gone throughout Phrygia and the region of Galatia, they were forbidden of the Holy Ghost to preach the Word in Asia. After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. There "a man of Macedonia" appeared to Paul, saying, "Come over into Macedonia and help us," and so the missionary trend towards Asia was divinely turned towards Europe. We suppose this intervention of the Holy Spirit, in choosing the field for missionary labor, should be a lesson to us to ask that the Holy Spirit, like a pillar of cloud, may guide our aggressive missionary march to the fields where the greatest victories may be won for Christ.

It is the peculiar and gracious work of the Holy Spirit to call men to various offices in the government and general work of the church, and, by various gifts, fit them for their work. Says St. Paul: "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit; to another faith in the same Spirit, and to another gifts of healing in the one Spirit, and to another the working of miracles, and to another prophecy, and to another discerning of spirits, and to another divers kinds of tongues; but all of these worketh the one and the same Spirit, dividing to each severally as he will." The Spirit is free to act as, in wisdom, he may deem best; and where the Spirit of the Lord is, there is liberty. These Scriptures certainly teach us to expect a large *variety* in the operations of the Spirit, and also teach us the duty of charity in our judgments of spiritual things.

The many wide and effectual doors that have been opened to missionary zeal to go in and possess these lands for Christ, is, no doubt, the outcome of the Spirit's movings and overrulings, and should lead the church to expect the Spirit more and more to clear her way and guide her steps.

If we consider the work of the Spirit, as held by the church, from a historical standpoint, we shall find, after the apostolic age, that the church gradually—and, perhaps, imperceptibly to itself—began more and more to rely upon ritualistic instrumentalities until the work of the Spirit, in all that appertains to salvation, was largely lost sight of.

After the Reformation "*private judgment*" was perverted into a proud rationalism, that undertook to explain all that was supernatural in Christianity by second causes and natural phenomena. The sermons of the Protestant divines of Germany, England and Scotland rose little above the ethics and maxims of the heathen philosophers of old. The atoning efficacy of Christ's death was little discussed or urged upon the attention of their hearers. "The being born of the Spirit"—born from above, "of God"—was, in a large measure, lost sight of. The necessity of "the washing of regeneration, and the renewing of the Holy Ghost," was not insisted on. The witness of the Spirit to our pardon and adoption was preached in so low and indistinct a form that it was a blessing expected by few, and not realized or enjoyed by many. Many thought, as the Wesleys and others, that they had been made "new creatures" by baptism; that the assumption of baptismal vows, the taking the Lord's Supper, and a moral life, was all that Christianity demanded, or that church members should expect. Mr. Wesley found, from his intercourse and conversations with the Moravians, that there was a spiritual experience and a spiritual life which he had never realized, and which he never understood until his heart was "strongly warmed" at the Fetter Lane evening service. From the period of this spiritual regeneration, and gracious witness of his pardon and adoption by the Holy Spirit, Mr. Wesley continually proclaimed the doctrine of a conscious pardon and adoption, by the witness of the Holy Spirit, in his sermons and writings. In this, so far as we are advised, the Methodist theologians in Great Britain and America have closely followed in the footsteps of Wesley.

In our Articles little is said as to our faith, as a church, about the offices and work of the Holy Spirit in the New Testament Church. The Fourth Article teaches that the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, and very and eternal God. The Eighth, on free will, states, "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us." Unless we understand the "grace of God by Christ" to mean the gift of the Spirit and his gracious work, we have no mention of the Spirit in this Article. The Twelfth, "on sin after justification," assumes that believers have received the Holy Spirit, and that if they sin, it is not the unpardonable sin against the Holy Ghost.

These are all the statements made by the compilers of the Articles in relation to the Holy Ghost. Our church and our ministry hold, and have held from its organization, that we live under the dispensation of the Spirit, and that he attends the Word, written and spoken, with illuminating light and awakening power; that he helps us to pray and repent; that when we accept Christ, he "renews us in the spirit of our minds" by the renewing of the Holy Ghost, so that we are declared to be "new creatures; that old things have passed away, and all things have become new;" and we have been made partakers of the divine nature. The Holy Spirit makes his abode within us as our witness, our comforter, our monitor and our guide.

We do not know that our views are less pronounced and thorough on the imperative need of the Holy Spirit's agency in carrying forward all the various plans to bring the world to Christ than they were fifty or seventy-five years ago. In all our theological writings the Holy Spirit's agency is insisted on, and in all our worship the Spirit's gracious help is continually invoked.

We are aware that our growing numbers, our increasing wealth, our increased educational facilities, and the encroachments of the spirit of the world will be strong temptations to rely on "might and power" rather than on the Spirit's all-essential agency.

Practically—and we think this is our doctrine and our practice—we should greatly depend on the Spirit, in answer to our believing prayers, to do much for us that we can not do for ourselves. We should ask his suggestions as to our pulpit themes, and his illuminating help in their preparation. And we should expect the Spirit to go before us, to graciously incline men to receive in a teachable spirit our message of heavenly love; and we should constantly expect his gracious help to make the Word we preach "the power of God unto salvation." But we may remark, on this line of thought, that we should be very sure that our impressions are *scriptural*, and in harmony with the mind of the Spirit. It is quite certain somebody must be mistaken when one preacher thinks he is divinely moved to advocate and proclaim a doctrine which another preacher feels he is divinely moved to oppose.

All believers should ask and expect the Spirit's revealing light, in searching the Scriptures, to make them increasingly "wise unto salvation." On the Spirit's gracious help we must depend to increase our spirituality and heavenly-mindedness.

God's great gift to the New Testament Church was the gift of the Holy Spirit. "Now, on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as saith the Scriptures, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believed on him were to receive: for the Spirit was not given; because Jesus was not yet glorified." Jesus must be glorified of the Father before the Spirit could glorify him. Jesus declares the Spirit should come as a person, to abide forever with his people as the revealer of all his truth, and the indwelling guide of all believers. So we understand that the Holy Spirit, through himself God, should, in the New Testament Church, only glorify the Son by revealing his person, and expanding his doctrine, and administering his kingdom, for says the apostle, "We are the witnesses of Christ, and so is the Holy Ghost." As says Whedon: "The Spirit shall exhibit the Son, in all his Messianic glory, as the Head of the church and Judge of the world. Nay, he shall exhibit him as possessing all the fullness of the Godhead bodily."

Pope, in his Compendium of Christian Theology, says: "With the Pentecost begins the dispensation of the Spirit. His office has supreme reference to the administration of Christ and his redemption; and this under three aspects....He is the revealer of the Son generally, and of the Godhead as revealed in him....He is the Savior's agent in dispensing individual salvation, being a witness for him *to* the *soul* —his divine power in the soul; but both in one....He is the Lord's representative in his body—the church. Gathering it from the world, ruling in it, and dispensing the gifts of its Head. But while subordinate in the mediatorial economy, the Holy Ghost is a divine person, the Agent in the unity of the Father and the Son, of his own acts."

In view of the fact that we live in the New Testament Church, under the Holy Spirit's administration, and that he is the source of our light, our power, our sanctification and our comfort, it, no doubt, would be edifying and profitable to our people to dwell more than we do, in our devotions and public ministrations, upon the importance and graciousness of the Holy Spirit's work in the administration and application of the great redemptive scheme.

My Visit to North Louisiana.

Except the last two years, I have spent my ministry to date in the Shreveport district. Therefore, when removed from North Louisiana to South Louisiana, I felt quite lonely. But in a short while I felt at home with my charge, and did two hard, but pleasant and successful years' work. At the close of my second year, the Conference convened in Monroe, which gave me an opportunity to visit North Louisiana again. But, for want of time, I could not call on every circuit that I had served in that country; but as I passed through the South Bossier charge, where I had spent my last four years in that part of the Conference, I treated myself to the pleasure of stopping off at Doyline and Haughton, and preaching to large congregations on Sunday, November 30. Rev. Lewis A. Reed was my successor in this charge, and has continued as pastor in charge for the two years, and is appointed again to the same work. The people of that whole country will pardon me for saying in printer's ink that I love them very dearly. Several changes had taken place at Doyline, especially the death of our dear old brother, Capt. Doyle. When I left that country he was the steward and superintendent of his church and the district steward for the circuit. His home was the preacher's home (and is yet), and his heart—noble and large—was ever open to his pastor's wants. But he was not there on this visit to meet me at the door, and say, "Come in, Bro. Blockor," as in other days. He had finished his labors, and had gone home to God to rest with many dear ones in heaven. Yes, Bro. Doyle is in heaven. Precious fact!

At Doyline Church I was greeted by many persons from other places, among whom were my old friends, Bro. and Sister Wilkerson, of Pleasant Valley.

At Haughton, at the night service, the congregation was very large. When I looked over that crowded house I missed several, among whom was our dear Sister Laura Oneal, who used to entertain the preachers so nicely at their hotel in Haughton. She was a faithful and true member of that little church for four years, and had passed on to glory. Dear Bro. Doyle and Sister Oneal, and others, *we* are on our way to that blessed home where *you* now rest with Jesus. In company with my daughter, Lura, three very pleasant days were spent with great delight in these two communities.

But I am at home again in Acadia parish, and a hearty reception meets us every day. While these people were strangers to us two years ago, they are now among our warmest friends, and the mutual love and friendship is growing year by year. As my work is a little differently organized, I am again making out my appointments for another year's hard work. I had been at home about one hour when one of my new stewards, Bro. Green, called in and gave me his subscription for the NEW ORLEANS CHRISTIAN ADVOCATE.

R. M. BLOCKER.

PLAQUEMINE BRULEE, LA.

Anti-Lottery Resolutions.

The Louisiana Annual Conference, at its recent session in Monroe, passed the following resolutions:

Whereas, The fight is upon us, and the powers of sin combined with vast sums of money are seeking to corrupt and debauch the public morals of the entire country; *And whereas*, it has been the established and well-sustained policy of the government of the United States of America to protect the life, health and morals of its citizens; therefore, be it

Resolved, By the Louisiana Conference, that we respectfully and earnestly memorialize our Representatives and Senators in Congress to secure the amendment of the Constitution of the United States, so as to prohibit the charter of lotteries by any State in our Union.

J. A. PARKER,
ALFRED E. CLAY,
JOHN T. SAWYER,
JOHN W. ADAMS.

Alabama Conference.

APPOINTMENTS.

MOBILE DISTRICT.—*J. A. Peterson, P. E.* Government Street, Mobile, A. J. Lamar; St. Francis Street, Mobile, W. P. Dickinson; Broad Street, Mobile, I. F. Bilbro; Toulminville and City Mission, Mobile, to be supplied; Grand Bay circuit and mission, H. S. Baird; Ellington circuit, J. W. Killough; Wbistler station, J. C. Johnson; Mauvilla circuit, T. P. Fincher; Citronelle circuit, J. L. Grace; Isney circuit, E. G. Price; Bladon and St. Stephens, H. H. McNeill; Washington circuit, W. S. Street: Suggsville circuit, O. S. Perry; Grove Hill circuit, J. O. Noble; Coffeeville circuit, N. F. Jones; Daphne mission, to be supplied (by Z. Bellah).

GREENSBORO DISTRICT—*J. R. Peavy, P. E.* Greensboro station, O. C. McGehee—G. F. Ellis, supernumerary; Greensboro mission, C. A. Rush; Newberne circuit, J. L. Skipper; Havana circuit, W. A. McCann; Greene circuit, W. F. Arnold; Gainesville circuit, C. S. Perry; Livingston and Eutaw, J. P. Hamilton; Cuba circuit, E. M. Turner; Gaston circuit, B. D. Gayle; Butler and Mt. Sterling, H. D. Hill; Choctaw circuit and mission, L. W. Powell; Demopolis and Jefferson, J. B. K. Spain; Belmont circuit and mission, J. M. Patton. Southern University, A. S. Andrews, president; J. A. Moore and F. M. Peterson, professors.

SELMA DISTRICT.—*J. S. Frazer, P. E.* Selma station, H. D. Moore; East Selma and mission, L. C. Calhoun; Summerfield station, J. A. Seale; Cahaba River mission, J. W. Hamner; Marion station, G. M. Sellers; Marion circuit, W. P. H. Connerly; Uniontown station, J. H. James; Spring Hill circuit, J. W. Menefee; Orrville circuit, W. T. Rencher; Rembert Hill circuit, G. K. Williams; Arlington circuit, D. W. Burnes; Lower Peach Tree circuit, D. J. Wright; Choctaw Corner circuit, J. D. Kersh.

PRATTVILLE DISTRICT.—*O. R. Blue, P. E.* Prattville station, T. Y. Abernethy; Robinson Springs circuit and mission, J. W. Shores; Autaugaville circuit, W. Bancroft; Clanton circuit, A. J. Briggs; Verbena circuit, J. P. Sanders; Wetumpka station, J. M. Dannelly; Randolph circuit, R. F. Dennis; Plantersville circuit, C. W. Gavin; Lowndesboro and Union, C. R. Lamar; Pleasant Hill circuit, C. Bates; Camden and Oak Lawn, W. D. Taylor; Pine Apple circuit, H. M. Gillis; Bell's Landing circuit, M. H. Holt; River Ridge mission, D. L. Lindsey; Centerville mission, B. L. Moore; Coosa River mission, to be supplied.

EUFALA DISTRICT—*W. H. Wild, P. E.* Eufala station, W. M. Motley; Uniula circuit, B. C. Glenn; Seale circuit, A. L. Andrews; Phœnix City station, J. B. Nelson; Girard station and mission, D. C. Crook; Enon and Midway, C. B. Pilley; Perote circuit, A. H. Moore; Mt. Andrew mission, W. J. Price; Clayton station, J. W. Glenn; Louisville circuit, G. W. Mathison; Ozark circuit, A. L. Sellers; Abbeville and Clopton, S. W. Roberts; Shorterville mission, J. M. Soilie; Asbury circuit, T. D. Albright; Eufala circuit, J. F. DeBardeleben; Beulah and Glennville circuit, J. L. Mathison.

MARIANNA DISTRICT.—*W. S. Wade, P. E.* Marianna station, C. P. Atkinson; Greenwood circuit, L. P. Latham; Campbellton circuit, J. K. Powell; Freeport mission, A. A. Easley; Cottonwood mission, T. L. Adams; Geneva station, T. H. Jones; Geneva circuit, to be supplied (by H. B. Register); Elba circuit, A. Dowling; Dothan circuit, R. S. Adair; Snead's circuit and mission, J. A. Stripling; Chipola mission, J. F. Daily; St. Andrew's Bay mission, W. D. Owens; Columbia and Gordon, I. F. Betts; Echo circuit, D. J. Hartzog; Newton circuit, R. H. Lewis.

MONTGOMERY DISTRICT.—*J. O. Keener, P. E.* Court Street, Montgomery, J. W. Rush; Dexter Avenue, Montgomery, J. B. Cumming; City Mission, Montgomery, to be supplied; Tuskegee station, G. M. Roper; Tuskegee circuit, R. Smilie—L. F. Dowdell, supernumerary; Warrior Stand circuit, S. G. Boyd; Salem circuit, R. A. Foster; Crawford circuit, B. L. Selman; Opelika station, T. F. Mangum—C. R. Williams, supernumerary; Auburn station, W. A. Rice; Loachapoka circuit, A. J. Cousins—C. M. Martin, supernumerary; Harmony circuit and mission, W. K. Dennis; Tallassee station, P. M. Guthrie; Pleasant Grove circuit, A. B. Brown; Tallapoosa circuit, to be supplied; Chaplain United States Navy, W. G. Isaacs; Agent Southern University, C. L. Chilton; Editor *Alabama Christian Advocate*, J. M. Mason.

UNION SPRINGS DISTRICT.—*H. Urquhart, P. E.* Union Springs station, J. Bancroft; Troy station, E. L. Loveless—S. A. Pliley, supernumerary; Brundidge circuit, J. S. Williams; Briar Hill circuit, G. W. Jones; Pine Level circuit, H. T. Johnson; Mt. Meigs circuit, G. F. Fisher; Rocky Mount circuit, A. Hood; Fort Deposit circuit, Neil Gillis; Greenville station, W. P. Hurt—W. H. Morris, supernumerary; Greenville circuit, D. B. H. Jeffcoat; Rutledge circuit, N. W. Beverly; Oaky Streak mission, J. O. Lawrence; Andalusia circuit, to be supplied; Mt. Hilliard circuit, J. M. Shofner.

PENSACOLA DISTRICT.—*M. S. Andrews, P. E.* Pensacola station, W. M. Cox; Milton and Bagdad, A. C. Hundley; Douglassville circuit, C. A. Cornell; Stockton circuit, T. H. Cooper; Monroeville circuit, George Fontaine; Sepulga circuit, B. E. Fagin; Brewton and Pollard, J. P. Roberts; Georgiana circuit, W. I. Powers; Evergreen and Castleberry, L. H. S. Chapelle; Poweiton circuit, J. B. Tate; Monterey circuit, J. M. Greene; Bellville circuit, J. R. McGlawn; Bay Minette circuit, W. B. Dennis; Garland mission, to be supplied (by J. F. Blair); Warrenton and Brent mission, to be supplied (by J. A. Greene).

TRANSFERRED.—To South Carolina Conference, P. L. Kirton.

From the Work.

CLIO, LA.

We had a protracted meeting at the new church, called Huff's Chapel, two miles east of Clio, which began on Friday night, November 28, and lasted until Tuesday night, December 2. Bro. C. McDonald, P. E., held the fourth Quarterly Conference, but on account of sickness in his family was compelled to leave on Sunday evening. Rev. G. W. Huff, Rev. J. G. Sibley, of Gainsville, Miss.; Rev. J. S. Hodges, of East Feliciana, and Rev. T. R. Sibley, M. D., of Port Hudson, remained until the close of the meeting. Bro. J. G. Sibley, who was formerly a pupil of mine, and one of which I have cause to be proud, preached every sermon, except one, and we had the greatest revival that was ever known in this country. Forty-six united with the church, and near forty were happily converted. It seemed that from the time Bro. Sibley began to preach, the Spirit of God was there. Men who defied the church and preachers prostrated themselves at the foot of the Cross. Old case-hardened sinners came to the mourner's bench, and with penitential tears prayed for mercy; but it was a glorious sight to see those old men, whose temples were adorned with silvery hairs, who had spent their youthful and most of their manhood days in the service of Satan, arise shouting, "Glory be to God!" The house was crowded on Monday, and when Bro. Sibley called for mourners, nearly everyone in the house came forward, and while Bro. Hodges was praying for them, in his most earnest and enthusiastic manner, the groans and sobs of the penitents were mingled with the shouts of the new-born souls. At the close of the meeting nearly every member, who is the head of a family, declared their intention to set up a family altar and pray with their family, at least, once a day.

Those who take no interest in the welfare of their souls have been constrained to say, "Of a truth this is the works of God;" and others that, "It is impossible to hear J. G. Sibley preach without being convicted." And glory to God! the stronghold of Satan is broken up in this community, the voice of prayer is heard in many houses; and may the time soon come when there shall not be one left to advocate the cause of Satan, but all be enlisted under the blood-stained banner of King Emmanuel! is the prayer of W. W. FAUST, M. D.

COVINGTON CIRCUIT, MISSISSIPPI CONFERENCE.

The Lord has abundantly blessed the Covington circuit during the Conference year that is now drawing to a close. He has blessed us with a "gathering in" of souls—fifty-three having united with the church, forty-eight infants and seven adults have been baptized, and the membership of the Sunday-school has increased forty-five per cent., and for the first time in the history of the circuit every assessment made by the Annual Conference has been paid in full. Money collected for all purposes during the year amounts to over three dollars and twenty-five cents per member, and this without a "church entertainment, fair, festival or theatre." While we all feel thankful to God for blessing us, numerically and financially, we are especially grateful to him for an abundant outpouring of his Spirit upon the people, and the spiritual condition of the circuit resulting therefrom. Ninety per cent. of the male members over seventeen years of age pray in public, and eighty-eight per cent. of the families in the church have a family altar. All praise be unto the Lord for the rich blessings wherewith he hath blessed his people. We are indebted to Bro. Crymes, Hays, Van Valkenburgh and Vickers for ministerial aid. Yours,

H. C. BROWN.

SUMMIT, MISS.

Brookhaven circuit is among sawmills; nine within its bounds. Thirty-two additions; infants baptized, fifteen; adults baptized, eleven. At one of my appointments I received $6 90 and a cat. This is ahead of Bro. A. B. Nicholson, preacher. He received two fox squirrel skins and a coon hide.

Speaking of a cat, reminds me of what I saw in the New York *Tribune*. A prominent clergyman gives this description of the life of a minister: "My experience with churches makes me think that ministers are like cats. When you go to a new place first, everybody says, 'Come, pussy; come, pussy; nice pussy,' and you come. Then they begin to rub your fur, and say, 'Poor pussy, poor pussy;' and then they say, 'Scat!'"

Hope to see you at Conference to represent "our ADVOCATE."

W. HOOVER.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SANCTIFICATION. By B. Carradine, D. D. Introduction by Rev. L. L. Pickett. L. L. Pickett, Columbia, S. C. Price, eighty cents.

A large part of this book has already appeared in our columns. Dr. Carradine writes with great ease, and is generally very clear; but on the subject treated of in this book he has failed to make clear to this writer several very important points. We think also that he has pushed the interpretation of some passages of Scripture beyond their proper sphere and made them mean what the Holy Spirit never meant when he indited them.

PERIODICALS.

—The TREASURY, for the current month, has a fine filling. Sermons, expository lectures, leading thoughts of sermons, questions of the day make up a bill of fare where everybody can find something suited to the taste. E. B. Treat, New York. Price, $2 50.

—The HOME MAKER, for Christmas, is splendid. This monthly is exactly what its name implies, and any home keeper will find a great benefit from a regular reading of the *Home Maker*. It is edited by Jennie June. Home Maker Company, New York. Price, $2.

—BEST THINGS is a new quarterly, published by D. Lothrop Company, Boston, at ten cents a number, or thirty cents a year. It contains many good and bright things, and is a fine illustration of the zeal and enterprise of the publishers. The size is, we think, a little unhandy.

—The GOSPEL IN ALL LANDS, for December, confines itself principally to mission work in the United States. It is a very interesting number. Hunt and Eaton, New York. Price, $1 50.

—The MISSIONARY REPORTER, our own monthly, has a full table of contents, and is so cheap that anybody can have it. Barbee and Smith, Nashville, Tenn. Price, fifty cents.

—The BOOK-BUYER, for December, is a special Christmas number, and will give you an inkling as to all new books, especially those suited for Christmas and New Year presents. Charles Scribner's Sons, New York. Price, $1.

—The ARENA, for December, has a table of contents of very important subjects discussed by able writers. Tolstoi, Savage, Abbott, Shaler, President Andrews and others are the contributors. Some of the subjects are, The Christian Doctrine of Non-Resistance, The Nature of the Negro, What is Christianity? Patriotism and the Public Schools, Electoral Reform Legislation, and some minor matters. Arena Publishing Company, Boston. Price, $5.

There is one phase of the religion of Christ that all the world can readily understand, and which they are compelled to respect. The Apostle John taught it in the simplest language, "Love one another; not love in word, neither in tongue, but in deed and in truth." And, says the apostle, this was God's commandment in the beginning. But all the apostles join in commending love. Indeed, St. Paul never wrote anything that has taken greater hold on the Christian conscience than the apotheosis of love in the first epistle to the Corinthians. But the church has never made that exhibition of love that the interests of the religion of Christ demands. What the world needs to make it feel the power of the religion of Christ is a real manifestation of Christian brotherhood. Society is growing apart from simple lack of love. There is no inspiration of fellowship which would lead to a community of interest if all were under the guidance of love. The time has come when past misconception of religion should give way to the simple, plain teaching of Christ and his apostles; that men who profess loyalty to Christ should prove it to the world by keeping his commandments and loving one another.—*Central.*

A HAPPY CHRISTMAS TO YOU.

BY FRANCES RIDLEY HAVERGAL.

A happy Christmas to you!
For the Light of Life is born,
And his coming is the sunshine
Of the dark and wintry morn.
The grandest Orient glow must pale,
The loveliest Western gleam must fail,
But his great light,
So full, so bright,
Ariseth for thy heart to-day,
His shadow-conquering beams shall never pass away.

A happy Christmas to you!
For the Prince of Peace is come,
And his reign is full of blessings,
Their very crown and sum.
No earthly calm can ever last,
'Tis but the lull before the blast;
But his great peace
Shall still increase
In mighty, all-rejoicing sway;
His kingdom in thy heart can never pass away.

Christ Is Born.

The coming of Christmas brings up afresh the story of the birth of Christ as narrated by the evangelists. It is indeed a marvelous story. It wins the love of the little child, and the aged grandsire reads it anew with an ever-deepening reverence. It is the story of the incarnation of the Son of God and the birth of the world's Redeemer. The skeptic may class it with the cunningly devised fables of the old pagan antiquity, but he can not avoid perceiving its beauty and its perfect harmony with the rest of the record of the life of Jesus of Nazareth. If it is true everything else recorded of him in the Gospels is what we might expect, and we are surprised at nothing that follows. No word that he utters, no miracle that he performs, not even his resurrection from the dead and ascension to heaven, nor the perfect sinlessness of his life and character, in the least surprise us. Is the story true? If it is not true, it ought to have been denied by somebody at the time of its publication. Luke's Gospel was written about the year 56, and Matthew's probably some six or eight years earlier. The events narrated were not done in a corner. There certainly were people then living who were able to contradict them if they were not true. And had they been contradicted, the enemies of Christianity and the church would have taken care that it should be published abroad wherever the gospel was preached, and the knowledge of it could not have perished from the earth.

Let us look at some of the things recorded. There was in one of the twenty-four courses of Jewish priests an aged, childless man, Zacharias by name, to whom in his week of service at the temple it one day fell by lot to serve at the altar of incense. His duty done, he saw an angel who addressed him, promising him the birth of a son, describing his character and work and giving him a name. The priest was astounded, as well he might be, considering the advanced age of both himself and his wife, and so improbable did it seem that he did not believe it, and demanded some proof. The proof was ready: "Thou shalt be dumb and not able to speak until the day that these things shall be performed." The crowd in the court without were waiting for his return and wondering at his delay, and when he came he tried to speak, but could not. When his week's duty was done he went away to his home among the hills, dumb. Time passed, and as Gabriel had said, a son was born, and the father was still dumb. It only remained to give the child a name. The neighbors and cousins gathered at the house, but they did not like the name the mother proposed for the boy. They appealed to the father by signs, for he was deaf as well as dumb, and he wrote, "His name is John," and immediately spoke for the first time in nine months. The result was a feeling of deep awe in the neighborhood and great notoriety in the whole hill country from Hebron to Jerusalem. Now if this story is not true, it could have easily been disputed, and the time to dispute it was when Luke published it. The records of the temple would show whether a priest some fifty-six years before had been struck dumb while in the discharge of his duty, and had it been false somebody would have said so. And why did nobody in the hill country come forward and say that the story of a dumb priest had never been heard of before in that region and was a fiction? Simply because the thing was true and they had all heard of it, while some beyond question had personally known the priest himself.

About six months after the birth of John an order was issued for the taking of a census throughout the Roman world. This made necessary a journey of Joseph and Mary from Nazareth to Bethlehem, some sixty miles away. While they were there one night some shepherds watching their flocks were startled at seeing an angel near them and a wonderful brightness shining around them. He told them of the birth that day in the town near by of a babe who was the long-expected Christ, and gave them the token by which they might identify him. And then a choir of angels burst forth in song of praise: "Glory to God in the highest, and on earth peace." When the song had closed and the angels were gone the shepherds hastened to the city, and found "both Mary and Joseph, and the babe in the manger," as the angel has said. They told their story. They went into the city and told of the angel, the glory, the token, the song, and the new-born babe. It went from lip to lip, and all Bethlehem next day knew the wonderful thing that had come to pass. By and by Luke published the story—a story already well known among Christians. Surely then was the time for some survivor among those shepherds or some old resident of Bethlehem to step forward and say that it had never been heard of before. The strained relations between the Jews and Christians would impel the Jews to its denial if it could have been denied with truth, and if it had been denied, there would have been some record of the denial somewhere. It is too late for haters of Christ to deny it now.

Six weeks afterward Jesus was taken to Jerusalem to be presented before the Lord and legally redeemed. As he was brought into the temple he was met by aged Simeon. This holy man was living in expectation of the Christ, for the Lord had promised him that he should not die until he had seen him. And now, guided by the Holy Spirit, he met the parents with the child as they came in, and openly identified him as the Christ. Soon afterward came up Anna, aged widow and prophetess whose home was at the temple, and she gave God thanks and spoke of the child to all her friends who were looking with her for the redemption of Jerusalem, and they could not have been few. These scenes and conversations, if they really occurred, could not have been forgotten. They were talked about. They who were witnesses of them and they who heard of them at the time could not all have been dead when Luke wrote. If they were not real, if Simeon had never claimed to have seen the infant Messiah, if Anna had never been heard by her friends to talk of him as the promised Redeemer of his people, somebody was living who could have declared. Why was it not done? The answer is plain: they could not be denied. They were true. And it is easy to believe that when Luke's Gospel was published there were many who gave testimony to these wonderful things in the infancy of our Lord, either from personal knowledge or from having learned them long before from those who knew them.

We claim for Christianity that it is a supernatural religion; but we also claim that the evidence on which it rests submits itself to the common sense and honest judgment of mankind. Whether Luke tells the truth is an historical question to be tried and settled by historical methods of proof. One line of such proof is here presented. If his narrative could have been disputed when it was first made, it would most assuredly have been done, and it was not done. To dispute it now is folly. We come to this Christmas-time with joy, for we have a firm basis of truth on which to rest. It tells us once more of the infinite love which led the Son of God to become incarnate and come to earth as a little child that he might be the Savior of sinful men—*D. A. Whedon, D. D.*

We should as soon go without matches in the house, as Johnson's Anodyne Liniment, for croup.

Wise Giving.

The remarkable will of the late Daniel B. Fayerweather, of New York, is an instance of wise and liberal devising. The sum given to benevolence is large, while the bequests are of a comprehensive character. The philanthropist appears not only in leaving over $2,000,000 for educational purposes, but in doing so in a way to produce the widest beneficent results and to help institutions of learning over widely extended sections, with promising futures, and needing, in many instances, fostering care. The benefactions are as follows: Bowdoin College, $100,000; Amherst College, $100,000; Williams College, $100,000; Dartmouth College, $100,000; Wesleyan University, $100,000; Yale College, $300,000; Columbia College, $200,000; Union Theological Seminary, for the endowment of cadetship, $50,000; University of Rochester, $100,000; Hamilton College, $100,000; Cornell University, $200,000; Lafayette College, $50,000; University of Virginia, $100,000; Lincoln University, $100,000; Hampton University, $100,000; Maryville College, $100,000; Marietta College, $50,000; Adelbert College, $50,000; Wabash College, $50,000; Park College, $50,000. The following hospitals in New York City were remembered: Presbyterian Hospital, $25,000; St. Luke's Hospital, $25,000; Manhattan Eye and Ear Infirmary, $25,000; Woman's Hospital, $10,000; Mount Sinai Hospital, $10,000; We are especially pleased to note that Lafayette College, Hamilton College, Maryville College, Wabash College, Lincoln University and Park College are so kindly remembered. These are Presbyterian institutions, and their remembrance by one who did not belong to our denomination shows his disinterestedness in the distribution of his wealth. Though not a communicating member of any church, yet he attended the Central Congregational Church of New York City, and his sympathies were largely in that direction, as evidenced by his large gifts to the educational institutions of that body. In his disposition of his vast estate he frequently consulted his pastor, with whom he was on most intimate terms. His accumulations are estimated at over four millions. This immense fortune he amassed after he had reached middle life. He began business as a poor man, but after a series of years of hard struggle he within a short period sprang into the rank of the millionaires of the land. By his wise distribution of his gains he will exert a beneficent influence in coming times.—*Presbyterian, N. Y.*

It is the glory of Christ's preaching that he declared a personal gospel. The Decalogue declared principles, but it did not restore spiritual life to fallen man, because of the hopeless condition of man himself. And he was in just such a hopeless condition when Christ came to him. How the personal pronouns run through the Master's discourses! Even the magnificent fifth of Matthew, opening with the beatitudes, or seven blessings, returns at once to the personal method with the seventh beatitude, and continues it without interruption to the end of the chapter. The directness of preaching does not mean a Nathan-said-unto-David style, as some imagine in their confused thought; indeed, Christ seldom rebuked sin publicly. But it means that Christ's sermons were personal as opposed to the abstract. He did not say, "Happy the children of Repentance," but, "*Repent*—except ye repent, ye shall all likewise perish." This is the direct personal method as against the impersonal and abstract. It is the only method worth anything in the pulpit or that makes pew-renting profitable.—*Christian at Work.*

With the new moon, look out for cold weather and keep Dr. Bull's Cough Syrup handy.

A Brotherhood of Man.

HOW SHALL WE DEVELOP IT?

This is the problem given to us to work out. Our vast territory; our great variations of climate, soil, and wealth, encouraging every form of industry, agriculture, mining, manufacture, commerce, domestic and international; our heterogeneous population, made up of every race, color, tribe, tongue, nationality, and religious opinion; our great social differences, nowhere greater—millionaires on the one side, masses of pauperism on the other; our perpetual intermixture of classes, facilitated by the modern ease of locomotion, by the universal circulation of the newspaper press, by a common-school system of education, by the absence of hereditary barriers and the easy passing of men from one class into the other; the rapid increase of our great cities and the consequent massing of populations in centers; the perpetual attrition of men of various classes, characters, avocations, temperaments, and faiths against each other; our political institutions throwing all together into one great debating society at every political campaign, and making the subject of yesterday the ruler of to-morrow, and the ruler of yesterday the subject of to-morrow; the problems of our national life—the slavery question, the secession question, the temperance question, the race question, the immigration question, the various forms of the industrial question—all these are elements entering into and constituting one great problem, the problem of human brotherhood.—Lyman Abbott, in *Century*.

Cheerfulness.

It is an index of good spiritual health when the soul basks continually in an atmosphere of peace and contentment. The Christian, of all men, should be free from melancholy and gloom. The disciples did not fast while the Bridegroom was with them, nor should we bind upon ourselves a habit of moroseness, and then, with inward complacence, think of ourselves as of the class of whom the world is not worthy.

Paul and Silas, even in the jail, were the most cheerful of the inmates. If we would be cheerful, we must abide in him whose words drew to him the publicans and sinners, and of whom it was said, "Never man spake like this man." The world is in a constant ferment, and there is a great deal of forced gaiety and unnatural merriment among those who know not God, but how great the need of that peace which the world can not give or take away. Like the inspiring tone of a bugle echoing along the hillside and glen peals the glad injunction, "Rejoice always, and again I say, rejoice." Not in our own success can we rejoice to any great extent, maybe; not in our usefulness to the world at large or at home, but in the deep and full sense of the abiding love of the Almighty, who is represented as joying over his children with singing.

In the knowledge of the love of that Elder Brother, whose eternal kingdom we are to share as joint-heirs, and in the perpetual and perfect comfort and consolation afforded by the Holy Spirit. "Let everything that hath breath praise the Lord." "Praise ye the Lord."—*William K. Palmer.*

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery, suffering from scrofula, salt rheum or some other form of impure blood. Hood's Sarsaparilla is the great blood purifier which gives physical liberty.

The church can not afford to get away from the poor. It would be wicked if it were even good policy. The church was created for the poor, with all their cares and grievances, and it is our business to hear those grievances that have facts in them, and not to despise even the vagaries that are set toward a better life. The rich we do not always have in the church, but we do have the poor; one is a shifting factor, and the other is a constant quantity in the equation of life. And among the poor must ever be found the pillars of the church, while the poor are the rich in prospect. Time, that spoils and saves all things, says, "Turn about is fair play," and is ordering men down from the heads of their classes, and ordering up those at the foot. The ministry can allay this growing hatred of organized labor toward the church by joining with the laboring classes heartily in all their efforts toward temperance, all efforts toward the educational betterment of themselves and their children, by being ever ready to intervene for arbiters, to urge them to improve their condition by claiming their Sabbath. The church must turn these erring men toward herself, or they will be lost; and we must do it quickly. Both propitious time and blessed opportunity have been already lost.—*Presbyterian.*

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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No. 8 Lim. Ex.7:00 am	No. 4 F'st Ex...8:20 am
No. 6 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
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Lim. Express...4:10 pm	Fast Mail.....8:00 a m

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2 Passen'r. 8:00 am
No. 3 Chic. and N. O. Lim....7:05 am	No. 4 St. Louis and Chic. Ex. 8:15 pm
No. 5 Acc'm....8:30 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail.9:00 am	No. 42 Fast Mail.7:00 pm

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B. Rouge, local.10:25am	B. Rouge, local. 3:50 pm

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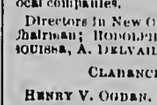

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Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. O. W. CARTER, D. D., Editor.

THURSDAY, DECEMBER 25, 1890.

Mississippi Conference.

FIRST DAY.

The seventy-seventh session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, met in Canton, Miss., December 17, 1890, at nine A. M.; Bishop C. B. Galloway, D. D., presiding. The Bishop opened the Conference by reading II. Corinthians, iv, giving out hymn 228, "And are we yet alive," and prayer. At roll-call nearly all the ministers answered to their names, and quite a large number of laymen. Rev. C. G. Andrews was elected secretary; Rev. J. A. B. Jones, J. W. Chambers, assistants. The hours of 9:30 A. M. to 1:30 P. M. were fixed as the hours of meeting and adjourning.

The following Standing Committees were appointed, viz: Public Worship, Bible Cause, State of Church, Sabbath Observance, Temperance.

A communication from the Publishing House of the Methodist Episcopal Church, South, was then read, showing a net sale of $384,000 this year against $300,642 last.

A communication was received from Rev. W. G. E. Cunnyngham, editor of Sunday-school periodical literature, in which it was stated that one million periodicals were sent out monthly—quite an increase over last year. There are 793,472 Sunday-school scholars, showing that the church is alive to the Sunday-school work. The spirituality in the Sunday-school is increasing.

A communication from Dr. Morton, Secretary Church Extension, was read and referred to the Committee on Church Extension. Dr. Morrison, Secretary of Board of Missions, was introduced to the Conference; also T. B. Holt, Treasurer Board of Missions; Dr. W. T. J. Sullivan, P. E., of Columbus district, North Mississippi Conference; Rev. G. W. Bachman, colporteur, North Mississippi Conference.

Ques. 20. The names of the following preachers were called, and their characters passed: C. McDonald, I. W. Cooper, D. A. Little, P. A. Johnston, T. L. Mellen, W. B. Lewis, J. A. Ellis.

The following had their characters passed, and were referred to the Committee on Conference Relations for the superannuated relation: E. R. Strickland, D. Merchant, G. T. Vickers, L. Pearce, T. Price, J. M. Gann, A. B. Nicholson, T. Y. Armstrong.

The following had their characters passed, and were referred to the same committee for the supernumerary relation: R. Abbey, J. A. Vance, J. G. Sibley, E. A. Flowers and D. F. Guice.

Ques. 1. Who are admitted on trial?

H. W. Wallace, D. Trevellian, G. R. Ellis, from Woodville district; B. Vandenburg, George A. Guice, E. B. O'Quin, from Vicksburg district; J. W. Crisler, from Jackson district; Edwin L. Rawls, Kirby Smith Enochs, H. G. Hawkins, J. W. Tinnin, from Meridian district; W. J. Ferguson, W. J. Dawson, from Brookhaven district.

Mrs. E. E. Wiley, president of the Parsonage and Home Mission Society, was introduced to the Conference by the Bishop.

Ques. 20. The following persons were called, and their characters were passed: W. W. Simmons, C. D. Cecil, W. W. Hurst, T. W. Brown, W. L. C. Hunnicutt, B. Jones, P. Howard, J. H. Woodward, L. Carley, T. W. Adams, J. H. Hayes, J. H. Holland, M. H. Moore, N. B. Young.

Rev. E. Cottrell, Commissioner of Education for the Colored Methodist Episcopal Church in America, made a brief address to the Conference, and raised a collection of $50 for Paine and Lane Institutes.

Ques. 20. The following brethren were called, and characters passed: R. S. Woodward, J. J. Lovett, W. C. Black, B. F. Lewis, T. B. Holloman, J. T. Nicholson, D. G. W. Ellis, J. W. Lambuth, W. R. Sims, H. P. Lewis.

After notices, Conference adjourned with benediction.

SECOND DAY.

The Conference was opened with religious service conducted by B. Jones.

Rev. W. R. Sims was elected recording secretary upon nomination of C. G. Andrews.

The report from the Board of Trustees of Millsaps College was read by the financial agent, Rev. A. F. Watkins, and was referred to the Board of Education.

The reports of Edward McGehee College and Port Gibson Female College and Centenary College were referred to the Board of Education.

Ques. 1. Who are admitted on trial?

James T. Abney.

Ques. 2. Who remain on trial?

James R. Whitington, James T. Leggett, Martin L. White, Charles W. Crisler, James C. Ellis, Robert H. Barr, Matthew J. Miller, Patrick H. Howse, Henry C. Brown, Henry L. Norton, James J. Smiley, Hervie Mellard, William M. Stevens, William H. Lewis, George H. Thompson, Barney W. Lewis, W. W. Moore, E. T. Denson, Walton P. Meador and W. M. Sullivan were passed, and continued in the class of the third year.

The report of the Examining Committee on these brethren was discussed by several, and the rigidness of examination was approved.

At this point the Bishop introduced Mrs. E. E. Wiley, the president of the Parsonage and Home Mission Society, who addressed the Conference in a brief talk in regard to the work of the society of which she is the head. The impression made was good and favorable to the extension of the Lord's work on this line.

Dr. Morrison addressed the Conference in a few brief and eloquent words, and continued the collection of last night to raise funds to send missionaries to the foreign field. The collection resulted in raising $285. The collection last night was $1,230. This will send two missionaries and support them one year in the foreign field.

Question 8. What traveling preachers are elected deacons?

James G. Galloway, W. W. Drake, William G. Forsythe, Hicks M. Ellis, Lewis W. Wood, James M. Cowan, Nathan J. Roberts, William P. Jones, James G. Cammack were passed and elected deacons.

Ques. 7. Who are the deacons of one year?

F. M. Keen was passed and continued in the class of the third year. J. D. Crymes was passed and advanced to the class of the fourth year. R. W. Tucker was passed and continued in the class of the third year.

After notices, the Conference adjourned with doxology and benediction by Dr. Abbey.

THIRD DAY.

The Conference was opened with religious services conducted by Dr. C. K. Marshall. The minutes were read and approved.

Ques. 12. What traveling preachers are elected elders?

B. M. Drake, R. A. Breland, W. H. Huntley, M. L. Burton, G. H. Galloway were called and their characters passed, and they were elected.

A. C. Flowers and W. W. Morse were passed and continued in the class of the fourth year.

Question 7.

G. D. Anders and J. M. Ware were passed and continued in class of the third year.

Ques. 5. Who are re-admitted?

None.

J. R. Savage, of the Methodist Protestant Church, was received into the Conference by the recognition of his orders, he taking our vows without reimposition of hands.

Ques. 20. The following persons were called, and their characters passed:

R. J. Jones, W. D. Dominick, I. B. Robertson, J. A. B. Jones, V. D. Skipper, J. W. Brown, W. E. Ballard, R. Selby, N. B. Harmon, F. M. Williams, E. H. Mounger, R. Bradley, H. Bradford, C. A. Powell, L. S. Jones, A. F. Watkins, I. L. Peebles, D. P. Bradford, A. D. Miller, J. S. Parker, J. H. Evans, W. W. Cammack, R. A. Sibley, J. M. Morse, C. G. Andrews, J. W. Chambers, R. B. Downer, R. F. Witt, N. M. Clark, L. P. Meador, R. M. Saunders, L. J. Jones, E. F. Edgar, W. B. Hines, J. P. Drake, D. C. Langford, V. V. Boone, W. G. Backus, T. S. West, J. W. Sandell, R. D. Norsworthy, R. S. Gale, B. F. Jones, H. D. Howell, H. R. Caldwell, J. W. Ellison, G. Bancroft, B. S. Rayner, J. M. Pugh, H. W. Featherstun, J. W. McLaurin, W. W. Hopper, J. W. Harmon, J. V. Penn.

Ques. 16. Who are located this year?

On motion, J. N. Tucker was granted a location at his own request.

The report of the Committee on Nominations of the Examining Committees and Conference Boards was read and adopted, as follows:

BOARD OF EDUCATION.

C. G. Andrews, B. F. Jones, J. T. Nicholson, D. P. Bradford, T. W. Adams. T. B. Holloman, John A. Ellis, W. A. Gunning, R. W. Millsaps, G. B. Harper, J. S. Ford, G. T. McGehee, J. F. Sessions.

BOARD OF CHURCH EXTENSION.

T. B. Holloman, W. W. Simmons, R. Bradley, J. M. Morse, M. H. Moore, E. H. Mounger, N. B. Harmon, W. L. Nugent, T. D. Lipscomb, C. E. Hudson, J. R. Enochs, J. M. Applewhite, T. A. Holloman, D. W. Heidelberg.

BOARD OF MISSIONS.

W. C. Black, J. P. Drake, T. W. Adams, T. S. West, J. V. Penn, P. Howard, W. B. Lewis, J. C. Enochs, J. S. Turner, J. S. Otis, J. H. Thompson, W. M. Williams, J. F. Cassell, E. S. Drake.

BOARD OF COLPORTAGE.

T. L. Mellen, M. L. Burton, R. J. Jones, I. L. Peebles, R. S. Woodward, H. W. Featherstun, C. A. Powell.

SUNDAY-SCHOOL BOARD.

J. T. Nicholson, H. M. Ellis, J. H. Woodward, R. S. Gale, B. F. Lewis, J. W. Brown, W. W. Hopper, W. Price, L. T. Fitzhugh, G. T. McGehee, M. N. Moore, L. P. Brown, W. M. Klein, S. S. Kope.

EXAMINING COMMITTEES.

For Admission: W. B. Lewis, T. S. West, J. W. Chambers.

First Year: R. J. Jones, W. R. Sims, B. F. Lewis.

Second Year: A. F. Watkins, M. H. Moore, J. P. Drake.

Third Year: D. G. W. Ellis, H. W. Featherstun, L. S. Jones.

Fourth Year: W. C. Black, R. S. Woodward, J. W. Ellison.

A resolution by W. B. Lewis, and others, to publish the minutes in the form of a journal, was discussed by several brethren and was finally lost.

After notices, the Conference adjourned with the doxology and benediction by J. A. B. Jones.

FOURTH DAY.

The Conference was opened with religious services conducted by E. A. Flowers. The minutes of yesterday were read and approved.

A communication from Dr. W. P. Harrison, in relation to the assessment for the expenses for the Ecumenical Conference, was referred to the Joint Board of Finance.

Ques. 7. Who are the deacons of one year?

J. N. Ware was passed and advanced to the class of the fourth year.

The report of the Visiting Committee for Centenary College was referred to the Board of Education.

On motion, Rev. B. Jones was requested to deliver a semi-centennial sermon before the next Conference.

Ques. 10. What local preachers are elected deacons?

E. B. O'Quin, James A. Hobbs, R. C. Gavin, R. B. G. Bales.

On motion, the vote to refer J. G. Sibley to the Committee on Conference Relations was reconsidered.

The Committee on Conference Relations reported in favor of E. R. Strickland, D. Merchant, L. Pearce, Thomas Price, J. M. Gann, A. B. Nicholson, T. Y. Armstrong, G. T. Vickers being placed on the superannuated list, and that R. Abbey and J. A. Vance, E. A. Flowers and D. F. Guice be placed on the supernumerary list, and the report was adopted.

The Board of Colportage made its report through its chairman, T. L. Mellen, and the report was adopted. W. B. Dominick was appointed colporteur for the Conference.

Dr. Morton, Church Extension Secretary, was introduced and made a brief speech to the Conference.

Ques. 4. Who are admitted into full connection?

T. B. Reagan, B. H. Rawls, W. W. Drake, H. M. Ellis, James G. Cammack, N. J. Roberts, J. M. Cowan, L. W. Wood, W. P. Jones, W. G. Forsythe, and James G. Galloway were called to the chancel and, in a few forcible words, were addressed by the Bishop, and, by vote of the Conference, were admitted into full connection.

The Committee on Memoirs made their report. D. W. Dillehay and James A. Godfrey have died during the past year. Memorial papers on these brethren were read, and some tender remarks by several preachers were made, after which the report was adopted.

The report of the Committee on the State of the Church was read by Bro. Morse. It showed an increase of the work on all lines and an increase in spirituality. The report was adopted. Over three thousand members have been added to the church during the past year.

The report of the Committee on the Bible Cause was read by J. W. Brown, and after an address by J. W. McLaurin, agent of the American Bible Society, on the importance and necessity of a more general distribution of the Word of God, the report was adopted.

The statistical secretary read his report, as follows:

Local preachers, 166; members, 37,696; infants baptized, 1,642; adults, 1,411. Number of Sunday-schools, 404; teachers, 2,254; scholars, 17,302; number of churches, 411—value, $413,935; parsonages, 90—value, $84,575; collected for widows and orphans, $3,688; for Bishops, $1,536 60; foreign missions, $6,880 65; domestic missions, $2,807 75; church extension, $1,994.

After notices of appointments of the preachers for Sabbath services, the Conference adjourned with doxology, and benediction by D. A. Little.

FIFTH DAY.

The Conference was opened with religious services conducted by W. B. Lewis. The minutes were read and approved.

Ques. 9. What traveling preachers are ordained deacons?

J. G. Galloway, W. W. Drake, W. G. Forsythe, H. M. Ellis, L. W. Wood, J. M. Cowan, N. J. Roberts, W. P. Jones, J. G. Cammack.

Ques. 11. What local preachers are ordained deacons?

E. B. O'Quin, J. A. Hobbs, R. C. Gavin, R. B. G. Bales.

Question 13. What traveling preachers are ordained elders?

B. M. Drake, R. A. Breland, M. L. Burton, G. H. Galloway, W. H. Huntley.

Ques. 15. What local preachers are ordained elders?

None.

By vote, the Conference resolved to hold its next session at Brookhaven.

The report of the Board of Missions was read by J. P. Drake, and was adopted by the Conference. The Board is doing good work in supplying the destitute and out-lying places with the gospel, and the outlook for the future progress of the work is brighter than heretofore.

The report of the president of East Mississippi Female College was read and referred to the Board of Education.

The Committee on Temperance reported through B. F. Jones, and the report was adopted.

On motion, the vote was reconsidered, by which the following brethren were continued in the class of the first year: H. Mellard, C. W. Crisler and H. C. Brown, and they were advanced to the class of the second year. H. Mellard was elected to deacon's orders in the local ranks.

The vote by which B. Vandenberg was admitted on trial was reconsidered.

On motion, W. W. Hopper was granted a location at his own request.

The report on Publishing Interests was read by T. W. Brown, and, after a short talk by the editor of the New Orleans Christian Advocate, was adopted by the Conference.

The report of the Board of Education was read by Dr. Andrews, and after speeches by Dr. Hunnicutt, H. W. Featherstun, L. T. Fitzhugh, Prof. Anderson, A. F. Watkins, E. H. Mounger and Bishop Galloway, was adopted.

The report of the Board of Church Extension was read by E. H. Mounger, and was adopted.

Miss Marshall, the secretary of the Parsonage and Home Mission Society, made report of the work of her society during the past year.

The report of the trustees of the Conference Endowment Fund was read by B. F. Jones, and was adopted, and the trustees were elected.

The report of the Sunday-school Board was read by J. T. Nicholson, and adopted.

On motion, A. C. Flowers was granted a location at his own request.

The Committee on Sabbath Observance reported through L. S. Jones, who read an interesting paper, which was adopted by the Conference.

Resolutions of thanks to the people of Canton for their hospitality, and to the railroads for facilities afforded were passed by a rising vote.

A motion to introduce the hymn book in every congregation was passed by a large vote.

The minutes were read. The Bishop made a short address and read the appointments, and adjourned the Conference *sine die*.

APPOINTMENTS.

VICKSBURG DISTRICT.

J. A. Ellis, P. E.

Vicksburg sta., W. B. Lewis, W. H. Lewis.
South Vicksburg, F. M. Keen.
Warren, J. W. Brown.
South Warren, W. M. Stevens.
Anguilla, I. B. Robertson.
Rolling Fork, J. A. B. Jones.
Mayersville, J. W. Crisler.
Rocky Springs, G. A. Guice.
Port Gibson station, B. F. Jones.
Martin, J. M. Cowan.
Burtonton, W. P. Jones.
Utica, N. J. Roberts.
Fayette, R. Bradley.
Natchez, Jefferson St., W. E. Ballard.
Natchez, Wesley Chapel, M. L. Burton.
Washington, C. W. Crisler.
Roxie, E. B. O'Quin.
Meadville, J. R. Whitington; D. F. Guice, supernumerary.

JACKSON DISTRICT.

D. A. Little, P. E.

Jackson, First Church, W. C. Black.
Jackson, Capitol Street, B. F. Lewis.
Madison, G. H Thompson.
Canton station, T. B. Holloman.
Sharon, R. W. Tucker.
Camden, E. F. Edgar.
Benton, H. P. Lewis.
Yazoo City sta., R. J. Jones; R. Abbey, supernumerary.
Yazoo circuit, H. L. Norton.
Silver Creek, W. J. Ferguson.
Lake City and Lodi, W. L. Linfield.
Mt. Olivet, W. G. Forsythe.
Flora, R. Selby.
Bee Lake, J. G. Galloway.
Bentonia and Dover, J. D. Crymes.
Raymond, L. S. Jones, W. W. Drake.
Edwards, J. T. Nicholson.
Spring Ridge, J. C. Ellis.
J. W. Lambuth, missionary to Japan.
A. F. Watkins, agent Millsaps College.
W. D. Dominick, colporteur.

BRANDON DISTRICT.

P. A. Johnston, P. E.

Brandon station, I. L. Peebles.
Fannin, K. S. Enochs.
Clarksburg, supplied (by C. C. Griffin).
Homewood, J. V. Penn.
Forest and Morton, D. P. Bradford.
Marvin, supplied (by J. F. Robinson).
Shiloh, R. S. Gale.
Westville, E. L. Rawls.
Trenton, M. J. Miller.
Raleigh, R. A. Sibley.
Montrose, B. H. Rawls.
Lake, W. W. Morse.
Newton and Hickory, J. M. Morse.
Decatur, supplied (by T. H. Rivers).
Neshoba, supplied (by J. C. Long).
Hillsboro, R. H. Barr.
Walnut Grove, V. D. Skipper; J. A. Vance, supernumerary.
Carthage, J. G. Cammack.
Rose Hill, R. F. Witt.

MERIDIAN DISTRICT.

T. L. Mellen, P. E.

Meridian, First Church, C. G. Andrews.
Meridian, West End, N. B. Harmon.
Meridian, East End, H. C. Brown.
Meridian circuit, L. J. Jones.
Marion, J. N. Ware.
Enterprise and Stonewall, J. W. Chambers.
Waynesboro, W. B. Hines.
Vossburg, B. S. Rayner.
Shubuta, J. P. Drake.
Winchester, J. W. Tinnin.
Clarke, L. P. Meador.
Manassas, H. G. Hawkins.
Binnsville, D. C. Langford.
Lauderdale, N. M. Clarke.
Porterville, G. Bancroft.
Daleville station, J. M. Pugh.
Linwood, W. J. Dawson.
DeKalb, R. A. Breland.
State Line, P. H. Howse.
President Fairview Male and Female College, W. W. Moore.

SEASHORE DISTRICT.

E. H. Mounger, P. E.

Moss Point station, C. A. Powell.
Ocean Springs, J. W. Harmon.
Perry circuit, supplied (by A. P. Cox).
Bay St. Louis, J. R. Savage, and one to be supplied.
Pearlington, T. W. Adams.
Purvis, H. D. Howell.
Hattiesburg, J. S. Parker.
Estabutchie, G. R. Ellis.
Whittington, J. H. Holland.
Vancleave, M. L. White.
Americus, supplied (by L. R. Roberts).
Williamsburg, J. H. Evans.
Columbia, M. H. Moore, J. T. Abney.
Ellisville, R. B. Downer.
Heidelburg, W. G. Backus.
Mount Carmel, N. B. Young.

WOODVILLE DISTRICT.

C. McDonald, P. E.

Woodville sta., F. M. Featherstun.

Percy Creek station, W. W. Hurst.

Gloster and Centerville, W. W. Simmons; E. A. Flowers, sup.

North Wilkinson, W. M. Sullivan; one to be supplied.

Amite City, W. W. Cammack; one to be supplied.

Wilson, C. D. Cecil.

Bayou Sara, T. W. Brown; one to be supplied.

Jackson (La.) sta., L. Carley.

Zachary, J. T. Leggett.

Clinton (La.) sta., B. Jones.

Betoville, supplied (by J. G. Freeman).

East Feliciana, H. Bradford.

East Baton Rouge, J. H. Woodward.

Port Vincent, W. P. Meador.

Live Oak, H. B. Trevillian.

Springfield, H. Mellard.

Amite City, G. D. Anders.

St. Helena, P. Howard.

Covington, J. D. Hayes.

Tallisheek, W. W. Wallace.

Franklinton, J. W. Sandell.

Centenary College, W. L. C. Hunnicutt.

Edward McGehee College, H. W. Featherstun.

Professor in Centenary College, B. M. Drake.

BROOKHAVEN DISTRICT.

R. S. Woodward, P. E.

Brookhaven station, W. H. Huntley.

Brookhaven circuit, supplied (by W. Hoover).

Crystal Springs station, R. D. Norsworthy.

Crystal Springs circuit, supplied (by W. T. Beall).

Gallman, H. R. Caldwell.

Providence, F. M. Williams.

Pleasant Grove, supplied (by R. Havers).

China Grove, L. W. Wood.

Magnolia, G. H. Galloway.

McComb City, J. W. Ellison.

Summit, J. G. Sibley, T. B. Reagan.

Adams, H. M. Ellis.

Caseyville, D. G. W. Ellis.

Wesson station, T. S. West.

Beauregard, V. V. Boone.

Bowerton, A. D. Miller.

Lebanon, supplied (by E. F. Mullins).

Hazlehurst, I. W. Cooper.

TRANSFERRED.—R. M. Saunders, to Tennessee Conference, and appointed President of Martin Female College; J. J. Lovett, to Indian Mission Conference, and appointed to Talequah; E. T. Denson, to Louisiana Conference, and appointed to Thibodeaux and Houma.

Mississippi Conference Notes.

Twenty-four years and seven months ago Bishop Galloway joined the Methedist Church in this place (Canton) under the pastorate of Dr. C. G. Andrews. Last Sunday both of them preached in the same church, the one being the honored secretary for many years of the Mississippi Conference, and the other a Bishop of the Methodist Episcopal Church, South. Strange coincidences occur in this world!

In reporting the Brookhaven district, Rev. W. B. Lewis stated that in the bounds of the district local option prevails, and since it had gone into effect the spiritual and financial condition of the church had increased steadily and rapidly, and that the moral condition of the people generally was much improved. Rev. P. A. Johnston, in reporting Brandon district, made a similar statement. These statements show the good effect of prohibition.

One of the most charming things in this life is genuine Christian hospitality. We had a most beautiful illustration of it in Canton. Everybody's door was open, and the welcome was hearty and the comfort was abundant. Dr. Marshall and the writer were the recipients of much Christian attention under the roof-tree of Dr. Priestley and his delightful family, and both of them will carry pleasing memories of those happy days through all the coming future. May blessing abide at that place!

A venerable brother, who has attended many Conferences, and seen Bishops preside from Hedding and Soule down, told us that he thought Bishop Galloway was one of the best presiding officers he had ever seen handle a Conference. The quiet ease with which he brings forward the business and the easy rapidity with which he dispatches it commends his methods to everybody. He allows no intrusions or interruptions to break the movement of Conference work, and yet allows every one a fair opportunity to do or say what is proper to be said and done. Nothing is overlooked, nothing slighted, nothing performed with a slack hand. Everything is fitted in its proper niche, and when the final benediction is pronounced the general estimate of the Bishop's work is found in the universal encomium, "Well done, good and *faithful* servant!"

Bishop Galloway received eleven young men into full connection, and his address to them was replete with "sound wisdom and discretion." The Bishop believes in young preachers devoting themselves to the study of books, and by this means keeping their thoughts bright and fresh. He thinks that no man who studies as he ought will ever reach what is known as "the dead line." The address in all its parts was eminently pertinent to the occasion, and will do good, not only to those to whom it was addressed, but to all who heard.

Rev. Mr. Cottrell, Commissioner of Education of Colored Methodist Episcopal Church of America, in his address before the Conference said the great "race problem" could and would not be settled by political harshness and strife; that education was the only practical solution, and the Southern people, and especially the Southern Methodist Church, was the agent God had called and commissioned to do the work. He said if the negroes are educated, and bad white men and mean whisky are kept out of their reach, the problem will be forever solved. He did not favor emigration, and the negroes did not intend to emigrate. They are here, and it will cost much less to educate than to build pens to put them in, which will be an inevitable necessity if they are not educated.

A finer-looking body of men can not be found than those who compose the Mississippi Conference. From the magnificent Andrews and portly Black down to the trim B. F. Lewis and commanding figure of M. L. Burton, they can not be excelled. The old men, bending under the weight of years, and the middle-aged men, standing in the front of the fight, and the young men, whose hearts throb with high hope of success in the Master's cause, constitute a loyal legion in King Emmanuel's army, and are gaining victories which will be recounted with thrills of pleasure when the final peace is conquered. All honor to these heroes, "unknown to fortune or to fame;" but "their names are written in heaven," and when the completed history of redemption is published they will have honorable mention.

Several men of the past generation still linger on the shores of time, holding their connection with this Conference and keeping a warm place in the hearts of their brethren. The venerable Richard Ahhey, though long past fourscore, still goes out and comes in, watching with trained eye the movements of the Lord's army. Ben Jones, past threescore and ten, still wears the harness and does faithful work. The eloquent C. K. Marshall, though in the local ranks, is interested in all the Conference business as much as ever, and gives the brethren the benefit of his large experience and wise counsels. W. B. Hines, whom we knew as a faithful pastor in our school-boy days, still does with zealous earnestness the work committed to his hands. And there are others that might be mentioned, who, like the children of Issachar, "have understanding of the times, to know what Israel ought to do." "Their record is on high, and God is their judge."

Rev. Dr. Morrison, in his address on the night of the missionary anniversary, used as his text the first miracle wrought in Cana of Galilee, shewing the great transforming power of the Spirit of God. He said that God was using science as a great agency to help the spread of the gospel, and that religion and science are so far from being antagonistic that they are actually twin sisters, born of the same parentage at the same time; and the only person claiming to find no relationship, that distinguished personage "who says in his heart, There is no God." In illustrating the necessity of the work, and the importance of the church doing its duty before the desired result will be attained, he said that all the forces of heaven could not make a violet unless the earth would do its part. Neither can all the spiritual forces of heaven bring the world to Christ. God would not waste rain on the desert, neither will he waste grace on a dead church. Let the church wake up and march to the orders of the Captain of our salvation, and God will reinforce the army, and the windows of heaven will be opened and such a blessing poured out that there will not be room to contain it. That man who does not believe in foreign missions does not believe in the command of Christ, and the man who does not give has not the spirit of Christ.

Friday evening the anniversary of the Church Extension Board was held in the Methodist Church. W. C. Black presided, and E. H. Mounger, the secretary, read the report. Several churches have been assisted during the past year, and many applications for help during the coming year have already been received. The amount collected was about $1,994. Dr. Morton, the General Secretary of Church Extension, made an interesting address, showing the importance to the church of keeping up in church and parsonage building with the aggressive and progressive spirit of the age. Rich men must be shown their duty in the use of their money for the propagation of the gospel of the Son of God. After his speech the Doctor essayed a collection, but the brethren, having already been exhausted by the Missionary Secretary, did not respond very rapidly, and only about $60 were obtained.

Sunday morning Bishop Galloway preached in the Methodist Church, to a crowded audience, what was characterized by one brother as the best sermon he had ever preached, after which he ordained the deacons. In the afternoon Dr. Andrews preached, after which the elders were ordained. At night Dr. Sims, of the University of Mississippi, preached, after which the sacrament of the Lord's Supper was administered. The holy day began with a love-feast conducted by Bro. West, and it was a precious season of refreshment to many. At the Presbyterian Church the writer preached in the morning, and Dr. Black at night. At the Baptist Church Dr. Sullivan, of the North Mississippi Conference, preached in the morning, and Bro. Watkins preached at night. We had the pleasure of listening to a good sermon to the colored people by Bro. J. T. Nicholson.

"Thus the holy day
In holy duties passed away."

Woman's Parsonage and Home Mission Work.

In the early church, when murmuring arose against the ministers because of the neglect of widows in the daily ministrations, the disciples decided it would be poor policy to leave the work for which they were so well fitted to administer to physical necessities, when souls were ripe for the harvest; and, as the burden of saving souls and caring for the daily supplies of the disciples was greater than they could bear, they selected seven men of honest report, full of the Holy Spirit and wisdom, and appointed them over the minor business of administering the daily necessities. The disciples were then privileged to give themselves continually to prayer and to the ministry of the Word. The plan was so successful that the Word of God increased and the number of disciples multiplied greatly in Jerusalem.

Our Woman's Parsonage and Home Mission Societies are aiming to do the same kind of work; but, instead of seven, we have a large band of noble women who have consecrated their lives and fortunes to the work of holding up the hands of our ministers, like Joshua and Caleb did for Moses when he was weakened by his single effort to save Israel. It is only by union of effort, systematically directed and zealously prosecuted, that our best work can be done. We must make the best men and women we can, using our talents until they shine with such effulgent brightness that others, beholding their beauty, may be constrained to glorify God; and what better work can we do than to relieve our ministers from the burden and distress of hunting a home every time he has a new appointment, thus harrassing his mind and using vital energy that is needed in the noble work of saving souls? The soul can not take its highest flight nor the intellect do its best work when they are choked by the sordid cares of life. We need not fear that we are relieving him of too much burden, so that, like a possible inhabitant of one of the asteroids, he will be in such rare atmosphere that he will rise beyond our ken. True wisdom does not range beyond mortal vision, but is able to see the height and depth, the length and breadth, and to know the love of God, that it passeth all understanding.

We would supply our ministers with homes, that they may have more time to fully consecrate themselves to the work and better prepare themselves for preaching the gospel. Certainly there is no nobler work than that of saving souls, and the next best would be that of encouraging and helping those who are set apart and ordained for the work. MRS. E. B. J.

Salvation Oil, the great liniment, should be a part of every traveling man's equipment.

J. H. Brown, of the Louisiana Conference, was appointed to Lecompto and Evergreen—not J. W. Brown.

Thore is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure in the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Special Notice.

The District Parsonage Committee for the Holly Springs district, North Mississippi Conference, are requested to meet in Holly Springs, January 13, 1891, at eleven o'clock A. M. The matter is important, and we hope every member of the committee will be present. Respectfully,

JNO. W. BOSWELL.

December 18 1890.

To the Members of the Louisiana Conference.

Dear Brethren: Immediately after reading this, will you kindly send me a postal informing me of your post-office? In the Conference roll, to be published in the Minutes, I desire to place opposite the name of each presiding elder and preacher in charge his postoffice address.

JOHN T. SAWYER,
Sec. Louisiana Conference.

NEW ORLEANS, LA., Dec. 12, 1890.

JULES VERNE,

whose Stories of Adventure are dear to the hearts of boys the world over, has now written the True Story of his Own Boyhood for *The Youth's Companion*. In it he tells how he became an author.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

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I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. COLE,
"Pastor First Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is almost a certain preventive, and the best tonic known to medical science.

Sold by all druggists.

Finlay and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY."

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Song Classics, Low Voices,	47 "
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Choice Sacred Solos, Low Voice,	40 "
Classic, Baritone and Bass,	33 "
Classic Tenor Songs,	36 "
Good Old Songs We Used to Sing,	115 "

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Our Young People.

THE TWO LITTLE STOCKINGS.

BY SARAH REABLES HUNT.

Two little stockings hung side by side,
Close to the firepla e, broad and wide.
"Two?" said Saint Nick, as down he came,
Loaded with toys and many a game.
"Ho! ho!" said he, with a laugh of fun,
"I'll have no cheating, my pretty one;
I know who dwells in this house, my dear;
There's only one little girl lives here."
So he crept up close to the chimney-p ace
And measured a sock with a sober face.
Just then a wee little note fell out
And fluttered low, like a bird about.
"Aha! what's this?" said he in surprise,
As he pushed his specs up close to his eyes
And read the address, in a child's rough plan,
"Dear Saint Nicholas," so it began,
"The other stocking you see on the wall
I have hung for a child named Clara Hall.
She's a poor little girl, but very good;
So I thought, perhaps, you kindly would
Fill up her stocking, too, t -night,
And help to make her Christmas bright.
If you've not enough for both stockings there,
Please put all in Clara's; I shall not care."
Saint Nicholas brushed a tear from his eye,
"God bless you, darling," he said with a sigh.
Then softly he blew through the chimney high
A note like a bird's when it soars on high.
When down came two of the funniest mortals
That ever were seen this side earth's portals.
"Hurry up!" said Saint Nick, 'and nicely prepare
All a little girl wants where money is rare."
Then, oh, what a scene there was in that room!
Away went the elves, but down from the gloom
Of the sooty old chimney comes tumbling low
A child's whole wardrobe from head to toe.
How Santa Claus laughed as he gathered them in
And fastened each one to the sock with a pin!
Right to the toe he hung a blue dress.
'She'll think it came from the sky, I guess,"
Said Saint Nicholas, smoothing the folds of blue
And tying the hood to the stocking, too.
When all the warm clothes were fastened on,
And both little socks were filled and done,
Then Santa Claus tucked a toy here an there
And hurried away to the frosty air,
Saying, 'God pity the poor and bless the dear child
Who pities them too on this night so wild!"
The wind caught the words and bore them on high
Till they died away in the midnight sky,
While Saint Nicholas flew through the icy air,
Bringing 'peace and good will" with him everywhere.

—*Little People's Speaker.*

One Christmas Night.

BY KATHERINE HULL.

This is what the stars saw one Christmas night: A stream of silvery light stealing far out into the windy street, throwing into bold relief each snow-covered object, and the figure of a small child crouching close up to the uncurtained window. The wind was catching at her scanty frock in rude playfulness, and somewhere in the air a voice sang pityingly, "A child of the people." And this is what Christine saw: Around a beautiful green tree, lighted by a hundred tiny lamps, a band of laughing fairies, dancing to the sound of glad, delicious music.

The cold, little face was pressed against the shining glass, and the blue eyes grew wide and wistful. The frolicsome wind threw back the scarlet hood and tossed the yellow ringlets wildly about.

One of the fairies turned a joyous face towards the window. Christine started. Surely it was Gertrude, the little girl who gave her the great piece of golden cake. Was the Christ-child pleased, she wondered, and is that why he sent her those lovely, spangled wings?

O, how happy the fairies were! The white, gauzy dresses, covered with stars of silver and gold, sparkled, and gleamed, and flashed in the colored light of the tiny lamps. One fairy stood upon a great, high table, spread her wings and fluttered down. One flew into a beautiful lady's lap, and the lady clasped her in her arms and kissed her.

Sleigh-bells jingled along the streets, and the fairies, hearing them, laughed and screamed and fell to giving good-byes at a wonderful rate. Then the stars saw another stream of silvery light, and little Christine drew back and shut her eyes, the fairies were so near.

The sleigh-bells tingled, and jingled, and grew faint, and died away. The stars looked down on Christine, and Christine looked up at the stars.

"O Christ-child," she murmured, "I gave my bread and butter to Fritz."

Would he give her a pair of wings? She was growing very, very sleepy.

"Christ-child," she called again, loudly, "I gave my bread and butter to Fritz."

Listen! A flutter of wings. O stars, what did you see there?

"I hear you, little Christine," said a voice sweeter than the sweetest music; "you will never be cold and hungry again."

And the Christ-child fastened a pair of spangled wings upon her shoulders, and together they flew up to the smiling stars.

Chilblains, chapped hands, frost bites are cured by bathing in Johnson's Anodyne Liniment.

A Born Lawyer.

A lawyer advertised for a clerk. The next morning his office was crowded with applicants—all bright, and many suitable. He bade them wait until all should arrive, and then ranged them in a row and said he would tell them a story, note their comments, and judge from that whom he would choose.

"A certain farmer," began the lawyer, "was troubled with a red squirrel that got in through a hole in his barn and stole his seed corn. He resolved to kill the squirrel at the first opportunity. Seeing him go in at the hole one noon, he took his shotgun and fired away; the first set the barn on fire."

"Did the barn burn?" said one of the boys.

The lawyer without answer continued: "And seeing the barn on fire, the farmer seized a pail of water and ran to put it out."

"Did he put it out?" said another.

"As he passed inside, the door shut to and the barn was soon in flames. When the hired girl rushed out with more water—"

"Did they all burn up?" said another boy.

The lawyer went on without answer:

"Then the old lady came out, and all was noise and confusion, and everybody was trying to put out the fire."

"Did any one burn up?" said another. The lawyer said: "There, that will do; you have all shown great interest in the story." But observing one little bright-eyed fellow in deep silence, he said: "Now, my little man, what have you to say?"

The little fellow blushed, grew uneasy, and stammered out:

"I want to know what became of that squirrel; that's what I want to know!"

"You'll do," said the lawyer; "you are my man; you have not been switched off by a confusion and a barn burning, and hired girls and water pails. You have kept your eye on the squirrel."—*Tact in Court.*

A BRIGHT HAWKEYE BOY.—The following is said to be a Sutherland school-boy's composition on Breathing. "Breath is made of air. We breathe with our lungs, our lights, our liver and our kidneys. If it wasn't for our breath we would die when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get out-doors. Boys make carbonicide. It is poisoner than mad-dogs. A heap of soldiers was in a black hole in India, and a carbonicide got in that there hole and nearly killed every one afore morning. Girls kill the breath with corsets that squeeze the diagram. Girls can't holler or run like boys because their diagrams is squeezed too much. If I was a girl I had rather be a boy, so I can run, holler and row and have a great big diagram.—Rock Rapids (Ia.) *Review.*

A smart Aroostook lassie of three summers lives at Maysville Center. She tripped and fell while at play the other day, but, picking herself up and rubbing the hurt, she exclaimed, "My sakes, 'f I wasn't tough, I'd been dead years ago."—Augusta (Me.) *Journal.*

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Oh, Willie, when did you put red glass in your window?
Why Alice, this is the same old glass, but papa painted it with
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Household.

Christmas—The Mother's Day.

The coming of Christmas-day is always a significant fact with the mother. It is the children's happiest day in life; the day they look forward to, and plan for, from Christmas to Christmas. What sacrifices the mother who has but little money makes to give her children some gifts to make the day memorable and enjoyable! But there are many mothers who will wake up in the early gray of the Christmas morning, only to remember the echoes of the sound of the little pattering feet that used to hurry over the nursery floor toward the chimney corner. O, what sweet recollections they are to think over! No wonder that tears fall on the pillow of such a mother, whose loneliness is more oppressive on that day than any other.

"It is all I can do to get through Christmas nowadays," a sorrowing mother said. "We used to have such good times before our home was broken up and the children scattered. It is only by forgetting myself, and doing all I can to make other children happy, that I can get through the day at all."

How many mothers feel just as this sorrowing mother does! It is so hard to have the children scatter. No gathering together about the old fireside, only reading the letters that come from distant places, and vainly wishing we could hear the voices and look into the faces of the ones so near and dear to us.

But some of the children have gone where letters can not be interchanged. Some of the little ones have been gathered into the good Shepherd's arms. We remember how happy they were over the coming of Santa Claus last Christmas-time. We can not see them, or know anything of their surroundings now, only as faith is enabled to follow them into the green pastures. But O, how we thank the Savior that the sweet story of "Suffer the children" has been handed down to the latest generation of sorrowing mothers! How often we read it over: "Of such is the kingdom of heaven"—precious words! We know that all the little children who came into our homes to love us and be loved, but who have been taken to the Savior's arms, are with him where he is; and where he is there is fullness of joy for evermore.

And the young men and maidens who stayed longer with us, and upon whose growing strength we had just begun to lean, how we think of them on Christmas-day! But how very near to the stricken mother's heart is the Comforter at such times. "I will not leave you comfortless." What a promise! Dr. Orville Dewey, in writing of the children, who had left the household, says: "Yet not with terror only, but with tenderness, does death touch the human heart—touches it with a gracious sympathy and sorrow. One may know the house where death has left his mark long after the time. Traces are left in the affections that are never worn out. Traces are left *in memoriam*, in poetry, in all human sentiment. Death is not the sundering, but the consecration, of love. It strengthens that holy bond. It makes the departed children dearer. It gives new power and sanctity to their lives when with us. It invests their virtues with a radiance of angel beauty. It canonizes them as patron saints and guardian angels of the household."

We may be assured that for the children who have gone to the Father, "it is well with them."

"As one whom this mother comforts,
He layeth the soul on this breast;
And he draweth the curtain closely
As it enters into rest—
That none may see it go
Away through the sunset's glow."

"No chronic tortures racked his aged limbs,
For luxury and sloth had nourished none for him."

In our land there is much luxury, and but little sloth. So we must find other causes for the "chronic tortures." It has been said that to have gout one must have ancestors, or, as they say in Philadelphia, "grandfathers." This disease, says Dr. Da Costa, in his great work on "Diagnosis," "is rare in this country," but not so Rheumatic Gout. He adds: "Nor will it yield to the remedies usually administered in acute Rheumatism, nor to colchicum and the alkalies, so beneficial in gout." However, remarkable cures have been effected by the Compound Oxygen Treatment of DRS. STARKEY & PALEN. If you wish to convince yourself of this, send for our Treatise on Compound Oxygen, a book of 200 carefully written pages, or write us, giving your symtoms, and we will give our opinion, free of charge. No other genuine than that of DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Scientific.

Weights and Measures.

The jewelers of the middle ages used in their delicate scales the hard brown seeds of the Moorish Carob-tree (*Ceratonia siliqua*), and the weight of diamonds is still reckoned by carats, each carat being equal to 3 1-6 grains troy. The earliest attempt to regulate British weights and measures appears to have been suggested by this example. In 1266 it was declared by statute that "an English penny, called a sterling, round and without any clipping, shall weigh 32 wheat corns in the midst of the ear; and twenty pence do make an ounce, and 112 ounces one pound; and 8 pounds do make a gallon of wine, and 8 gallons of wine do make a London bushel, which is an eighth part of a quarter." We have here the basis of the British system of reckoning as it survives to-day—the grain, pennyweight, ounce, pound, gallon, bushel and ton, and 240 silver pence equal to a pound sterling. The British gallon is still used for both dry and liquid measure; and the traditional relation between the pound and the gallon is set forth in the old rhyme, which declares that

"A pint's a pound
The world around."

In 1324 the measures of length were defined by a similar statute providing that "three barleycorns, round and dry, laid end to end," shall make 1 inch, 12 inches a foot, and three feet a yard.

The 32 wheat corns, adopted as a basis of the British system, appear to have weighed 22½ grains troy, so that the pound of 1266 was equal to 5,400 grains troy. This is the old Saxon pound. The pound troy (pound *du roy*) is the Roman pound, and was, doubtless, in use simultaneously with the Saxon pound for hundreds of years, but is first mentioned in the statutes in 1414, and was ordained as the standard weight for gold and silver in 1527. As 24 grains make a pennyweight troy, the new pound contained 5,760 grains, exceeding the old weight by 360 grains, or three-quarters of an ounce.

The strict pound of 12 ounces was used only in weighing the precious metals and, with different subdivisions, for the costly drugs and medicines dealt out by apothecaries. For heavy goods (*aviors du poids*) a more liberal measure was given, like the baker's dozen, and 15 ounces were called a pound. In the same way 28 pounds were called a quarter, and 112 pounds a hundred-weight, allowance being made for waste or wrappings. The increase of the pennyweight to 24 grains in 1520 raised the value of the ounce to 480 grains; and accordingly the pound of commerce, containing 15 ounces, was raised to 7,200 grains. As 250 grains of wine were reckoned equal to a cubic inch, the gallon, containing 8 of these pounds, or 57,600 grains, had a capacity of 230.4, or in even numbers 231 cubic inches. This is the wine gallon now in use in the United States. The ale or beer gallon of 282 cubic inches was originally a measure containing 8 pounds of wheat at 204 grains to the cubic inch.

The name avoirdupois was transferred at a very early date from the heavy goods, which it indicated, to the system by which they were weighed. It occurs first in the statutes of 1335 and 1353. The early pound of 15 ounces of 450 grains each (6,750 grains) was raised by law, as has been shown, to 7,200 grains, making 16 of the old ounces. In practice, however, the pound seems to have fallen below this standard to about 7,000 grains, and this weight was finally declared to be a pound avoirdupois, the avoirdupois ounce, or sixteenth of the pound, being thus reduced to 437½ grains.—H. W. Richardson, in *Harper's.*

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Marriages.

WILLIS—DUPLISSEY.—At the residence of Mr. N. S. Smart, Lecompte, La., December 16, 1890, by Rev. B. F. Alexander, Mr. Henry E. Willis to Miss Sarah F. Duplissey.

SCOTT—CRUME.—At the residence of Mrs. F. A. Crume, near Crystal Springs, Miss., by Rev. R. D. Norsworthy, Mr. S. S. Scott and Miss Nellie Crume.

MAXWELL—HAMBLEN.—At the Methodist Church, in Camden, Miss., December 11, by Rev. S. S. Brown, Mr. Willis Maxwell and Miss Lou Hamblen.

SIBLEY—VEIRS.—At the residence of Mr. Sibley, December 17, 1890, by Rev. Wiley Brown, Mr. Gabriel P. Sibley and Miss Nellie L. Veirs, all of East Baton Rouge parish, La.

WEATHERSBY—EUBANKS.—In the Methodist Church, West, Miss., December 16, 1890, by Rev. J. T. Moody, Mr. B. F. Weathersby, of Durant, Miss., to Miss May Eubanks, of West, Miss

YOUNG—REAMS.—At Arbroth, La., December 14, 1890, by Rev. J. A. Parker, Dr. E. A. S. Young and Miss Lavlia Reams, both of West Baton Rouge parish, La.

LYONS—FAULKNER.—In the parlor of the Veranda Hotel, in the city of Baton Rouge, La., December 11, 1890, by Rev. J. A. Parker, Dr. T. G. Lyons and Miss Mary E. Faulkner, both of St. Landry parish, La.

WILBURN—BUNCH.—In the Methodist Church, Benton, Miss., December 17, 1890, by Rev. T. W. Lewis, Mr. W. W. Wilburn, of Pickens, Miss., and Miss C. A. Bunch, daughter of Hon. D. Bunch, of Yazoo county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

ROBINSON—Bro. CHARLES DOMINICO ROBINSON, son of Mrs. Elizabeth J. and Rev. J. F. Robinson, died at Daleville, Miss., October 31, 1890. He was born July 3, 1872, in Kemper county, Miss., where he lived until brought by his parents to Rankin county, near Brandon, in January, 1885. When about ten years old he joined the Methodist Episcopal Church, South, under the ministry of Rev. L. S. Jones, a member of the Mississippi Conference.

In childhood he was a lover of the truth, and consequently his love for the same increased as he advanced in years. Although his opportunities for speaking falsehoods were on a par with many other children, yet his parents never knew him to speak one. Unlike many boys and young men, he sought the society of the sedate and avoided that of the giddy and the gay. If he fortuned to be at any place where there was any likelihood of having a dance, he would leave at once. He was devoted to his mother; so much so that whenever he promised her to be at home at an appointed time, he was certain to fulfill his promise unless he was contravened by unforseen and unavoidable circumstances. When absent from his parents they never felt any solicitude about him as respected his associations and his conduct, for they were confident that their boy was all right. He had a great fondness for books, and consequently while off at college he prosecuted his studies with unremitting zeal until he was taken sick. Although he was exceedingly anxious to become learned in the wisdom of this world, yet he did not forget or neglect the reading of his Bible.

He was much beloved by all who knew him, and will be greatly missed. It is no unfrequent occurrence to hear the highest praises of his character from his relatives and friends. He had not been at college long before he was seized by the dreadful typhoid fever, which in less than one month ended his earthly existence. May God greatly comfort his father and mother and brothers and sisters in this sad bereavement, and help them to keep in mind that the interval between the last and final meeting of him will be only a few fleeting moments, and then their parting from him will end forever if all in the last have been found true to God. ISAAC L. PEEBLES.

CURRIE—LORUHAMAH H. CURRIE, daughter of Mrs. Lou Currie, died August 9, at the home of her aunt, Mrs. M. E. Lynch, in Goldman, Ark., of swamp fever, after an illness of only thirty-six hours. She was nearly ten years old.

Although so young, she was a member of the Methodist Episcopal Church, South, at Pecan Grove, East Carroll parish, La., her old home. From the first she was not afraid to die. Just after she was taken her mother came in, and she asked, "If it is swamp fever, do you reckon it will kill me?" Her mama said, "I hope not; but if it should, you are not afraid to die, are you?" She replied, "Oh, no." The doctor and loved ones did all that love and skill suggested, but she grew worse, and all too soon came to the dread river of death. She said, "It is so hard to stand up in this Jordan by myself." Her mama pointed her to Jesus, saying, "God will take care of baby." She laid back, and such a trusting, heavenly smile irradiated her countenance that although she lived twelve hours it never left her face." (So wrote her aunt). May God sustain her loved ones and may they meet again! is my prayer. S. R.

DECELL—HIRAM DECELL, infant son of W. A. and M. E. Decell, of Lincoln county, Miss., was born December 31, 1888, and died December 5, 1890, aged not quite two years. Little Hiram was a joy to the earthly home for a little while, and finished his brief course in suffering. The little body sleeps in the church graveyard. Though the sorrowing parents brood in silence over the gloom of the grave, New Hope Church will be dearer, and the music will be sweeter in the song of the faithful, who sing, "God's children are gathering home."

J. W. SANDELL, P. C.

GAY—Died in Slidell, La., November 3, 1890, Miss LUCINDA GAY, daughter of G. B. and Sallie Gay. She was born in St. Landry parish, June 13, 1873. Religiously inclined from early childhood, she united with the Methodist Episcopal Church, South, three years ago.

During the last twelve months of her life she was confined to her bed, and it was during this season of confinement that her deeply rooted piety and simple trust in God were made manifest. Though constantly racked with pain, not a murmur escaped her lips, and hers was not the endurance of a stoic, but that calm, sweet submission to the will of her heavenly Father that characterized the saints of old. When talking about her sufferings she would always say, "God is allowing me to suffer for some good purpose." Just before her death God revealed to her to some extent, at least, that purpose. Calling her father, who was not a Christian, to her bedside, she pleaded with him to give up sin and live right. Disease having destroyed her sense of hearing, her father wrote upon a piece of paper, "I will try to be a Christian and meet you in heaven." This seemed to satisfy her, and, gazing upon it, as a glow of heavenly light flashed upon her face, she exclaimed, "Peace!" and passed away.

She has gone from us. All who knew her will miss her. That her life on earth, though short, accomplished much good, the lives of many who were benefited by her bright, Christian life and happy death will be as standing witnesses. She is now resting on the peaceful shores of the New Jerusalem; but the waves of influence for good, set in motion by her, will continue to extend, until they finally will strike the shore of eternity, and at the last day will be a crown of rejoicing for her. May God comfort and bless the father, mother, sister and two little brothers she has left behind, and may they all meet her around the throne of God. HER PASTOR.

NORMAN—Mrs. MARY ELIZABETH NORMAN (*nee* Crawford) was born July 13, 1832, and died, after a short illness, at her residence in Copiah county, Miss., August 28, 1890.

Sister Norman was reared by Christian parents, who had the gratifying pleasure of seeing the fruit of their godly example and pious instruction deeply riveted in the mind and heart of their daughter Mary, who, upon the foundation thus laid, developed, by faith in her Savior, into a strong, consistent and useful Christian.

It was in the early days of her beautiful life that, under the ministry of the Rev. — Breckenridge, she gave her name to the Methodist Church, and consecrated her heart, mind, tongue, hands, feet and all her earthly capabilities to him who had loved her, and whom she loved so devotedly. The consecration was irrevocable; the sacrifice was never taken from the altar. Her consistent life was a beautiful exemplification of her profession of the indwelling Christ.

On December 24, 1851, she was married to Mr. M. G. Norman, with whom she lived happily. She had ten children, two of whom have passed over the river.

As Sister Norman lived like a Christian, so she died like a Christian. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labors." B. F. JONES.

DUREN—On September 5, 1890, death again darkened the family circle of J. G. and Callie Duren, taking from them their precious little babe, BESSIE, aged four months and a few days.

Little Bessie remained with us but a short time, though long enough for our hearts to bind in perfect love to her. Her little, bright, smiling face will never be seen on earth again; but in heaven she is one of the brightest of angels, standing, waiting for mama, papa, sisters and brothers, who mourn her departure.

Grieve not, dear Sister Callie, you will soon meet sweet little Bessie in a world where she will be much brighter and sweeter than when you once clasped her in your arms and thought she could be no sweeter. 'Tis hard to part with the little ones; but God knows best, and we must submissively bow to his will. God giveth and taketh away. We know little Bessie was taken from us for some good purpose—perhaps, the gaining of many souls unto God. The dear little one, which has gone before us, perhaps, would have made as noble a woman as she is making an angel in heaven. Little blue-eyed Bessie was not only loved by her parents, but by all who knew her. How sad that such an attractive bud should be plucked from earth before it had time to expel its great fragrance and beauty!

HETTIE WALL.

LEE—Upon the night of November 28, the angel of death entered the home of W. E. and Mary A. Lee, and plucked the fragrant little flower, answering to the name of LOUIE DEWIT, and transplanted it in a purer and happier clime.

This little treasure was only lent to cheer the heart of its fond parents for the short space of sixteen months. Bereaved parents, it is Jesus who has called your little darling. He has said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." This little one has only gone before to beckon you heavenward. Let your hearts be comforted with the thought that this bereavement is only the forging of another link in that chain which binds you to the other world. Prepare to follow, and you will find your little angel watching and waiting at the beautiful gate. P. M. B.

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

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Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

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No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Cap. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

The Southern Insurance Company

OF NEW ORLEANS.

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Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

PIANOS | P. WERLEIN, | ORGANS

135 Canal Street,

NEW ORLEANS, LA.,

THE MAMMOTH PIANO DEALER OF THE SOUTH.

Exciting Bargains!

Astounding Inducements!

My Stock of PIANOS and ORGANS must be sold.

Mention this paper.

MY PRICES AND TERMS Defy Competition!

PIANOS From $225 Upwards.

ORGANS From $90 Upwards.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - $500,000.

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. H. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE BECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

GRANT'S FURNITURE STORE

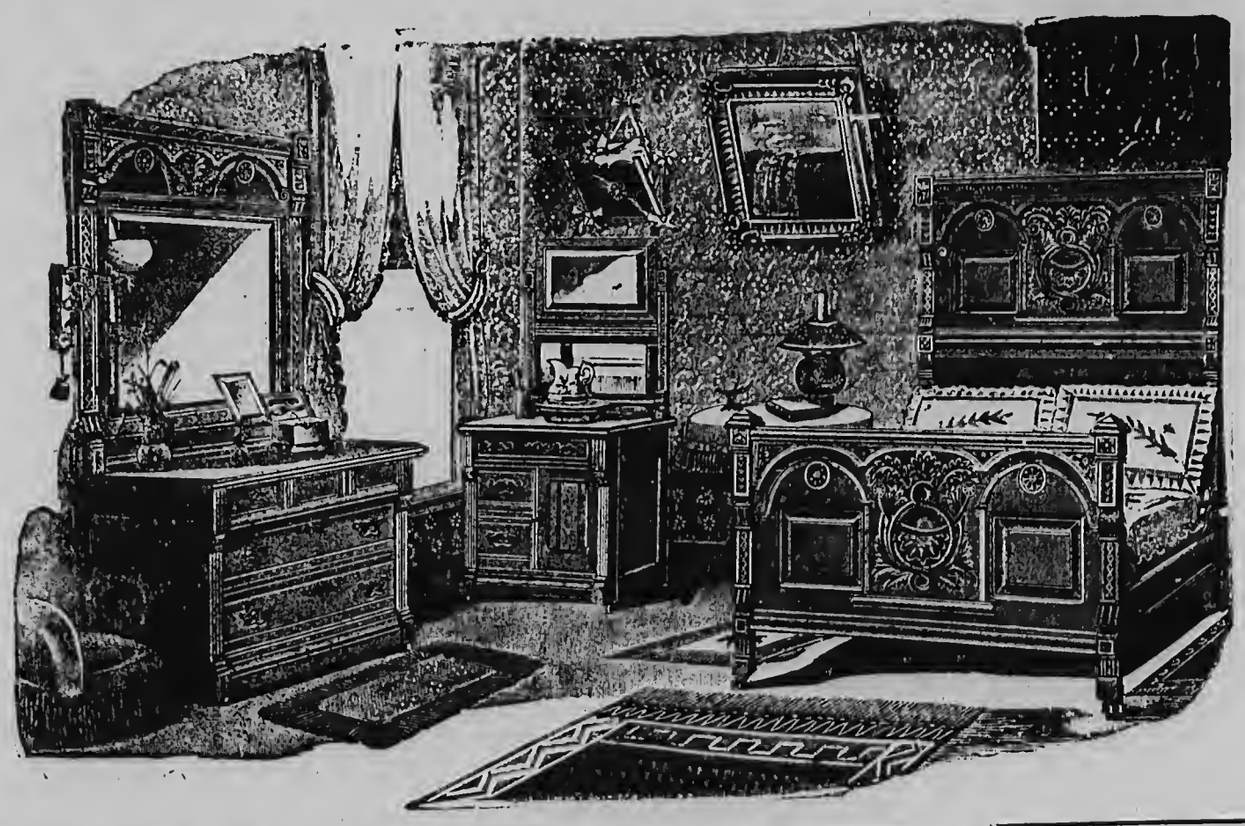
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

2 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs sta	Dec. 28, 29
Byhalia	Jan. 3, 4
Myrtle, at Pleasant Grove	10, 11
Cornersville, at Potts' Camp	17, 18
Shelby Creek, at Pisgah	25, 26
Red Banks	31, Feb. 1
Holly Springs cir., at Pleasant Grove	7, 8
Early Grove, at Sylvestria	15, 16
Ashland	22, 23
Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

District stewards: J. T. Fant, W. D. Herren, J. A. Hill, W. R. Montgomery, Stephen Garner, W. A. Young, E. J. McKinney, J. E. McPherson, J. I. Miller, J. D. Crump, W. S. Blackburn, A. L. Carrington.

The above-named brethren, together with the district steward for Ashland circuit, whose name has not been furnished, will please meet in Holly Springs, January 18, 1891, at eleven o'clock A. M. All the preachers in the district are requested to meet in Holly Springs at the same time. I make this call at the urgent request of several preachers, and hope everyone will be on hand.

JNO. W. BOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona	Dec. 20, 21
Tupelo	28, 29
Shannon, at Shannon	Jan. 10, 11
Okolona sta	17, 18
Pontotoc, at Pontotoc	24, 25
Prairie, at Mubbin	31, Feb. 1
Nettleton, at Union	7, 8
Saltillo, at Mooresville	14, 15
Smithville and Fulton, at Greenbriar	21, 22
Aberdeen	Mar. 1, 2
Fremont, at New Salem	7, 8
Buena Vista, at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

The following district stewards will please meet me at the Methodist Church in Okolona, January 17, at eleven A. M.: W. W. Mitchell, John Trice, Robert Gordon, W. L. Jelner, R. L. Trice, B. K. Foster, J. A. McArthur, John Rouzee, William Morris, J. H. Thomas, P. W. Pearce, W. P. Reeves, B. F. Reece, Marcus Jones, J. S. Henley, J. A. McDaniel, D. S. Johnson.

J. B. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 27, 28
Tibbee, at Mayhew	Jan. 2
West Point	3, 4
Columbus circuit, at New Hope	10, 11
Columbus station	11, 12
Hebron, at Center Point	17, 18
Macon	18, 19
Shuqualak, at Salem	23
Mashulaville, at Macedonia	24, 25
Crawford at Crawford	30
Brooksville, at Brooksville	31, Feb. 1
Starkville circuit, at Smyrna (Thu.)	5
Tampico circuit, at Stivan	7, 8
Plattsburg circuit, at Center Ridge	13
Louisville circuit, at Louisville	14, 15
Sturges circuit, at Bethel	20
Chester circuit, at Chester	21, 22
Mabeo circuit, at Mabeo	27
Walthall circuit, at Walthall	28, Mar. 1

The district stewards will meet at West Point, at ten A. M., Tuesday, January 13, 1891.

W. T. D. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton sta	Dec. 28, 29
Kosciusko sta	Jan. 3, 4
Winona sta	10, 11
Winona cir	15
Greenwood sta	17, 18
Belzona cir	20
Poplar Creek cir	22
Valden cir	24, 25
Sallis cir	29
Richland cir	31, Feb. 1
Ebenezer	7, 8
Newport	11
Weir	15
Ethel	15, 16
West	21, 22
Rural Hill	24
Lexington	28, Mar. 1
Black Hawk	7, 8

The district stewards will please meet me in Winona, at the Methodist Church, Tuesday, January 27, at eleven A. M.

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec. 19, 20
Arcola	26, 27
Indianola	Jan. 3, 4
Shaw	10, 11
Cleveland	17, 18
Concordia	24, 25
Australia	Feb. 1, 2
Friar's Point	7, 8
Lula	14, 15
Jonestowo	21, 22
Belen	Mar. 1, 2
Bolivar	7, 8
Avon	14, 15
Crahoma	21, 22
Dublio	28, 29
Lebrton	Apr. 4, 5

District stewards' meeting at Greenville, January 28, nine o'clock A. M. A full attendance is much desired.

R. M. STANDEFER.

GRENADA DIST.—FIRST ROUND.

Sanoyside	Jan. 4
Minter City	10, 11
McNutt	17, 18
Water Valley	24, 25
Grenada	Feb. 1
Charleston	7, 8
Tillatoba	14, 15
Coffeeville	21, 22
Oxford	Mar. 1
Tocopola	(Tues.) 3
Abbeville	7, 8
Water Valley cir	(Fri.) 13
Banner	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir	28, 29
Atlanta	Apr. 4, 5
Cherry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Dec. 27, 28
Iuka station	Jan. 3, 4
Kossuth circuit at Kossuth	10, 11
Iuka circuit, at Liberty	15
Harmony circuit at Harmony	17, 18
Booneville and Rienzi, at Booneville	24, 25
Marietta circuit at Marietta	29
Pleasant Ridge circuit, at New Hope	31, Feb. 1
Corinth circuit at Mt. Carmel	5
Blackland circuit, at Wesley Chapel	7, 8
Blue Springs circuit, at Blue Springs	14, 15
Jonesboro circuit, at Jobe Creek	19
Ripley and New Albany, at Ripley	21, 22
Guntown circuit, at Guntown	28, 29
Ripley circuit, at Paine's Chapel	Mar. 6
New Albany circuit, at Locust Grove	7, 8

District stewards will please meet at Booneville, January 13, eleven A. M. A full attendance is desired.

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen, at Evergreen	Dec. 27, 28
Melville and Big Cane, at Big Cane	Jan. 3, 4
Simsport, at Simsport	10, 11
Bayou Boeuff, at Fairview	17, 18
Spring Creek, at Camp Ground	24, 25
Sugar Town, at Dry Creek	31, Feb. 1
Alexandria	7, 8
Pineville, at Hickory Grove	14, 15
Centerville, at White Sulphur Springs	18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassus	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beulah	21, 22

District stewards' meeting at Alexandria, February 7, 1891.

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity Street	Dec. 14
Louisiana Avenue	21
Rayne Memorial	28
Parker Chapel	Jan. 4
Carrollton and Gretna	11
Dryades Street	18
Plaquemine and Donaldsonville, at P.	25
Algiers	Feb. 1
Morean Street	8
Baton Rouge	15
Gross Tete and False River, at Har'y	22
Craps Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Dec. 27, 28
New Iberia	Jan. 3, 4
Plaquemine Brulee	10, 11
Lafayette	17, 18
Opelousas and Washington	24, 25
Patterson and Morgan City	31, Feb. 1
Franklin	7, 8
Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar. 1
Sulpher Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

District stewards' meeting at Lafayette, January 16, 1891. JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Homer, at Homer	Dec. 27, 28
Minden, at Minden	Jan. 3, 4
Haynesville, at Haynesville	10, 11
Summerfield	17, 18
Arcadia, at Arcadia	24, 25
Ruston, at Ruston	31, Feb. 1
Vernon, at Vernon	7, 8
Gansville	14, 15
Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

District stewards will please meet me at Arcadia, January 24. A full attendance of official members earnestly desired.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FIRST ROUND.

Monroe, at Monroe	Dec. 27, 28
West Monroe, at West Monroe	Jan. 3, 4
Lind Grove, at Bartholomew	10, 11
Bastrop, at Bastrop	17, 18
Oak Ridge, at Prairie	24, 25
Richland, at Girard	31, Feb. 1
Delhi, at Delhi	7, 8
Harrisonburg, at Harrisonburg	14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 7. H. O. WHITE, P. E.

Every mother should have Johnson's Anodyne Liniment for cuts, burns, and bruises.

MISTAKE ABOUT DYNAMITE.—A good deal of misapprehension and misplaced confidence has been caused by the fact that small quantities of unconfined nitro-glycerine and explosives containing it as their chief constituent, will only burn quietly away when ignited by a direct conflict with a flame. Men have, therefore, thought that if this was the case, no ill effects could follow from simply heating it. The idea is a terribly mistaken one. If a cartridge of dynamite or its congeners is lighted or placed in a fire it will probably burn harmlessly away. But if the same cartridge is placed on the hob or in the oven and gradually heated up to its exploding point (350 degrees to 400 degrees Fahr.), a violent explosion will almost certainly result, and before that point is reached the explosive will become extremely sensitive to the slightest shock. —*Iron.*

If old people are forgetful, they always remember to use Johnson's Anodyne Liniment.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Holiday Excursions on the Queen and Crescent Route.

Christmas Excursion tickets will be sold by agents of the Queen and Crescent Route on December 20-25, inclusive, good for return until January 3. Also New Year's Excursion tickets will be sold on December 29, 30 and 31; also January 1, good for return until January at low excursion rates. Full information on application to the agents of the Queen and Crescent Route.

WHAT CAN A GIRL OF SIXTEEN DO?

This question is not easily answered, but it will be attempted in the next volume of *The Youth's Companion* in a series of helpful papers by Amelia E. Barr, "Marion Harland," Mary A. Livermore and "Jenny June."

Advertising is a gear in the machine of a well-regulated store. It cannot sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

NWS OF THE WEEK.

DOMESTIC.

John W. Young, eldest son of the late Brigham Young, is said to have closed a trade whereby the Mormons come into possession of 3,000,000 acres of land in Mexico, which were granted by the Mexican government to an individual some years ago. The land is located in the northern part of Mexico. The Mormons hope by this move to get away from the restrictions placed upon them by the United States, and where they can teach and practice polygamy without fear of being molested.

An impression prevails among the medical fraternity in the Army and Navy and National Health Boards that Parnell has inherited insanity and is losing his mental balance. Surgeon General Hamilton of the Marine Hospital service recalls numerous cases in which emotion or excitement in politics or other causes have developed latent hereditary tendencies toward a disturbed mental condition.

Mr. Platt has introduced in the United States Senate a joint resolution appropriating $100,000 to enable the President to take action to obtain from the German government a supply of the remedy discovered by Dr. Koch and the formula for the manufacture of the same.

The pay train of the Louisville, New Orleans and Texas railroad was wrecked near Woodville, Miss., on December 20, for the purpose of robbery. The wreck took place on a bridge, which is at the end of a curve, and the engineer saw a person tearing up the rails, but was too near on the broken rails to check up. The paymaster and three or four others were badly bruised. The wrecker was captured.

The nine patients who are being treated with Dr. Koch's lymph at Bellevue Hospital, New York, received their second inoculation on December 21. Up to the present time all of them are making progress under the treatment and great hopes are entertained of the recovery of, at least, a fair percentage of them.

The programme for the week in Congress is very indefinite. It is highly probable that no holiday recess will be had in the Senate except Christmas Day, and the discussion of the Elections bill will continue through the week. It is not known when the Financial bill will be taken up, as the Senate does not seem inclined to consider that measure. There is, however, a probability that it may come up during the week, but the prospects for its passage are not as bright as they were a few days ago, as the business outlook seems to be more satisfactory. In the other House things are in a still more indefinite and uncertain condition. There seems to be a feeling of antagonism to a recess, yet it is possible a resolution requesting the consent of the Senate to a recess of the House may be introduced, as a general feeling that it will find itself without a quorum seems to prevail.

At the conclusion of Mr. Spooner's address on the Federal Election bill, in the National Senate, on December 20, Senator George spoke briefly regarding allusions to suppression of the suffrage in Mississippi. Senator Ingalls replied, reading at length articles and editorials from the *Clarion-Ledger*, published at Jackson, Miss., giving in detail an account of the recent constitutional convention held in that State. He commented upon each paragraph as read, and declared the new Constitution of Mississippi to be a monstrous, a gigantic and despotic vice.

The Interstate Immigration Society met in Asheville, N. C., on December 18, and discussed means to tempt home seekers to come South. Among many resolutions passed, was one calling for "500,000 sturdy sons of toil and 500,000 manufacturers of the North and West to make their homes with us, and to join in the development of this land of ours."

Senator Stewart, of Nevada (Rep.), spoke against the Force bill on December 19, and appealed to the Senate to shelve it, until the Republican party is prepared to enforce it by military power. Republican defeat will be certain, he predicts, if the party leaders persist in pushing it on the people.

In the National House of Representatives, on December 19, Mr Morse, of Massachusetts, introduced for reference the following bill: "That no exhibition or exposition for which appropriation is made by Congress shall be opened on Sunday. Any violation of this act shall be punishable by a fine of not less than $100 or more than $1,000."

Miss Kate Drexel, who was received as a novitiate into the Roman Catholic Church in Pennsylvania, a year ago, will take her final vows in February, when she will give her fortune, estimated at $8,000,000, to the Order of the Most Holy Sacrament, recently founded by her.

The White River Methodist Conference has suspended Rev. N. B. Fizer, defeated candidate for governor of Arkansas in the late election, for a period of five months for leaving his holy calling to participate in a political contest.

A number of the wealthy Arabian residents of New York have decided to form a syndicate for the purchase of a large tract of land either in Pennsylvania or Arizona. Some of the wealthy natives of Syria are interested in the project and are advising their people to emigrate and take up some of the company's land.

FOREIGN.

Mr. Parnell, while in Ireland canvassing for a candidate, last week, had his sight severely affected by a bag of lime which was thrown in his face. He, however, still harangues his auditors, appearing with bandaged eyes.

Emin Pasha has been recalled from the interior of Africa, owing to his disregard of orders. Emin has impeded the operations being carried on under the direction of Mr. Stokes, and has refused to act in accordance with the plans of the imperial government.

The bald man's motto: "There is room at the top." This top may be supplied with a good crop of fine hair by using Hall's Hair Renewer. Try it.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 11-18	@— —
Ordinary	7 3-16	— —
Good ordinary	7⅝	— —
Low middling	8⅜	— —
Middling	8 15-16	— —
Good middling	9⅜	— —
Middling fair	10¾	— —
Fair	11½	— —
Galveston middling	9¼	— —
Mobile middling	8⅞	— —
Memphis middling	9	— —

SUGAR.

OPEN KETTLE:		
Prime	3⅝	3¾
Fully fair	3½	3 9-16
Good fair	3½	3 9-16
Common	3⅜	3⅝
CENTRIFUGAL:		
Seconds	3¼	4⅛
Prime yellow	4 11-16	4¾
Gray white	4¾	— —
Choice white	5	5 1-16
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	18	20
Good common	10	12
SYRUP	20	25

RICE.

No. 2	2 5-16	2⅜
Good	4½	4⅝
Fair	4¼	4⅜
Prime	4¾	5
Rough, ₱ bbl	2 00	4 00
Polish, ₱ ton	20 00	— —

FLOUR.

Extra Fancy	4 85	4 90
Fancy	4 50	4 60
Choice	4 00	4 10
Minnesota Patents	— —	— —
Winter wheat patents	5 15	5 25
Minnesota bakers	— —	— —

CORN PRODUCTS.

Grn meal	3 00	— —
Cream meal	3 25	— —
Grits	3 25	— —
Hominy	3 50	— —

GRAIN, ETC.

CORN		
White, ₱ bushel	66	— —
Yellow	67	68
Mixed No. 2	66	67
OATS:		
Western	55½	56
Texas rust-proof	55½	— —
BRAN:		
₱ cwt	1 20	— —
HAY:		
Primo	14 50	15 50
Choice	15 50	16 50

PROVISIONS.

PORK:		
Mess (Standard)	0 75	10 00
Prime Mess	10 00	— —
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8	9
Shoulders	5½	5⅝
Sides, short rib	6¼	— —
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	9¾	10
DRY SALT MEAT:		
Shoulders	4¼	— —
Sides, short rib	— —	5¾
Sides, long clear	5⅝	5¾

GROCERIES.

COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17	— —
TEAS:		
Choice	0	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	32	— —
Western Dairy	20	21
Common	— —	— —
LARD:		
Refined	5¼	5⅜
OILS:		
Coal, bbls	9½	— —
Coal, cases	14½	15
Cotton seed, crude	23½	— —
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	8 00	8 25
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 25

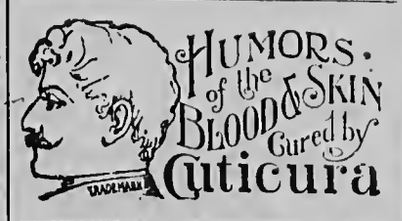
BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	— —	8
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 37½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 50
Turkeys, Southern	18 00	— —
EGGS:		
Western	23	24
Southern	26	27
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, December 28.



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